



YOGA TEACHERS TRAINING



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COMPLETE MANUAL
FOR YOGA TEACHERS
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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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YOGA - THE SCIENCE

Science is subject with definite principles,
The principles are universal,
There are definite results,
The results can be experienced by all irrespective of religion, cast
creed, gender, culture etc.
YOGA fulfills these conditions, hence Yoga is Science

Yoga is a Sanskrit word.

Sanskrit is the ancient language of India.

All the Indian Philosophy was written in Sanskrit.

All Yogic Texts were written in Sanskrit.

The basic text is of Patanjali

It was written about 2500 years ago.

Yoga – The History

10,000 years ago – Vedas & Upanishadas

7,000 years ago – Ramayana

5,000 years ago – Bhagavad Geeta

2,500 years ago – Patanjala Yoga Sutra

1,000 years ago – Hatha Yoga

YOGA – The meaning

Yoga means to JOIN. Joining means making one out of two.

When the atman joined with paramatman , there will be only
one.

This oneness in Yoga is called KAIVALYA.

KAIVALYA is the target of YOGA

Universe & Multi universe

Diameter of EARTH – 12,700 km

Diameter of SUN – 14,00,000 km

Diameter of Galaxy – 100,000 Light Years (LY = 300,000 km x 60 x
60 x 24 x 365) = 300,000 x 31,536,000 km

Multi Universe

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There are 100 billion Galaxies in the universe which is observable with the diameter of 91,280,000,000 LY kms.

Unobservable universe is beyond that.

There are many universes which are not known.

The question arises! Who is the Owner / Organizer/ Controller?

That is called “Paramatman”

PARAMATMAN (Universal Consciousness) -The controller of the universe. In energy form.

ATMAN (Individual consciousness) -The controller of the self. In energy form.

Atman merging with Paramatman is Kaivalya.

If Paramatman is the ocean, Atman is a drop of its water, kept separate in a container (Body)

Aim of Yoga

- * Atman is confined to the body-mind complex and has its own separate identity
- * When Atman loses its own identity, it merges with Paramatman.
- * “Atman becoming Paramatman” is the aim of Yoga!

Definition of Yoga.

- “**YOGAHA CHITTA VRITTI NIRODHANA**” (P. Y. S. I – 2)
- Chitta means mind
- Vrtti means modifications of mind
- Nirodhaha means to control
- Every Yoga Practice results towards this aim

Yoga is to join

- * Person to person (Universal brotherhood)
- * Body & Mind (Concentration)
- * Mind & Soul (Self Realization)
- * Soul & Supreme Soul (Samadhi)
- * Atman & Paramatman (Kaivalya)

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Yoga is the process of Total Personality development.

Yoga Provides:

- Physical Health
- Mental Control
- Emotional Balance
- Intellectual Development

Tools for Development

Tools Available - Body (Perfectly Healthy) -- Mind (Totally Purified) Intellect (Properly Trained)

Present Condition - These tools are not proper i.e. the Body is not Healthy, the mind is not Pure and the intellect is not properly trained. Yogic Practices help to correct these tools.

Yogic practice can be used for: Correcting the disorders of the body, keeping the body in healthy condition, Improving mental capacities, Developing the intellect

Different Types of YOGA

Ashtanga (Patanjali) Yoga, Hatha Yoga, Bhakti Yoga, Karma Yoga, Jnana Yoga, Mantra Yoga, Kriya Yoga, Kundalini Yoga

Patanjali YOGA: Patanjali has specified many paths.

We are going to study one path.

ASHTANG YOGA – because.....

It is very systematic, easily accessible to common person.

It is explained in detail by Patanjali.

Any Yoga practitioner can experience the results.

Patanjali's Ashtanga Yoga - (Eight Limb Yoga)

Yama : Guidelines for Social discipline, Niyama : Guidelines for Self discipline, Asana : Posture, Pranayama : breath Control, Pratyahara : Withdrawal of sense organs, Dharana : Concentration of mind, Dhyana : Meditation, Samadhi: Union with Paramatman

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History of Yoga

Pre-Classical Yoga
10,000 BC - 500 BC

- Due to the oral transmission of sacred texts and the secretive nature of the teachings the exact dates of the origins of yoga are difficult to verify.

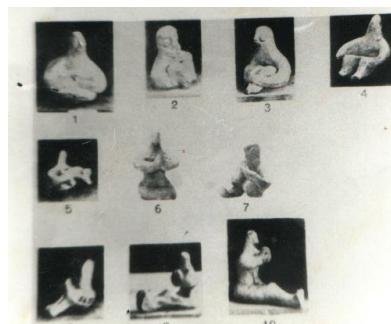
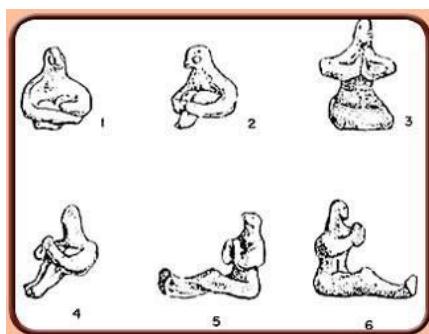
Vedas

- The first written copies of the vedas were found around 5000 years ago but it is believed they were there orally for much longer – up to 10 000yrs or even more
- The Vedas were a collection of sacred songs, mantras and rituals to be used by Vedic priests known as Brahmins. In the Vedas appear the first mention of ascetics and ascetic practices. In the later writings of the Vedas, known as the Upanishads, the first explicit references to yoga appear. Concepts of withdrawing the senses, controlling the mind, and attaining liberation are mentioned.
- 4 - Rigveda, Samaveda, Yajurveda, Atharvaveda

Archaeological Remains

- The earliest verifiable traces of yoga date back over 5,000 years ago to the Aryan civilization in the Indus Valley. Archaeological excavations from the region uncovered numerous seals depicting a human figure sitting in a meditative position.
- Mohenjo-daro & Harappa

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Ramayana - About 7000 yrs old

- The Ramayana consists of 24,000 verses and tells the story of King Rama of Ayodhya kingdom whose wife Sita is abducted by Ravana, the demon king of Lanka.
- Explores human values and the concept of dharma.
- Mahabharata
- About 5000 yrs ago
- Written by the Sage Vyasa
- Longest known epic poem which
- consists of over 200,000 individual verse lines

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- Includes the Bhagavad Gita, story of Damayanti, an abbreviated version of the Ramayana, and the Rishyasringa.
- Contains philosophical and devotional material
- Explains the four "goals of life" or purusharthas.
- Bhagavad Gita
- Very important text on yoga, known as "Indian psychology"
- Contains solutions to the problems of human life.
- Bhagavad Gita has inspired generations, and great civilizations who followed the teachings of Bhagavad Gita.
- Many wise people, seers, yoga masters regarded Gita as the most precious knowledge.
- Bhagavad Gita is a dialogue between Lord Krishna who symbolises supreme consciousness and Prince Arjuna who represents human consciousness. Prince Arjuna asks questions to Lord Krishna about his problems. Arjuna is in a state of depression, and despondency. Lord Krishna helps him realise the purpose of life, meaning of life and inspires Prince Arjuna to live his life in contentment and peace.
- Krishna explains the concepts of dharma, karma yoga, bhakti yoga and jnana yoga.

Classical Yoga - Patanjali

- 500BC approximately
- Same time as Buddha, incl yamas and niyamas which complemented Buddhas teachings
- Yogenā chittasya paden vacham malum sharirasyacha vaidyakena. Yopa karottam pravaram muninam patanjaliṁ pranjali ranatosmi. (Patanjali purified the language through Sanskrit, he purified the body through Ayurveda, he purified the mind through yoga.)

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- Yoga Sutras were written to explain the process and systematic analysis of practical methods for awakening and expanding the higher faculties of mind, intellect, quality of consciousness.
- Concisely packed into 196 lines or Sutras so that students can easily remember these sutras. Divided into 4 chapters. Very concise meanings.

Post-Classical Yoga (Hatha & Tantra)

600 AD - 1500 AD

- Hatha Yoga – focus on purification, away from mind focus but to prepare for working on the mind once the body was purified. Focus on asana, cleansing, pranayam, mudras, bandhas.
- Too many people focusing on meditation and tantric rituals.
- Hatha yoga came about from 600 AD but references were found previously in the Upanishadas, Puranas and in South America.
- Sage Matsyendranath and his disciple Sage Gorakhnath, founded the Nath tradition.
- Shiva Samhita 13th C AD
- Goraksha Samhita – 11th C AD
- Hatha Yoga Pradipika – Swami Swatmaram 12th C AD –
- Gheranda Samhita – Sage Gheranda
- Hatharatnavali – Srinivasabhatta Mahayogindra
- Siddha siddhanta paddhati – 9th or 10th Century AD

Modern Times 1890's - Present

- In the late 19th century, yoga masters began traveling to the west. The first of these was Swami Vivekananda who wowed the audience at a lecture on yoga in Chicago in 1897. He was a disciple of Ramakrishna

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- Paramahansa Yogananda – Wrote Autobiography of a Yogi, Lectured in United States from 1920, taught a form of Kriya yoga, started Self Realisation Fellowship,
- In the 1920's and 30's Hatha Yoga was strongly promoted in India with the work of T. Krishnamacharya and Swami Sivananda. In 1923 Krishnamacharya opened the first Hatha Yoga School in Mysore, South India. Among his students were BKS Iyengar, Pattabi Jois
- Swami Sivananda Saraswati
- In 1936 he founded the Divine Life Society in Rishikesh on the banks of the Ganges River. Mahasamadhi 1963.
- Swami Sivananda's Disciples
- Swami Chidananda & Swami Krishnananda – Divine Life Society, Swami Satyananda – Bihar School, Swami Satchidananda – Integral Yoga, Swami Vishnu Devananda – Sivananda Yoga Vedanta Centres, Swami Chinmayananda – Chinmaya Mission
- Swami Satyananda Saraswati – founded Bihar School of Yoga, International Yoga Fellowship Movement, The Yoga Research Foundation,
- The Satyananda Yoga Tradition continues to disseminate the yogic tradition throughout the world, carry out scientific research and publish numerous books on yoga and yoga related topics.
- Swami Kuvalayananda – 1924 Founded Kaivalyadhama, in Lonavala, near Mumbai the first scientific research institute in yoga.

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Traditional Yoga

Yoga as Lifestyle – Traditional Yoga

Authority text on Yoga ‘Bhagavad Gita’ –

- Controlled Thoughts, Emotions and Actions
- Controlled / disciplined diet,
- Controlled / disciplined sensory organs,
- Controlled behaviour, / daily routine
- Controlled sleep, & relaxation
- Controlled karmas,
- is the yoga lifestyle to remove negativity in life.

2 Important qualities for Yoga Practice

1. **Abhyas** – Continued study, repetitive, regular practice or study
2. **Vairagya** – non attachment or not thinking about what happened yesterday and continue with the same resolve

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Hatha Yoga

- A Science of Body purification and awakening of Pranic energy.
- Origin of Hatha Yoga
- Origin in Tantras (more than 10000 years old)
- Development of Hatha yoga is in 6th century AD to 15th Century AD
- Founded by Great Sage Matssyendranath and his disciple Gorakshanath.
- Reference books
- Hatha Yoga Pradipika – Swami Swatmaram
- Gheranda Samhita – Sage Gheranda
- Goraksha Satakam – Guru Gorakshanath
- Shiva Samhita
- Yoga Taravali – Sage Adi Shankaracharya

Concept of Pancha Kosha – Five levels of existence

- Annamaya – physical body,
- Pranamaya – Energy body,
- Manomaya- Mind body,
- Vijnanamaya – Knowledge body,
- Anandamaya – Bliss body

Hatha - Science of Body – Mind Balance

- Pranamaya Kosha - Prana energy – vital energy, life force, energises body & mind
- Nadi is Pranic Energy channel or passage
- 3 important nadis out of 72000 – Sushumna, Pingala & Ida
- Ha – Pingala nadi or sun principle, Tha – Ida nadi or moon principle Hatha is balance of Pingala and Ida & body – mind
- Pingala - Right nostril, Sun / Male principle, Physical Energy, Represents Body

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- Ida - Left nostril, Moon / female, Mental Energy, represents Mind

Balance of Body & Mind

- Imbalance of physical and mental energies is state of disease.
- Imbalance is due to blockages in the ‘nadis’ or energy passages.
- Aim of Hatha Yoga - Purification of this ‘nadis’ or energy passages.

Steps or Contents of Hatha Yoga

- Shatkarmas – 6 cleansing techniques
- Asanas – body postures
- Pranayama – control of prana / breath
- Mudras – psychic gestures (inducing mental attitudes)
- Bandhas – Energy locks
- Meditation
- **Shatkarma –**
Cleansing techniques
 - To remove accumulated toxins in the body.
 - Homeostasis – Balance of entire body and mind, especially the Nervous system and endocrine system.
 - Removing blockages to Nadis.
 - Awakening the psychic faculties.

6 Shatkarmas

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

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Asanas – Yoga poses

- Steady and comfortable postures
- Aim of Asanas is to achieve healthy body by strengthening various systems and achieve peaceful and stable mind
- Asanas increase body awareness and connect mind to body
- Asanas promote relaxed and deep breathing
- 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
- Asanas
- Various forward bends, back bends, side bends, twists, inversions, balancing asanas, stretches, and relaxation asanas strengthen all most all the voluntary and involuntary muscles.
- But purpose of Asana is to prepare for meditation so most important are 2 asanas, Padmasana (Lotus pose) & Siddhasana (Perfect or balance pose)
- Mastery of Asana – maintaining for 3 hours in steady and comfortable way.

Pranayama

- Pranayama = Prana+ ayama – control & extension of prana (vital force)
- Blockages in nadis dissipate energy, aim of pranayama is to clear these blockages and purify nadis.
- Breath and nervous system
- Breath and mind connection

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- Use of efficient breathing method (@ 60% abdominal + @ 35% chest + @ 5% clavicular breathing)
- Less breaths per minute is long life
- Breathing proportions – discipline the breath

Types of Pranayama

- Preparation - Nadi Shodhan or Anuloma Viloma or Alternate nostril breathing (purifying Pingala & Ida)
- Surya Bhedan – right nostril breath
- Ujjayi – Victorious breath / psychic breath
- Sitkari – Cooling breath
- Shitali – Cooling breath
- Bhramari – Humming bee breath
- Bhastrika – Bellows breath
- Murchha – Swooning or fainting breath
- Plavini – Gulping breath

Mudras & Bandhas

- Mudras – Psychic gestures which induce a particular state of mind.
- Bandhas – Pranic Energy locks
- Mudras & Bandhas control the pranic energy, which is awakened with pranayama practice.
- 10 Mudras & 3 Bandhas in Hatha Yoga
- Jalandar Bandha – chin lock
- Moola Bandha – root lock
- Uddiyana Bandha – Abdominal lock

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Notes-

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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

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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.

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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.

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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

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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.

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HATHA YOGA PRADIPAKA (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

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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 Uddiyam 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, Viparit Karani etc.

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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

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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

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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) Vajrasan (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.

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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), Noukasana (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.

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.

Annamaya Kosha Awareness – to remove physical blocks such as stiffness or tiredness and various diseases.

Pranamaya Kosha Awareness – to regenerate the different organs with Prana and revitalize the different systems.

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Manomaya Kosha Awareness – to enter into a peaceful, happy state of mind, to harmonize the mind with the body and to understand the emotions.

Vijnanamaya Kosha Awareness – to recognize strengths and weaknesses, intuitive faculty – how to cultivate the strengths, remove weaknesses and develop strength of character and mind.

Anandamaya Kosha Awareness – to reach the blissful state of body and mind.

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PRANAYAMA FROM THE HATHA YOGA PRADIPHIKA

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 Kapalbhati 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 kapalbhati is described as a cleansing technique in Hatha Yoga, it reduces the carbon dioxide (CO₂) 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 CO₂ 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 O₂ 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

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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 Uddiyam 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

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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 exhalaing 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.

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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.

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PRANAYAMA - THE SCIENCE OF BREATHING -1

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.

DEEP & FAST BREATHING

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 breathing 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)**

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)

- Begineers 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

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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.

BHARAMARI OR (HUMMING BEE BREATH)

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)

- Begineers 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.

SHEETALI AND SITKARI (COOLING BREATH)

The word "sheetali" means cooling in Sanskrit, it is taken from the original word "Sheetal" which is soothing or cold. The Sitkari is alternate type to Sheetali. The practice of sheetali or sitkari breathing calms the mind, reduces the stress or fight - flight response. It cools the body and relaxes the mind, The blood pressure is also lowered. This pranayama is very effective in hyperacidity or even ulcers. It is a good pranayama to control anger.

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 bile, 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 or Sitkari breathing should be done with a Yoga Expert Only)

- Begineers 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.)
- Sheetali - Start inhaling through mouth by rolling the tongue; make sure that the air passing in is cooled via tongue.
- Sitkari – start inhaling through mouth by opening the lips but closing the upper teeth on lower teeth. The tongue is pressed to the lower teeth from behind and the inhaled air passes 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.

SURYA BHEDAN - RIGHT NOSTRIL BREATHING

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

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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)

- Begineers 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.

Bhastrika – Bellow's Breath

One has to operate the lungs like bellows.

Take a deep breath in and breathe out forcefully through the nose. Do not strain. During inhalation the abdomen moves outward as the diaphragm descends and as one exhales the abdomen is pulled in. The movement should be slightly exaggerated. Do not expand the chest or raise the shoulders. There should be no jerk to the body. Continue with this type of breathing but increase the speed. This is basically fast breathing. After practicing one round inhale through the right nostril slowly and then exhale through the left nostril. This is one round.

**Note – 100 repetitions of kapalbhati can be done, before inhaling through the right nostril, instead of a round of fast breathing if preferred.*

Benefits

- Practice is ideal for purifying blood
- Improves complexion.
- Clears the air passages.

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- Gives massage to the chest area.
- Warms the body up
- Used for reducing fats
- Speeds up the metabolism.
- Tones digestive system.
- Helps remove excess mucus, helpful when there is cough or cold.
- Helps to balance the doshas.
- Can be helpful during labour.
- Balances the nervous system.
- Brings focus and calmness.
- Gives energy.
- Helps with depression.
- Improves circulation to the heart and lungs.

Precautions & Contra-indications

If there is feeling of faintness, dizziness, excessive perspiration or a vomiting sensation it should be stopped immediately. It should not be stressful or uncomfortable to practice. The respiration, though exaggerated should still be calm. The face should remain relaxed and there should not be shaking of the body. One should build up slowly with bhastrika as it is a very powerful and dynamic practice. It should be avoided if there is too much heat in the body, high blood pressure, heart disease, recent abdominal surgery, stroke, eye problems, epilepsy, ulcer, acidity, headache, vertigo or menstruation.

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.

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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.

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 lotha” or pot. Stand with legs apart. Tilt your head in one direction, place the nozzle of the neti lotha 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 bhastrika 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 eustacion 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

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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

(Kunjal 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.

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Note - Cleansing techniques are to be practiced only under the guidance of Yoga Expert.

SHANKHA PRAKSHALANA - MASTER CLEANSING (Master Cleansing Process) By Dr. Prafulla S. Dorle

Suffering from constipation or Bloated 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 Prakshan. 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 see 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

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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.

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.

Ashtanga Yoga

YAMA Guidelines for 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 on how to behave in 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 or thoughts
- * This is to be followed on three levels
 - i) Physical
 - ii) Verbal

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 many more lies to support
- ▣ Untruthfulness in all its various forms creates many types of unnecessary complications in life
- ▣ Truthfulness is absolutely necessary for the unfoldment of reality

Asteaya – 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/she should not take even such intangible or highly prized things such as credits for things he/she 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.
- ◆ 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
- ◆ One may not be required to give up sexual activities straightaway, but must completely abstain before commencing serious practice of Yoga on a higher level.

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 one's childish vanity & desire to appear superior to other fellow men

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- ◆ One must spend time & energy in the accumulation of things, which are not really needed.
- ◆ Maintaining & guarding the things accumulated
- ◆ Constant fear of loosing them
- ◆ Feeling of pain if actually lost
- ◆ Feeling of regret while leaving them behind, and bidding goodbye to this world
- ◆ We spend our valuable time & resources to accumulate, yet they generate a constant source of disturbance to us

So Fulfill your essential needs only. Then try to minimize your needs

- ❖ 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

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- 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 – Cleaning of digestive tract
- 2) Basti – Cleaning of rectum
- 3) Neti – Cleaning of Nasal passage
- 4) Tratak – Cleaning of the eyes
- 5) Noulī – 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 disturbs 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

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- 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.

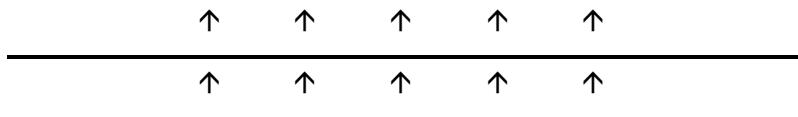
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- * Ishwarpranidhana is a process of transformation from human to God.
- * Ishwarpranidhana starts from the concept of loosing the identity of self & imerging it with Ishwara the God.
- * This effort may take many forms according to the temperaments & the previous Sanskaras of the sadhaka.
- * The details are explained in Bhakti Yoga

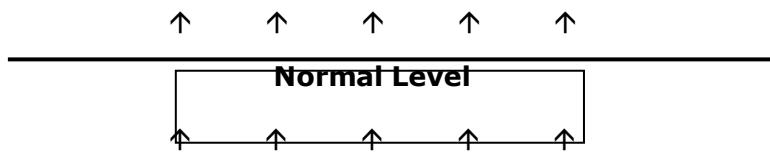
ASANA YOGIC CONCEPT - I

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

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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

Teacher Training Handbook

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

||STHIR SUKHAM ASANAM || 2:46||

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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"

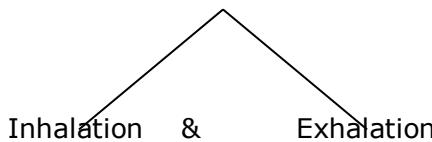
|| Tato Dwandanabhigatah ||
|| 2:48 ||

PRANAYAMA SADHANA

Control of Prana is through the control of Breath

- ◆ 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



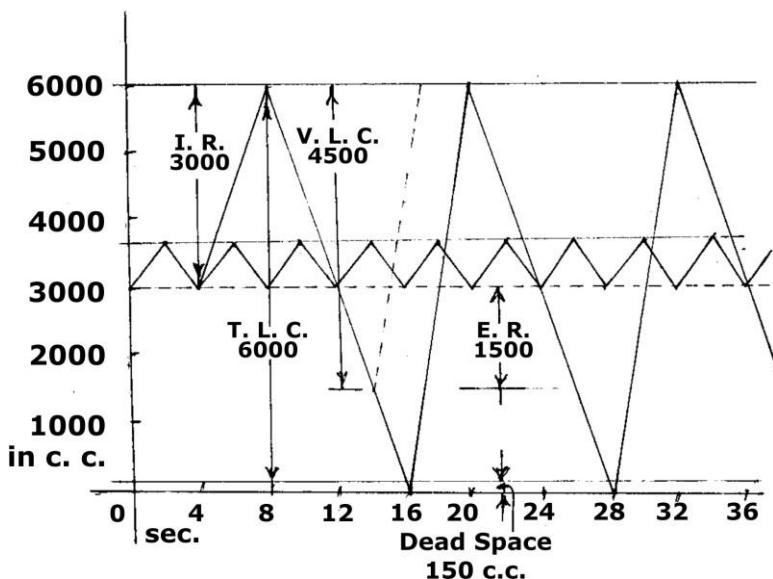
Role of oxygen in body

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

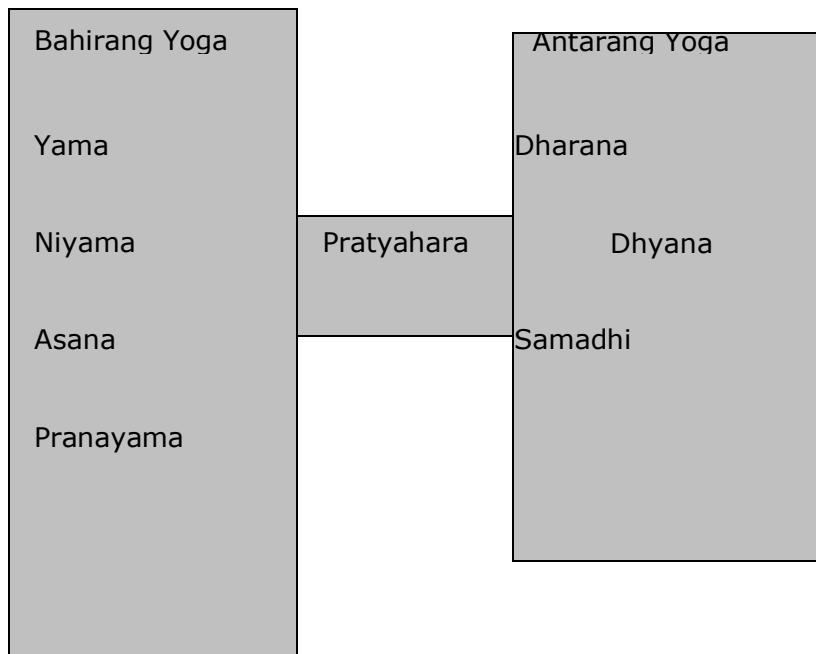
The practice of Kumbhak is difficult & dangerous

Study of Purak & Rechak

Control must be

**SLOW
SMOOTH
UNIFORM
STEADY**

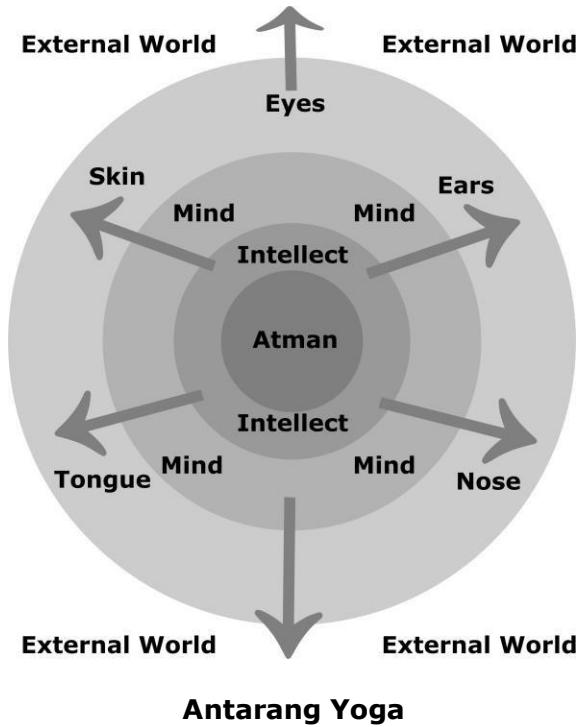
ANTARANG YOGA (INTERANAL YOGA)



Pratyahara as defined by Patanjali

Swavishaya sanprayoge chittaswaroopanukar
ivendriyanam pratyahara ||2-54||

Meaning: Isolation of mind from sense organs



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

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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.

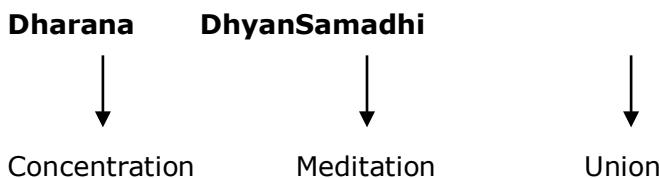
Asana: Helps to eliminate the disturbances due to limbs of the body

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 ekatanata dhyanam ||3-2||

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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 swaroop 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 Thinking... 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

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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 alphabets 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*.

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- 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!

Other Types of Yoga

Definitions of Yoga

1. Yoga – “YUJ” means to Join, Yoga means to join individual (“Jivatma”) with supreme consciousness.
2. Bhagawat Gita – Karma Yoga
“SAMATVAM YOGA UCHYATE” – yoga is balance.
“YOGA KARMASU KAUSHALAM” – yoga is skilled action (Harmony in any action, eating, working, exercising or sleeping.)
3. Yoga Vashishtha – “YOGA MANA PRASHAMANA UPAYAH” Yoga is technique to calm the mind.
4. Ashtanga Yoga – “YOGA CHITTA VRITTI NIRODHAH |” -
Yoga is to control the mind (Patanjali’s Yoga Sutras)
5. Hatha Yoga - Balance of “Pingala Nadi + Ida Nadi” yoga is body-mind balance.
6. Bhakti Yoga - “BHAKTI YOGA, YOGA RUPA” Yoga is becoming one with universe, everything in mother nature
7. Jnana Yoga – Balance of wisdom, intellect
8. Yoga is control of intellect + mind + senses

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Notes -

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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 – Mantra Yoga, Kundalini Yoga, Swara Yoga, Nada yoga, Laya yoga etc.

Ashtanga / Patanjali Yoga / Raja Yoga

Yama (Social discipline), Niyama (Self-discipline), Asana (yoga poses), Pranayama (Breathing), Pratyahara (Sense withdrawal), Dharana (Concentration), Dhyan (meditation), Samadhi (enlightenment)

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 Unconditional love)

- Emotions management – Positive vs Negative emotions
- Channelize negative emotions to positive
- Reason for negativity – fear, desire & ego
- Change Belief – Equality & Divinity
- Experience unity within and around (Equality between Humans – Animals - Plants - All Mother nature objects)
- Role of faith – faith is unidirectional emotional energy flow, faith is connection between you and divine
- Faith in healing,
- Story of *Sant Namdev*
- 9 Methods of Bhakti -
Shravan, Sankirtan, Smaran – Remove Fear & Decondition & Recondition mind

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Vandan, Archan, Padasevanam – Remove Desire & Ego
Dasyam, Sakhym, Atmanivedan – Total surrender, and experience of unconditional love

Karma Yoga

Described in “Bhagwat Geeta”- dialog between Lord Krishna and Arjuna

- **Reactions to our actions are responsible for our negative experience**
- **3 dimensions of Karma yoga –**
 - **Nishkam** – without any attachment to the fruit of action (attachment with money, desires bring negative experience)
 - **Nirahankar** – Self less work (attachment with ego and self esteem) so my actions should be for myself but for others as well
 - **Dharma** – Following the right path, fulfilling responsibility, role, duty towards one self, family, society, culture, mother nature
- Example – working in office and going on holidays
- **Karma yoga** – our life is not independent but is interconnected, if I don't do my duties, everything will be negatively affected.
- **Karma yoga** – work with awareness but without attachment to fruits or outcome of it.
- **Karma Yoga teaches to live in present & gives meaning and direction to life**

Jnana / Gyan 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 thoughts, emotions through balanced intellect.

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- Jnana yoga is to know the real nature of myself or Who am I?
- Jnana yoga is effort of establishing connection with every object in mother nature or making sense of creation
- Jnana yoga is finding my roots and origin
- Develop complete understanding of self - SWAN principle –Swami Niranjanananda

Swami Niranjanananda proposed a practice of Jnana Yoga

Discover your own Strengths / Weaknesses / Ambitions / Needs based on

- Physical aspects,
- Mental / emotional aspects,
- Intellectual abilities,
- Professional skills,
- Social skills,
- Hobbies

Strengths –

Physical –

Mental and emotional –

Intellectual –

Professional –

Social –

Weaknesses –

Physical –

Mental and emotional –

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Intellectual –

Professional –

Social –

Ambitions –

Physical –

Mental and emotional –

Intellectual –

Professional –

Social –

Needs –

Physical –

Mental and emotional –

Intellectual –

Professional –

Social –

Yoga - Need

Bhakti Yoga – Purifying Emotions / passions (Emotional personality)

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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

Karma Yoga – Yoga of Action

Karma means movement or change; this change is brought about by action. Life is all about movement and change. *Karma* is something that we cannot avoid. When we are born we have to act, to get our food, earn living, interact with outside world. It is not possible for us to live without *karma*. Absence of karma is absence of life.

The word *yoga* is to join, the *sanskrit* word *yoga* means to join. *Karma Yoga* means “action that joins”. It is the action that joins us to everything around. And what is around? It is the Mother Nature, which includes living beings, trees, animals, other human beings. Any action that joins us to everything around us is *karma yoga*. But to achieve this, one has to perform the action in a particular way.

There are three attributes of actions according to the *Bhagavad Gita*.

First, the action should be (*Sanskrit* word *Nishka*) - without selfish desire. Desires create strong attachments. So as a result of desires, we have attachments to the fruit of our action, and these attachments are the cause of our stress and unhappiness. For example, if I am studying for the exam and if I get higher grade then I will get highly paid job then I have attachment with higher grade and this attachment brings lot of stress. So in *karma yoga* the action should be performed without any desires. While I perform any action without any attachment then I have no stress, anxiety and depression even if I fail.

The second dimension of *karma yoga* is (*Sanskrit* word is *Nirahankar*) selfless action or action without ego and action not for me. When I am doing something I say “I am doing it for myself.” That “I” is ego. This awareness that binds the action to my ego brings pain and suffering. For example, I decide to travel all over the world, the decision is made by the ego, but if I cannot travel that leads to disappointment. Another example is I want to cook good recipe for my partner but it does not turn out to be good. Then this leads to sad feeling as my ego is involved. This ego leads to guilty feelings. Another aspect of ego is the world is

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for me and everyone should behave as my ego demands. In karma yoga, ego is separated from the action, then the action is not for me but it is for everyone and everything around me. In karma yoga there is no sad feelings, no guilt and just peace and contentment.

The third dimension is that it should be in line with my duty, responsibility or right action in that moment of time and situation or space (in *Sanskrit* it is called *Swadharma*). For example if I am a father then I have certain duties towards my kid. If I live in a society then I have to follow law and respect others, the society has given me a lot so I have to give back. I receive so much from mother nature so I have to give back to the mother nature.

If the action has these three dimensions then it will be karma yoga.

Jnana Yoga

Jnana Yoga, the yoga of knowledge. It is intuitive, enlightening knowledge which is gained from enquiry and insight. It is a process of slowly discovering the nature of our personality with intellectual guidance. There have been many famous Jnana yogis who have defied logic. They gained knowledge through intuition and by seeing something that was not defined by the existing, accepted knowledge of the time.

For those who want to devote their lives to Jnana yoga they need to have a strong desire for knowledge and answers. They need to question everything and be completely absorbed and involved with finding the answers. For many they naturally have a personality like this and are best suited to this path of yoga. Preconceived ideas must be thrown away, anything that you don't know to be true from past experience. Clean the mind, get rid of the conditionings of the mind and start afresh. This doesn't mean you shouldn't believe anything, some things, if experienced by thousands of people should be accepted. If someone tells you that the cobra is deadly and that you shouldn't touch it, accept it, it makes life easier. But if someone says to you that you have a soul, question it. With most topics you will have to accept as there is no point in testing everything, but when it comes to the subject of reality, here you should clean your mind and question everything. It is easy to believe in something, it is hard to believe in nothing. Personal experience is necessary to be able to change, evolve and understand.

After rejecting we must enquire. Who am I is the most famous question. Remove any definitions you may have on your existence. A Jnana yogi must become obsessed with realising his true nature. Reflection will lead to flashes of intuition which will lead to answers. Reject what others have said, continually enquire.

It is a difficult path, and not for all. But it doesn't mean that we can't all practice some Jnana yoga in our lives.

There is a simple technique, suitable for all, a technique of enquiry and reflection. When you are preparing to go to sleep think of one thing, what you did that day. Start from the beginning of the day, when you woke up. Take a step back and observe yourself, relive every moment of that day, like it is a film. What were your thoughts, actions, feelings, interactions with others,

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various interactions that occurred throughout the day, behaviour, attitude etc. How did you react to the different situations that you were faced in? Don't judge or become upset by the way you were, just accept and move to the next situation. After this make a resolve to be more balanced the next day, to react in a more pleasant, controlled and balanced way. Practice this every night before sleeping and you will find that your interactions with people and the environment will become more and more balanced, as well as giving you a greater and deeper understanding of yourself. It will make you more accepting as well as helping you to deal with difficult situations with an open, accepting and positive mind.

Swami Niranjanananda advises all to use the SWAN principle, as practice of Jnana Yoga. SWAN is a technique which leads to overall development of individual. 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.

Bhakti Yoga

Bhakti yoga is a non-physical practice and therefore more difficult to define than the physical practices of hatha, kundalini or kriya yoga. However it deals more deeply with the awakening of the human personality. It is one of the higher sadhanas for those who want to evolve spiritually. Bhakti yoga is the channelling of positive feelings to experience harmony inside. It is the recognition of all feelings generated in life, what we class as both good and bad, and the harmony and balance of these. It is where we direct our emotions inward and find a state of balance between the attractions and repulsions of life.

It is the balancing of manifesting emotions. By following bhakti yoga we go deeper into our being, observe the emotions, and, once we find the balance, experience peace and tranquillity which brings us closer to our own inner strength. Bhakti is the deep, internal feeling of having found the missing link of life, the support or basis of our existence. Bhakti provides that missing aspect, when our lives stop being mechanical, and develops a sense of inner identity and union.

Bhakti is a sadhana, a process, not only a practice. It is something that you practice all the time, is part of everything you do, not just that two hours of yoga practice in the morning. It is meant to improve the quality of your life. It is not the yoga of devotion, though it is often put into that class. This is because the idea of worship and communion with God has overlapped with the concept of Bhakti Yoga. Rituals and rules were something that was added later when organised religions developed because people felt more secure and happy to have them but they are not necessary. In yoga there is no concept of God but only of the concept of Ishwara, which means the unchanging reality, the higher nature.

Bhakti yoga is where we try to change the conditionings of the mind. It is a process of inner transformation and inner purification, changing the complete personality, thinking patterns, lifestyle, intellect, emotions, feelings and social performance. To perfect Bhakti all these aspects have to come together. Its a process of moving away from a tamasic state of existence to a higher, purer state.

Kundalini Yoga



Ashlyn 2002

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.

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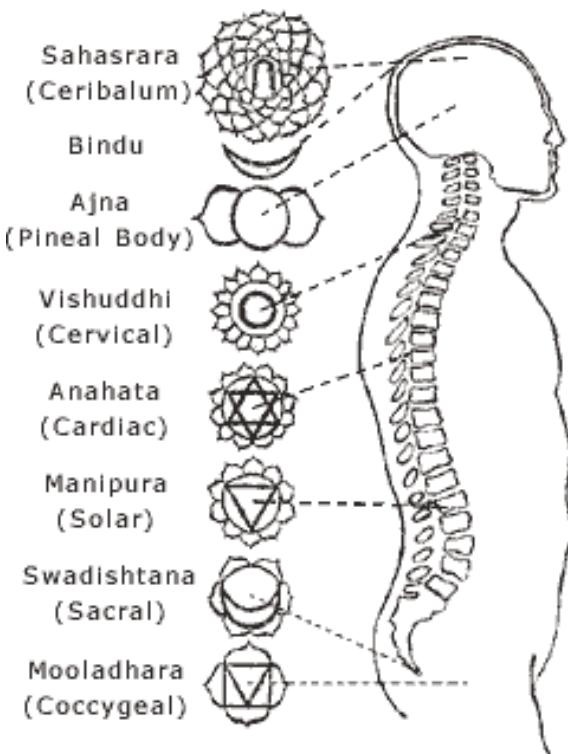
- Awakening – travels up the Sushumna nadi (physiological comparison is spine)
- It starts from the root of spine (Mooladhar chakra) to the crown (Sahasrar chakra) crossing 7 chakras all together
- Awakening can be compared with samadhi, self-realization, nirvana.

What is a Chakra?

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



LOCATION OF THE CHAKRAS



***Mooladhara* (root support)**

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

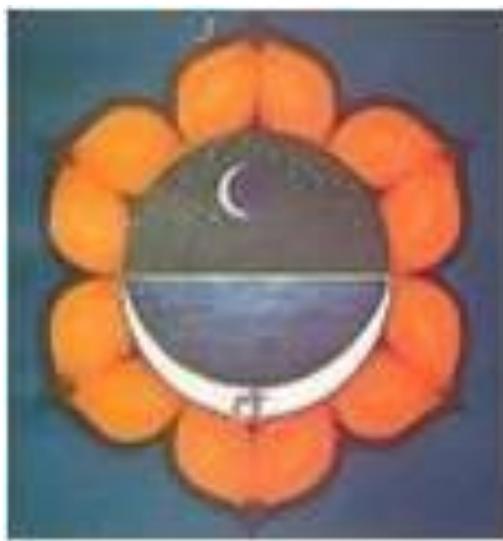


*Techniques to purify the *Mooladhar chakra**

- Asanas – tadasana(palm tree), tiryak tadasana, trikonasana(triangle), veerasana(warrior), kukuttasana (cockerel), garbhasana (fetus), hastapadasana (one hand to leg), garudasana (eagle), vatayanasana, padangushthasana (balancing on toe), ugrasana (ferocious), natarajasana, patangasana (doing asanas with moolabandha)
- Mula bandha, nasagra drishti
- Basti (enema)
- Meditation – awareness of chakra, mantra, colour

***Swadishstan* (self awareness)**

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



Techniques to purify the *Swadhishtan chakra*

- Asanas – marjarasana(cat), vyaghrasana(tiger), shashankasana(childs), ushtrasana(camel), matsyasana(fish), bhujangasana(cobra), shalabhasana(locust), paschimottanasana(forward bend), hastapadasana(one hand to leg),

patangasana(kite), noukasana(boat),
vatayanasana, akarnadhanurasana(sitting bow /
telephone) (focus on chakra)

- Vajroli mudra / sahajoli mudra
- Meditation – Awareness with vajroli, yantra,
mantra, colour

***Manipur* (City of jewels)**

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



Techniques to purify *Manipur chakra*

- Asana – Shashankasana (childs), yogamudra (yogic gesture), matsyasana (fish), dhanurasana (bow), halasana (plough), patangasana (kite), hansasana (swan), mayurasana (peacock), chakrasana (wheel), ashtavakrasana, ardha matsyendrasana (half spinal twist) (focus on chakra)
- Uddiyana bandha, agnisar, kapalbhati, vaman, nouli
- Meditation – Awareness with uddiyana, yantra, mantra, colour

***Anahata* (unaudible)**

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

Techniques to purify *Anahata Chakra*

- Asana – matsyasana (fish), kandharasana (bridge), chakrasana (wheel), vrikshasana (tree), gomukhasana (cow face), ashtanga position of surya namaskar, dhanurasana (bow), ushtrasana(camel)(practice with ujjayi)

- Kapalbhati, vaman,
- Ujjayi
- Meditation – Awareness with compassion /empathy, yantra, mantra, colour



***Vishuddhi* (purification)**

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



Techniques to purify *Vishuddhi chakra*

- Asana – ushtrasana (camel), kandharasana (bridge), chakrasana (wheel), viprit karani (inverted), sarvangasana (shoulder stand), halasana (plough), dhanurasana (bow), ardhabhujangasana (surya namaskar pose 3), matsyasana(fish)
- Vaman, vastradhouti, jalandhar bandha, ujjayi, bhramari
- Meditation – Awareness with ujjayi, yantra, mantra, colour

Ajna (command)

- Command centre of mind,
- Center for intuition, intelligence
- Mind principle

- Controls pituitary gland



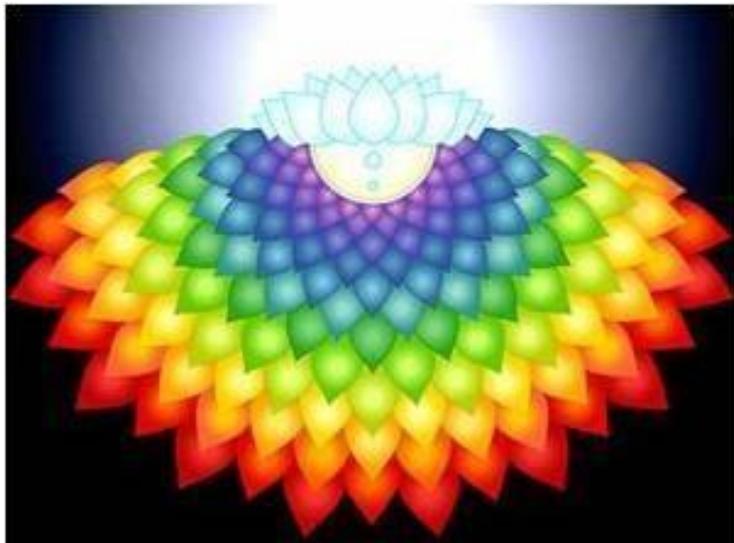
Techniques to purify *Ajna Chakra*

- Asana – meditative poses, gomukhasana, ardhamatsyendrasana
- Tratak, neti, kapalbhati, bhrumadhy drishti
- Alternate nostril breath
- Shanmukhi mudra
- Meditation – Awareness with tratak, yantra, mantra, colour

***Sahasrar* (Thousands 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

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- 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 Woodroffe (Arthur Avalon)
- Hatha Yoga Pradipika – various translations

Anatomy & Physiology

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

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- 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

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- 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**

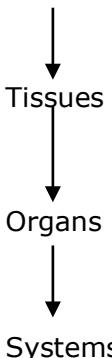
Ideal pose and expectations of reaching it –
students and teachers expectations of ideal pose and how their students should look

Human Anatomy & Physiology

Cell

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

Group of cells



Structure of Cell

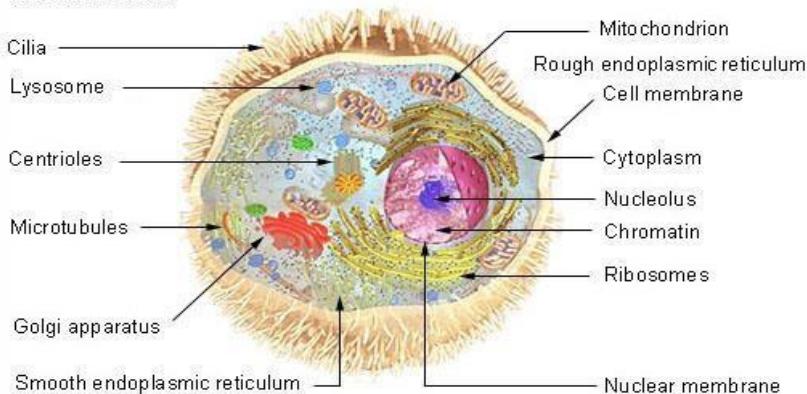
- Cell is a structural & Functional unit of human body, capable of carrying out functions of life independently.
 - Nucleus
 - Cytoplasm
 - Cell Membrane

Functions of Cell

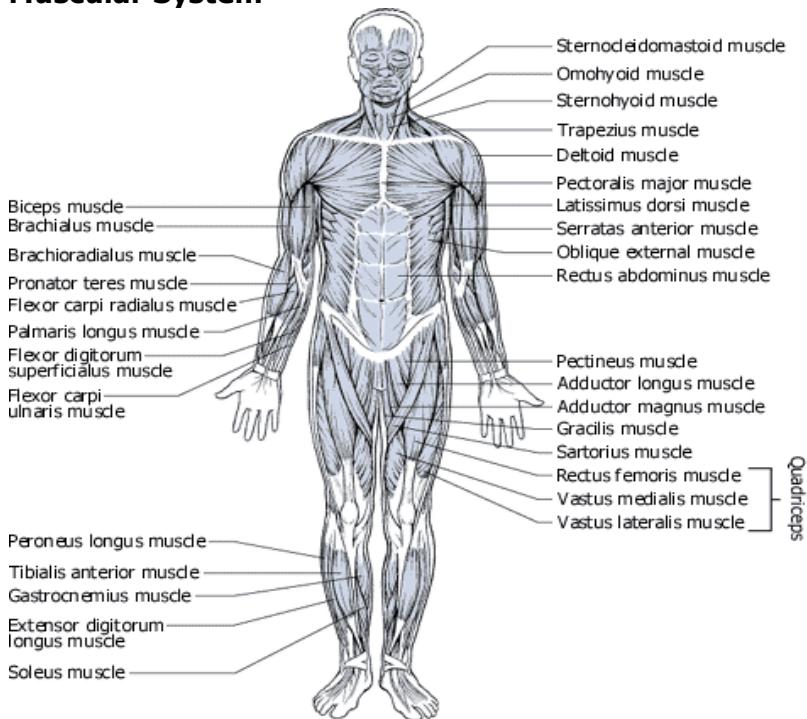
- Production of Bio-Energy
- Storage
- Multiplication
- Specific function according to location

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Cell Structure

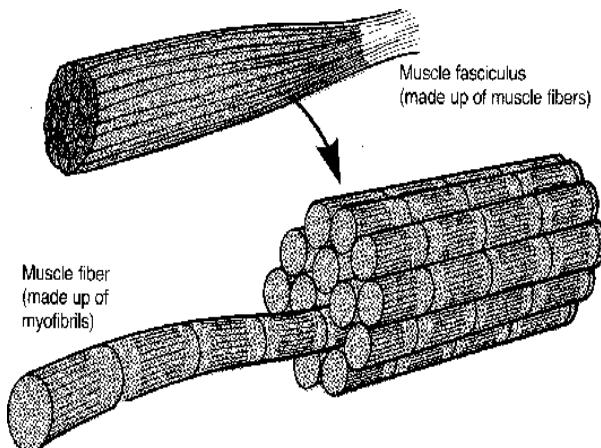


Muscular System



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)

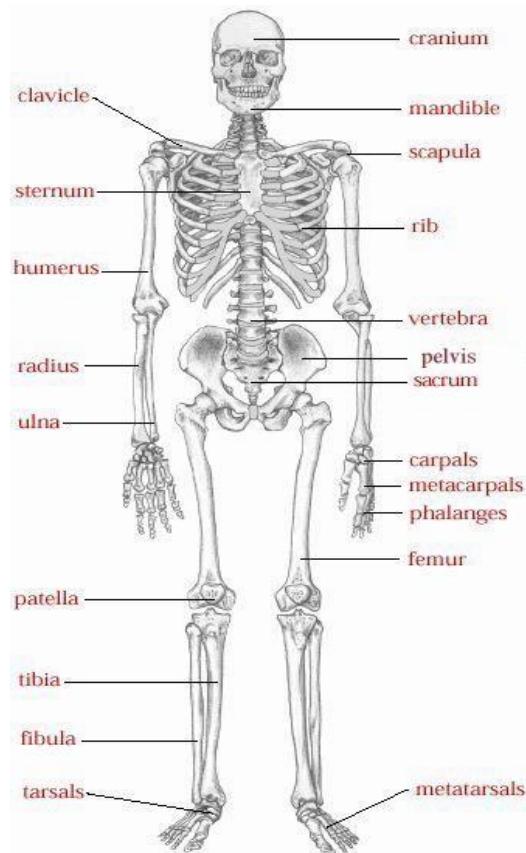
Properties of Muscles

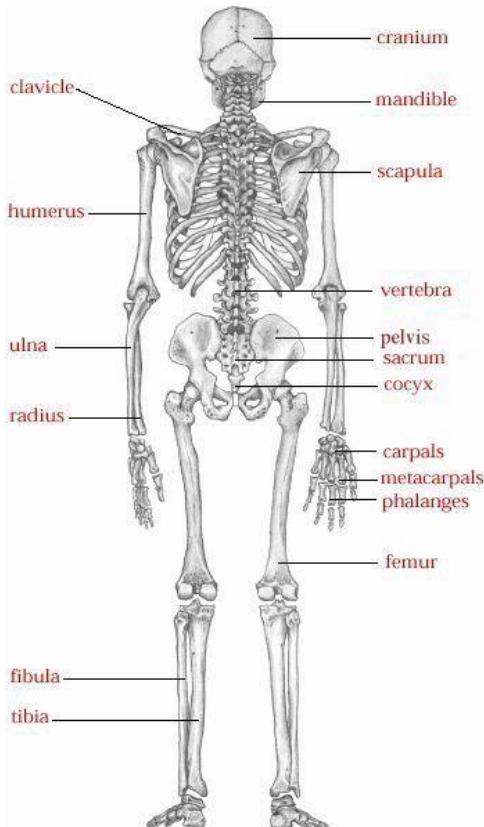
- Contraction & Relaxation
- Elasticity
- Muscle tone
- Fatigue
- Work of Muscle depends on
 - Speed of contraction and relaxation
 - Co-ordination of joints and muscle

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

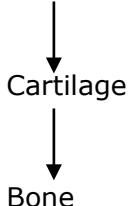
Skeletal System





Ossification

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

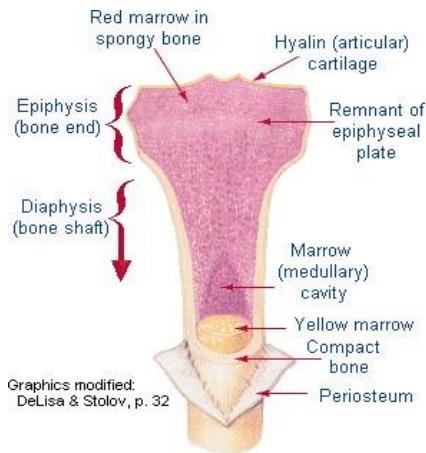


Composition of Bone

- % 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

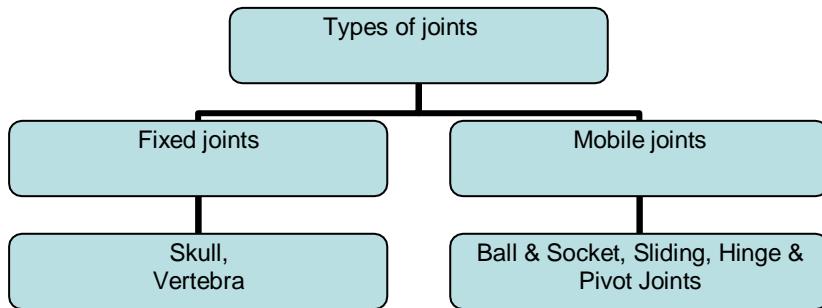
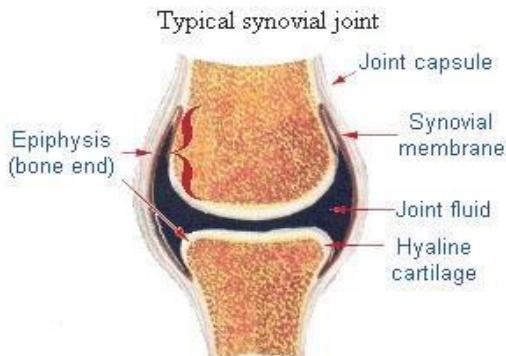
Cavity in bone

- 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



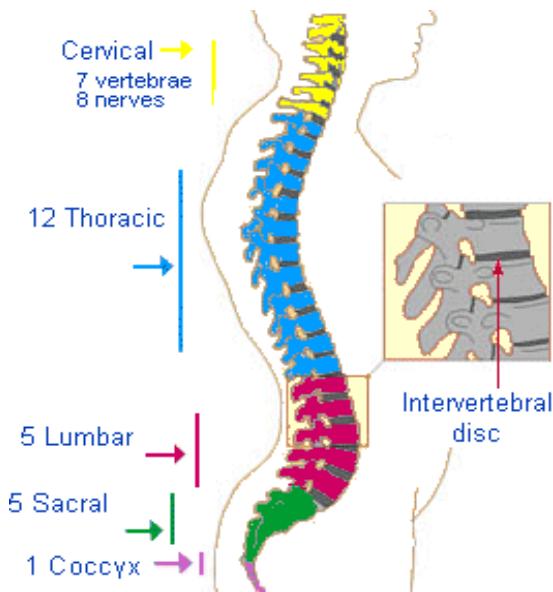
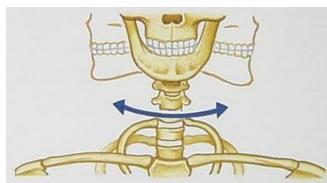
Hinge joint



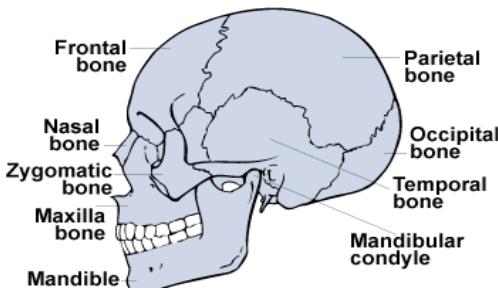
Sliding joint



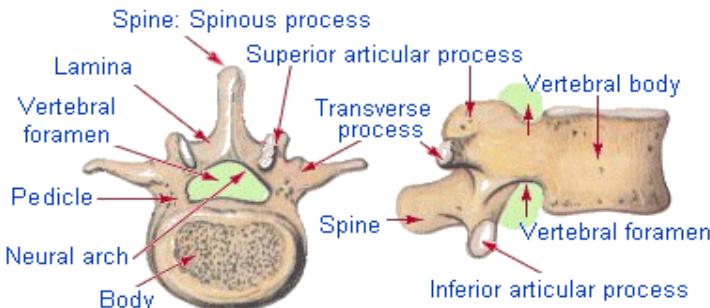
Pivot joint



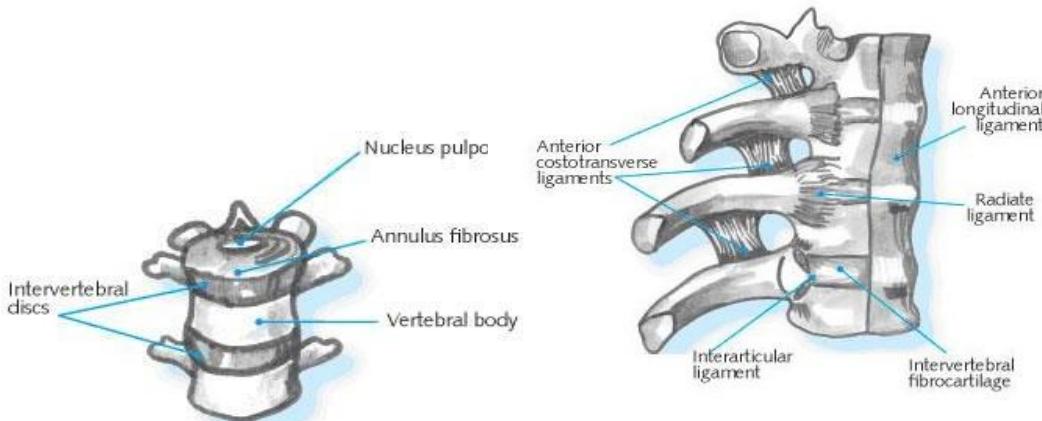
Skull



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.

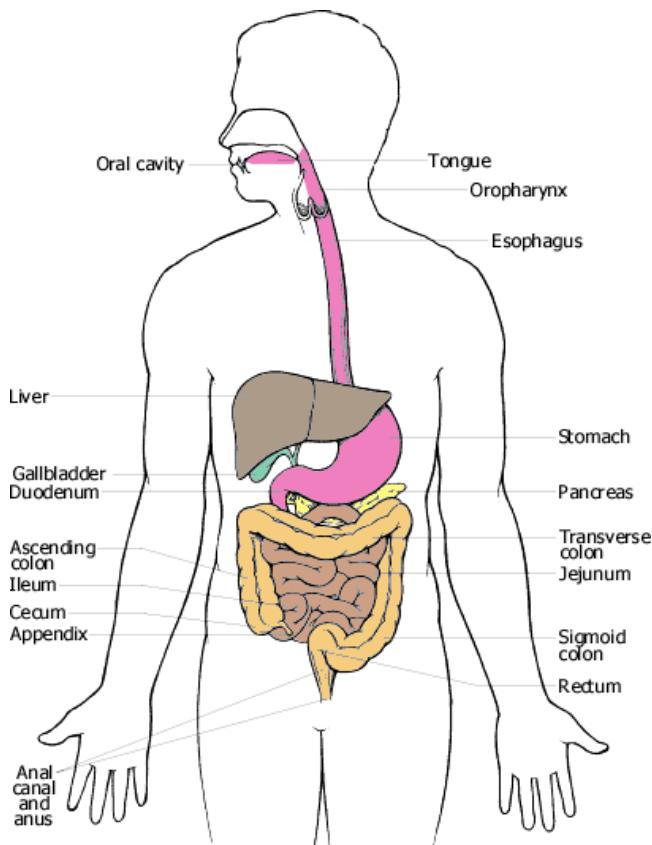


Functions of Skeletal System

- 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.

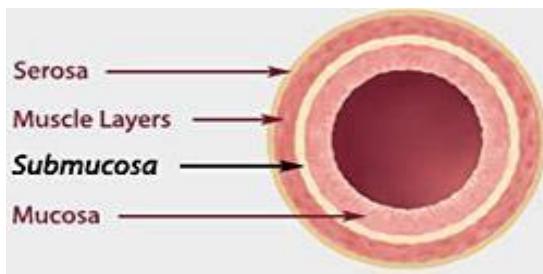


Function of Digestive System

- 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



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- **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
 - Ptyalin 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

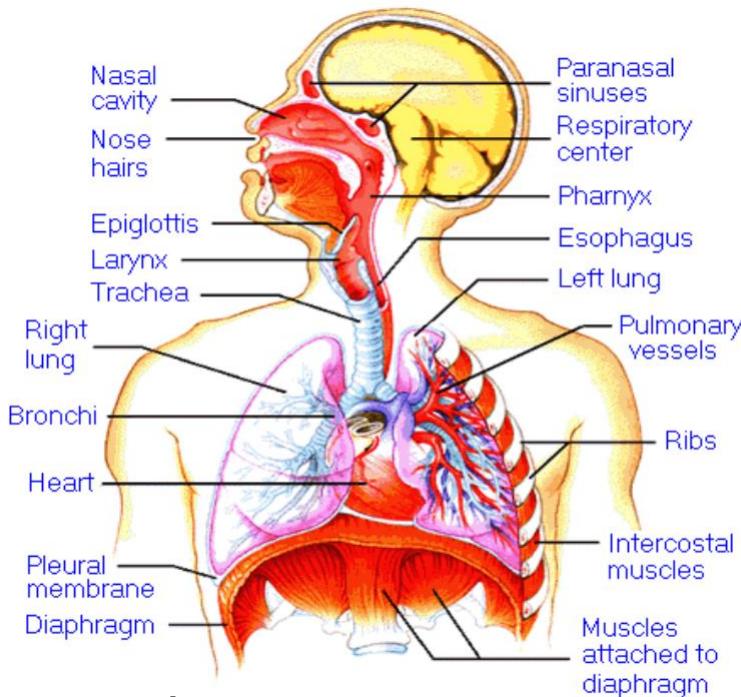
- Deeply folded to increase the surface area
- **Helps in absorption of food.**
- **Large intestine**
 - 1.5meter long, 5 to 6cm diameter
 - Divided into 3 parts
 - Right ascending colon
 - Transverse colon
 - Left descending colon
- **Sigmoid Colon & Rectum**
 - Temporary storage of fasces
 - Anus is 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 CO₂ and water vapors
- Purification of blood
- Protective function- coughing, sneezing
- Talking

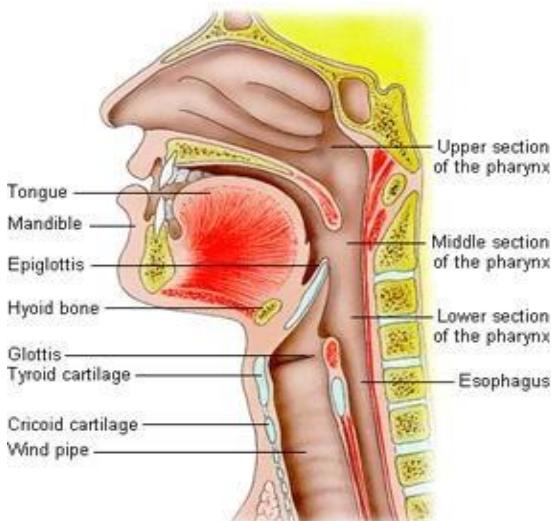
- **Organs of Respiration**

- 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

- **Inpiration**

- 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

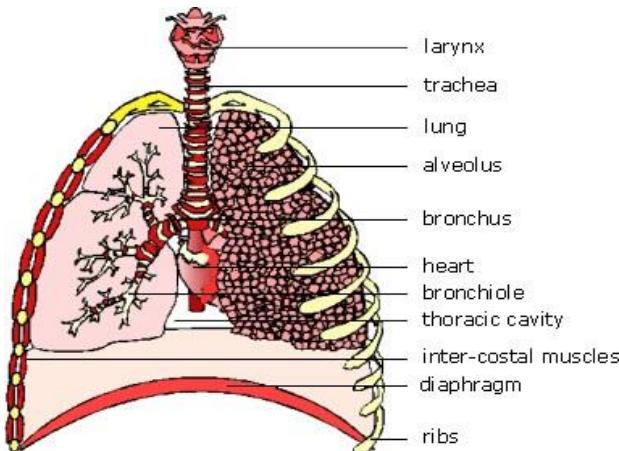
- **Expiration**

- 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.

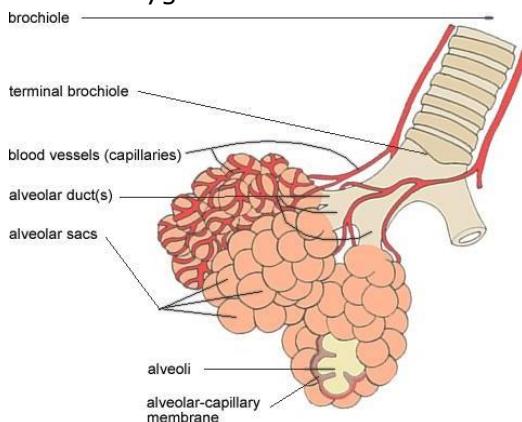


Analysis of gases in respiration

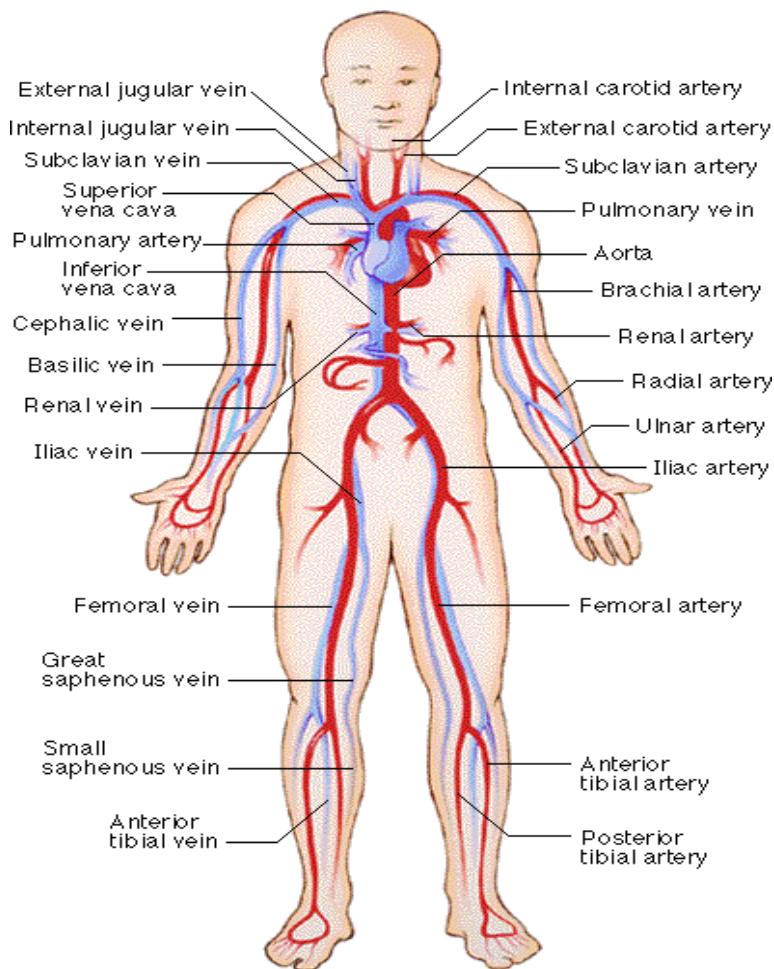
	O ₂	N ₂	CO ₂
Inspired air	21%	79%	-
Exhaled air	16%	79%	5%

• 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

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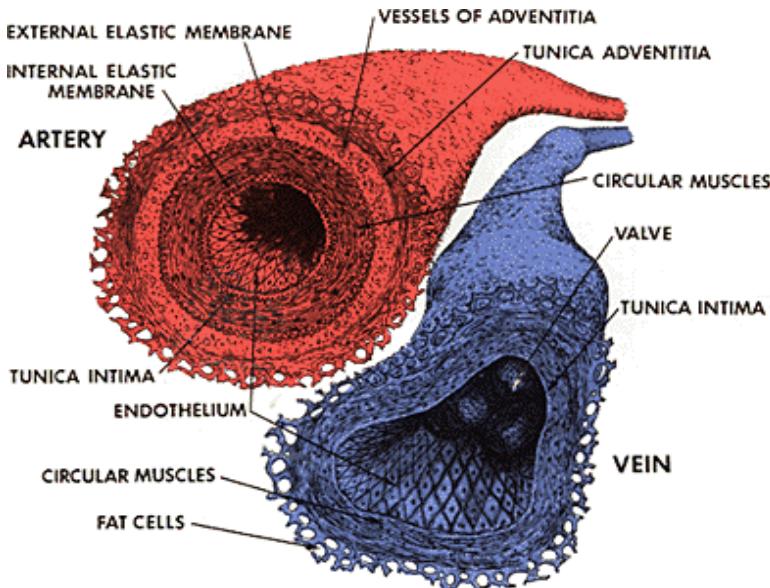
- WBC
- Platelets
- R.B.C. (Red blood cells)
 - Colour of blood due to RBC
 - 4 to 5 millions / c.c.
 - Hemoglobin carry 90% Oxygen
 - Dumbbell shaped cells with no nucleus
- W.B.C. (White blood cells)
 - White colored
 - 6000 to 9000 / c.c.
 - Kills the bacteria (protective role)
 - No specific shape, 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 CO₂ 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

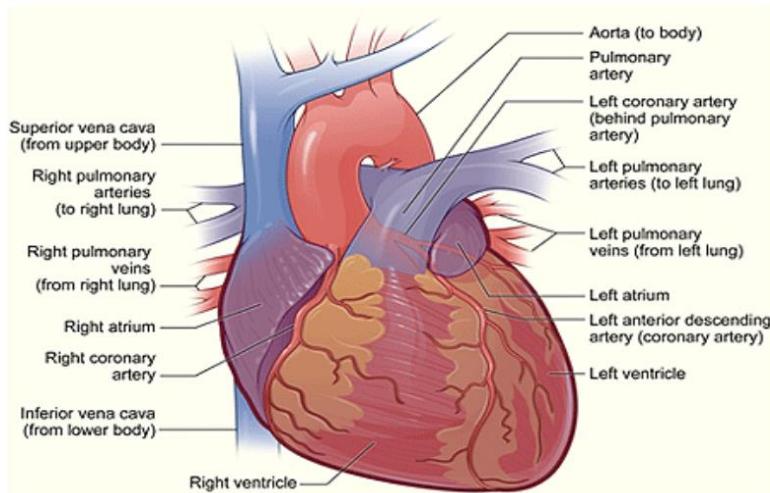
Difference between Arteries & Veins

- 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 → Venous → Small veins union of many veins →

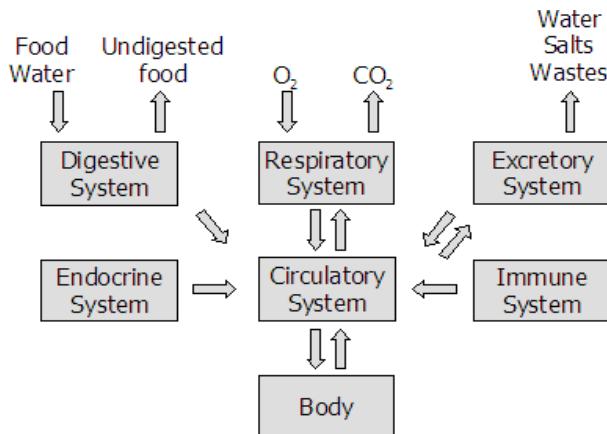
Superior & Inferior venacava → Right auricle → Right ventricle → Pulmonary artery → Lungs (oxygenation) → Pulmonary veins → Left auricle → Left ventricle

- **Spleen**

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

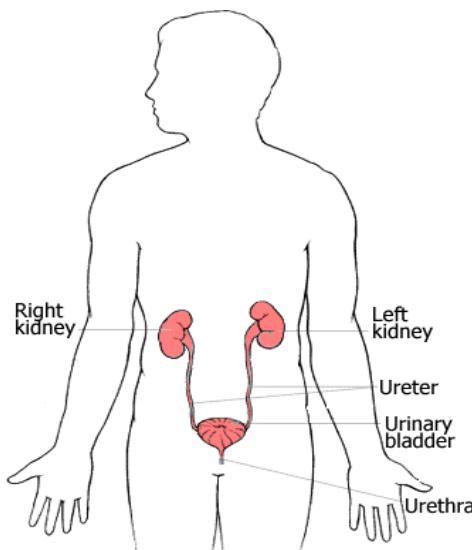
- **Function of Spleen**

- 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

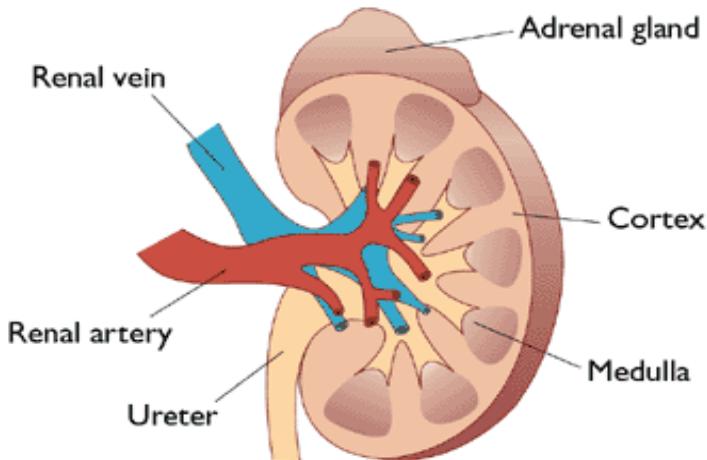
- **Excretion** - The process of expulsion of waste products & toxins out of the body
- **Excretory organs**
 - Urinary system
 - Skin
 - Large intestine
 - Lung
- **Organs of Urinary system**
 - Two kidneys
 - Two ureters
 - Urinary bladder
 - Urethra
- **Kidney**
 - Located at the backside of abdominal 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

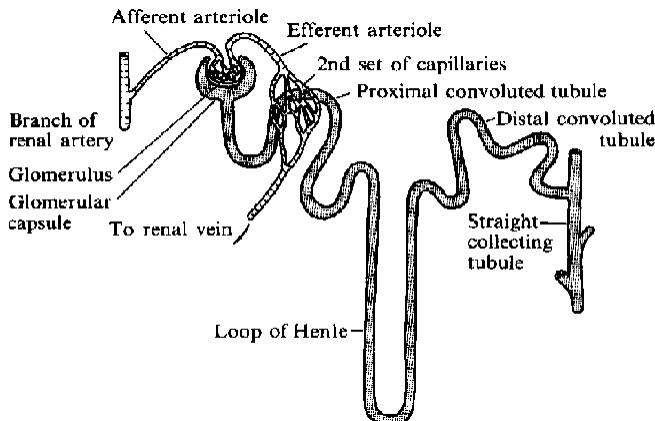
- **Ureters**

- 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

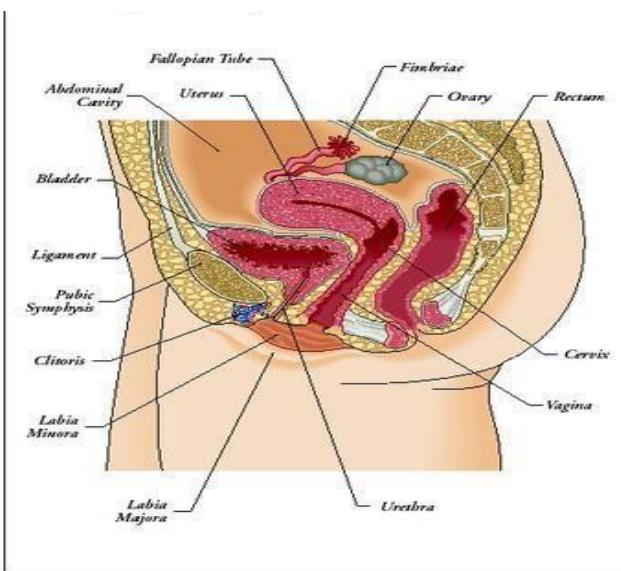
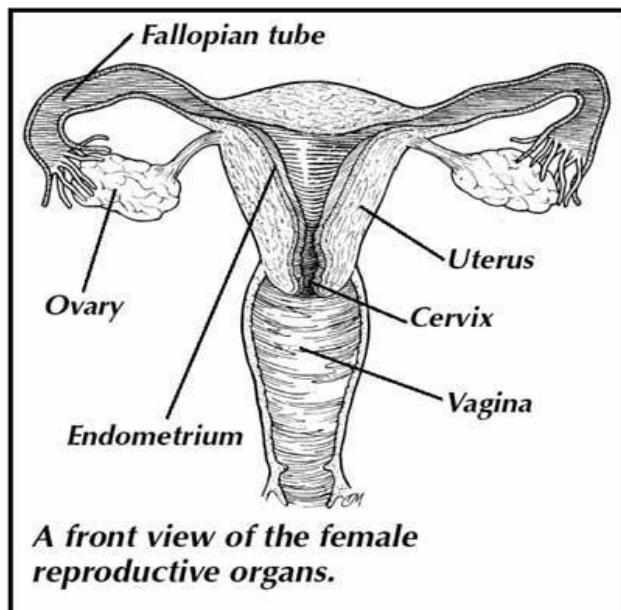


- **Urethra**
 - Male urethra passes through penis, length 25cm
 - **Female urethra opens anterior to vagina, length 2.5 cm**
- **Contents of urine**

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

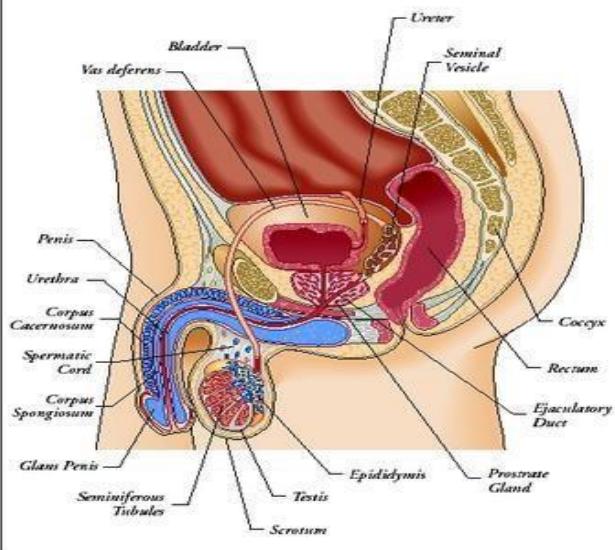
- **Urine**
 - Daily output 1200 to 1500 ml
 - 95 % water, 5 % salts & organic matter
 - Urea, uric acid, salts of potassium, magnesium and calcium
- **Functions of skin**
 - Protection from injury
 - Sensation of touch
 - Regulation of body temperature
 - Absorption of oil, ointments
 - Excretion
 -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

Reproductive System



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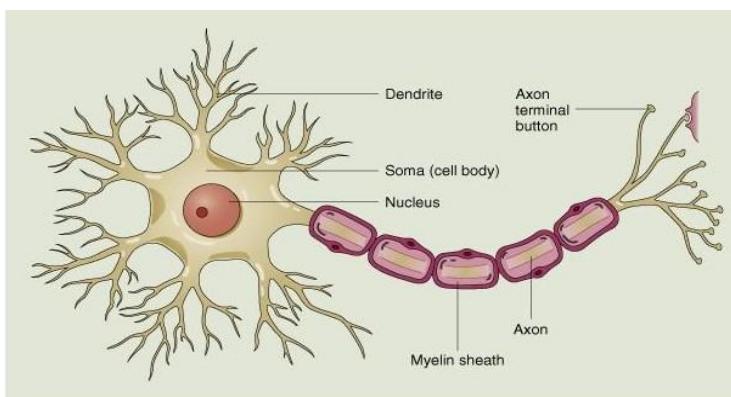
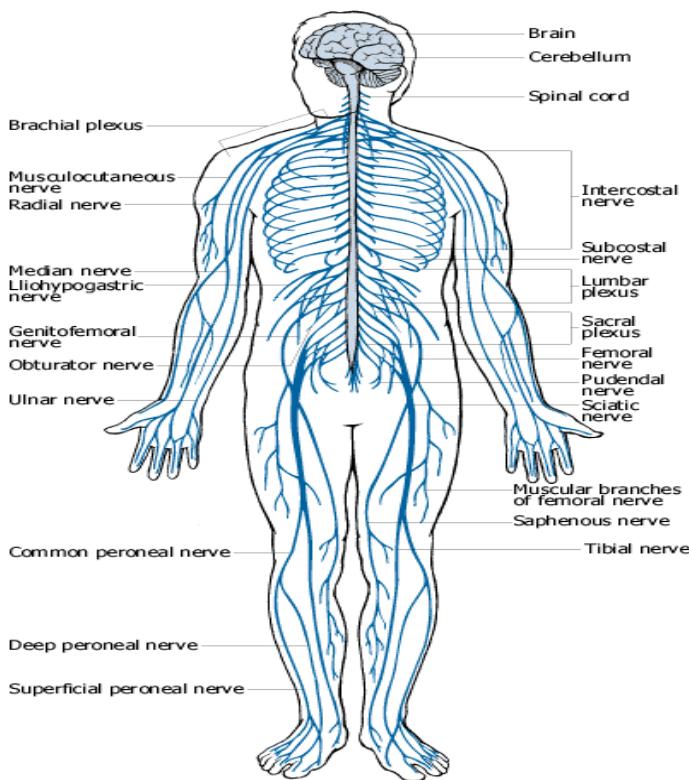
Male Reproductive System



Nervous System

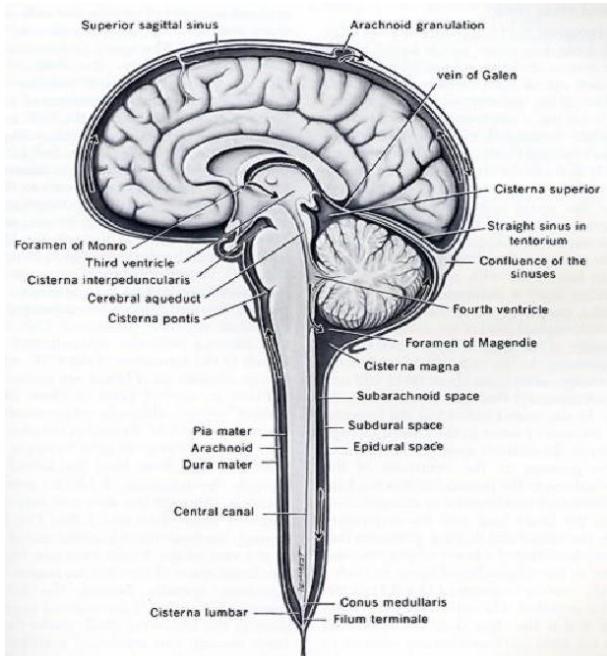
- Central processing unit of body. Controls and balance of body functions.
- **Divisions**
 - Central nervous system (CNS)
 - Peripheral nervous system (PNS)
 - **Autonomic nervous system (ANS)**
- **Components**
 - Nerve cell
 - Sensory nerve
 - Brain
 - Motor nerve
 - End organ
- **Functions of Nervous 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

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• Brain

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

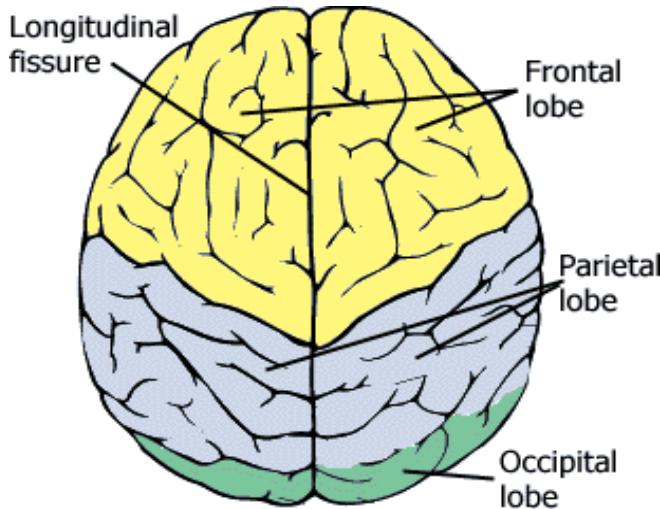


Cerebrum

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

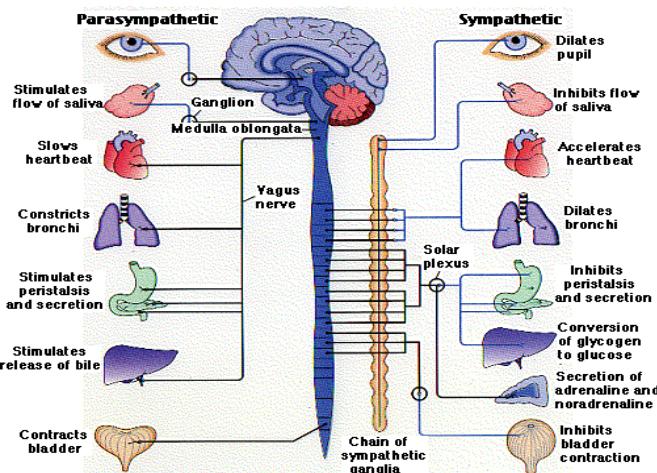
• Autonomic nervous system

(Involuntary nervous system)

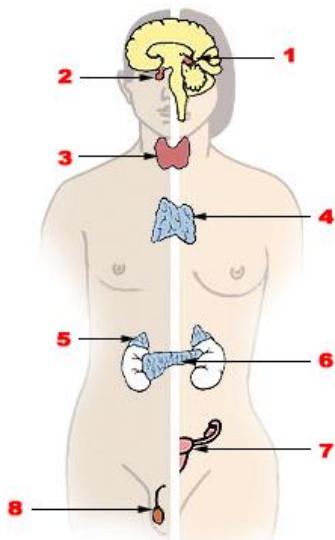
- It has control over
 - Digestion
 - Respiration
 - Circulation
 - Hormone secretion
 - Maintenance of body temperature
 - Maintenance of water balance

• 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



Endocrine System



- Pineal gland
- Pituitary gland
- Thyroid gland
- Thymus
- Adrenal gland
- Pancreas
- Ovary
- Testis

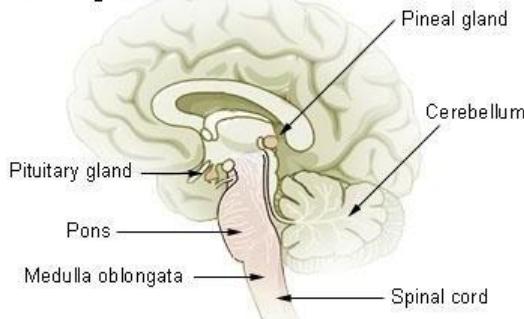
- Integrated system of small organs which involve the release of extra cellular signaling molecules known as hormones.
- Plays an important role in
 - regulating metabolism
 - growth and development
 - tissue function
 - plays a part also in mood

Pineal body

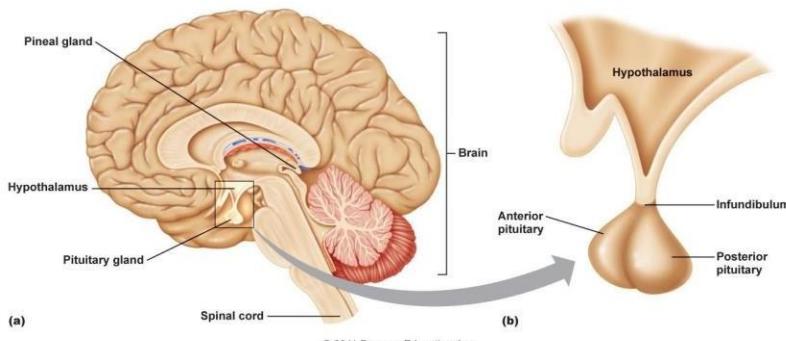
Pineal body produces

Melatonin(Primarily) Pinealocytes – Antioxidant, Role in regulation of the circadian cycle (Biological Clock), sleep

Pituitary and Pineal Glands



Pituitary gland



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Functions of Pituitary

- Growth
- Blood pressure
- Some aspects of pregnancy and childbirth including stimulation of uterine contractions during childbirth
- Breast milk production
- Sex organ functions in both women and men
- Thyroid gland function
- The conversion of food into energy (metabolism)

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- Water and osmolarity regulation in the body.

Hormones by Pituitary

Anterior pituitary lobe (adenohypophysis)

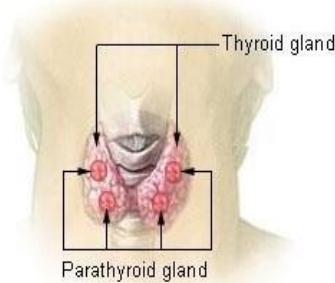
- Growth hormone (GH) Somatotropes - Increasing height, calcium, muscle mass, reduction of Adipose tissues
- Prolactin (PRL) Lactotropes – Stimulation to glands to produce milk
- Adrenocorticotrophic hormone (ACTH, corticotropin) Corticotropes –stimulates the cortex of the adrenal gland.
- Thyroid-stimulating hormone (TSH, thyrotropin) Thyrotropes – regulating the function of Thyroid gland.
- Endorphine – inhibits perception of pain
- Follicle-stimulating hormone (FSH) Gonadotropes – Stimulates growth of follicle in ovaries and plays a important role in spermatogenesis.
- Luteinizing hormone (LH) Gonadotropes -triggers ovulation in females and stimulates production of Testosterone.

Posterior pituitary lobe (neurohypophysis)

- Oxytocin Magnocellular neurosecretory cells – helps in child birth and breast feeding. Released during orgasm which promotes bonding and relationships
- Vasopressin (ADH, antidiuretic hormone) - to regulate the body's retention of water, it causes the kidneys to conserve water, but not salt, by concentrating the urine and reducing urine volume.

Thyroid Glands

Thyroid and Parathyroid Glands



The thyroid controls

1. how quickly the body burns energy (BMR),
2. makes proteins,
3. how sensitive the body should be to other hormones.

Thyroid produces

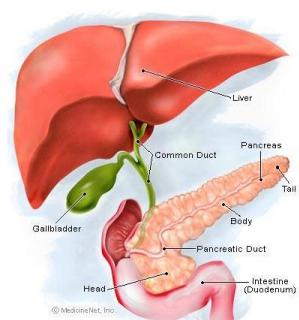
- Triiodothyronine (T3), the potent form of thyroid hormone
 - It is the most powerful thyroid hormone, and affects almost every process in the body, including body temperature, growth, and heart rate.
- Thyroxine (T4), (tetraiodothyronine), it is a less active form of thyroid hormone (Primarily)
- Calcitonin – role in calcium metabolism, construct bones and has a counter role to parathyroid hormone. reduce blood Ca 2+

Parathyroid produces

- Parathyroid hormone (PTH) – increases blood Ca 2+

Pancreas

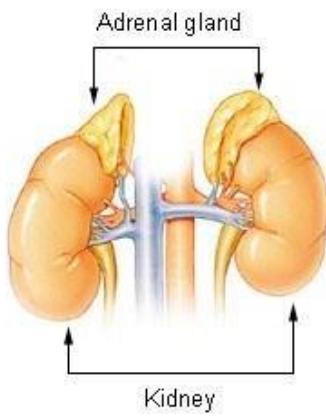
- Insulin (Primarily) β Islet cells –
 - causing liver and muscle cells to take in glucose and store it in the form of glycogen
 - causing fat cells to take in blood lipids and turn them into



- triglycerides.
- several other anabolic effects throughout the body.
- Glucagon (Also Primarily) α Islet cells –
 - important hormone involved in carbohydrate metabolism.
 - causing the liver to convert stored glycogen into glucose and release it into the bloodstream.
- Somatostatin δ Islet cells –
 - Inhibit release of insulin,
 - inhibit release of glucagons,
 - suppress the exocrine secretory action of pancreas.
- Pancreatic polypeptide PP cells

Adrenaline gland

Adrenal Gland



Adrenal cortex produces

- Glucocorticoids (chiefly cortisol) - "stress hormone"
It increases blood pressure, blood sugar levels and

has an immunosuppressive action.

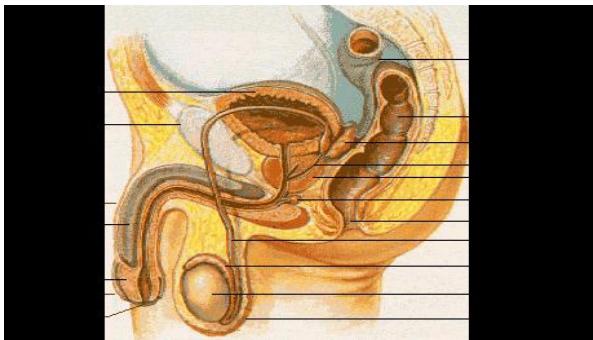
- Mineralocorticoids (chiefly aldosterone) - to regulate sodium and potassium balance in the blood.
- Androgens (including DHEA and testosterone) –Anabolic steroids, sex steroids

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Adrenal medulla produces

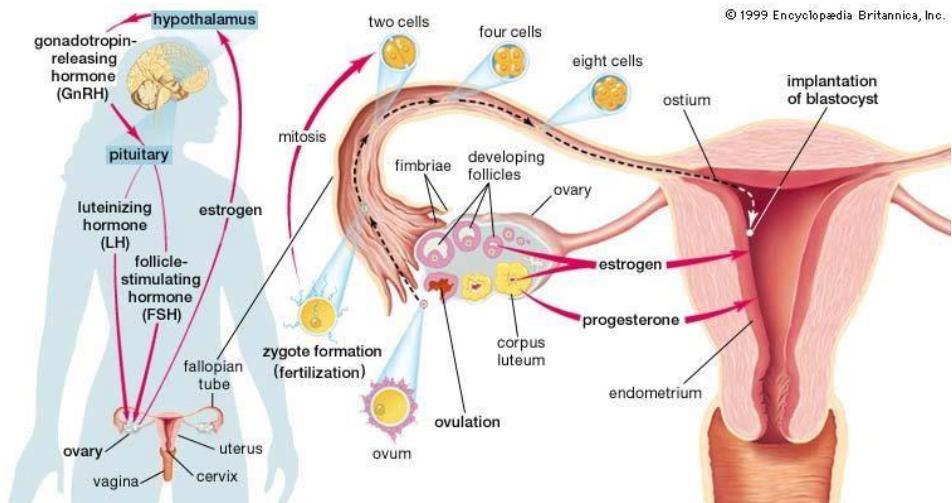
- Adrenaline (epinephrine) - Epinephrine is a "fight or flight" hormone
 - The hormone boosts the supply of oxygen and glucose to the brain and muscles, while suppressing other non-emergency bodily processes (digestion in particular).
 - Short-term stress reaction—the physiological response to threatening, exciting, or environmental stressor conditions such as high noise levels or bright light.
 - It increases heart rate and stroke volume, dilates the pupils, elevates the blood sugar level by increasing catalysis of glycogen to glucose in the liver, the breakdown of lipids in fat cells. suppressive effect on the immune system.
- Noradrenaline (norepinephrine) - As a stress hormone, it affects parts of the human brain where attention and responding actions are controlled. Along with epinephrine, norepinephrine underlies the fight-or-flight response, directly increasing heart rate, triggering the release of glucose from energy stores, and increasing skeletal muscle readiness
- Dopamine – Increase heart rate and blood pressure
- Enkephalin – Regulate pain

Testes



- Androgens (chiefly testosterone) - Testosterone –
 - Anabolic: growth of muscle mass and strength, increased bone density, growth and strength,
 - Virilizing: maturation of sex organs, formation of scrotum, deepening of voice, growth of beard and axillary hair.
 - In both males and females, it plays key roles in health and well-being. Examples include enhanced libido, energy, immune function, and protection against osteoporosis. On average, an adult human male body produces about eight to ten times more testosterone than an adult female body. Testosterone is found in numerous animals.
- Estradiol - is a sex hormone. Labelled the "female" hormone but also present in males, it represents the major estrogen in humans. Estradiol also affects other organs including bone structure.
- Inhibin - inhibitor to production of FSH and participates in the regulation of the menstrual cycle.

Ovaries



- Progesterone - steroid hormone involved in the female menstrual cycle, pregnancy (supports gestation) and embryogenesis of humans and other species.
- Androstenedione – substrate for estrogen
- Estrogens (mainly estradiol) - primary female sex hormone
- Inhibin - Inhibin is a peptide that is an inhibitor of FSH synthesis and secretion, and participates in the regulation of the menstrual cycle.

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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.

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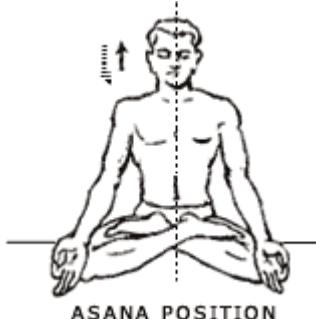
Static Yoga Poses

- 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

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 need 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 sat 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 Dhyan Mudra or Chin mudra resting on knees comfortably. (Dhyan 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.

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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 loosing 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.

PHYSIOLOGY OF CLEASING 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.

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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

Role of a yoga teacher

Objectives of Yoga Teacher

- Promote Yoga as a lifestyle
- Bring meaning and purpose to Yoga practice
- Strengthening & Balancing body-mind relationship
- Increase will power and focus
- Increasing awareness of thoughts, emotions, body

Helping Relationship

- Friend's role, NOT teacher & student and NOT Guru to disciple relations
- Teacher has acceptance and understanding of himself and of the student with physical, mental and emotional limitations, health conditions and so on
- Teacher has awareness of students cultural feelings
- Teacher is able to feel what student feel while practicing Yoga
- Teacher is aware of when a student can move to more advanced practices
- Teacher is able to talk to the students, understanding their requirements

Teaching Yoga lifestyle

- Asanas

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- Pranayama
- Yamas & Niyamas
- Diet & lifestyle
- Mantras & Yagya (Havan)
- Karma yoga
- Bhakti yoga

Objectives of asana & pranayama practice

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

Teaching Asanas

- Injury prevention
- Moving from simple to advanced
- No competitive environment
- Freedom for students to practice as per their capacity
- Ideal pose and expectations of reaching it – teachers should guide students not to push for ideal pose instead teach them to listen to their own body
- Asanas are a personal practice, personal journey
- Awareness – self awareness of teacher and awareness of students

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Teaching Asanas

- Encouragement for improving practice - Students like doing simple poses that they feel they can do well compared to poses that are more difficult
- Individual practice –Can they do the practice alone?
- Corrections & alignment – corrections can be helpful in the beginning but should not make students dependent

Teaching Pranayama

- Moving from simple to advanced
- No competitive environment
- Advanced Pranayama proportions and expectations – teachers should be able to discourage students from trying to reach very advanced proportions in pranayama practice
- Pranayama is a personal practice
- Awareness – awareness of students level of practice
- Promote smaller proportions but regular practice of pranayama

Yoga Teacher Training Handbook

The Yoga Teacher

--- 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.

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

Swami Satyananda Saraswati

Aspects of Teaching Asana

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 donts 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. Viparit karni is a warm up asana for Sarvagasana. 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

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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!

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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

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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.

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- 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.

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- 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

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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 –

Alignment – It is the right way of doing yoga pose,

- without causing any injury,
- maximizing benefits keeping with the purpose of asana
- and while maintaining the joints and muscles within their natural range of movement.

Steps of correction & alignment principles

- 1. Basic focus and purpose of the asana – why practice it? how to improve to have maximum benefits
 - For example back bend, twist, inversion + forward bend etc
- 2. Joints and muscles
 - Range of movements
 - Natural flexibility
 - Limitations of joints and muscles
 - Endurance and strength of muscles and joints
- 3. Balance and stability
 - Balance - Centre of gravity
 - Natural left & right side, upper body & lower body, core and limbs
 - Support to the posture (active and passive parts)
- Stress / discomfort / pain – adapt, adjust, get the students feedback

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

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- 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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Micro Lessons

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

Micro Lesson 1	Initial Prayer
Micro Lesson 2	Prepositions
Micro Lesson 3	Preparatory Movements
Micro Lesson 4	Revision Asana
Micro Lesson 5	Full Time Revision
Micro Lesson 6	Preparatory/warm up Revision
Micro Lesson 7	Teaching New Asana from Supine or Prone
Micro Lesson 8	Teaching New Asana from Sitting or Standing
Micro Lesson 9	Sun Salutations
Micro Lesson 10	Fast & Deep Breathing
Micro Lesson 11	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 Yogapoint Asana 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, Sarvagasana, 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 Pravesh. e.g. Viparit 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.

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* 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.

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)

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- 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
 - 1st with do's and don'ts
 - 2nd 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. Alternate Nostril Breath (Ratio 1:2)
2. Trikonasan (Revision Asana 2)
3. Surya Namaskar (2 times. Mantra no 4)
4. Prep movements (any 4) or warm ups
5. Viparit Karni (Long Duration Asana)
6. Initial Prayer & Final Prayer
7. Vakrahasta Bhujangasan (New Asana)
8. Paschimottanasan (Revision Asana 1)
9. Saralhasta Bhujangasan (Warm Up Revision)
10. Kapalbhati or Fast Breathing Type 2
11. Revision Asana 3 – your choice
12. Ujjayi or Shitali or Sitkari or Bhramari

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

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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

Clock Timing Planned	Practices	Purpose	Time in min.
4.30pm	Guruvandana	To calm the body and focus the mind	3
4.33	Preparatory Movements Type 4 to 8	Warm up body	5
4.38	Surya Namaskar Mantra no 4 & poorna mantra	Warm up and mobilize different parts of body	5
4.43	Shavasana	Relaxation	2
4.45	Neck and shoulder warm up movements	Preparation for viprit karani	2
4.47	Viprit Karani	Long Duration Asana	3
4.50	Matsyasana	Counter pose to viprit karani	2
4.52	Saral hasta bhujangasana	Warm up Revision	3
4.55	Vakra hasta bhujangasana	New Asana	4
4.59	Shavasana	Relaxation	2

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5.01	Paschimottanasan	Revision Asana 1	3
5.04	Ardha matsyendrasana	Revision Asana 2 (my choice)	4
5.08	Trikonasana	Revision Asana 3	4
5.12	Shavasana	Relaxation	3
5.15	Fast breathing 2	Clear air passages and revitalizing	2
5.17	Alternate nostril breathing	Balance Nadis Relaxation and preparation for pranayam	3
5.20	Ujjayi	Relaxation, claming mind	3
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

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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.

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 simple 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 vajrasan or padmasan 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:
 - Sarvagasana, Halasana and Viparit Karani (optional) need to be followed with Matsyasana in order to counter the chin lock.
 - Shirhasana 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. Kapalbhati, fast breathing and bhastrika 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, kapalbhati 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.

Generally sequence of pranayama practice is as following. One should start with relaxation in meditative pose, then focus on breathing for few breaths, then start with dynamic practices such as kapalbhati or fast breathing. Then balancing practice of Altenate nostril breath and finally one can practice relaxing or cooling practices such as ujjayi, bhramari, shitali or sitkari.

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.

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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 uddiyani 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 previous sections 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.

"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

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) 2nd chakra located at the tail bone or coccyx or pelvic plexus, related to testes or ovaries.
- **Manipura Chakra** –(Jewel city) 3rd 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.

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)

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 NAMAHA

The complete Mantra:

OM RHAM RHIM RHUM RHAIM RHOUM RHAH,
MITRA RAVI SURYA BHANU KHAGA PUSHAN
HIRANYAGARBHA
MARICHI ADITYA SAVITRU ARKA BHASKAREBHYO
NAMO NAMAH.

- **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)

- **Dvipada Uttanapadasana**

(The two legs raised pose)

- **Viparitakarni** (The inverted pose)

- **Sarvangasana** (The shoulder stand pose)

- Jalandar bandh (The throat / chin lock)

- Matsya bandh (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)
 - **Uttita 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**

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- **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.

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)
- **Garhasana** (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)
- **Ekapadahastasana** (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 – Enema,
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.

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
Durgamachchedini Durgasadhani Durganashini
Durgatoddharini Durganihantri Durgamapahaa
Durgamadnyanada DurgadaityaLokaDavanala
Durgama Durgamaloka Durgamatmaswaroopini*

**Durgamargaprada Durgamavidya Durgamashrita
DurgamaDnyanaSansthana Durgamadhyanabhasini
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.
- Supreme being or pure consciousness is the only energy behind everything that happens and it is not me

Om Shantih! Om Shantih! Om Shantih!

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Omkar – The power of energy

-- Mrs. Poornima Mandlik (Rishi Dharmasheela)

“Omkaram Bindu sanyuktam, Nityan dhyayanti yoginaha

Kamadam Mokshdam Chaiva, Omkarayam namo namaha”

Meaning of the Mantra: These two lines are sufficient to explain what is Omkar. The dot of the om is known as bindu. The yogis meditate regularly on that bindu. Chanting of Omkar enables the yogi to fulfill all desires (desire for healthy body, mind and soul, peace, calmness and so on). The evil desires are not fulfilled by chanting Omkar. The desires to cause harm to anyone is not fulfilled. But the desires to remove any negativity from the mind, such as anger, hatred, restlessness, fears, stress and anxiety are fulfilled. Whenever we come across situations that create stress in our mind, such as stress of examination, facing an interview, any issue in family matters etc, chanting of Omkar helps in bringing the calmness in our being. It works instantly. If we get into a situation that needs our mind to be calm and peacefully, Omkar should be chanted for 5 minutes. It will immediately refresh the mind with positive energy and calmness. Moksha or freedom is the ultimate goal of life. Omkar gives us Moksha, liberation, the ultimate freedom. The last line Omkaraya Namo Namaha means we offer our salutations to the Omkar.

How to chant Omkar: AUM can be chanted slowly or quickly. Each method is as good as the other and you must experiment yourself to find out your own preference. If chanted quickly, then it is a powerful method to synchronize it with the heartbeat. In this manner you feel AUM resonating throughout the whole body in tune with the natural heart rate.

If AUM is chanted slowly, it can be made to last many seconds, depending on the capacity of the individual. There should be definite pronunciation of each of the syllables 'A', 'U' and 'M', with a gradual transition of one to another. 'A' is pronounced as 'a' in 'palm', 'U' is pronounced as 'ooo', and 'M' is pronounced as a humming sound by closing the lips 'mmmmmm'. The sound of 'A' should start at the navel, 'U' from the chest and 'M' from brain

(head). The sound should be generated from the navel and taken up very slowly to the top of the head with the closing sound of 'M'. 'A' is pronounced by opening the mouth slightly, without touching the tongue to the pallets of the mouth, 'U' is pronounced by opening the mouth in a beak shape, like whistling, the tongue touching the back of the lower teeth slightly, 'M' is pronounced by closing the mouth and simply producing the humming sound (mmmmmmmm). All the three sounds should be continuous and in rhythm, like the water pouring continuously. Just like the ringing of a bell the sound and vibrations are heard for a long time, called 'ninaad'. In the same way AUM should be chanted, with the 'M' sound leaving its vibration.

Practice of chanting Omkar:

Practice of Omkar chanting for 5 minutes. Please sit in a relaxed position, keep your spine erect and gently close your eyes. Try to relax your whole body, relax your left hand from fingers to shoulder, relax your right hand from finger to shoulder. Relax left foot from toes to waist; relax right foot from toes to waist. Now concentrate on the front side of your body, abdomen, chest. Concentrate on the backside of your body, neck muscles, spine, shoulders, upper back, lower back, now try to relax your face, chin, left cheek, right cheek, left eye, eye lid, eye ball, eyebrow, right eye, eye lid, eye ball, eyebrow, forehead, top of the head, backside of the head. After relaxing the whole body, concentrate on your natural breathing for some time. Start practicing deep breathing very slowly. Inhale and exhale slowly and deeply...relax whole body again and again, inhale deeply, exhale deeply, try to increase the amount of oxygen with deep breathing, deep inhalation, deep exhalation, after few deep breaths concentrate on normal breathing. Chant Aum (AUMMMMM) for 5 minutes and finish with shanti paath. Om shanti shanti shanti

Now put your palms on your eyes and open your eyes in your palms and remove from the eyes don't rub it you will lose the calmness.

Benefits of chanting Omkar: Omkar, pronounced in its correct method, arouses and transforms every atom in the physical body, setting up new vibrations and conditions, and awakening the

sleeping power of the body. The chanting of AUM drives away all worldly thoughts and removes distractions. It is very powerful. If you are depressed, chant AUM for 10 minutes, you will be filled with new vigour and strength. Chanting of AUM gives energy. Continuous practice of Omkar helps in improving the brain capacity and memory. Our capacity to grasp any knowledge increases. Our mind becomes more active and we are able to take decisions quickly. Our brain has 14000 centres. However, we are only utilizing 208 centres or just 2% of the brain. The other 98% of the brain remains unused. Chanting of Omkar stimulates these sleeping brain centres. Just 5 minutes of Omkar chanting gives calmness and relaxation to our body and mind. As we inhale deeply while chanting AUM, we take more oxygen in, improving the capacity of lungs. Chanting of AUM improves confidence level and prepares us to face the adverse circumstances of life. AUM removes nervousness and fears from the mind. Chanting of Omkar before bed give sound sleep. The problems of Insomnia and fearful dreams are cured by AUM chanting.

Experiment with Omkar Chanting: We have done various experiments in our institute to prove the effective benefits of Omkar chanting. In one of the experiments we divided the batch into three groups. One group was asked to chant 'A' for a longer time and 'U' and 'M' for a shorter time. The second group was asked to chant 'A' for longer, 'U' for short and 'M' for longer. The third group was asked to chant 'A' for 2 seconds, 'U' for 3 seconds and 'M' for 5 seconds. The experiment showed better results for the group 3 who change 'A', 'U', 'M' for 2,3,5 seconds respectively. One chant of AUM lasting for 10 seconds.

Just a few days ago one of our volunteers from another city near Nashik called me to say that her head was aching and her neck became stiff. She was unable to move her neck and could not get up from the bed. She chanted AUM for 10 minutes then she placed her palm on her aching head and neck and she chanted AUM for another 10 minutes. Slowly her neck started moving and she was able to get up from the bed. After getting up again she chanted AUM for 10 minutes. In this way she chanted Omkar for 30 minutes continuously and got rid of the pain in her neck and head. Seeing this miracle she immediately called me to share

how Omkar healed her completely. Omkar fulfills all desires of those who chant with complete faith and devotion.

What is Omkar? Pranava, the sound of creative AUM vibration, is the mother of all sounds. The intelligent cosmic energy of AUM that issues forth from God, and is the manifestation of God, is the creator and substance of all matter. This holy vibration is the link between matter and spirit. Meditation on AUM is the way to realize the true Spirit-essence of all creation. By inwardly following the sound of Pranava to its source, the yogi's consciousness is carried aloft to God. Omkar is the symbol of Brahman. AUM is the infinity, AUM is eternity. AUM is immortality. AUM is the source of everything. From AUM proceed all sounds. In AUM exists all objects.

We do not know how God looks like, as we haven't seen him. But we see the Sun every day. Sun is everything for human life on this earth. We say God is the cosmic energy. We get all the energy from Sun, that's why we worship the Sun as God. If the Sun stops rising or stops working, we will not get any energy and will not be able to survive longer. Sun is God for us. When we inhale, we take the prana or cosmic energy in. When we exhale we release the negative energy and impurities from the body into the space. This cosmic energy or prana keeps us alive. If the breathing stops, we are no more alive. Omkar is our ultimate target in life. That is Moksha, merging our soul with the supreme soul. Omkar guides us to our soul. Omkar is a guide to the dream of God. God has four qualities or energies: light, heat, vibration, and sound. According to physics energy is explained by these four qualities. The sun is having all these four qualities.

AUM is the cosmic sound. AUM is everywhere. AUM is in the rotation of the earth, all the other planets, stars. Everything in the cosmos is in motion and constantly producing a sound. That constant humming sound is AUM. The motion creates speed, the speed creates sound and energy. The universe is so huge that we are unable to perceive it. AUM sound is continuous in the universe but we are so tiny in the universe that we are unable to hear this sound. By chanting of AUM we are creating the sound of AUM and trying to create the vibration within our body.

Patanjali writes in the Yoga Sutras, “Tasya vachakah pranavah”, meaning AUM (Pranava) is the word denoting God. In the next sutra he writes, “Tajjapastadarthabhavanam”, meaning that (the word AUM) should be recited repeatedly while dwelling mentally on its meaning. He says AUM is the word which indicates Ishwara; Ishwara is described by AUM. AUM is the mantra that designates Ishwara. Further Patanjali says, “ Tatah pratyakchetanadhigamo pyantarayabhavascha” As a result of AUM japa, the consciousness or awareness is introverted and the obstacles disappear. When a student tries to go ahead on the path of yoga he comes across many obstacles which block his way. The next sutra gives a list of nine obstacles that obstruct the path of a yogi, these obstacles are - disease, dullness, doubt, procrastination, laziness, craving, erroneous perception, inability to achieve finer stages and instability. AUM removes all of these obstacles.

One volunteer from our institute had surgery done on his ear. Six months after the surgery water started coming out of his ears, and he had to use cotton to soak up the water. He took so many medicines but it did not solve the problem. Our Guriji asked him to chant Omkar everyday for half an hour. After 10 days of practice the water stopped coming out of his ears. If we chant Omkar in a way like we call a loved one, with feeling and love, AUM comes to us, filling every cell of our body with love, positivity and calmness.

The Symbol of Omkar: The symbol of Omkar has 4 parts, each part corresponds with a particular stage in human life. According to Indian philosophy the life of a human being undergoes 4 stages. The first part, the half circle denotes the first stage of human life until we finish our education. The first stage is from birth up to the age of 25 until we finish our education. This stage is called Brahmacharya. The second part, or the second half circle, represents the second stage of human life. The second stage is from the age of 25 up to the age of 50 years. This stage is called the grihastha ashram. In this stage, the human being plays the role of a householder, spouse, parent, employee, businessman etc. The third part, the full circle represents the third stage of human life. After the age of 50, the third stage starts, when the children are grown up and are able to take care of

themselves. The responsibilities of family are much reduced. In this stage of life, man should turn his focus into his social responsibilities by sharing and caring with the society in various ways. This stage is called Vanprastha and it lasts up to the age of 75. The last stage of human life is from 75 to 100 years. The children are grown up now and they don't need help anymore, one is free from responsibility. At that stage you have to be satisfied and that is the complete nature of life. One should divert all attention to becoming spiritual. This stage is called sannyasa. The bindu (dot) in the Omkar symbol represents this fourth part of human life. Where the man works towards his liberation, by keeping one pointed focus on God. The path of bindu will lead our way to god.

Omkar & Moksha (Liberation): How is Omkar related to our Moksha or liberation? The three sounds of Omkar - A, U, M symbolize the gross, subtle and causal aspects of Brahman. AUM is the means to know Brahman, and is inseparable from Him. If you realize AUM, you know Brahman. Therefore, it is essential to have direct understanding of AUM, by which the immortal Self, the supreme Brahman, the ultimate goal is realized. The universe is made of five elements, they are space, air, fire, water, earth. Just like the universe, our body is also made of the same five elements. All these elements are made of tiny particles, they are so tiny that we cannot hold them in our hands or see them with our naked eyes. We cannot see the tiniest particle of earth, water, fire, air and space. These tiny particles are called electrons, and every electron is nothing but energy. This energy is present in the sun, moon, all the planets, earth, in the whole of universe. Our journey starts from the gross (earth) level. Transforming from the gross state to the ether state, merging into every tiniest particle of the universe is Moksha, freedom. By merging ourselves with AUM, we attain that ultimate state of freedom, freedom from the cycle of birth and death. We become jivanmukta, freedom from human life, and oneness with the supreme Brahman.

Hari Om Tat Sat!

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YOGA NIDRA

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

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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.

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- 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 - spects, 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

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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 2nd trimester
- Avoid lying on the back from 2nd 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 vajrasan, supta titaliasan, shashankasan with knees apart, gentle squats, horse pose, simple ugrasan, marjariasan
- Open spinal twists, open gentle forward bends, simple standing positions
- Joint freeing movements such as pawanmuktasan 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 shankarprakshan – 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 nataly
- 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) atherosclerotic.
- 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, Hyperandrogism in female)
- Liver damage because of release of free fatty acid in the portal circulation.

ASSESSMENT 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 than 1 in Men.(Obesity)
- More than 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 rx

- 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

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- Metabolism.
- Sun salutation
- 32 sun salutation in 8 minutes .

Yoga position

- For Endocrine system
- Vipareetakarani asana.
- Sarvangasana.
- Matsyasana.
- To reduce Abdominal fats
- Ardhamatsyendrasana.
- Paschomottanasana.
- Bhujangasana.
- Dhanurasana.
- Shalbasana.

To reduce fats on Thighs

- Ushtrasana.
- Supta vajrasan.
- 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 .
- Uddiyen bandha 5 times.

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

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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 bhramari (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 a *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 *uddiyana 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 Vajrasan (Sleeping Thunderbolt) (sitting on heels or with heels apart) and Supta Titaliasana (Sleeping Butterfly) supported with bolsters. The Vajrasan 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 Marjariasan (Cat Pose) and Vyaghrasan (Tiger Pose) which both help to remove back pain and pelvic tension. Titaliasan (Butterfly) to tone the pelvis, Sulabh Pawanmuktasan (Simple Gas Release Pose), with knees apart, to relieve back pain, Sulabh Koormasan (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 kumbakh 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 Tadagasan (Pond Pose) or Shavasan (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 Bedan (Right Nostril Breathing) and Kapalbhati (Frontal Brain Cleansing) as they will increase the heat which may cause heavier bleeding

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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 Shankarprakshan and Poorna Shankarprakshan.

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)

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Preparatory Movements 1 - 12 Once

Shavasan (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 Vajrasan (Sleeping Thunderbolt) - 2 minutes with bolster behind back

Vajrasan Series - holding for 20 seconds each position

Vajrasan 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 Paschimottanasan (Half Forward Bend) - with cushion or bolster

Paschimottanasan (Forward Bend) - with cushion or bolster

Ugrasan (Ferocious Pose) - with cushion or bolster

Marjariasan (Cat Pose) - 5 repetitions

Vyaghrasan (Tiger) - 5 repetitions on each side

Vakrasan Type 1 (Twisted Pose)

Swastikasan (Auspicious Pose) and twist to side

Shavasan

Deep Breathing in Tadagasan (Pond Pose)

Bhramari (Humming Bee Breath)

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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 bridge 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).

Beginners 8 Week Course - 1 ½ hrs a week

Week 1 – everything is new	Week 2
<p>Short talk - What is yoga.</p> <p>Tadasan</p> <p>Tiryak tadasan</p> <p>Kati chakrasan</p> <p>Waist rotation</p> <p>Knee rotation</p> <p>Arm movements 1, 2, 3</p> <p>Knee movements 1, 2, 3</p> <p>Leg movements 1, 2, 3</p> <p>Ardha Chakrasan without lifting leg</p> <p>Shavasan</p> <p>Marjariasan</p> <p>Swastikasan</p> <p>Shoulder movements</p> <p>Neck movements</p> <p>Parvatasan</p> <p>Vrikshasan</p> <p>Shavasan</p> <p>Tadagasan - deep breathing – awareness on breath and hands on abdomen</p>	<p>Discussion about how everyone felt during the week, any benefits they felt.</p> <p>Reminder of yogic principles.</p> <p>Tadasan</p> <p>Tiryak tadasan</p> <p>Kati chakrasan</p> <p>Waist rotation</p> <p>Knee rotation</p> <p>Arm movements 1, 2, 3</p> <p>Knee movements 1, 2, 3</p> <p>Leg movements 1, 2, 3</p> <p>Ardha Pawanmuktasan - new</p> <p>Ardha Chakrasan without lifting leg and then lifting but keeping heel on ground – 2nd is new</p> <p>Ek pad uttanpadasan - new</p> <p>Shavasan</p> <p>Sahajahasta Bhujangasan - new</p> <p>Marjariasana</p> <p>Vyaghrasan and variation – one leg and arm raised - new</p> <p>Toe bending - new</p> <p>Ankle rotations - new</p> <p>Padmasan Preparatory</p>

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	movements - new Shoulder movements Hand movements - new Neck movements Parvatasan Vrikshasan Shavasan Tadagasan – deep breathing Deep breathing 4:4 - new
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Week 3	Week 4
Tadasan Tiryak tadasan Kati chakras an Arm rotations – new Waist rotation Knee rotation Preparatory movements 1 – 12 – new Shavasan Ardha Pawanmuktasan Ek pad uttanpadasan Ardha Chakrasan Padmasan Preparatory movements Parvatasan Shavasan Deep breathing 4:4	Preparatory movements 1 – 12 – two times each Shavasan Anantasan Types 1, 2 - new Ardha Pawanmuktasan Sulabh Pawanmuktasan - new Ek pad uttanpadasan Dwi pad uttanpadasan - new Ardha Chakrasan Types 1, 2, 3 – 3 rd new Vajrasan - new Vajrasan series - new Marjariasan Vyaghrasan and variation Padmasan preparatory movements Shoulder movements Hand movements Neck movements Parvatasan

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	Shavasan Deep breathing 4:6 - new
Week 5	Week 6
Tadasan Tiryak tadasan Kati chakrasan Preparatory movements 1 – 12 – two times each Shavasan Ardha Pawanmuktasan Sulabh pawanmuktasan Ek pad uttanpadasan Dwi pad uttanpadasan Cycling – one leg and both legs - new Ardha Chakrasan 1, 2, 3 Sahajahasta Bhujangasan Ardha shalabhasan – with support - new Makarasan - new Adhvasan - new Vajrasan series Vajrasan Yoga mudra Type 1 - new Marjariasan Vyaghrasan and variation Knee movement type 2 Shavasan Deep breathing 4:6	Tadasan Tiryak tadasan Kati chakrasan Preparatory movements 1 – 12 – one time Shavasan Leg movements 2, 3 Anantasan Types 1, 2 Ashtanga Danda - new Pawanmukatasan with head lifted - new Ek pad uttanpadasan Dwi pad uttanpadasan Ardha chakrasan Type 3 Sahajahasta Bhujangasan Ardha Shalabhasan - new Vajrasan Yoga Mudra Type 1 Padmasan Preparatory Movements Paschimottanasan Preparatory Movements – new – swastikasan not padmasan yoga mudra Shoulder movements Neck movements Shavasan Deep breathing 4:8 - new Bhramari - new

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Week 7	Week 8
Preparatory Movements once each	Preparatory Movements – once each
Akarna dhanurasan – standing stretched bow pose - new	Akarna dhanurasan – standing stretched bow pose
Ashtanga Danda	Ashtanga Danda
Surya namaskar - new	Surya namaskar
Shavasan	Shavasan
Arm movements	Leg movements
Leg movements	Knee movements
Knee movements	Pawanmuktasan
Cycling – one and two legs	Dwi pad uttanpadasan
Pawanmuktasan with lifted head	Ardha chakrasan Type 3
Dwi pad uttanpadasan	Kandharasan - new
Anantasan types 1, 2	Sahajahasta Bhujangasan
Vajrasan series	Saralhasta Bhujangasan - new
Vajrasan yoga mudra type 1	Ardha Shalabhasan
Marjarasan	Shalabhasan - new
Vyaghrasan	Makarasan
Animal Relaxation pose-new	Vajrasan Yoga Mudra Type 2 - new
Padmasan preparatory movements	Animal Relaxation Pose
Paschimottanasan	Parvatasan
Preparatory movements	Simple triangle pose - new
Eye exercises - new	Vrikshasan
Shavasan	Shavasan
Deep breathing 4:8	Anulom vilom - new
Ujjayi breathing - new	Bhramari

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Classical Foundation Course 8 weeks 1 ½ hrs

Should have completed the beginner's course before this.

Week 1	Week 2
PM 1 – 12	Tadasan
Ashtanga Danda	Tiryak tadasan
Surya Namaskar	Kati chakrasan
Shavasan	PM 1 – 12
Arm movements	Ashtanga Danda
Leg movements	Surya Namaskar
Knee movements	Shavasan
Anantasan 1,2	Leg movements
Pawanmuktasan – Ardha and full	Uttanpadasan
Uttanpadasan – Ek and Dwi	Sahajahasta Bhujangasan
Sahajahasta Bhujangasan	Saralhasta Bhujangasan
Saralhasta Bhujangasan	Vakrahasta Bhujangasan - new
Ardha Shalabhasan	Makarasan
Makarasan	Ardha Shalabhasan
Vajrasan Yoga Mudra Type 1	Shalabhasan
Marjariasan	Naukasan – prone - new
Vyghrasan and variation	Makarasan
Animal Relaxation Pose	Vajrasan Yoga Mudra Type 2
Paschimottanasan	Ardha Paschimottanasan
Preparatory Movements	Vakrasan Type 1 - new
Ardha Paschimottanasan- new	Shavasan
Sharanagat Mudra - new	Simple triangle pose
Marjariasan	Trikonasan - new
Simple Triangle pose	Shavasan
Shavasan	Eye exercises
Eye exercises	Fast breathing type 1 - new
	Anulom Vilom

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Deep breathing 4:8 Parvatasan Vrikshasan	Parvatasan, sharanagat mudra, vrikshasan
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Week 3	Week 4
PM 1 – 12 once	Tadasan
Ashtanga Danda	Tiryak Tadasan
Surya Namaskar	Kati Chakrasan
Shavasan	Akarna Dhanurasan – standing
Pawanmuktasan	Waist movements
Uttanpadasan	Knee movements
Ardha Chakrasan	Surya Namaskar
Kandharasan	Leg and knee movements
Viparit Karni - new	Uttanpadasan
Shavasan	Viparit karni
Naukasan – supine - new	Saralhasta Bhujangasan
Anantasan types 1, 2	Vakrahasta Bhujangasan
Saralhasta Bhujangasan	Naukasan
Shalabhasan	Dhanurasan - new
Makarasan	Makarasan
Marjariasan	Padmasan Preparatory movements
Vyghrasan and variation	Paschimottanasan preparatory movements
Vajrasan series	Ardha Paschimottanasan
Ardha Paschimottanasan	Paschimottanasan - new
Vakrasan Type 1	Vakrasan Type 1, 2
Vakrasan Type 2 - new	Ardha Matsyendrasan - new
Padmasan Preparatory Movements	Shavasan
Padmasan - new	Trikonasan
Simple Triangle pose	Veerasan
Trikonasan	
Veerasan - new	

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Shavasan Fast breathing Types 2, 3 - new Anulom Vilom Ujjayi	Eye exercises Fast breathing 4, 5, 6 - new Bhramari
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Week 5	Week 6
Tadasan	Tadasan
Tiryak Tadasan	Tiryak Tadasan
Kati Chakrasan	Kati Chakrasan
Ashtanga Danda	Surya Namaskar
Surya Namaskar	Shavasan
Shavasan	Anantasan 1, 2 and 3 – new
Leg and knee movements	Ardha Chakrasan 1, 2, 3
Pawanmuktasan	Cycling – one leg and two legs
Uttanpadasan	
Viparit karni	Saralhasta Bhujangasan
Shavasan	Shalabhasan
Padmasan preparatory movements	Naukasan
Padmasan Yoga Mudra Types 1and 2 - new	Dhanurasan
Aakarna Dhanurasan Types 1, 2 - new	Makarasan
Ardha Paschimottanasan	Pawanmuktasan
Paschimottanasan	Viparit Karni
Shavasan	Ashwini Mudra - new
Shoulder and neck movements	Halasan - new
Sarvangasan - new	Matsyasan
Matsyasan - new	Shavasan
	Vakrasan Type 1
	Ardha Matsyendrasan
	Padmasan preparatory movements

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Shavasan	Siddhasan - new
Simple trikonasan	Trikonasan
Trikonasan	Veerasan
Veerasan	Shavasan
Shavasan	Inhalation cooling – sheetali/Sitkari - new
Eye exercises	exhalation bhramari
Ujjayi	

Week 7 – Revision and holding longer	Week 8 – Revision and holding longer
Tadasan	Tadasan
Tiryak Tadasan	Tiryak Tadasan
Kati Chakrasan	Kati Chakrasan
Surya Namaskar	Surya Namaskar
Shavasan	Shavasan
Arm, leg and knee movements	Anantasan 1, 2, 3
Pawanmuktasan	Ardha chakrasan 1, 2, 3
Uttanpadasan	Shoulder and neck movements
Sarvangasan	Uttanpadasan
Halasan	Viparit karni
Matsyasan	Sarvangasan
Shavasan	Halasan
Saralhasta Bhujangasan	Matsyasan
Vakrahasta Bhujangasan	Shavasan
Shalabhasan	Saralhasta Bhujangasan
Naukasan	Shalabhasan
Makarasan	Naukasan
Naukasan – sitting	Dhanurasan
Paschimottanasan	Makarasan
Preparatory movements	Aakarna dhanurasan Types
Ardha Paschimottanasan	1, 2

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Paschimottanasan Vakrasan Type 2 Ardha Matsyendrasan Shavasan Trikonasan Veerasan Shavasan Fast breathing Type 6 Anulom Vilom	Padmasan Preparatory Movements Padmasan Yoga Mudra Type 1 Paschimottanasan Preparatory Movements Paschimottanasan Ardha Matsyendrasan Shavasan Simple Trikonasan Trikonasan Veerasan Shavasan Eye exercises Fast breathing Type 1 Cooling and bhramari Ujjayi
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Intermediate Course – 22 weeks

Timings here do not have to be followed. It will depend on the ability and progress of the students. Also the amount of surya namaskar or ashtanga danda can be decided as per the need. Preparatory movements could be used as an alternative. More or less breathing, shavasan and relaxation can be included.

Week 1	Week 2
Surya Namaskar	Ashtanga Danda
Ardha Chandrasan – new	Surya Namaskar
Shavasan	Ardha Chandrasan
Bhujangasan – Saralahasta - 1 min	Shavasan
Bhujangasan – Vakrahasta – 30 sec	Leg Movements
Bhujangasan – Karnahasta – New	Pawanmuktasan
Bhujangasan – Skandahasta – New	Anantasan 1, 2, 3
Bhujangasan – Katihasta – New	Ardha Chakrasan 1, 2, 3
Ardha Shalabhasan	Kandharasan
Poorna Shalabhasan with advanced variation of hands under thighs either palms down, up or interlocked	Chakrasan
Dhanurasan – 30 sec	Uttanpadasan
Naukasan – 20 sec	Viparit karni 2 mins
Makarasan	Knee movement 2
Marjariasan	Vajrasan series
Vajrasan Yoga Mudra Type 1 – 5 mins with arms on the	Marjariasan
	Vyaghrasan and variation
	Vajrasan Yoga Mudra Type 1
	Sankatasan – New
	Veerasan
	Veerabhadrasan – New
	Trikonasan
	Parivarta Trikonasan - New
	Uddiyanasan

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ground, palms facing up Aakarna Dhanurasan 1 & 2 Ardha Paschimottanasan – 30 sec Paschimottanasan – 45 sec Vakrasan Type 1 – 30 sec Ardha Matsyendrasan – 2 mins – give tied arm variation Neck and Shoulder Movements Sarvangasan – 3 min Matsyasan Shavasan Uddiyasan – New Agnisar Dhouti – New Shavasan Anulom vilom	Agnisar Dhouti Kapalbhati – New
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Week 3	Week 4
Surya Namaskar – 18 – 12 normal speed, 4 fast, two slower Ardha Chandrasan and PM Type 6 & 9 Shavasan Leg and Knee Movements Pawanmuktasan – 5 min without bending the neck Uttanpadasan – 30 sec Viparit Karni – 2 min Matsyasan	Ashtanga Danda – 6 Surya Namaskar - 14 Shavasan Vajrasan Series Marjarasan Vyaghrasan Pawanmuktasan Ardha chakras an Kandharasan Anantasan 1, 2, 3 Uttanpadasan Sarvangasan

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<p>Shavasan</p> <p>Bhujangasan Series – karnahasta, skandahasta, saralahasta, katihasta</p> <p>Shalabhasan and advanced variation</p> <p>Makarasan</p> <p>Vajrasan Yoga Mudra Type 1</p> <p>Vakrasan Type 1</p> <p>Ardha Matsyendrasan – 3 mins</p> <p>Ardha Paschimottanasan</p> <p>Paschimottanasan and Padmasan Preparatory Movements</p> <p>Paschimottanasan</p> <p>Ardha Padma Bandhasan – New</p> <p>Dhanurasan</p> <p>Shavasan</p> <p>Bhramari and sheetali/sitkari</p> <p>Anulom vilom</p>	<p>Halasan</p> <p>Matsyasana</p> <p>Knee movement 2</p> <p>Ardha Matsyendrasan</p> <p>Trikonasan</p> <p>Parivarta Trikonasan</p> <p>Veerasan</p> <p>Veerabhadrasan</p> <p>Sankatasan</p> <p>Ekapad hastasan – New</p> <p>Ugrasan - New</p> <p>Shavasan</p> <p>Agnisar Dhouti – 2 times</p> <p>Kapalbhati</p> <p>Bhramari inhalation – New</p> <p>Ujjayi</p>
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Week 5	Week 6
<p>Surya Namaskar – 18 – 12 normal, 4 fast, 1 normal, 1 slow holding each position for 15 seconds</p> <p>Ardha Chandrasan and PM Type 6 & 9</p> <p>Shavasan</p> <p>Leg and Knee Movements</p>	<p>Ashtanga Danda</p> <p>Surya Namaskar – 14</p> <p>Shavasan</p> <p>Ardha pawanmuktasan</p> <p>Cycling – one and both legs</p> <p>Uttanpadasan</p> <p>Neck and Shoulder Movements</p>

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Pawanmuktasan	Sarvangasan – 2 min
Uttanpadasan – 30 sec	Halasan – 1 min
Viparit Karni – 30 sec	Matsyasan
Matsyasan	Vistrut Pada Halasan - New
Shavasan	Matsyasan
Bhujangasan Series – 10 sec each	Shavasan
Shalabhasan and advanced variation	Ardha Chakrasan
Makarasan	Chakrasan - new
Vajrasan Yoga Mudra Type 1	Knee movement type 2
Aakarna dhanurasan 1 and 2	Ardha Matsyendrasan
Paschimottanasan	Shavasan
Preparatory Movements	Standing series – put it together
Paschimottanasan – 3 min	Shirshasan
Dhanurasan	Shavasan
Ardha Matsyendrasan 30 sec	Uddiyana Bandha - new
Shavasan	Bhramari
Shirshasan – New with preparatory practice of dolphin	Ujjayi
Anulom vilom	

Week 7	Week 8
Surya Namaskar – 18 – 12 normal, 4 fast, 1 normal, 1 slow - 20 sec each position	Ashtanga Danda
Ardha Chandrasan and PM Type 6 & 9	Surya Namaskar - 14
Shavasan	Shavasan
Leg and Knee Movements	Arm movements
Pawanmuktasan	Ardha Pawanmuktasan
	Uttanpadasan
	Naukasana
	Sarvangasan 3.5 mins

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Uttanpadasan	Matsyasan
Viparit Karni	Knee movement type 2
Sahajahasta Bhujangasan	Shavasan
Saralhasta Bhujangasan	Marjarasan
Niralamba Bhujangasan – New	Vyaghrasan and variation
Shalabhasan and advanced variation	Merudandasan – New
Dhanurasan	Standing Series – 15 sec each
Makarasan	Ugrasan – standing – New
Vajrasan Yoga Mudra Type 1	Sankatasan
Paschimottanasan and	Garudasan – New
Padmasan Preparatory Movements	Agnisar dhouti
Ardha Paschimottanasan	Uddiyana Bandha
Paschimottanasan	Shavasan
Ardha Padma Bandhasan	Kapalbhati
Eka Pada Hastasan – sitting - New	Anulom Vilom
Sahajahasta Bhujangasan - 3 min	Ujjayi
Ardha Matsyendrasan – 1 min	
Shavasan	
Neck and Shoulder Movements	
Sarvangasan - 1 min	
Ashwini Mudra – 1 min	
Halasan – 30 sec	
Vistrut Pada Halasan – 30 sec	
Matsyasan	
Chakrasan – 2 rounds	

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Shirhasan with preparation Shavasan Kapalbhati Bhramari and sheetali	
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Week 9	Week 10
Surya Namaskar -18 – 12 normal, 4 fast, 1 normal, 1 slow - 20 sec each position Ardha Chandrasan and PM Type 6 & 9 Shavasan Leg and Knee Movements Pawanmuktasan Uttanpadasan Viparit Karni Saralhasta Bhujangasan Shalabhasan Niralamba Shalabhasan – New Dhanurasan Shavasan Ardha Matsyendrasan Ardha Padma Bandhasan Eka Pada Hastasan Ugrasan – sitting – New Utkatasan – New Neck, Shoulder and Wrist Movements Merudandasan Sarvangasan Halasan	Ashtang Danda – 6 Surya Namaskar – 6 Shavasan Anantasan 1, 2, 3 Pawanmuktasan Naukasan – supine Ardha chakras an Kandharasan Ashwini Mudra 1 min Matsyasan Shavasan Saralhasta Bhujangasan 1 min Shalabhasan 20 sec Shashankasan 2 min Marjariasan Ardha Matsyendrasan Standing Series – 20 sec Shavasan Shirhasan Shavasan Agnisar Uddiyana bandha Kapalbhati Anulom vilom Ujjay

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Vistrut Pada Halasan Matsyasan Chakrasan Shavasan Agnisar Uddiyana bandha Jal Neti (if students have neti pots – if not do breathing)	Bhramari
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Week 11	Week 12
Surya Namaskar - 20 - 12 normal, 6 fast, 1 normal, 1 slow - 30 sec each position Shavasan Pawanmuktasan Uttanpadasan Naukasan Viparit Karni Bhujangasan Series Shalabhasan Naukasan Makarasan Vajrasan Yoga Mudra Type 1 Aakarna Dhanurasan 1 & 2 Ardha Padma Bandhasan Eka Pada Hastasan Ugrasan Ardha Matsyendrasan – 5 min each side Shavasan Utkatasan	Ashtanga Danda – 6 Surya Namaskar – 14 Ardha Chandrasan and PM Type 6 & 9 Saralhasta Bhujangasan Nirlamba Bhujangasan Dhanurasan Naukasan Makarasan Paschimottanasan 3 mins Neck and shoulder movements Sarvangasan Halasan Vistrut pada halasan Karnapeedanasan Matsyasan Knee movement type 2 Ardha Matsyendrasan Shavasan Standing Series – 30 sec

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Padangushtasan – New Wrist Movements Merudandasan Hansasan - New Shavasan Neck and Shoulder Movements Sarvangasan – 4 min Halasan – with variation of hands under neck Vistrut Pada Halasan Matsyasan Chakrasan Knee movement type 2 Karnapeedanasan – New Matsyasan Shavasan Ujjayi	each Garudasana Patangasan – New Shirshasan Agnisar Dhouti Uddiyana Bandha Shavasan Sheetali/sitkari inhalation, bhramari exhalation Anulom Vilom
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Week 13	Week 14
Surya Namaskar - 20 - 12 normal, 6 fast, 1 normal, 1 slow - 30 sec each position Ardha Chandrasan and PM Type 6 & 9 Shavasan Pawanmuktasan Uttanpadasan Naukasana – supine Viparit Karni Saralhasta Bhujangasan Niralamba Bhujangasan	Ashtanga Danda – 6 Surya Namaskar - 10 Shavasan Vajrasan series Arm movements Leg movements Marjarasan Vyaghrasan and variation Utkatasan Padangushtasan Merudandasan Hansasan

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Shalabhasan Niralamba Shalabhasan Shavasan Ardha Padma Bandhasan Eka Pada Hastasan Ugrasan Chakrasan Ardha Matsyendrasan Utkatasan Padangushtasan Merudandasan Hansasan Shavasan Neck and Shoulder Movements Sarvangasan – 5 min Matsyasan Shavasan Agnisar Uddiyana Bandha Anulom vilom Ujjayi	Standing Series – 30 sec each, including patangasan after veerbhadrashan Garudasan Mrudunga Bandha – New Shashankasan 2 mins Shirshasan Shavasan Kapalbhati Bhramari Anulom Vilom
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Week 15	Week 16
Surya Namaskar – 20 Shavasan Leg and Knee Movements Ardha Pawanmuktasan Uttanpadasan Viparit Karni Bhujangasan Series Dhanurasan	Ashtanga danda – 6 Surya Namaskar - 6 Ardha Chandrasan and PM Type 6 & 9 Shavasan Saralhasta Bhujangasan 1 min Shalabhasan

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Naukasan Shavasan Vajrasan Yoga Mudra Type 2 Padmasan Preparatory Movements Ardha Padma Bandhasan Eka Pada Hastasan Ugrasan Padmasan Yoga Mudra -1 Chakrasan Ardha Matsyendrasan Shavasan Simhasan – New Wrist Movements Merudandasan Hansasan Neck and Shoulder Movements Sarvangasan – 1 min Halasan – 30 sec Vistrut Pada Halasan 30 sec Karnapeedanasan – 30 sec Matsyasan Shavasan Anulom vilom	Naukasan Makarasan Vajrasan yoga mudra 1 – 3 min Marjariasan Paschimottanasan Ugrasan Ardha Matsyendrasan Merudandasan Standing Series with Ugrasan 1 min, the rest 30 sec each Shavasan Garudasan Shirhasan Agnisar Dhouti Uddiyana Bandha Shavasan Kapalbhati Sheetali inhale, ujjayi exhalation
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Week 17	Week 18
Surya Namaskar - 24 - 12 normal, 10 fast, 1 normal, 1 slow - 30 sec each position Shavasan Leg Movements	Ashtanga Danda Surya Namaskar – 14 Ardha Chandrasan and PM Type 6 & 9 Shavasan

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Pawanmuktasan Naukasan – supine Uttanpadasan Viparit Karni Saralhasta Bhujangasan Niralamba Bhujangasan Shalabhasan Niralamba Shalabhasan Naukasan Shavasan Vajrasan Yoga Mudra Type 1 Simhasan Padmasan and Paschimottanasan Preparatory Movements Ardha Padma Bandhasan Eka Pada Hastasan Ugrasan Chakrasan Shavasan Ardha Matsyendrasan-2 min Merudandasan Padangushtasan Shirhasan Shavasan	Vajrasan Series Simhasan Neck and Shoulder Movements Sarvangasan Halasan – 30 sec Vistrut Pada Halasan – 45 sec Karnapeedanasan – 45 sec Matsyasan Garudasan Patangasan Mrudunga Bandha Standing series Shavasan Kapalbhati Bhramari Anulom vilom Ujjayi
Week 19	Week 20
Surya Namaskar - 24 - 12 normal, 10 fast, 1 normal, 1 slow - 30 sec each position Ardha Chandrasan PM Type 6 &9 Shavasan	PM 1 – 12 once Surya Namaskar Ardha Chandrasan and PM Type 6 &9 Shavasan Pawanmuktasan

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<p>Leg Movements</p> <p>Ardha Pawanmuktasan</p> <p>Uttanpadasan</p> <p>Viparit Karni – 5 min</p> <p>Matsyasan</p> <p>Shavasan</p> <p>Bhujangasan Series</p> <p>Dhanurasan</p> <p>Makarasan</p> <p>Vajrasan YogaMudra Type 1</p> <p>Aakarna Dhanurasan 1 & 2</p> <p>Ardha Padma Bandhasan</p> <p>Eka Pada Hastasan</p> <p>Ugrasan</p> <p>Ardha Chakrasan</p> <p>Chakrasan</p> <p>Padmasan YogaMudra - 2</p> <p>Naukasan – sitting</p> <p>Ardha Matsyendrasan</p> <p>Utkatasan</p> <p>Merudandasan</p> <p>Hansasan</p> <p>Shirshasan</p> <p>Agnisar, Uddiyana bandha</p> <p>Anulom vilom</p>	<p>Uttanpadasan</p> <p>Anantasan 1, 2, 3</p> <p>Saralhasta Bhujangasan</p> <p>Niralamba Bhujangasan</p> <p>Shalabhasan</p> <p>Niralamba Shalabhasan</p> <p>Makarasan</p> <p>Sarvangasan</p> <p>Ashwini Mudra</p> <p>Halasan – 45 sec</p> <p>Vistrut Pada Halasan – 1 min</p> <p>Karnapeedanasan – 1 min</p> <p>Matsyasan</p> <p>Standing Series – 30 sec each</p> <p>Shavasan</p> <p>Agnisar</p> <p>Uddiyana Bandha</p> <p>Sheetali and Bhramari</p>
<p>Week 21</p>	<p>Week 22</p>
<p>Surya Namaskar – 26 -12 normal, 12 fast, 1 normal, 1 slow - 30 sec each position and up to 45 sec for 5th, 6th and 7th positions</p> <p>Ardha Chandrasan and</p>	<p>Surya Namaskar – 14 – relaxed, fast and slow</p> <p>Ardha Chandrasan and PM Type 6 &</p> <p>Shavasan</p> <p>Paschimottanasan – 1 min</p>

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PM Type 6 &9	Padmasan Yoga Mudra Type 1
Shavasan	Ardha Matsyendrasan – 3.5 min
Arm and Leg Movements	Sarvangasan – 1 min
Pawanmuktasan	Halasan – 1 min
Uttanpadasan	Vistrut Pada Halasan – 1 min
Viparit Karni	Karnapeedanasan – 1 min
Bhujangasan Series	Matsyasan
Dhanurasan	Knee movement type 2
Makarasan	Shavasan
Vajrasan Yoga Mudra - 1	Standing Series
Padmasan Preparatory Movements	Garudasan
Ardha Padma Bandhasan	Mrudunga Bandha
Eka Pada Hastasan	Shashakasan
Ugrasan	Shirshasan
Naukasan – sitting	Shavasan
Aakarna Dhanurasan 1 & 2	Agnisar Dhouti
Padmasan Yoga Mudra - 2	Uddiyana Bandha
Shavasan	Shavasan
Simhasan	Bhramari
Ardha Matsyendrasan 3min	Ujjayi
Merudandasan	
Utkatasan	
Hansasan	
Shavasan	
Neck and Shoulder Movements	
Sarvangasan 5 min	
Matsyasan	
Shavasan	
Anulom vilom	

Yoga for Back Problems

- Arm movements – especially in standing position – good for upper back
- Leg movements in supine with option of having other leg bent to decrease stress on spine for leg mvt 2
- Ek pad uttanpadasan with option of other leg bent
- Tadagasan
- Vajrasan series (especially easy cobra and hasta shirasana)
- Advanced version with vajra ardha bhujangasan, dwikonasan and veerasan
- Sphinx
- Saithalasan
- Matsya kreedasan
- Pawanmuktasan – ardha/purna and circles to massage lower back
- Supine spinal twists -
 1. As per knee movement 2 but adjusting position of feet. Feet on floor stretches lower back, raising feet slightly and bending to side effects mid back and raising higher like gas release pose stretches upper back.
 2. As above but with legs wide apart
 3. Cross leg twist
 4. Needle and thread twist pose
 5. Ardha chakrasan especially done with few repetitions of first stage and hands by side
 6. Kandharasan
 7. Tadasan, tiryak tadasan, kati chakrasana
 8. Marjariasan, vyghrasan and one leg/arm cat (lengthening spine not backbend)
 9. Ardha ushtrasan
 10. Shashakasan with lengthening spine
 11. Ekapad Shalabhasan with support of other leg
 12. Parvatasan

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13. Gomukhasan
14. Shoulder and neck movements
15. Spinal twists sitting – but not as helpful as supine when back pain is there
16. Anantasan Type 1, 2 & 4

Body Posture understanding in daily life and during asanas
Focus on lengthening of spine, avoid forward bending asanas, avoid shoulder stand, inversion, head stand, and forward bend.

Weight Loss Program

- Tadasan, tiryak tadasan, katichakrasan
- Prep movements 1, 2, 3, 4, 5, 6, 9 – fast but with awareness. Take care with pm 6 and 9
- Sun salutations 24 – 32 at fast speed
- Shavasan
- Leg movements 2, 4 – raised leg, 5 cycling
- Uttanpadkati chakrasan
- Bhujangasan – few repetitions and then holding
- Shalabhasan - few repetitions and then holding
- Dhanurasan - few repetitions and then holding
- Shashankasan
- Aakarna dhanurasan
- Paschimottanasan
- Ushtrasan
- Ardha Matsyendrasan
- Sarvanganas
- Halasan
- Matsyasan
- Knee movement 2
- Standing series
- Shavasan
- Agnisar 100
- Uddiyana Bandha 3-5 times
- Kapalbhati 500
- Bhastrika up to 5 mins



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Notes -