



Government of India

21st JUNE

INTERNATIONAL DAY OF
YOGA

COMMON YOGA PROTOCOL



Yoga for Harmony & Peace

Ministry of Ayurveda, Yoga & Naturopathy,
Unani, Siddha and Homoeopathy (AYUSH)



Government of India

21st June

INTERNATIONAL DAY OF YOGA

Common Yoga Protocol



Ministry of Ayurveda, Yoga & Naturopathy,
Unani, Siddha and Homoeopathy (AYUSH)

This booklet has been prepared in consultation with leading Yoga experts and heads of the eminent Yoga Institutions of India and edited by Dr. Ishwar V. Basavaraddi, Director, Morarji Desai National Institute of Yoga (MDNIY), Ministry of AYUSH, Govt. of India.

3rd Edition, May 2017

Publisher

Director

Morarji Desai National Institute of Yoga

Ministry of AYUSH, Govt. of India

68, Ashok Road, New Delhi-110001

Website : www.yogamdniiy.nic.in, www.ayush.gov.in

Disclaimer:

The information provided in this Yoga protocol is intended to create general awareness among people and community to get harmony & peace through Yoga. The information, techniques and suggestions mentioned in this yoga protocol are not a substitute for the medical advice of physician. In a particular case that you may require diagnosis or medical attention, consult your health care provider before practicing Yoga. The publisher does not assume any responsibility or liability for any injury or loss that may result from practicing Yoga.

Content

Message by Hon'ble Prime Minister of India	v
Message by Hon'ble Minister of State (IC) for AYUSH	vii
Committee of Yoga Experts	viii
Introduction	1
What is Yoga?	5
Brief history and development of Yoga	5
The Fundamentals of Yoga	6
Traditional Schools of Yoga	7
Yogic practices for health and wellness	7
General Guidelines for Yoga Practice	9
Food for thought	10
How Yoga can help?	10
1. Prayer	11
2. Sadilaja /Cālana Kriyās/Loosening Practices	11
I. Neck Bending	11
II. Shoulder's movement	13
III. Trunk Movement	14
IV. Knee Movement	15
3. Yogāsanas	15
A. Standing Postures	15
Tāḍāsana	15
Vṛkṣāsana	16
Pāda-Hastāsana	17
Ardha Cakrāsana	18
Trikonāsana	18

B. Sitting Postures	19
Bhadrāsana	19
Vajrāsana/Vīrāsana	20
Ardha Uṣṭrāsana (for begginers)	21
Uṣṭrāsana	23
Śaśakāsana	23
Uttāna Maṇḍūkāsana	24
Marīchyāsana / Vakrāsana	25
C. Prone Postures	26
Makarāsana	26
Bhujaṅgāsana	27
Śalabhbāsana	28
D. Supine Postures	29
Setubandhbāsana	29
Uttānapādāsana	30
Ardhahalāsana	31
Pavanamuktāsana	32
Śavāsana	33
4. Kapālabhāti	33
5. Prāṇāyāma	35
Naḍīśodhana / Anuloma Viloma Prāṇāyāma	35
Śītalī Prāṇāyāma	36
Bhrāmarī Prāṇāyāma	37
6. Dhyāna	38
7. Saṅkalpa	40
8. Śāntih Pāṭha	40
Textual References	41
Yoga Geet	43
Glimpses of International Day of Yoga Celebrations	44

Message

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



Honorable Prime Minister of India **Shri Narendra Modi Ji** speaking at the 69th session of United Nations General Assembly (UNGA) on September 27, 2014.



J h k n u k b d
SHRIPAD NAIK

राज्य मंत्री (स्वतंत्र प्रभार)
आयुर्वेद, योग व प्राकृतिक चिकित्सा,
यूनानी, सिद्ध एवं होम्योपैथी (आयुष) मंत्रालय
भारत सरकार

MINISTER OF STATE (INDEPENDENT CHARGE) FOR
AYURVEDA, YOGA & NATUROPATHY
UNANI, SIDDHA AND HOMEOPATHY (AYUSH)
GOVERNMENT OF INDIA



11th May, 2017

Message

I am pleased to present the booklet "Common Yoga Protocol" (3rd Edition) for International Day of Yoga celebration prepared by the committee of Yoga experts and heads of the eminent Yoga Institutions of India under the Chairmanship of Dr. H.R. Nagendra, Chancellor, S-VYASA University, Bangalore and edited by Dr. I V Basavaraddi, Director, Morarji Desai National Institute of Yoga (MDNIY). The booklet underlines useful Yogic practices for healthy living.

Yoga has the ability to change our perspectives of life. More keenness for life, genuine and natural sense of feel good, renewed sense of health and well-being are some of the benefits of Yoga. Its therapeutic approaches and principles represent the essence of a broad holistic dimension to health and disease. The practice of Yoga facilitates mind and body coordination, emotional equanimity, intellectual clarity to the practitioners.

The Ministry of AYUSH successfully organized the two editions of International Day of Yoga (IDY), which has found great enthusiasm and got worldwide support.

It is one of the noble initiatives taken by Government of India under the dynamic leadership of Hon'ble Prime Minister Shri Narendra Modi Ji.

I thank and congratulate the Yoga experts and Heads of the eminent Yoga Institutions of India who have contributed in preparing this booklet. I hope the booklet will be useful for the practitioners.

I wish the International Day of Yoga all the success.

(Shripad Naik)

Committee of Yoga Experts

1. **Dr. H. R. Nagendra**, Chancellor, SVYASA, Bangalore, **Chairman**
2. **Sh. Anil Kumar Ganeriwala**, Joint Secretary, Ministry of AYUSH
3. **Sh. O.P. Tiwari**, Secretary S.M.Y.M Samiti, Kaivalyadhama, Lonavla
4. **Smt. Hamsaji Jayadeva Yogendra**, Director, The Yoga Institute, Santacruz, Mumbai
5. **Sri Sridharan**, Krishnamacharya Yoga Mandiram, Chennai
6. **Swami Bharat Bhushan**, President, Mokshayatan Yogashram, Saharanpur, U.P.
7. **Swami Shant Atmanand**, President, Ramakrishna Mission, New Delhi
8. **Dr. Jaideep Arya**, Patanjala Yoga Peeth, Haridwar
9. **Sh. Gaurav Verma**, Art of Living Foundation, New Delhi
10. **Swami Ullasa**, Isha Yoga Foundation, Coimbatore
11. **Dr. Rajvi Mehta**, Ramamani Iyengar Memorial Yoga Institute, Iyengar Yogashraya, Mumbai
12. **Dr. Prashant Shetti**, SDM College, Shantivan Trust, Ujire
13. **Dr. Chandrasinh Jhala**, Vice-Chancellor, Lakulish Yoga University, Ahmedabad, Gujarat
14. **Swami Dharmannanda Ji**, Adhyatma Sadhana Kendra, New Delhi
15. **Shri Kalicharan**, Dev Sanskriti Vishwavidyalaya, Shantikunj, Haridwar
16. **Sh. Pradeep Kumar**, Bihar School of Yoga, Saket, New Delhi
17. **Sister Asha**, Brahma Kumari University, New Delhi
18. **Ananda Balayogi**, Director, ICYER, Puducherry
19. **Ramanand Meena**, Deputy Secretary, Ministry of AYUSH
20. **Dr. I.N. Acharya**, Director, CCRYN, New Delhi
21. **Dr. Ishwar V. Basavaraddi**, Director, MDNIY, New Delhi, **Member Secretary**

COMMON YOGA PROTOCOL

INTRODUCTION

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

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

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

First International Day of Yoga

The Ministry of AYUSH successfully organised 1st International Day of Yoga (IDY) on 21st June, 2015 at Rajpath, New Delhi. Two Guinness World Records were made viz. the Largest Yoga Lesson involving 35,985 participants and maximum number of Nationalities (84) participated in a single yoga lesson. Two days International Conference on "Yoga for Holistic Health" was organised on 21st and 22nd June, 2015 at Vigyan Bhavan, New Delhi wherein about 1300 delegates from India and abroad were participated.



Millions of people in India and across the globe participated in the first ever International Day of Yoga celebrations.

Common Yoga Protocol and Yoga DVDs were prepared to disseminate awareness of Yoga among the masses. Outside India, IDY was celebrated in all the UNGA member countries except war torn-Yemen, by the missions, Ministry of External Affairs in association with Ministry of AYUSH and various Yoga institutions and organisations.



Second International Day of Yoga

The Ministry of AYUSH in association with leading Yoga Institutions, Centre and State Governments, State Departments and Chandigarh Administration successfully organised 2nd International Day of Yoga (IDY) on 21st June, 2016 at the Capitol Complex, Chandigarh. More than over 30,000 people joined our Hon'ble Prime Minister Shri Narendra Modi Ji for the Second International Day of Yoga celebrations where he pitched for treating diseases like diabetes through the ancient spiritual discipline Yoga. For the first time in International Day of Yoga, 150 Divyangs performed Yoga Protocol during the International Day of Yoga celebrations at the Capitol Complex, Chandigarh.



The theme of the event was to 'Connect the Youth'. The Prime Minister addressing the participants said that "We are disconnected from ourselves in today's times. Yoga helps us to reconnect with ourselves.". The Hon'ble Prime Minister also announced 2 awards (1) Best contribution to Yoga Internationally (2) Best contribution to Yoga within India

Two days International Conference on "Yoga for Body and Beyond" was organised on 21st and 22nd June, 2016 at Vigyan Bhavan, New Delhi.

As many as 192 United Nation Member States has participated in the 2nd International Day of Yoga.



This booklet intends to give a brief overview about Yoga and Yogic practices to orient one towards comprehensive health for an individual and the community. Minor modifications have been made in the present edition of Common Yoga Protocol. Some Yoga practices e.g. Yogic Sūkṣma Vyāyāma, Yogāsanās, and Prāṇāyāma which have been added in this 2nd revised edition also find some corrections. Apart from 45 minutes common Yoga Protocol, a provision has been made for leading Yoga institutions to incorporate 15 minutes Institutional Yogic practices e.g. Prāṇāyāma, Yoga Nidrā, Dhyāna, Satsaṅg, etc. before Saṅkalpa as deemed fit.

Today, as the importance of Yoga in every aspects of life is realized, more students and practitioners of Yoga are looking for deeper understanding and philosophical bases of Yoga and its practices. Common Yoga Protocol is an humble effort to show how can Yoga influence our life, attitudes and well being. This invariably leads us to the very heart and soul of Yoga.

What is Yoga?

Yoga is essentially a spiritual discipline based on an extremely subtle science which focuses on bringing harmony between mind and body. It is an art and science for healthy living. The word "Yoga" is derived from the Sanskrit root '**yuj'** meaning "to join", "to yoke" or "to unite". According to Yogic scriptures, the practice of Yoga leads to the union of an individual consciousness with the universal consciousness. According to modern scientists, everything in the universe is just a manifestation of the same quantum firmament. One who experiences this oneness of existence is said to be "in Yoga" and is termed as a yogi who has attained a state of freedom, referred to as *mukti, nirvāna, kaivalya or mokṣa*.

"Yoga" also refers to an inner science comprising of a variety of methods through which human beings can achieve union between the body and mind to attain self-realisation. The aim of Yoga practice (*sādhana*) is to overcome all kinds of sufferings that lead to a sense of freedom in every walk of life with holistic health, happiness and harmony.

Brief history and development of Yoga

The science of Yoga has its origin thousands of years ago, long before the first religion or belief systems were born. The seers and sages carried this powerful Yogic science to different parts of the world including Asia, the Middle East, northern Africa and South America. Interestingly, modern scholars have noted and marvelled at the close parallels found between ancient cultures across the globe. However, it was in India that the Yogic system found its fullest expression. Agastya, the saptarishi, who travelled across the Indian subcontinent, crafted this culture around a core Yogic way of life.

Yoga is widely considered as an "immortal cultural outcome" of

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

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

The Fundamentals of Yoga

Yoga works on the level of one's body, mind, emotion and energy. This has given rise to four broad classifications of Yoga: *Karma Yoga* where we utilise the body; *Jñāna Yoga* where we utilise the lighter mind; *Bhakti Yoga* where we utilise the emotion and *Kriyā Yoga* where we utilise the energy. Each system of Yoga we practice falls within the gamut of one or more of these categories.

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

Traditional schools of Yoga

The different philosophies, traditions, lineages and *Guru-shishya paramparas* of Yoga led to the emergence of different traditional schools. These include *Jñāna Yoga*, *Bhakti Yoga*, *Karma Yoga*, *Pātañjala Yoga*, *Kuṇḍalini Yoga*, *Hatha Yoga*, *Dhyāna Yoga*, *Mantra Yoga*, *Laya Yoga*, *Rāja Yoga*, *Jain Yoga*, *Bouddha Yoga* etc. Each school has its own approach and practices that lead to the ultimate aim and objectives of Yoga.

Yogic practices for health and wellness

The widely practiced Yoga sadhanas are: *Yama*, *Niyama*, *Āsana*, *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇā*, *Dhyāna*, *Samādhi*, *Bandhās* and *Mudrās*, *Ṣaṭkarmas*, *Yuktāhāra*, *Mantra-japa*, *Yukta-karma* etc.

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

Prāṇāyāma consists of developing awareness of one's breathing followed by willful regulation of respiration as the functional or vital basis of one's existence. It helps in developing awareness of one's mind and helps to establish control over the mind. In the initial stages, this is done by developing awareness of the "flow of

in-breath and out-breath" (*śvāsa-praśvāsa*) through nostrils, mouth and other body openings, its internal and external pathways and destinations. Later, this phenomenon is modified, through regulated, controlled and monitored inhalation (*śvāsa*) leading to the awareness of the body space getting filled (*pūraka*), the space(s) remaining in a filled state (*kumbhaka*), and it getting emptied (*recaha*) during regulated, controlled and monitored exhalation(*praśvāsa*).

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

Bandhas and *Mūdras* are practices associated with *Prāṇāyāma*. They are viewed as the higher yogic practices that mainly adopt certain physical gestures along with control over respiration. This further facilitates control over mind and paves the way for a higher Yogic attainment. However, practice of *dhyāna*, which moves one towards self-realisation and leads one to transcendence, is considered the essence of *Yoga Sādhana*.

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

Mantra Japa: Japa is the meditative repetitions of a mantra or a divine consciousness. Mantra Japa produce positive mental tracts, helping us to gradually overcome stress.

Yukta-karma advocates right karmas or actions for a healthy living.

General Guidelines for Yoga Practice

Yoga practitioner should follow the guiding principles given below while performing Yogic practices:

BEFORE THE PRACTICE:

- *Śauca* means cleanliness - an important prerequisite for Yogic practice. It includes cleanliness of surroundings, body and mind.
- Yogic practice should be performed in a calm and quiet atmosphere with a relaxed body and mind.
- Yogic practice should be done on an empty stomach or light stomach. Consume small amount of honey in lukewarm water if you feel weak.
- Bladder and bowels should be empty before starting Yogic practices.
- A mattress, Yoga mat, *durrie* or folded blanket should be used for the practice.
- Light and comfortable cotton clothes are preferred to facilitate easy movement of the body.
- Yoga should not be performed in a state of exhaustion, illness, in a hurry or in acute stress conditions.
- In case of chronic disease/ pain/ cardiac problems, a physician or a Yoga therapist should be consulted prior to performing Yogic practices.
- Yoga experts should be consulted before doing Yogic practices during pregnancy and menstruation.

DURING THE PRACTICE:

- Practice sessions should start with a prayer or an invocation as it creates a conducive environment to relax the mind.
- Yogic practices shall be performed slowly, in a relaxed manner, with awareness of the body and breath.
- Do not hold the breath unless it is specially mentioned to do so during the practice.
- Breathing should be always through the nostrils unless instructed otherwise.
- Do not hold the body tightly, or jerk the body at any point of time.

- Perform the practices according to your one's capacity. It takes some time to get good results, so persistent and regular practice is very essential.
- There are contra-indications/ limitations for each Yoga practice and such contra-indications should always be kept in mind.
- Yoga session should end with meditation/ deep silence / Sankalpa *Sāntipāṭha*.

AFTER PRACTICE:

- Bath may be taken only after 20-30 minutes of practice.
- Food may be consumed only after 20-30 minutes of practice.

FOOD FOR THOUGHT

A few dietary guidelines can ensure that the body and mind are flexible and well-prepared for practice. A vegetarian diet is usually recommended, and for a person over 30 years, two meals a day should suffice, except in cases of illness or very high physical activity or labour.

HOW YOGA CAN HELP

Yoga is essentially a path to liberation from all the bondages. However, medical research in recent years has uncovered many physical and mental benefits that Yoga offers, corroborating the experiences of millions of practitioners. A small sampling of research shows that:

- Yoga is beneficial for physical fitness, musculoskeletal functioning and cardio-vascular health.
- It is beneficial in the management of diabetes, respiratory disorders, hypertension, hypotension and many lifestyle related disorders.
- Yoga helps to reduce depression, fatigue, anxiety disorders and stress.
- Yoga regulates menopausal symptoms.
In essence, Yoga is a process of creating body and mind that are stepping-stones, not hurdles, to an exuberant and fulfilling life.

1. PRAYER

Yogic Practice shall start with a prayer or prayerful mood to enhance the benefits of practice.

ॐ संगच्छध्यं संवदध्यं
सं वो मनांसि जानताम्
देवा भागं यथा पूर्वे
सञ्जानाना उपासते ॥

ॐ Samgacchadhvam̄ samvadadhvam̄
sam̄ vo manāṁsi jānatām
devā bhāgam̄ yathā pūrve
sañjānānā upāsate ||



May you move in harmony; may you speak in unison; let our mind be equanimous like in the beginning; let the divinity manifest in your sacred endeavours.

2. SADILAJA/CĀLANA KRIYĀS /LOOSENING PRACTICES

The Cālana Kriyās/loosening practices/Yogic Sūkṣma Vyāyāmas help to increase microcirculation. These practices can be done while standing and sitting.

I. NECK BENDING

Sthiti: Samasthiti (Alert Posture)

Technique

Stage i: (Forward and Backward Bending)

- ◆ Stand with the feet comfortably apart.
- ◆ Keep the hands straight beside the body.
- ◆ This is **Samasthiti**. This is also called **Tādāsana**.
- ◆ Keep your arms on the waist.
- ◆ While exhaling, move the head forward slowly and try to touch the chin to the chest.
- ◆ While inhaling, move the head as far back as is comfortable.
- ◆ This is one round: repeat 2 more rounds.



Stage - ii : (Right and Left bending)

- ◆ While exhaling, bend the head slowly to the right; bring the ear as close as possible to the shoulder without raising the shoulder.
- ◆ While inhaling, bring the head to the normal position.
- ◆ Similarly, while exhaling bend the head to the left side.
- ◆ Inhale and bring the head up to normal position.
- ◆ This is one round: repeat 2 more rounds.



Stage - iii : (Right and Left Twisting)

- ◆ Keep the head upright.
- ◆ While exhaling, gently turn the head to the right so that the chin is in line with the shoulder.
- ◆ While inhaling, bring the head to the normal position.
- ◆ Similarly, while exhaling, turn the head to the left.
- ◆ Inhale and bring the head to the normal position.
- ◆ This is one round: repeat 2 more rounds.



Stage iv: Neck Rotation

- ◆ Exhale; bend the head forward trying to touch the chin to the chest.
- ◆ Inhale; slowly rotate the head clockwise in a circular motion, exhale while coming down
- ◆ Do a full rotation.
- ◆ Then rotate the head in an anti-clockwise direction.
- ◆ Inhale; go back and exhale, come down.
- ◆ This is one round: repeat 2 more rounds.



Note:

- ◆ Move the head as far as possible. Do not over strain.
- ◆ Keep the shoulders relaxed and steady.
- ◆ Feel the stretch around the neck and loosening up of the joints and muscles of the neck.
- ◆ Can be practiced sitting on a chair.
- ◆ People with neck pain can do the practice gently especially when taking the head back to the extent it is comfortable.
- ◆ Elderly people and persons with cervical spondylitis, high blood pressure may avoid these practices.

II. SHOULDER'S MOVEMENT

Sthiti: Samasthiti (Alert Posture)

Stage i: Shoulder's Stretch**Technique:**

- ◆ Feet together the body straight, the arms by the sides.
- ◆ Raise your both arms sideways above your head with the palm outward. Bring it down in the same manner.
- ◆ The arms must not touch the head when going up or the thighs when coming down.
- ◆ Palms must be opened, with fingers together.

**Stage ii: Skandha Cakra (shoulder Rotation)**

- ◆ Stand erect.
- ◆ Place the fingers of left hand on the left shoulder and the fingers of right hand on the right shoulder.
- ◆ Full rotation of the both elbows in a circular manner.



- ◆ Try to touch the elbows in front of the chest on the forward movement and touch the ears while moving up.
- ◆ Stretch the arm back in the backward movement and touch the side of the trunk while coming down.
- ◆ It is the clockwise rotation and repeat it for 5 times.
- ◆ Do the same with anti-clockwise.



Benefits:

- ◆ Practice of this kriyā makes the bones, muscles and nerves of the shoulder region healthy.
- ◆ These practices are helpful in cervical spondylitis and frozen shoulder.

III. TRUNK MOVEMENT

Trunk Twisting (Kaṭiśakti Vikāsaka)

Sthiti: Samasthiti (Alert Posture)

Technique

- ◆ Keep the legs about 2-3 feet apart.
- ◆ Rise both the arms up to chest level with palms facing each other and keep them parallel.
- ◆ While exhaling, twist the body towards the left side so that the right palm touches the left shoulder, come back with inhalation.
- ◆ While exhaling, twist the body towards the right side so that the left palm touches the right shoulder, come back with inhalation.
- ◆ This is one round: repeat two more times.
- ◆ Relax in *Samasthiti*.



Note:

- ◆ Do slowly with normal breathing.
- ◆ Cardiac patients shall do with care.
- ◆ Avoid this practice in case of severe back pain, vertebral and disc disorders, after abdominal surgery and during menstruation.

IV. KNEE MOVEMENT**Sthiti:** *Sama Sthiti* (Alert Posture)**Technique**

- ◆ Inhale; lift your arms up at the shoulder level, palms facing downwards.
- ◆ Exhale; bend the knees and bring down your body to the squatting position.
- ◆ In the final position, both the arms and thighs should be parallel to the ground.
- ◆ Inhale; and straighten the body.
- ◆ Exhale while bringing down the hands.
- ◆ Repeat two more times.

**Note:**

- ◆ Strengthen knees' and hips' joint.
- ◆ Avoid this asana in case of acute conditions of arthritis.

3. YOGĀSANAS**A. STANDING POSTURES****TĀDĀSANA (Palm Tree Posture)**

Tāda means palm tree or mountain. This asana teaches one to attain stability and firmness and forms the base for all the standing asana.

**Technique**

- ◆ Stand with feet 2 inches apart.
- ◆ Interlock the fingers, and turn the wrist outwards. Now inhale, raise the arms up

- ◆ Bring them in line with the shoulders.
- ◆ Raise the heels off the floor and balance on the toes. Stay in this position for 10-15 seconds.
- ◆ Exhale, bring the heels down.
- ◆ Release the interlock of the fingers and bring the arms down parallel to the trunk, and come back to standing posture.

Benefits

- ◆ This *āsana* brings stability in the body, helps to clear up congestion of the spinal nerves, and corrects faulty posture.
- ◆ Helps to increase height up to a certain age.

A word of caution

- ◆ Avoid lifting the toes in case of acute cardiac problems varicose veins and vertigo

VRKṢĀSANA (The Tree Posture)

Vṛkṣa means tree. The final position of this *āsana* resembles the shape of a tree, hence the name.

Technique

- ◆ Stand with feet 2 inches apart.
- ◆ Focus on a point in front.
- ◆ Exhale, bend the right leg and place the foot on the inside of the left thigh. The heel should be touching the perineum.
- ◆ Inhale and extend the arms up and join the palms.
- ◆ Stay in the position for 10 to 30 seconds and breathe normally.
- ◆ Exhale and bring the arms and right foot down.
- ◆ Relax and repeat the *asana* by bending the left leg.



Benefits

- ◆ Improves neuro-muscular coordination, balance, endurance and alertness.

- ◆ It tones up the leg muscles and rejuvenates the ligaments also.

A word of caution

- ◆ Please avoid this practice in case of arthritis, vertigo and obesity.

PĀDA-HASTĀSANA (The Hands to Feet Posture)

Pāda means feet, *hasta* means hands. Therefore, *Pāda Hastāsana* means taking the palms down towards the feet. This is also referred as *Uttānāsana*.

Technique

- ◆ Stand straight with feet 2 inches apart.
- ◆ Inhale slowly and raise the arms up.
- ◆ Stretch up the body from the waist.
- ◆ Exhale and bend forward until the trunk is parallel to the ground.
- ◆ Exhale, and bend forward until the entire palm rests on the ground.
- ◆ Maintain this final posture for 10-30 seconds.
- ◆ *Those who are having stiff back should bend according to their capacity.*
- ◆ Now inhale, come up slowly to the vertical position and stretch the arms above the head.
- ◆ Exhale and slowly return to the starting position in reverse order.
- ◆ Relax in *Tādāsana*.

Benefits

- ◆ Makes the spine flexible, improves digestion, prevents constipation and menstrual problems.



A word of caution

- ◆ Please avoid this practice in case of cardiac or back problems, abdominal inflammation, hernia and ulcers, high myopia, vertigo and during pregnancy.
- ◆ Those with vertebral and disc disorders should also avoid this practice.

ARDHA CAKRĀSANA (The Half Wheel Posture)

Ardha means half. *Cakra* means wheel. In this posture, as the body takes the shape of a half wheel, hence it is called *Ardha Cakrāsana*.

Technique

- ◆ Support the back at the waist with all the fingers together pointing forward or downward.
- ◆ Drop the head backwards stretching the neck muscles.
- ◆ As you inhale, bend backwards from the lumbar region; exhale and relax.
- ◆ Stay here for 10-30 seconds with normal breathing.
- ◆ Inhale and slowly come up.

Benefits

- ◆ Ardha Cakrāsana makes the spine flexible and strengthens the spinal nerves.
- ◆ Strengthens the neck muscles, and improves breathing capacity.
- ◆ Helps in cervical spondylitis.

A word of caution

- ◆ Avoid this posture in case of vertigo or a tendency to giddiness.
- ◆ Hypertensive patients shall bend with care.

TRIKONĀSANA (The Triangle Posture)

Trikona means triangle. *Tri* means three and *kona* is an angle. As the āsana resembles three arms triangles made by the trunk and the limbs, it has been named *Trikonāsana*.



Technique

- ◆ Stand on your feet comfortably apart.
- ◆ Slowly raise both the arms sideways till they are horizontal.
- ◆ Exhale, slowly bend to the right side and place the right hand just behind the right foot.
- ◆ The left arm is straight up, in line with the right arm.
- ◆ Turn the left palm forward.
- ◆ Turn your head and gaze at the tip of the left middle finger.
- ◆ Remain in the posture for 10-30 seconds with normal breathing.
- ◆ As you inhale slowly come up.
- ◆ Repeat for the left side.



Benefits

- ◆ Prevents flat foot.
- ◆ Strengthens calf, thigh and waist muscles.
- ◆ Makes the spine flexible, improves lungs capacity.

A word of caution

- ◆ Avoid this posture in case of slipped disc, sciatica, and after undergoing abdominal surgery.
- ◆ Do not do beyond limits and over do the lateral stretch.
- ◆ If one cannot touch the feet, one can reach for the knees instead.

B. SITTING POSTURES

BHADRĀSANA (The Firm/Auspicious Posture)

Bhadra means firm or auspicious.

Sthiti: Long sitting posture (Viśrāmāsana)

Technique

- ◆ Sit erect with the legs stretched out straight in the front.
- ◆ Keep the hands beside the hips and palm resting on the floor. This is **Dandasana**.
- ◆ Now put the soles of your feet together.
- ◆ Exhale and clasp your hands together over your toes. Pull your heels as close as possible up to perineum region.
- ◆ If your thighs are not touching or are not close to the floor, place a soft cushion underneath the knees for support.
- ◆ This is the final position.
- ◆ Stay here for sometime



Benefits

- ◆ Keeps the body firm and helps to stabilize the mind.
- ◆ Keeps the knees and hip joints healthy.
- ◆ Helps to relieve knee pain.
- ◆ Acts on the abdominal organs and releases any tension in the abdomen.
- ◆ Benefits women by relieving abdominal pain often experienced during menstruation.

A word of caution

- ◆ Avoid this practice in case of severe arthritis and sciatica.

VAJRĀSANA (Thunderbolt Posture)

This can be considered as a meditative posture. While practising it for meditative purposes, one should close his/her eyes at the final stage.

Technique

- ◆ Sit with extended legs together, hands by the side of the body, palm resting on the ground, fingers pointing forward.
- ◆ Fold the right leg at the knee and place the foot under the right buttock.
- ◆ Similarly folding the left leg, place left foot under the left buttock.
- ◆ Place both the heels so that the big toes overlap each other.
- ◆ Position of the buttocks in the space between the heels.
- ◆ Keep hands on respective knees.
- ◆ Keep the spine erect, gaze in front or close the eyes.
- ◆ While returning to the original position, bend a little towards right side, take out your left leg and extend it.
- ◆ Similarly extend your right leg and return to the original position.



Benefits

- ◆ This *āsana* strengthens thigh muscles and calf muscles.
- ◆ This *āsana* is good for digestion.
- ◆ It provides firm base to the spine and keeps the spine erect.

A word of caution

- ◆ Persons suffering from piles should not practise this *āsana*.
- ◆ Those who are suffering from knee pain and ankle injury should avoid this practice.

ARDHA USTRĀSANA (The Half Camel Posture)

Sthiti: Long sitting posture (Viśrāmāsana)

Ustra means camel. The final version of this *āsana* resembles the hump of a camel. In this version, only the first stage (half) of the *āsana* can be practiced.

Technique

- ◆ Sit in Viśrāmāsana.
- ◆ Come to Daṇḍāsana.
- ◆ Fold your legs and sit on your heels.
- ◆ Keep the thighs close and big toes touching.
- ◆ Place the hands on the knees.
- ◆ The head and back should be straight.
- ◆ This is Vajrāsana.
- ◆ Stand on your knees.
- ◆ Place the hands on the waist with fingers pointing downward.
- ◆ Keep the elbows and shoulders parallel.
- ◆ Bend the head back and stretch the neck muscles; inhale and bend the trunk backwards as much as possible. As you exhale, relax.
- ◆ Keep the thighs perpendicular to the ground.
- ◆ Remain in the posture for 10-30 seconds with normal breathing.
- ◆ Return with inhalation; sit in Vajrāsana.
- ◆ Relax in Viśrāmāsana.



Benefits

- ◆ It helps to strengthen back and neck muscles.
- ◆ Relieves constipation and back pain.
- ◆ Increases blood circulation to the head and cardiac region.
- ◆ Very useful practice for cardiac patient, but needs to practice with cautions.

A word of caution

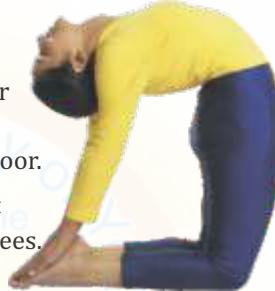
- ◆ In case of hernia and abdominal injuries, arthritis, vertigo and pregnancy, please avoid doing this āsana.

UṢTRĀSANA (Camel Posture)

Uṣṭra means camel. The body in this posture resembles the posture of a camel, hence the name.

Technique

- ◆ Kneel down on the floor. Keep your thighs and feet together, toes pointing back and resting on the floor.
- ◆ Bring the knees and the feet about one foot apart and stand on the knees.
- ◆ While inhaling bend backward.
- ◆ Be careful not to jerk the neck while bending backward.
- ◆ With exhalation place the right palm on right heel and left palm on left heel.
- ◆ In final position, thighs will be vertical to the floor and head tilted backwards.
- ◆ Weight of the body should be evenly supported by the arms and legs.



Benefits

- ◆ *Uṣtrāsana* is extremely useful for defective eyesight.
- ◆ This is useful in relieving back pain and neck pain.
- ◆ It helps to reduce fat over the abdomen and hips.
- ◆ It is helpful in digestive problems.

A word of caution

- ◆ Those suffering from high blood pressure, heart disease, hernia should not practice it.

ŚAŚAKĀSANA (The Hare Posture)

Śaśaka means hare.

Sthiti: Vajrāsana



Technique

- ◆ Sit in *Vajrāsana*.
- ◆ Spread both the knees wide apart, keep the big toes touching.
- ◆ Keep the palms between the knees.
- ◆ Exhale and slowly stretch them full length.
- ◆ Bend forward and place the chin on the ground.
- ◆ Keep the arms parallel.
- ◆ Look in front and maintain the posture.
- ◆ Inhale and come up.
- ◆ Exhale and come back to *Vajrāsan*.
- ◆ Stretch your legs back to *Viśrāmāsan*



Benefits

- ◆ It helps to reduce stress, anger etc.
- ◆ It tones up reproductive organs, relieves constipation, improves digestion and relieves back pain.

A word of caution

- ◆ Please avoid this posture in case of acute backache.
- ◆ Patients with osteoarthritis of the knees should exercise with caution or avoid *Vajrāsana*.
- ◆ High blood pressure patients should not perform this practice.

UTTĀNA MAÑDŪKĀSANA (Stretched up-frog posture)

Uttāna mean upright and *Maṇḍūka* means frog. The final position of *Uttāna Maṇḍūkasana* resembles an upright frog, hence the name. In *Uttāna Maṇḍūkāsana*, the head is hold by the elbows.

Technique

- ◆ Sit in *Vajrāsana*
- ◆ Spread both the knees wide apart while toes remaining together.

- ◆ Raise your right arm, fold it and take it backward from above the right shoulder and place the palm below the left shoulder.
- ◆ Now fold left arm similarly and place the palm from the above level at below right shoulder.
- ◆ Maintain the position for a while, then coming back slowly to remove the left arm and then the right arm; bring the knees together as in the initial position.



Benefits

- ◆ This āsana is helpful in backache and cervical pain.
- ◆ It helps in improving the diaphragmatic movements and helps to improve lungs capacity.

A word of caution

- ◆ Person with severe knee joint pain should not perform it.

VAKRĀSANA (The Spinal Twist Posture)

Vakra means twisted. In this āsana, the spine is twisted which has a rejuvenating effect on its functioning.

Sthiti: Dandāsana

Technique

- ◆ Bend the right leg, and place the right foot beside the left knee.
- ◆ As you exhale, twist the body to the right.
- ◆ Bring the left arm around the right knee and clasp the right big toe or place the palm beside right foot.
- ◆ Take the right arm back and keep the palm on the ground with the back straight.
Remain in the posture for
10-30 seconds with normal breathing and relax.



- ◆ Take out your hands with exhalation and relax.
- ◆ Repeat the same on the other side.

Benefits

- ◆ Helps to increases flexibility of the spine.
- ◆ Helps to overcome constipation, dyspepsia.
- ◆ Stimulates pancreas and helps in the management of diabetes.

A word of caution

- ◆ Please avoid this posture in case of severe back pain, vertebral and disc disorders, after abdominal surgery and during menstruation.

C. PRONE POSTURES

MAKARĀSANA (The Crocodile Posture)

In Sanskrit, *Makara* means crocodile. In this *āsana*, the body resembles a crocodile.

Sthiti: Prone relaxation posture



Technique

- ◆ Lie down on your stomach with the feet wide apart, feet pointing outward.
- ◆ Bend both the arms and place the right hand on the left hand
- ◆ Place the forehead on your hands.
- ◆ Keep the eyes closed. This is Makarāsana.
- ◆ This *āsana* is practiced for relaxation in all prone postures.

Benefits

- ◆ Promotes relaxation of the lower back.
- ◆ Helps in recovery of back problems.
- ◆ Indicated for all orthopedic ailments.
- ◆ Indicated to counter stress and anxiety.

A word of caution

- ◆ Avoid this practice in case of low blood pressure, severe cardiac problems and pregnancy.

BHUJAṄĀSANA (The Cobra Posture)

Bhujaṅga means snake or cobra. In this āsana, the body is raised like the hood of a snake.

Stithi: Prone posture or *Makarāsana*

Technique

- ◆ Lie down on your stomach, rest your head on your hands and relax the body.
- ◆ Now join your legs and stretch your arms.
- ◆ Keep the forehead on the ground.
- ◆ Now place your hands just beside the body; keep palms and elbows on the ground.
- ◆ As you inhale slowly, lift the chin and chest come up to navel region.
- ◆ Stay there comfortably.
- ◆ This is called **Sarala Bhujaṅgāsana**.
- ◆ Now come back and place your forehead on the ground.
- ◆ Keep your palms besides the chest and raise your elbows where they are.
- ◆ Inhale; slowly lift the chin and chest up to navel region.



**Sarala
Bhujaṅgāsana**



Bhujaṅgāsana

This is Bhujaṅgāsana.

- ◆ Exhale; rest your forehead on the ground and place your palms and rest your head on the palms and spread your legs and relax

Note:

- ◆ Keep the legs firm so that no load or strain is felt on the lumbar spine.

Benefits

- ◆ This *āsana* is best for stress management.
- ◆ It reduces abdominal fat and alleviates constipation.
- ◆ It also helps to remove backache and bronchial problems.

A word of caution

- ◆ Those who have undergone abdominal surgery should avoid this *āsana* for 2-3 months.
- ◆ Those who suffer from hernia, ulcers should not practice this *āsana*.

ŚALABHĀSANA (The Locust Posture)

Śalabha means a locust.

Sthiti: Prone posture *Makarāsana*

Technique

- ◆ Lie down on your stomach in *Makarāsana*.
- ◆ Rest the chin on the floor; keep both hands beside the body; palms facing upwards.
- ◆ Inhale; raise the legs off the floor as much as you can without bending the knees.
- ◆ Extend the arms and legs well to ease lifting the body off the floor.
- ◆ Stay in this position for 10-20 seconds breathing normally.
- ◆ Exhale; bring the legs down towards the floor.
- ◆ Rest for a few seconds in *Makarāsana*.



Note:

- ◆ Pull up the knee caps and squeeze the buttocks to improve the posture. This *āsana* is more beneficial when performed after *Bhujaṅgāsana*.

Benefits

- ◆ Helps in sciatica and lower backache.
- ◆ Tones the hip muscles and those in the kidney region.
- ◆ Reduces fat on the thighs and buttocks; good in weight management.
- ◆ Helps the abdominal organs aiding digestion.

A word of caution

- ◆ Cardiac patients should avoid this posture. Please proceed cautiously in case of severe lower back pain
- ◆ People with high blood pressure, peptic ulcers and hernia should also avoid this posture.

D. SUPINE POSTURES

SETUBANDHĀSANA (The Bridge Posture)

Setubandha means formation of bridge. In this posture, the body is positioned like a bridge, hence the name. This is also called as *Catuṣpādāsana*.

Sthiti: Supine lying *Śavāsana*.

Technique

- ◆ Bend both the legs at the knees and bring the heels near the buttocks.
- ◆ While holding both the ankles firmly keep the knees and feet in one straight line.
- ◆ Inhale; slowly raise your buttocks and trunk up as much as you can to form bridge.
- ◆ Remain in this position for 10-30 seconds, with normal breathing.
- ◆ Exhale, slowly return to the original position and relax in *Śavāsana*.



Note

- ◆ In the final position, the shoulders and the head remain in contact with the floor.

- ◆ If required, in the final position, you can support your body at the waist with your hands.

Benefits

- ◆ Relieves depression and anxiety and strengthens lower back muscles.
- ◆ Stretches abdominal organs, improves digestion and helps to relieve constipation.

A word of caution

- ◆ People suffering from ulcers and hernia, and women in advanced stages of pregnancy should not practice this asana.

UTTĀNA PĀDĀSANA (Raised feet posture)

Uttāna in this context mean raised-upward and *Pāda* means leg. In this āsana, the legs are raised upward in supine position, hence, the name.

Technique

- ◆ Lie comfortably on the ground with legs stretched out. Hands should be placed by the sides.
- ◆ While inhaling, slowly raise both the legs without bending them at the knees and bring them to 30° angle.
- ◆ Maintain the position with normal breathing.
- ◆ Exhale and slowly bring both the legs down and place them on the ground.
- ◆ Repeat it one more time.



Benefits

- ◆ It balances the navel centre (*Nābhi Manipuracakra*)
- ◆ It is helpful in relieving abdominal pain, flatulence, indigestion and diarrhea.
- ◆ It builds up the abdominal muscles.
- ◆ It is also effective in overcoming the nervousness and anxiety.
- ◆ Helps to improve breathing and lungs capacity

A word of caution

- ◆ People with hypertension shall practice it with one leg alternatively without holding the breath.

ARDHA HALĀSANA (Half plough posture)

Ardha' means half and '*Hala*' means plough. This posture is known as *Ardha Halāsana* because in its final position, the body resembles half the shape of an Indian plough.

Technique

- ◆ Take supine position, keep hands by the sides of thighs, palms resting on the ground.
- ◆ Slowly raise your legs together without bending at knees and stop at 30° angle.
- ◆ After few seconds raise your legs further up to 60° angle and maintain the position.
- ◆ Now slowly raise the legs at 90° angle. This is the final position of the Ardha Halāsana.
- ◆ The body from hip to shoulder should be kept straight.
- ◆ Maintain this position as long as comfortable.
- ◆ Slowly legs at 90° angle and then on the ground without lifting the head.



Benefits

- ◆ This *āsana* is beneficial for dyspepsia and constipation
- ◆ The practice of this *āsana* is useful in cases of diabetes, piles and throat related disorders.
- ◆ This is very beneficial for Hypertensive patients but needs to practice with care.

A word of caution

- ◆ Those who have lumbosacral (lower back) pain should not perform with both legs together.
- ◆ Avoid this practice in case of abdominal injuries, hernia etc.

PAVANAMUKTĀSANA (The Wind Releasing Posture)

Pavana means wind and *mukta* means to release or to make free. As the name suggests, this *āsana* is useful in removing wind or flatulence from the stomach and intestines.

Sthiti: Śavāsana

Technique

- ◆ Lie down flat on the back.
- ◆ Bend both the knees and bring the thighs to the chest.
- ◆ Interlock the fingers and clasp the shin below knees.
- ◆ Exhale; raise the head till your chin touches the knees and relax.
- ◆ This is *Pavanamuktāsana*.
- ◆ Bring the head back to the ground.
- ◆ While exhaling, lower the legs to the floor.
- ◆ Rest in *Śavāsana*



Note

- ◆ Synchronise your breathing with the leg movement.
- ◆ While touching the knee with the nose/ forehead, you should be able to feel the lumbar region stretch; keep the eyes closed and focus your attention on the lumbar region.

Benefits

- ◆ Removes constipation; gives relief from flatulence, decreases the bloating sensation in the abdomen and aids digestion
- ◆ Offers deep internal pressure, massage and stretching of the highly complicated network of muscles, ligaments and tendons in the pelvis and waist region.
- ◆ It tones up the back muscles and spinal nerves.

A word of caution

- ◆ Please avoid this practice in case of abdominal injuries, hernia, sciatica or severe back pain and during pregnancy.

ŚAVĀSANA (The Dead Body Posture)

Sava means dead body. The final position in this *āsana* resembles a dead body.

Sthiti: Supine Relaxation Posture

Technique

- ◆ Lie down on your back with arms and legs comfortably apart.
- ◆ Palms facing upward; eyes closed.
- ◆ Relax the whole body consciously.
- ◆ Become aware of natural breath and allow it to become rhythmic and slow.
- ◆ Remain in the position till you feel refresh and relax.



Benefits

- ◆ Helps to relieve all kinds of tensions and gives rest to both body and mind.
- ◆ Relaxes the whole psycho-physiological system.
- ◆ The mind, which is constantly attracted to the outer world, takes a U-turn and moves inwards, thus gradually getting absorbed; as the mind turns quiet and absorbed, the practitioner remains undisturbed by the external environment.
- ◆ It is found very beneficial in the management of stress and its consequences.

4. KAPĀLABHĀTI

Sthiti: Any meditative posture .e.g. *Sukhāsana/Padmāsana/Vajrāsana*

Technique

- ◆ Sit in any meditative posture.
- ◆ Close the eyes and relax the whole body
- ◆ Inhale deeply through both nostrils, expand the chest.

- ◆ Expel the breath with forceful contractions of the abdominal muscles and relax.
- ◆ Do not strain.
- ◆ Continue active/forceful exhalation and passive inhalation.
- ◆ Complete 40 rapid breaths, then take a deep breath and exhale slowly.
- ◆ This is one round of *Kapālabhāti*.
- ◆ Each round shall be followed by deep breathing.
- ◆ Repeat 2 more rounds.



Breathing: Forceful exhalation by contracting the abdominal muscles, without any undue movements in the chest and shoulder region. Inhalation should be passive throughout the practice.

Number of rounds: Beginners can practice up to 3 rounds of 10 breaths each. The count and rounds can be increased gradually over a period of time.

Benefits

- ◆ *Kapālabhāti* purifies the frontal air sinuses; helps to overcome cough disorders.
- ◆ It is useful in treating cold, rhinitis, sinusitis, asthma and bronchial infections.
- ◆ It rejuvenates the whole body, and keeps the face young and vibrant.
- ◆ It balances and strengthens the nervous system and tones up the digestive system.

A word of caution

- ◆ Please avoid this practice in case of cardiac conditions, giddiness, high blood pressure, vertigo, chronic bleeding in the nose, epilepsy, migraine, stroke, hernia and gastric ulcers.

5. PRĀNĀYĀMA

NĀDĪSODHANA or ANULOMA VILOMA PRĀNĀYĀMA (Alternate Nostril Breathing)

The main characteristic feature of this *prānāyāma* is alternate breathing through the left and right nostrils without or with retention of breath (*kumbhaka*).

Sthiti: Any meditative posture.

Technique

- ◆ Sit in any meditative posture.
- ◆ Keep the spine and head straight with eyes closed.
- ◆ Relax the body with few deep breaths.
- ◆ Keep the left palm on the left knee in Jñāna mudra and the right hand should be in Nāsāgra mudra.
- ◆ Place the ring and small fingers on the left nostril and fold the middle and index finger. Place the right thumb on the right nostril.
- ◆ Breathe in from the left nostril; close the left nostril with the small and ring fingers and release the thumb from the right nostril; exhale through the right nostril.
- ◆ Next, inhale through the right nostril.
- ◆ At the end of inhalation, close the right nostril, open the left nostril and exhale through it.
- ◆ This complete process is one round of the Nādiśodhana or Anuloma Viloma *Prāṇāyāma*
- ◆ Repeat 5 rounds.



Ratio and timing

- ◆ For beginners, the duration of inhalation and exhalation should be equal.
- ◆ Gradually make 1:2; inhalation: exhalation

Breathing

- ◆ Breath should be slow, steady and controlled. It should not be forced or restricted in anyway.

Benefits

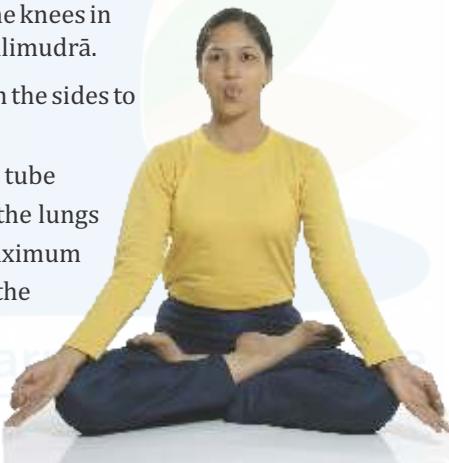
- ◆ The main purpose of this *prāṇāyāma* is to purify the principle channels of carrying energy called nadi's; hence nourishes the whole body.
- ◆ Induces tranquillity and helps to improve concentration.
- ◆ Increases vitality and lowers the level of stress and anxiety.
- ◆ It elevates cough disorders.

ŚITALI PRĀṄĀYĀMA

Śītalī means cooling. It also means calm and passionless. As the name indicates this prāṇāyāma cools the mind-body system. It is specially designed to reduce the body temperature. Practice of this prāṇāyāma brings harmony in the physical body and calms the mind.

Technique

- ◆ Sit in Padmāsana or any other comfortable sitting posture.
- ◆ Place the hand on the knees in Jñānamudrā or anjali mudrā.
- ◆ Roll the tongue from the sides to shape as a tube
- ◆ Inhale through this tube shaped tongue, fill the lungs with air to their maximum capacity and close the mouth.
- ◆ Then slowly exhale through the nostrils.



Benefits

- ◆ Šītalī prāṇāyāma purifies blood
- ◆ It has cooling effect on body
- ◆ It is beneficial for persons suffering from high blood pressure.
- ◆ It satisfies thirst and appeases hunger
- ◆ It relieves indigestion and disorders caused by phlegm (cough) and bile (pitta)
- ◆ It destroys the disorders of gulma (chronic dyspepsia) and spleen or other related diseases (H.P 2/58).
- ◆ It is beneficial for skin and eyes.

A word of caution

- ◆ Those who are suffering from cold, cough or tonsillitis should not do this Pranayama.

BHRĀMARĪ PRĀÑĀYĀMA (BHRĀMARĪ RECAKA)

Bhrāmarī is derived from *bhramara* which means black bee. During the practice of this *prāṇāyāma*, the sound produced resembles the buzzing of a black bee.

Sthiti: Any meditative posture.

Techniques: Type- I

- ◆ Sit in any meditative posture with eyes closed.
- ◆ Inhale deeply through the nose.
- ◆ Exhale slowly in a controlled manner while making a deep, steady humming sound such as that of black bee. This is one round of *Bhrāmarī*.
- ◆ Repeat 2 more rounds.



Type-II

- ◆ Sit in any meditative posture with eyes closed.
- ◆ Inhale deeply through the nose.
- ◆ Close the eyes with index fingers, mouth with ring and small fingers and ears from respective thumbs as shown in the figure. This is also called *Śanmukhi Mudrā*.
- ◆ Exhale slowly in a controlled manner while making a deep, steady humming sound such as that of black bee. This is one round of *Bhrāmarī*.
- ◆ Repeat 2 more rounds.



Benefits

- ◆ The practice of *Bhrāmarī* relives stress and helps in alleviating anxiety, anger and hyperactivity.
- ◆ The resonance effect of humming sound creates a soothing effect on the mind and nervous system.
- ◆ It is a great tranquiliser found good in the management of stress related disorders.
- ◆ It is a useful preparatory prānāyāma for concentration and meditation.

A word of caution

- ◆ Please avoid this practice in case of nose and ear infections.

6. DHYĀNA

Dhyāna or meditation is an act of continuous contemplation.

Sthiti: Any meditative posture.

Technique

- ◆ Sit in any meditative posture.
- ◆ Keep your spine comfortably erect.
- ◆ Hold *Jnāna mudra* as follows:



- ◆ Touch the tip of the thumb to the tip of the index finger, forming a circle.
- ◆ The other three fingers are straight and relaxed.
- ◆ All three fingers are side-by-side and touching.
- ◆ Keep your palms facing upwards upon the thighs.
- ◆ Arms and shoulders should be loose and relaxed.
- ◆ Close your eyes and sit with a slightly upturned face.
- ◆ You need not concentrate. Just maintain a mild focus between the eyebrows and be conscious of your breath.
- ◆ Dissolve your thoughts and attain single and pure thought.
- ◆ Meditate.

Note

- ◆ For beginners, soothing music may be played in the background during meditation.
- ◆ Stay as long as you can.



Benefits

- ◆ Meditation is the most important component of Yoga practice.
- ◆ It helps the practitioner to eliminate negative emotions like fear, anger, depression, anxiety and to develop positive emotions.
- ◆ Keeps the mind calm and quiet.
- ◆ Increases concentration, memory, clarity of thought and willpower.
- ◆ Rejuvenates the whole body and mind giving them proper rest.
- ◆ Meditation leads to self-realisation.

7. SANKALPA

*Hame apne man ko hamesha santulit rakhana hai,
Isi main hi hamaraa atma vikas samaaya hai.
Main apne kartavya khud ke prati, kutumb ki prati, kaam,
samaj aur vishwa ke prati, shanti, anand
aur swasthya ke prachar ke liye baddh hun*

SAṄKALPA (End the Yoga Practice Session with a Sankalpa)

I commit myself to always be in a balanced state of mind. It is in this state that my highest self-development reaches its greatest possibility. I commit to do my duty to self, family, at work, to society, and to the world, for the promotion of peace, health and harmony.

8. Śantih Pātha

ॐ सर्वे भवन्तु सुखिनः, सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु, मा कश्चिद्दुःखभाग्भवेत् ।
ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ Sarve Bhavantu Sukhinaḥ,
Sarve Santu Nirāmayāḥ
Sarve Bhadrāṇi Paśyantu,
Mā kaścit Duḥkha Bhāgbhavet
ॐ Śāntīḥ Śāntīḥ Śāntīḥ

सब सुखी हो, सब निरोग हो ।
सब निरामय हो, सबका मंगल हो,
कोई दुखीः न हो ।

*May All become Happy, May All be Free from Illness.
May All See what is Auspicious, May no one Suffer.
Om Peace, Peace, Peace.*

Note: INSTITUTIONAL YOGA PRACTICES (IYP) 15 Minutes

(Preferably Prāṇāyāma, Dhyāna, Yoga Nidrā and Satsaṅga etc.)
Shall be introduced after the practice of Prāṇāyāma or Dhyāna /
Meditation Session but before the Saṅkalpa

Textual References

1. **Prayer:** Rgveda-10.191.2
2. **Sadilaja/Cālanakriyā/Yogic Sūkṣma Vyāyāma:** Also referred as Caaranaa in Hathatvatvakaumudi- 9.13-16, Yogic Sukshma Vyayama of Swami Dheerendra Bhramhachari
3. **Tādāsana:** Also called as Taalaasana, Yogarahasya of Nathamuni, Kirana Tika, a commentary on Yoga sutras, Shri Yoga Kaustubha-25, SachitraCaurasi Asana-34, Yoga Asanas by Swami Shivananda.
4. **Vṛksāsana:** Gheranda Samhitā-ii.36, BrihadYogaSopana, Hathayoga Samhita-43, Yoga Marga Pradipa-11
5. **Pada-hastāsana/Uttānāsana:** Shri Yoga Kaustubha. Yogarahasya of Nāthamunī
6. **Ardha Cakrāsana:** Traditional Cakrasana has several varieties quite different from this which is practiced over the years
7. **Trikoṇāsana:** Yogarahasya-ii.20 of Nāthamunī
8. **Bhadrāsana:** Hathapradipika-i.53-54.
9. **Vajrāsana:** Gheranda Samhitā II-12,Hathayoga- Samhitā-Āsana- 20, Brhada Yoga Sopāna III-14, Sacitra Vyavahārika 16, Nārada Purāṇa-33-112
10. **Ardha Uṣṭrāsana:** Śrī Yoga Kaustibha, NagojiBhattaVritti on Yogasutra-ii. 46, GherandaSamhita - ii.41describes Ustrasana which is done lying in prone position
11. **Śaśakāsana:** Gheranda Samhitā-ii.12 calls it as Vajrāsana, Hathayoga Samhita, Brhada Yoga Sopāna, SachitraVyavaharika Yoga-16, Narāda Purāṇa-33-112, Brihannāradīya Purāṇa, Yogamārgapradīpa, Yoga Bija-90, Yogaśikṣopanishad-I.111-112, Hatharatnāvali-iii.9
12. **Uttāna Mandukāsana:** Hathayoga- Samhitā -Āsana-42, Čré Yoga Kaustubha-58, Gheranda Samhitā II-35, Brhada Yoga Sopāna III-41, Sacitra Cauryayasin Asane 81
13. **Vakrāsana:** Easier version of Matsyendrasana (mentioned in Hathapradipikā) given by Swami Kuvalayananda in his book Asan
14. **Makarāsana:** Jaipur Central Meusum, with some variation in hands position.

15. **Bhujangāsana:** Gheraṇḍa Samhitā .ii.42, with some variation, Kiraṇa Tikā-ii. 46 on Yoga sūtra, Hātha yoga Saṁhitā-49, Śrī Yoga Kaustubha-62, Yogamārgapradīpa-19, YogaRahasya of Nāthamuni-ii.14, Jaypur CentralMuseum-7174.
16. **Śalabāsana:** Gheranda Samhitā-ii.39, Brihada Yoga Sopāna-iii46, Hathayoga Samhitā- 46,Yogamārgapradīpa-33.
17. **Setubandhāsana/Catuśpādāsana:** Yogarahasya of Nāthamuni.
18. **Uttāna Pādāsana:** Śrī Yoga Kaustubha-94
19. **Ardha Halāsana:** Yoga-rahasya II- 17
20. **Pavanamuktāsana:** Śrī Yoga Kaustubha. It is done in sitting as per Yoga Asanas-3, Sachitra cauryasin Asane-5-7, Shri Yoga Kaustubha-5, Kirana Tika-ii.46 on Yoga Sutra,
21. **Savāsana:** Gheranda Samhitā-ii.19, Hathapradipikā-i.32, Hatharatnāvalī-iii.20,76, KapālaKurantakaHathabhāṣya Paddhatī-111, Yuktabhavadēva-vi.21, Asanāni-14, Yoga Siddhānta Chandrikā-ii.46, Śritatva Nidhī-70, KiranaTikā on Yogasutra-ii.46, Brhada Yoga Sopāna-iii.24, Hathapradipika, ŚrīYoga Kaustubha-17.
22. **Kapālabhāti:** A variation of Bhastrikā Kumbhaka of Gheranda Samhitā -v. 70-72, Kumbhaka Paddhatī-164-165, Hathapradipikā, Hatharatnāvalī-22-24, Hathatatvakaumudi-x.12-14,Yuktabhāvādēva-vii.110-118.
23. **Nādiśodhana / Anuloma Viloma Prānāyāma:** Hathapradipikā, It has visualization and internal retention breath. Additionally, Gheranda Samhitā -v.38-45 has time units for inhalation, retention and exhalation.
24. **Bhrāmari Prānāyāma :** Hathapradipikā, Hatharatnāvalī-ii.26, Kumbhaka Paddhati- 169.
25. **Śītalī Prānāyāma:** Śiva Samhitā III-81-82, Gheranda , Samhitā V-69, Hathapradipikā-II-57-58
26. **Dhyāna:** Yoga Sūtra of Patañjali III.2

Yoga for Harmony & Peace

International Day of Yoga

Yoga Geet (Yoga Song)

‘तन मन जीवन चलो संवारें
 योग मार्ग अपनाएँ,
 वैर भाव को त्याग सभी हम
 गीत मिलन के गायें।
 आनंदमय हो जीवन सबका
 योग यही सिखलाये
 हों तनाव भयमुक्त सभी जन
 दिव्य प्रेम सरसाये।
 यम और नियम हमारे सम्बल
 सुखमय जगत बनाएं,
 आसन प्राणायाम ध्यान से
 स्वास्थ्य शांति सब पाएं।
 ऊर्जावान बने सब साधक
 संशय सभी मिटायें
 विश्व एक परिवार योग कर
 स्वर्ग धरा पर लाएं।’

॥४॥

Let us ameliorate body, mind and life
 Embrace Yoga as a way of life
 Leaving animosity behind
 Sing a harmony lay

Life should be blissful
 -is the lesson of Yoga
 Let's everybody live without fear
 Thus, divine love may prevail

Yama and Niyama empower one
 To enhance the happiness everywhere
 Practice Aasana Pranayama and Dhayan
 To get health and peace

May energy is bestowed to all Yogis
 Doubts are unfastened
 Entire world becomes Yoga wreath
 Earth transformed into heaven

Glimpses of International Day of Yoga Celebrations



21st JUNE

INTERNATIONAL DAY OF
YOGA

COMMON YOGA PROTOCOL



About the International Day of Yoga - LOGO

Folding of both hands in the logo symbolizes Yoga, which reflects the union of individual consciousness with that of universal consciousness, a perfect harmony between mind and body, man and nature, the holistic approach to health and well being.

The brown leaves in the logo symbolize the earth element, the green leaves the nature, blue the fire element while the sun symbolises the source of energy and inspiration.

The logo reflects harmony and peace for the humanity which is the essence of Yoga.



Government of India

Ministry of AYUSH

AYUSH Bhawan, B-Block, GPO Complex

INA, New Delhi-110023

www.ayush.gov.in