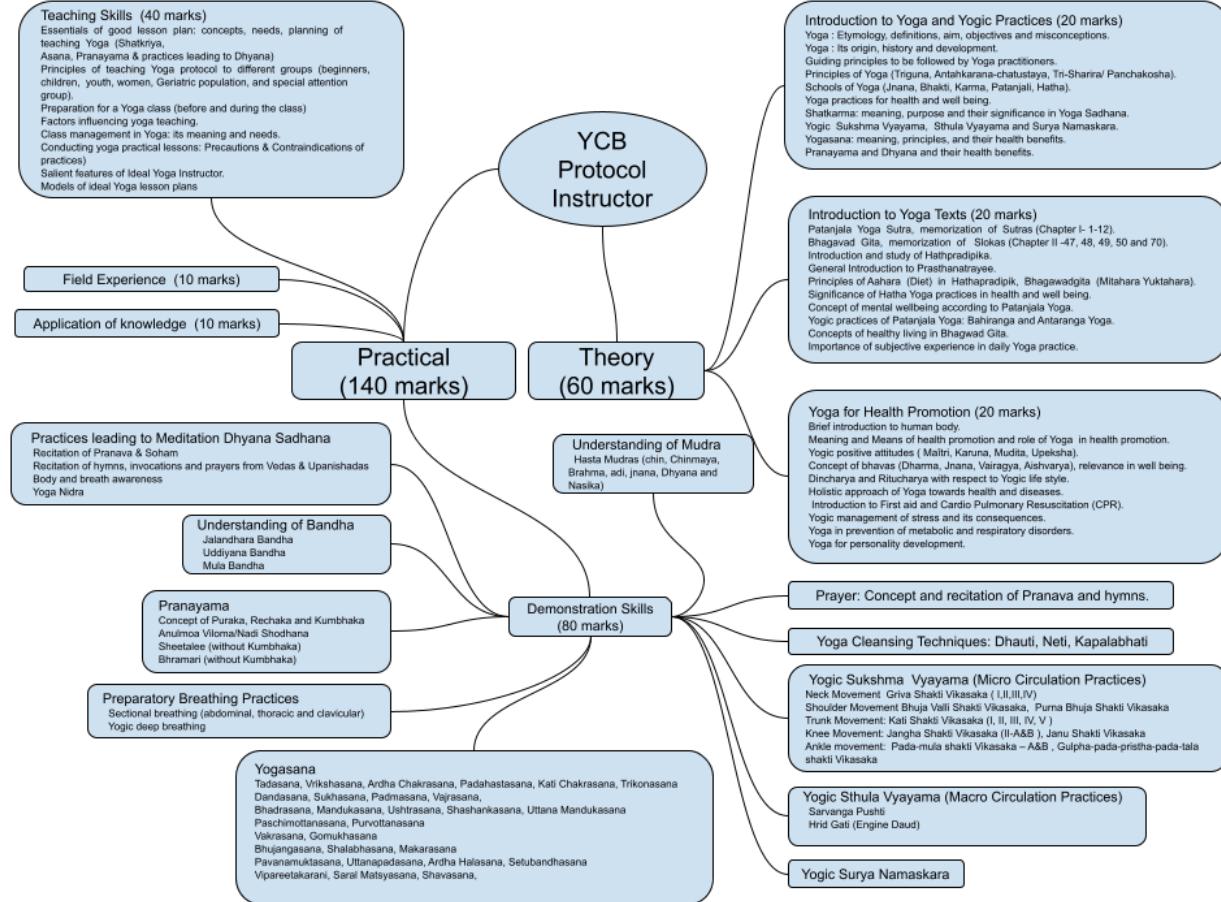


YCB Level 1 – Yoga Protocol Instructor



- Gives Govt authorized certificate, useful to teach in INdia and abroad.
- Conducted online.
- To Register, go to the YCB site, you need to choose an agency (approved institutes) for the exam.
- Theory 2 hrs, MCQ. More than sufficient. If you fail in theory and pass in practical, then you need to reappear only for theory. If you fail in Practical, then appear for both.

Types of Certification of Yoga Professionals under two categories	
Category: Yoga Education and Training	Category: Yoga Therapy
1. Yoga Volunteer 2. Yoga Protocol Instructor 3. Yoga Wellness Instructor 4. Yoga Teacher & Evaluator 5. Yoga Master	1. Assistant Yoga Therapist 2. Yoga Therapist 3. Therapeutic Yoga Consultant

Theory

2 hrs, MCQ, 60 Marks

1. Introduction to Yoga and Yogic Practices (20 marks)
2. Introduction to Yoga Texts (20 marks)
3. Yoga for Health Promotion (20 marks)

Introduction to Yoga and Yogic Practices

‘योग’ शब्द व्युत्पत्ती : ‘युज’ धातू - जोडणे. संगम आत्मा आणि परमात्म्याचा

व्याख्या :

- योगशिचतवृत्ती निरोधः ।२। पतंजली योगसूत्र
- समत्वम् योग उच्यते ।२-४८। भगवद्गीता
- योगः कर्मसु कौशलम् ।२-५०। भगवद्गीता
- मनः प्रसमनोपायः योग इत्यभिदीयते । ३/९/३२ योग वशिष्ठ
- ‘तां योगामिती मन्यते स्थिरमिन्द्रिय धारणं - कठोपनिषद् २/५/४

लक्ष्य : स्व चे आकलन. आत्मा ते परमात्मा प्रवास

उद्देश : सर्वांगीण विकास, सामंजस्य स्थापना. मन बुद्धी व चरित्र यांना शुद्ध बनवणे

अभ्यास:

- धर्म : फक्त हिंदूंसाठी नाही. वैश्विक.
- व्यायाम: फक्त शारीरिक नाही तर मानसिक आणि आध्यत्मिक .
- चमत्कार/प्रदर्शन/सिद्धी प्राप्ती
- तरुणांसाठीच नाही तर सर्वांसाठी

उत्पत्ती: हजारो वर्षांपूर्वी, भारतात. शिव हे आदी योगी आणि गुरु. सप्तर्षीद्वारा सर्वत्र प्रसार.

इतिहास:

1. प्राचीन पुरातत्व अवशेषांवरून सिद्ध होते कि सिंधू हडप्पा संस्कृतीत योग होता, मुद्रा मुत्या होत्या.
2. साहित्य: “हिरण्यगर्भ योगस्य वक्ता मान्यःपुरातनः”, वेद, उपनिषद, दर्शन, बौद्ध, जैन परंपरा
3. पतंजली योगसूत्र

काल क्रम:

- वैदिकः १५०० इ पूर्व - ५०० इ पूर्व : सर्यनमस्कार प्राणायाम, वेद, पाणिनी
- श्रेष्ठ अवधीः ५०० इ पूर्व - ८००: पतंजली योगसूत्र, व्यास भगवद्गीता, महावीर पंचमहाव्रत, बुद्ध अष्टांगिक मार्ग
- पश्चातः ८०० - १७००: आदी शंकराचार्य, रामानुजाचार्य, माधवाचार्य, भक्तियोगी (कबीर, तुलसी), हटयोगी (नाथ संप्रदाय)

- आधुनिक : १७०० नंतर: रमण महर्षी , विवेकानंद, परमहंस योगानंद, टी कृष्णमाचार्य, सत्यानंद सरस्वती

भारतीय दर्शन :

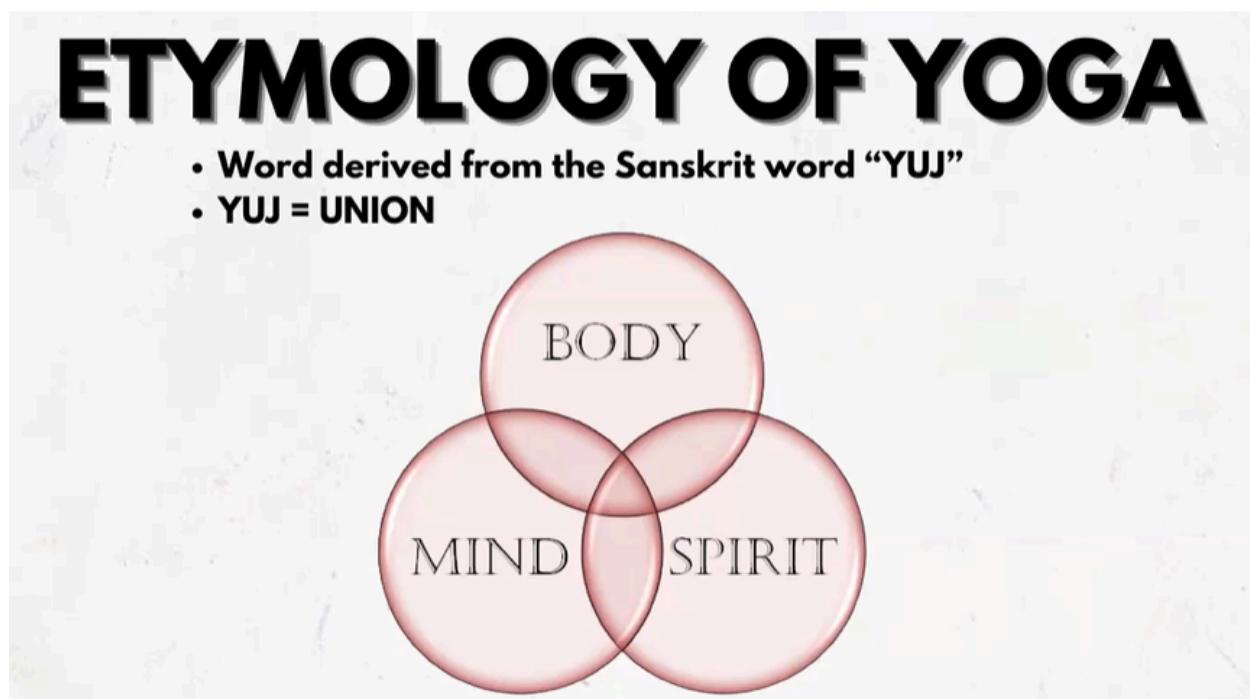
- आस्तिक (वेद मानणारे): न्याय (गौतम), वैशेषिक (कणाट), सांख्य (कपिल), मीमांसा (जैमिनी), योग(पतंजली), वेदांत (बादरायण)
- नास्तिक : जैन (महावीर), बौद्ध , चार्वाक (बृहस्पती)

सूक्ष्म व्यायाम: हलके, योगाभ्यासाच्या आधी. स्वामी धीरेंद्र ब्रह्मचारी . शरीर लवचिक व तयार होते.

स्थूल व्यायाम: सर्व शरीराचा, गतीचा, शक्तीचा संचार .

Param Yoga Theory

([Zoom Recording](#))



Yoga : A Journey to Stillness of mind

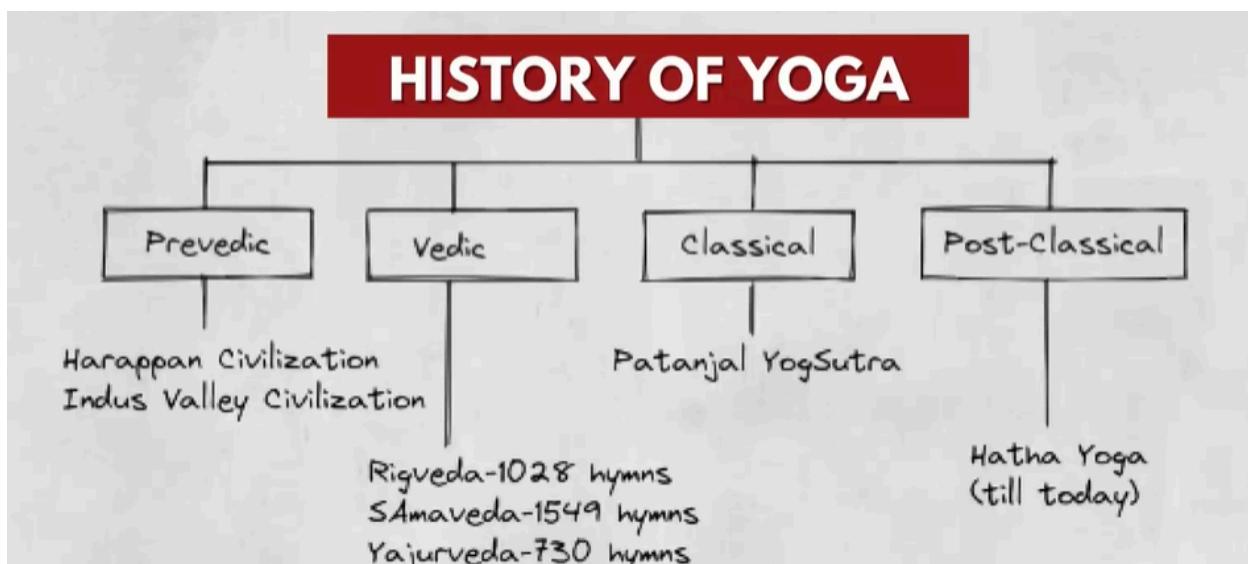
Yoga is a concept rich with diverse meanings, encompassing various interpretations and perspectives

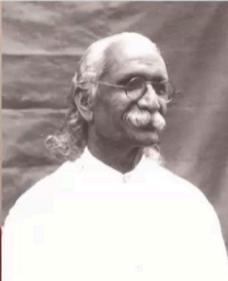
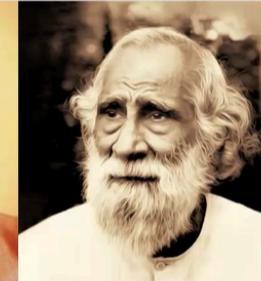
- **Definition by Patanjali :** योगः चित्तवृत्तिनिरोधः (**Yoga Chitta Vritti Nirodha**)
Which means **Yoga is the cessation of the fluctuations of the mind.**

- **Definition in Bhagavad Gita :** योगः कर्मसु कौशलम् (**Yoga Karmasu Kaushalam**)
Which means **Yoga is excellence at work.**

- **Definition according to Yoga -Visishtha :** मनः प्रसमनोपायः योग इत्यभिदीयते
(Manah Prashamanopayah Yoga Ityabhidhiyate)
which means **Yoga is a skillful trick to calm down the mind**

According to Panini, the term yoga can be derived from either of two roots: yujir yoga (to yoke) or yujir samadhau (to concentrate)



				
<p>Swami Vivekanand - Chicago (1893): He not only introduced yoga to the West, he also created a sensation.</p> <p>Dedicated his life to connecting the ancient wisdom of yoga with modern scientific principles</p>	<p>Swami Kuvalayananda-Kaivalyadham:</p>	<p>T. Krishnamacharya -Ashtanga yoga: The father of modern yoga father of modern yoga</p>	<p>Shri Yogendraji-The yoga institute: laid down the foundation the author of several books, of The Yoga Institute, the including "Yoga for oldest organized Yoga depression", "Yoga Sagara center in the world Saram."</p>	<p>Dr.Nagendra H.R (SVYASA):</p>

AIMS AND OBJECTIVES

- It gives deep relaxation at the muscular level**
- It slows down breath and maintains balance at the pranic level**
- It increases creative and will powers at mental level**
- It sharpens the intellect and calms the mind down at the intellectual level**
- It enhances happiness in life and equipoise at the emotional level**
- It manifests the inherent divinity in man in all aspects of life**

COMMON MISCONCEPTIONS



Necessary
to be
flexible?



Pregnant?
Oh, please
avoid



It Is a
Hippie
Trend



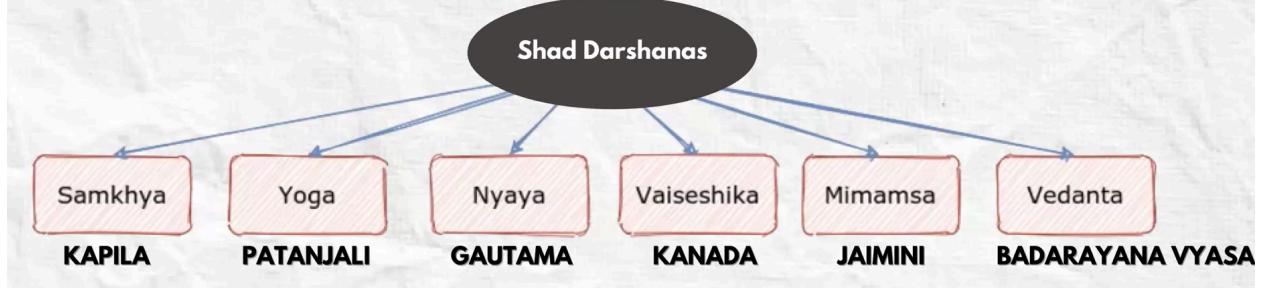
Yoga and
Meditation Are
Completely
Different



Only
Women
Practice
Yoga

WHAT IS DARSHAN ? (INDIAN PHILOSOPHY)

1. Darshana word derived from “drish”
2. Darshana refers to earnest inquiry into the natures of reality.



Samkhya (Prakruti - nature, matter has 3 gunas & cannot move without Purush, Purush - brahman, chaitanya, universal self, 25 principles) came first then Yoga, with just one difference that Yoga accepts Ishwara. Ishwara is not deity but energy.

[\(Zoom recording\)](#)

THE YOGA SUTRAS ARE DIVIDED INTO 4 CHAPTERS OR PADAS :

Samadhi pada
51 sutras

Sadhana pada
55 sutras

Vibhuti Pada
55 sutras

Kaivalya pada
34 sutras

TOTAL...195 SUTRAS

JNANA YOGA

- Most difficult path
- Advaita Vedanta - stages of Jnana yoga
 - a. Shravana
 - b. Manana
 - c. Nidhidhyasana
- Sadhana chatushtaya - the qualities to succeed in Vedanta
 - a. Viveka (discrimination between good and bad)
 - b. Vairagya (non-attachment)
 - c. Six virtues or Shatsampat : shama, dama, uparati, titiksha, shraddha, samadhana
- Longing or Mumukshutva



FOURFOLD Sadhana of the student in the path of Jnana Yoga consists of Viveka, Vairagya, Shadshampat or sixfold virtues and Mumukshutva or strong yearning for liberation. Sixfold path is Viveka, Vairagya, Sama, Dama, Uparati, Titiksha, Sraddha and Samadhana!

BHAKTI YOGA

- Bhaj : to participate
(unconditional love for God)

• Navavidha Bhakti (shreemadh bhagwat gita)

1.SHRAVAN

2.KIRTAN

3.SMARAN

4.PADSEVANAM

5.ARCHNAM

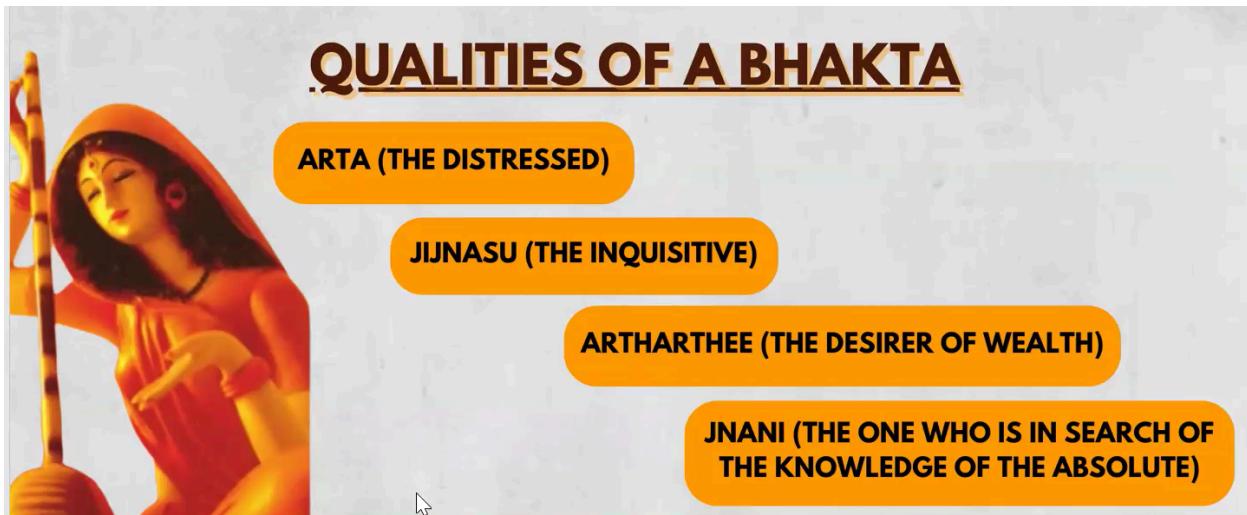
6.VANDANAM

7.DASYAM

8.SAKHYAM

9.ATMANIVEDANAM

- श्रवणं (parikshit)
- कीर्तनं (mirabai, narad muni) most important
- स्मरणं (bhakt pralhad)
- पादसेवनम् पादुका (भरत)
- अर्चनम् (एकलव्य)
- दास्य (हनुमान)
- सख्यं (सुदामा)
- आत्म निवेदनम् (बाली राजा)



(Given in Gita chapter 7 and not in the usual bhakti chapter of 12)

Karmayog



Yugasutra/Rajayoga focuses on mental.

Hathayoga focuses on physical

Hatha Yoga Uniting Body and Mind

Hatha Yoga is a traditional branch of yoga that emphasizes physical postures (asanas), breath control (pranayama), and meditation. The term "Hatha" is derived from the Sanskrit words "Ha" (sun) and "Tha" (moon), symbolizing the balance between opposing forces and energies.

Ha ->sun
tha -> moon

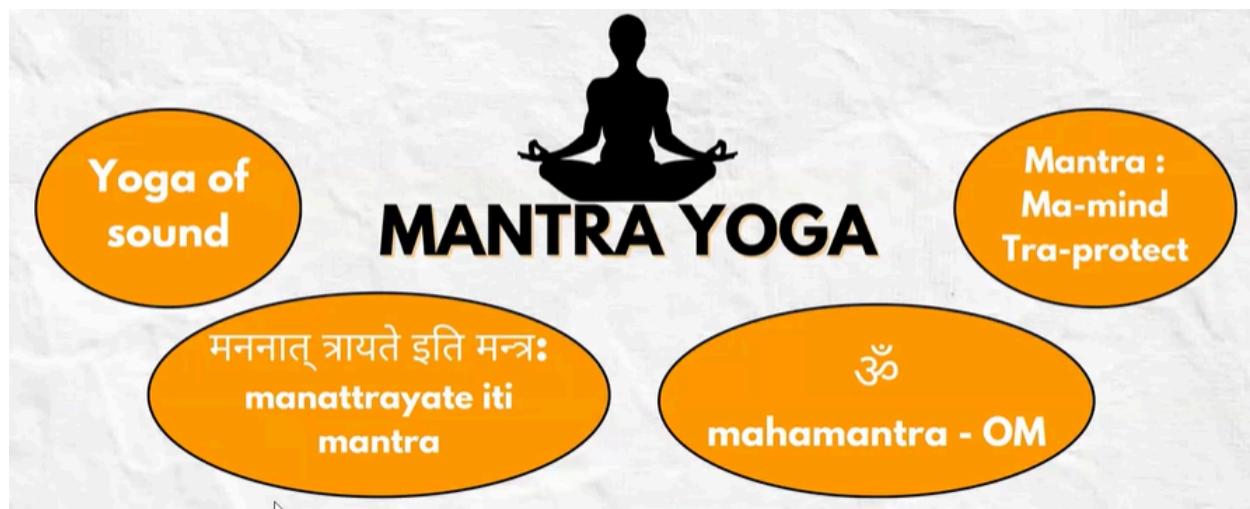
Ha ->pingla
tha -> ida

Ha ->pranik
tha -> manasik

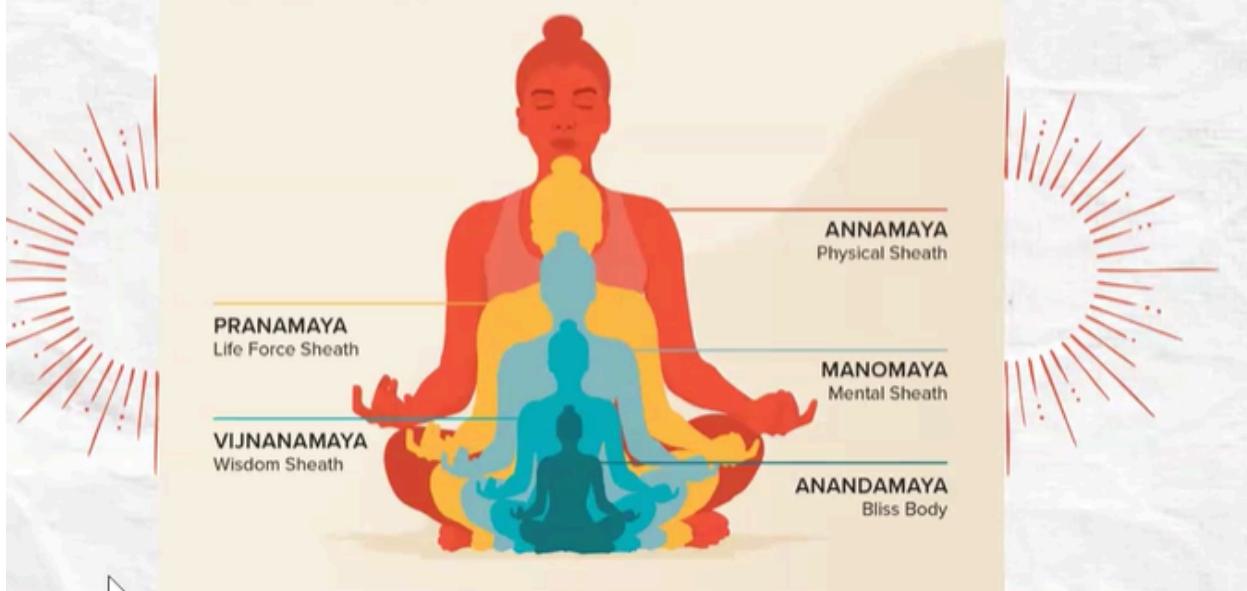
IMPORTANCE

Physical Well-being Balance of Energies Breath Control (Pranayama) Stress Reduction Accessible to All Mental Clarity and Calmness Spiritual Exploration

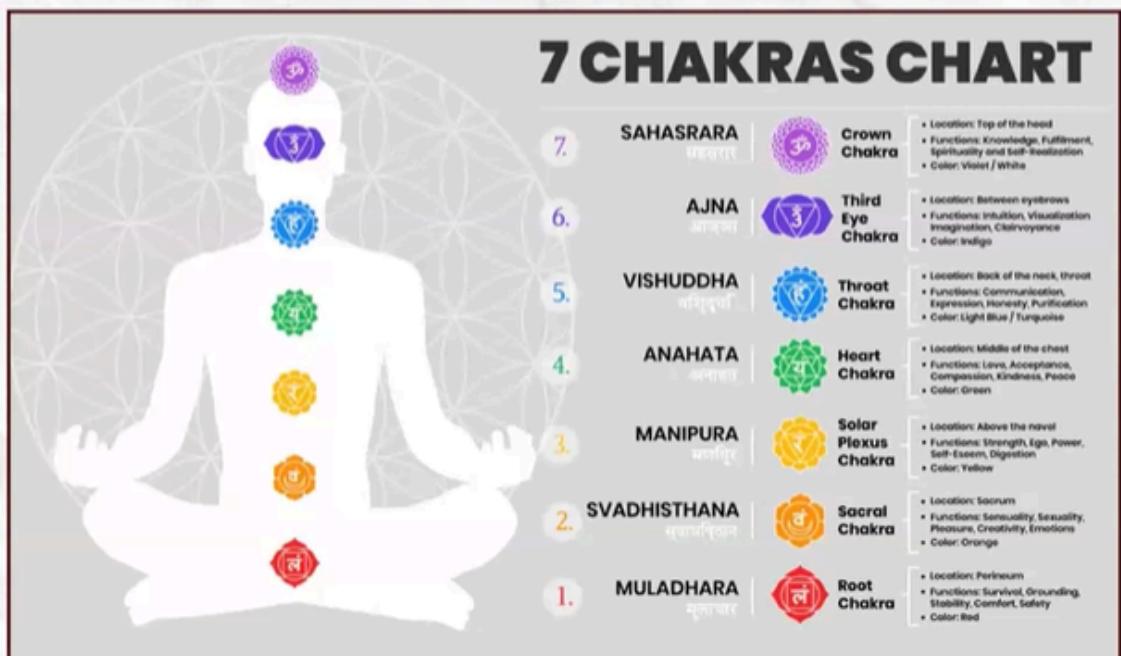
- IT IS A STAIRCASE TO “RAJA YOGA”
- DIFFERENT TEXTS OF HATHA YOGA : 1)Hathayoga pradipika,2)Gheranda Samhita,3)Hatharatnavali,4)Shiva samhita



PANCHA KOSHA



S H A D C H A K R A



चक और उनके बीज मंत्र

1. मूलाधार चक्र :

यह शरीर का पहला चक्र है। गुदा और लिंग के बीच चार पंखुरियों वाला यह "आधार चक्र" है। 99.9% लोगों की चेतना इसी चक्र पर अटकी रहती है और वे इसी चक्र में रहकर मर जाते हैं। उनकी ऊर्जा इसी चक्र के आसपास एकत्रित रहती है।

मंत्र : "लं"

कैसे जाग्रत करें : मनुष्य तब तक पशुवत है, जब तक कि वह इस चक्र में जी रहा है। इसीलिए भोग, निद्रा और संभोग पर संयम रखते हुए इस चक्र पर लगातार ध्यान लगाने से यह चक्र जाग्रत होने लगता है। इसको जाग्रत करने का दूसरा नियम है यम और नियम का पालन करते हुए साक्षी भाव में रहना।

प्रभाव : इस चक्र के जाग्रत होने पर व्यक्ति के भीतरवीरता, निर्भीकता और आनंद का भाव जाग्रत हो जाता है। सिद्धियां प्राप्त करने के लिए वीरता, निर्भीकता और जागरूकता का होना जरूरी है।

2. स्वाधिष्ठान चक्र -

यह वह चक्र लिंग मूल से चार अंगुल ऊपर स्थित है, जिसकी छः पंखुरियां हैं। अगर आपकी ऊर्जा इस चक्र पर ही एकत्रित है, वह आपके जीवन में आमोद-प्रमोद, मनोरंजन, धूमना-फिरना और मौज-मस्ती करने की प्रधानता रहेगी। यह सब करते हुए ही आपका जीवन कब व्यतीत हो जाएगा आपको पता भी नहीं चलेगा और हाथ फिर भी खाली रह जाएंगे।

मंत्र : "वं"

कैसे जाग्रत करें : जीवन में मनोरंजन जरूरी है, लेकिन मनोरंजन की आदत नहीं। मनोरंजन भी व्यक्ति की चेतना को बेहोशी में धकेलता है। फिल्म सच्ची नहीं होती। लेकिन उससे ज़ुड़कर आप जो अनुभव करते हैं वह आपके बेहोश जीवन जीने का प्रमाण है। नाटक और मनोरंजन सच नहीं होते।

प्रभाव : इसके जाग्रत होने पर क्रूरता, गर्व, आलस्य, प्रमाद, अवज्ञा, अविश्वास आदि दुर्गणों का नाश होता है। सिद्धियां प्राप्त करने के लिए जरूरी है कि उक्त सारे दुर्गुण समाप्त हो, तभी सिद्धियां आपका द्वार खटखटाएंगी।

3. मणिपुर चक्र :

नाभि के मूल में स्थित रक्त वर्ण का यह चक्र शरीर के अंतर्गत "मणिपुर" नामक तीसरा चक्र है, जो दस कमल पंखुरियों से युक्त है। जिस व्यक्ति की चेतना या ऊर्जा यहां एकत्रित है उसे काम करने की धुन-सी रहती है। ऐसे लोगों को कर्मयोगी कहते हैं। ये लोग दुनिया का हर कार्य करने के लिए तैयार रहते हैं।

मंत्र : "रं"

कैसे जाग्रत करें: आपके कार्य को सकारात्मक आयाम देने के लिए इस चक्र पर ध्यान लगाएंगे। पेट से श्वास लें।

प्रभाव : इसके सक्रिय होने से तृष्णा, ईर्ष्या, चुगली, लज्जा, भय, धृणा, मोह आदि कषाय-कल्मष दूर हो जाते हैं। यह चक्र मूल रूप से आत्मशक्ति प्रदान करता है। सिद्धियां प्राप्त करने के लिए आत्मवान होना जरूरी है। आत्मवान होने के लिए यह अनुभव करना जरूरी है कि आप शरीर नहीं, आत्मा हैं। आत्मशक्ति, आत्मबल और आत्मसम्मान के साथ जीवन का कोई भी लक्ष्य दुर्लभ नहीं।

4. अनाहत चक्र

हृदय स्थल में स्थित स्वर्णिम वर्ण का द्वादश दल कमल की पंखुड़ियों से युक्त द्वादश स्वर्णाक्षरों से सुशोभित चक्र ही "अनाहत चक्र" है। अगर आपकी ऊर्जा अनाहत में सक्रिय है, तो आप एक सृजनशील व्यक्ति होंगे। हर क्षण आप कुछ न कुछ नया रचने की सोचते हैं।

मंत्र : "यं"

कैसे जाग्रत करें : हृदय पर संयम करने और ध्यान लगाने से यह चक्र जाग्रत होने लगता है। खासकर रात्रि को सोने से पूर्व इस चक्र पर ध्यान लगाने से यह अभ्यास से जाग्रत होने लगता है और "सुषुम्ना" इस चक्र को भेदकर ऊपर गमन करने लगती है।

प्रभाव : इसके सक्रिय होने पर लिप्सा, कपट, हिंसा, कुर्क, चिंता, मोह, दंभ, अविवेक और अहंकार समाप्त हो जाते हैं। इस चक्र के जाग्रत होने से व्यक्ति के भीतर प्रेम और संवेदना का जागरण होता है। इसके जाग्रत होने पर व्यक्ति के समय ज्ञान स्वतः ही प्रकट होने लगता है। व्यक्ति अत्यंत आत्मविश्वस्त, सुरक्षित, चारित्रिक रूप से जिम्मेदार एवं भावनात्मक रूप से संतुलित व्यक्तित्व बन जाता है। ऐसा व्यक्ति अत्यंत हितैषी एवं बिना किसी स्वार्थ के मानवता प्रेमी एवं सर्वप्रिय बन जाता है।

★ 5. विशुद्ध चक्र

कैसे जाग्रत करें : कंठ में सरस्वती का स्थान है, जहां "विशुद्ध चक्र" है और जो सोलह पंखुरियों वाला है। सामान्यतौर पर यदि आपकी ऊर्जा इस चक्र के आसपास एकत्रित है, तो आप अति शक्तिशाली होंगे।

★ मंत्र : "हं"

कैसे जाग्रत करें : कंठ में संयम करने और ध्यान लगाने से यह चक्र जाग्रत होने लगता है।

प्रभाव : इसके जाग्रत होने कर सोलह कलाओं और सोलह विभूतियों का ज्ञान हो जाता है। इसके जाग्रत होने से जहां भूख और प्यास को रोका जा सकता है वहीं मौसम के प्रभाव को भी रोका जा सकता है।

★ 6. आज्ञाचक्र :

भूमध्य (दोनों आंखों के बीच भूकटी में) में "आज्ञा-चक्र" है। सामान्यतौर पर जिस व्यक्ति की ऊर्जा यहां ज्यादा सक्रिय है, तो ऐसा व्यक्ति बौद्धिक रूप से संपन्न, संवेदनशील और तेज दिमाग का बन जाता है लेकिन वह सब कुछ जानने के बावजूद मौन रहता है। "बौद्धिक सिद्धि" कहते हैं।

मंत्र : "ॐ"

कैसे जाग्रत करें : भूकटी के मध्य ध्यान लगाते हुए साक्षी भाव में रहने से यह चक्र जाग्रत होने लगता है।

प्रभाव : यहां अपार शक्तियां और सिद्धियां निवास करती हैं। इस "आज्ञा चक्र" का जागरण होने से ये सभी शक्तियां जाग पड़ती हैं, व्यक्ति एक सिद्धपुरुष बन जाता है।

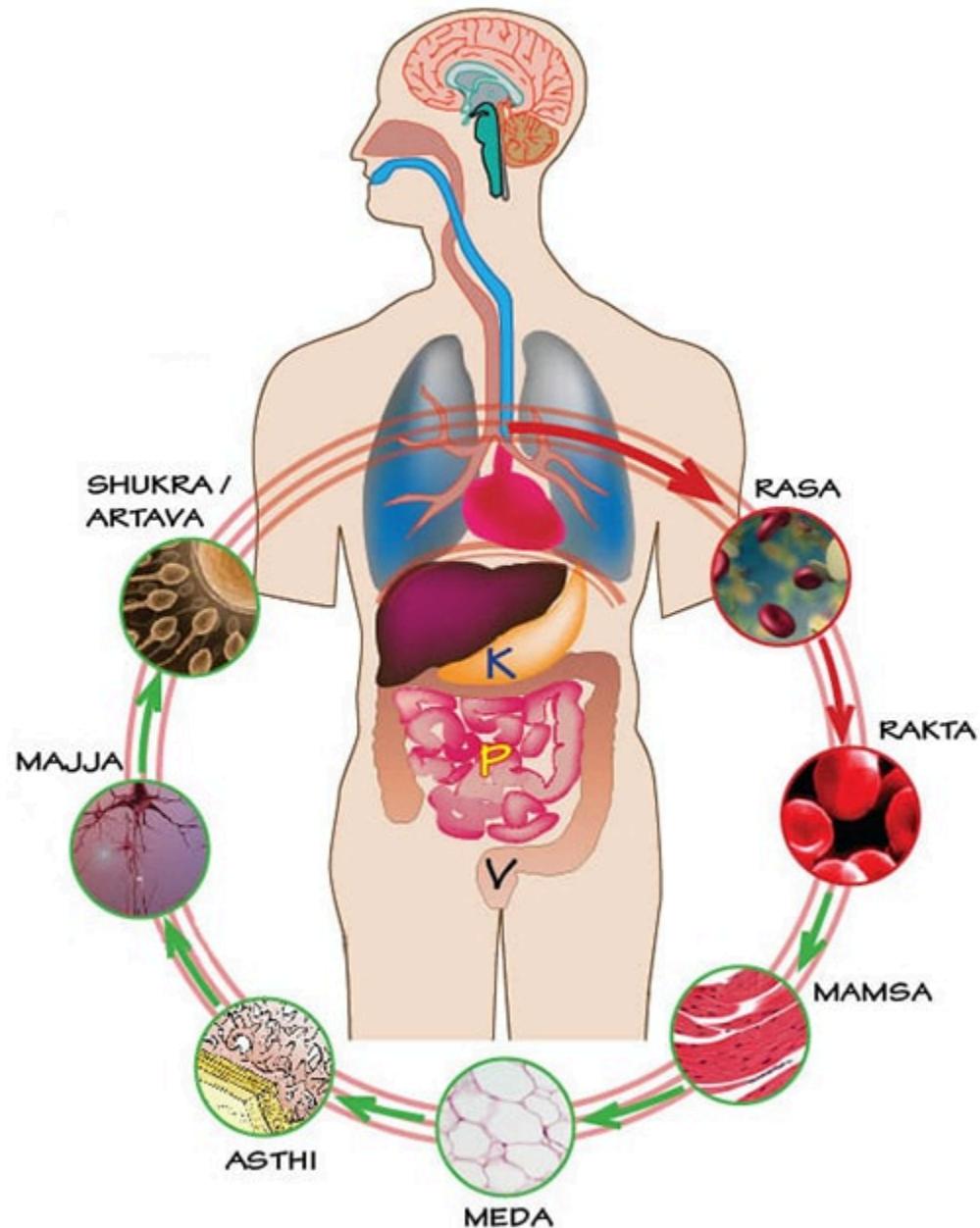
★ 7. सहसार चक्र :

"सहसार" की स्थिति मस्तिष्क के मध्य भाग में है अर्थात् जहां चोटी रखते हैं। यदि व्यक्ति यम, नियम का पालन करते हुए यहां तक पहुंच गया है तो वह आनंदमय शरीर में स्थित हो गया है। ऐसे व्यक्ति को संसार, संन्यास और सिद्धियों से कोई मतलब नहीं रहता है।

कैसे जाग्रत करें : "मूलाधार" से होते हुए ही "सहसार" तक पहुंचा जा सकता है। लगातार ध्यान करते रहने से यह "चक्र" जाग्रत हो जाता है और व्यक्ति परमहंस के पद को प्राप्त कर लेता है।

प्रभाव : शरीर संरचना में इस स्थान पर अनेक महत्वपूर्ण विद्युतीय और जैवीय विद्युत का संग्रह है। यहीं "मोक्ष" का द्वार है।

7 Dhatus



THE FIVE PRANA



UDANA

PHYSICAL LOCATION- THROAT TO HEAD
FUNCTIONS - PHYSICAL SENSES, MENTAL STRENGTH, SPEECH
CHAKRA - VISHUDDHI



PRANA

PHYSICAL LOCATION- DIAPHRAGM TO THROAT (HEART)
FUNCTIONS - RESPIRATION, SENSORY PERCEPTION
CHAKRA - ANHATA



SAMANA

PHYSICAL LOCATION- AT THE NAVEL
FUNCTIONS - DIGESTION, METABOLISM, NOURISHING
CHAKRA - MANIPURA



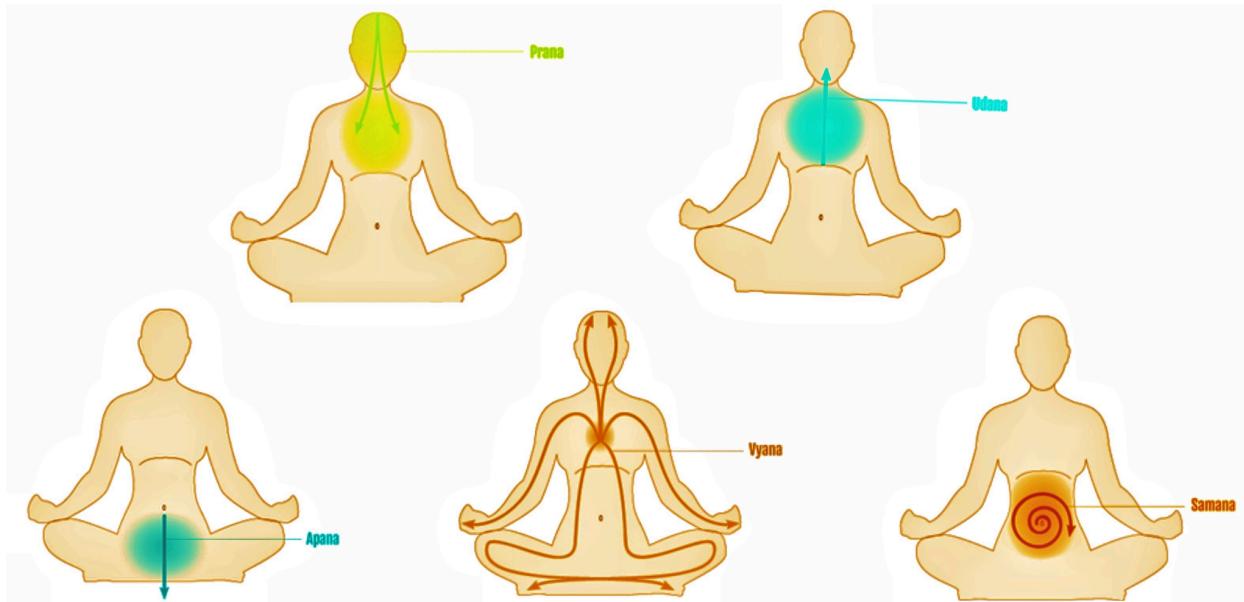
VYANA

PHYSICAL LOCATION- PERVERADES ENTIRE BODY (AURA)
FUNCTIONS - CIRCULATION, NERVES
CHAKRA - SWADHISTHANA



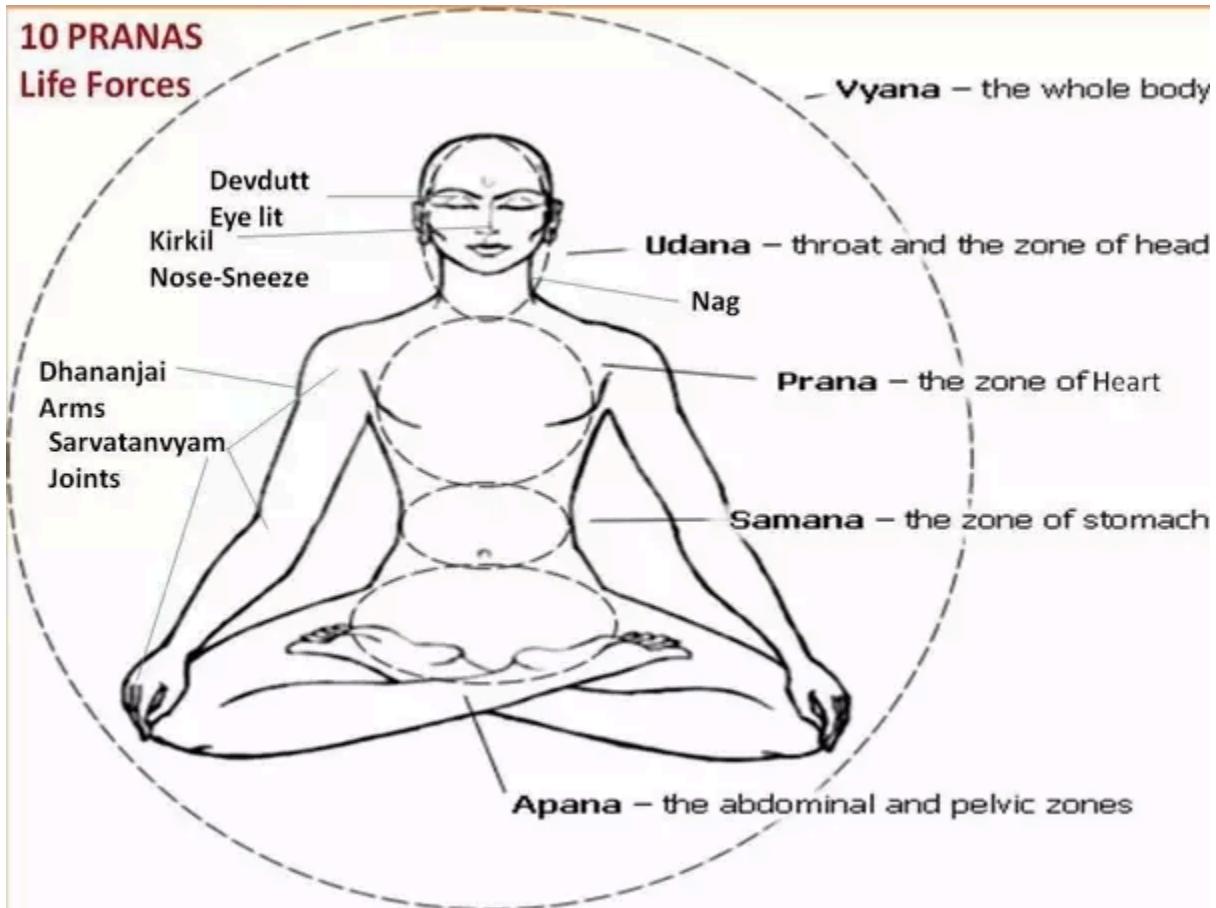
APANA

PHYSICAL LOCATION- PELVIC FLOOR TO FEET
FUNCTIONS - ELIMINATION, BIRTHING, MENSTRUATION
CHAKRA - MULADHARA



10 PRANAS

Life Forces



Panchakoshas: Human existence is divided into five layer or sheath called Panchakosha. Taittaereya Upanishad says to refine each and every kosha to attain self realization.

1. Physical sheath

2. Vital sheath
3. Mental Sheath
4. Wisdom Sheath
5. Bliss Sheath

Nadi: These are pranic channels inside the body. These alimentary canals or nerves become passage for prana. Most of the hathayogic texts give the total number of nadis is 72000. Among them 14 nadis are the principle ones. i.e. Ida, Pingala, Sushumna, Saraswati, Kuhu, Varuni, Yashasvini, Pusha, Payasvini, Shankhini, Gandhari, Hastjihava, Vishvodara and Alambusha.

Along with the five major pranas, there are five minor or upa panch pranas, actually called upa pancha vayus. These are: naga, koorma, krikara, devadatta and dhananjaya. The pancha vayus are grosser and more limited manifestations of energy compared to the mukhya pancha pranas.

- **Prana:** It is the centre of circulation of life energy. This force maintains the heart and lungs, and all the activities in the chest region such as breathing, swallowing and circulation of blood
- **Apana:** It sustains the functions of the kidneys, bladder, bowels, excretory and reproductive organs. It is responsible for the expulsion of gas, wind, faeces, urine, semen and ova. It nourishes the foetus and expels it from the uterus at the time of birth.
- **Samana:** It activates and maintains the digestive organs and their secretions, and is responsible for metabolism. It is associated with the jatharagni or digestive fire.
- **Udana:** It is responsible for all the sensory organs and the organs of action. Coordinates and controls the movements of the legs, arms and neck and directs the activities of the brain and sensory organs that are situated in the head region: eyes, vision; ears, hearing; tongue, taste; nose, smell; skin, tactile sensation. Organs of action controlled by udana are: hands, feet and speech.
- **Vyana:** It helps all the other pranas when they require an extra boost. When one overexerts and feels extremely tired, a rush of energy comes, which enables one to continue. It also regulates and coordinates all the muscular movements, aids in sending impulses to different parts of the body, and causes the flow of perspiration and gooseflesh.

Yoga Shastra has described the Upa Pancha Prana vayu for various bodily functions of the body as follows:

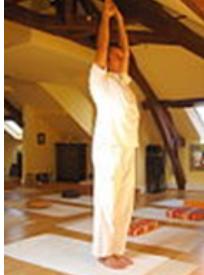
- **Naga:** This is the cause of belching and hiccups. When the air element is agitated, naga becomes active and tries to throw the agitated air out of the stomach, causing vibrations in udana, prana and samana. It remains inactive as long as the diet and digestion are healthy. In the state of meditation, it does not function.
- **Koorma:** This is the cause of blinking the eyes and keeps healthy, moist and protected. It enables one to see all objects. The eyes shine due to the energy of koorma and one appears impressive. When it's under control, the yogi can keep the eyes open for hours, performing trataka or gazing in a one point. Although koorma operates in a small area, it has a lot of force and during meditation it makes concentration firm and deep.
- **Krikara:** This is the cause of causes yawning, hunger and thirst, and assists in respiration. Due to its relation with yawning, its origin is sloth and lethargy. When it's controlled with practice, sloth and sleep are overcome, hunger and thirst are controlled, and sweet secretions begin to flow in the mouth. The control of krikara is especially helpful during fasting and samadhi.
- **Devadatta:** This is the cause of sneezing and aids in respiration. It becomes activated by sharp or irritating smells and causes pain in the nostrils in more intense conditions. In its subtle state, it enables the practitioner to experience divine smells.
- **Dhananjaya:** It pervades the whole body and is related to the organ of touch. It influences the work of the muscles, arteries and veins, and the skin. The swelling experienced during an injury is due to the motion of dhananjaya. During a tamasic state it reinforces sloth in the body. It is the last prana to leave the body after death and is responsible for decomposition of the body.

Pranayama: In order to balance the 5 main and sub prana, our mythological sages developed many methods of pranayama. Which practice we teach from time to time in online yoga classes or in our [pranayama teacher training course](#).

सूर्यनमस्कार

Remember of all mantras and sequence, one should be able to start from anywhere

प्रणमासन	ॐ मित्राय नमः।	उच्छवास	ॐ हां	
हस्तउत्तानासन	ॐ रवये नमः।	श्वास	ॐ ह्रीं	
पादहस्तासन	ॐ सूर्याय नमः।	उच्छवास	ॐ हूं	
अश्वसंचालन	ॐ भानवे नमः।	श्वास	ॐ हैं	
पर्वतासन	ॐ खगाय नमः।	उच्छवास	ॐ ह्रौं	
अष्टांग नमस्कार	ॐ पूष्णे नमः।	रोखा	ॐ हः	

भुजंगासन	ॐ हिरण्यगर्भाय नमः।	श्वास	ॐ ह्लं	
पर्वतासन	ॐ मरीचये नमः।	उच्छवास		
अश्वसंचालन	ॐ आदित्याय नमः।	श्वास	ॐ ह्लं	
पादहस्तासन	ॐ सवित्रे नमः।	उच्छवास	ॐ ह्लै	
हस्त उत्तानासन	ॐ अर्काय नमः।	श्वास	ह्लौं	
प्रणमासन	ॐ भास्कराय नमः।	उच्छवास	ॐ ह्लः	

	ॐ श्रीसवितृसूर्यनारायणाय नमः।			
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आदित्यस्य नमस्कारान् ये कुर्वन्ति दिने दिने।
आयुः प्रजा बलं वीर्यं तेजस्तेषां च जायते ॥

षट्कर्म

- नेति
 - जलनेति
 - सूत्रनेति
 - तेलनेति
 - दुग्धनेति
- धौति
 - वातसार धौति
 - वारिसार धौति
 - बहिव्सार धौति
 - बहिष्कृत धौति
 - दन्तमूल धौति
 - जिव्हामूल धौति
 - कर्णरन्ध्र धौति
 - कपाल रन्ध्र धौति
 - दण्ड धौति
 - वमन धौति
 - वस्त्र धौति
 - मूलशोधन धौति
- नौलि
- बस्ति
- कपालभाति
- त्राटक

आसन : स्थिरसुखमासनम् : सुखपूर्वक स्थिरता से बैठने का नाम आसन है। या, जो स्थिर भी हो और सुखदायक अर्थात् आरामदायक भी हो, वह आसन है। [यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा ध्यान समादीर्घ]

आसनों की संख्या	ग्रन्थ	ग्रन्थकर्ता	रचनाकाल	सन्दर्भ

2	गोरक्ष शतक	गुरु गोरख नाथ	१०-११वीं शताब्दी	इसमें सिद्धासन, पदमासन का वर्णन है. ^{[5][6]} 84 claimed ^[a]
4	शिव संहिता	-	१५वीं शताब्दी	4 बैठकर किए जाने वाले आसन वर्णित हैं ; आसनों की कुल संख्या 84 बतायी गयी है।; 11 मुद्राएँ ^[7]
15	हठ योग प्रटीपिका	स्वामी स्वात्माराम	१५वीं शताब्दी	15 asanas described, ^[7] 4 (Siddhasana, Padmasana, Bhadrasana and Simhasana) named as important ^[8]
32	घेरण्ड संहिता	घेरण्ड	११७वीं शताब्दी	Descriptions of 32 seated, backbend, twist, balancing and inverted asanas, 25 mudras ^{[9][7]}
52	हठ रत्नावली	श्रीनिवास	१७वीं शताब्दी	52 asanas described, out of 84 named ^{[b][10][11]}
84	जोग प्रटीपिका	रामानन्दी जयतराम	1830	84 asanas and 24 mudras in rare illustrated edition of 18th century text ^[12]
37	योग सोपान	योगी घामंडे	1905	Describes and illustrates 37 asanas, 6 mudras, 5 bandhas ^[12]
c. 200	योग दीपिका	बी के एस अयंगार	1966	Descriptions and photographs of each asana ^[13]
908	मास्टर योग चार्ट	धर्म मित्र	1984	Photographs of each asana ^[14]

Medical benefits and instructions to perform each asan.

प्राणायाम

यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान, तथा समाधि । प्राणायाम = प्राण + आयाम । इसका शब्दिक अर्थ है - प्राण या श्वास को लम्बा करना या फिर जीवनी शक्ति को लम्बा करना । प्राणायाम का अर्थ कुछ हद तक श्वास को नियंत्रित करना हो सकता है । परन्तु श्वास को कम करना नहीं होता है । प्राण या श्वास का आयाम या विस्तार ही प्राणायाम कहलाता है । यह प्राण-शक्ति का प्रवाह कर व्यक्ति को जीवन शक्ति प्रदान करता है।

प्राणायाम के प्रकार

घेरन्ड संहिता के अनुसार -

संहिता: सूर्यभेदश्च उज्जायी शीतली तथा ।

भस्त्रिका भरमारी मूर्छा केवली चाष्टकुम्भकः ॥

घेरन्ड संहिता के अनुसार प्राणायाम के आठ भेद बताए गए हैं -

संहिता, सूर्यभेदी, उज्जायी, शीतली, भस्त्रिका, भामरी, मूर्छा और केवली ।

हठप्रदीपिका के अनुसार -

सूर्यभेदनमुज्जायी सीत्कारी शीतली तथा ।

भस्त्रिका भामरी मूर्छा प्लाविनीत्यष्ट कुम्भकः ॥

हठप्रदीपिका के अनुसार प्राणायाम के आठ भेद निम्न हैं -

सूर्यभेदन, उज्जायी, सीत्कारी, शीतली, भस्त्रिका, भामरी, मूर्छा और प्लाविनी ये आठ प्रकार के कुम्भक (प्राणायाम) होते हैं ।

क्रिया

- पूरकः श्वास घेणे
- कुम्भकः रोखणे
- रेचकः सोडणे

प्रकार

- भस्त्रिका
- कपालभाति
- अनुलोम-विलोम
- भामरी
- उज्जायी
- शीतली
- चंदभेदी

बंध

बंध मुद्राएँ शरीर की कुछ ऐसी अवस्थाएँ हैं जिनके द्वारा कुंडलिनी सफलतापूर्वक जाग्रत की जा सकती हैं। घेरन्ड संहिता में २७ मुद्राओं एवं महत्वपूर्ण हैं:

- (१) मूलबंध, (२) जालंधरबंध, (३) उड़ीयानबंध, (४) महामुद्रा, (५) महाबंध, (६) महावेद
(७) योगमुद्रा, (८) विपरीतकरणीमुद्रा, (९) खेचरीमुद्रा, (१०) वज्रिणीमुद्रा, (११) शक्तिचालिनीमुद्रा, (१२) योनिमुद्रा।

पुरुषार्थ

मानव के लक्ष्य या उद्देश्य से है ("पुरुषैर्थ्यते इति पुरुषार्थः")। पुरुषार्थ = पुरुष+अर्थ = पुरुष का तात्पर्य विवेक संपन्न मनुष्य से है अर्थात् विवेक शील मनुष्यों के लक्ष्यों की प्राप्ति ही पुरुषार्थ है। प्रायः मनुष्य के लिये वेदों में चार पुरुषार्थों का नाम लिया गया है - धर्म, अर्थ, काम और मोक्ष। चार्वाक दर्शन के बहल दो ही पुरुषार्थ को मान्यता देता है- अर्थ और काम। वह धर्म और मोक्ष को नहीं मानता।

- धर्म : धर्म वह है जिससे अभ्युदय और निःश्रेयस की सिद्धि हो यतो अभ्युदयनिःश्रेयससिद्धिः स धर्मः। (कणाद, वैशेषिकसूत्र, १.१.२)
- अर्थः मनुष्याणां वृत्तिः अर्थः । (कौटिल्यीय अर्थशास्त्र) अर्थात् जो भी विचार और क्रियाएं भौतिक जीवन से संबंधित हैं उन्हें 'अर्थ' की संज्ञा दी गयी है।
- काम : आत्मा से संयुक्त मन से अधिष्ठित तत्त्व, चक्षु, जिव्हा, तथा ध्यान तथा इन्द्रियों के साथ अपने अपने विषय - शब्द, स्पर्श, रूप, रस, तथा गंध में अनुकूल रूप से प्रवृत्ति 'काम' है।
- मोक्षः बद्ध अवस्था में इसे अपने कर्मों के अनुसार इसी जन्म अथवा अगले जन्मों में कर्मफल भोगने पड़ते हैं। मोक्ष को प्राप्त कर नया जन्म नहीं लेना पड़ता, वह बंधन से मुक्त हो जाता है।

Introduction to Yoga Texts

उपनिषद्

वेदांचा भाग. लगभग 108 है, किन्तु मुख्य उपनिषद् 13 हैं। उपनिषदों में मुख्य रूप से 'आत्मविद्या' का प्रतिपादन है, जिसके अन्तर्गत ब्रह्म और आत्मा के स्वरूप, उसकी प्राप्ति के साधन और आवश्यकता की समीक्षा की गयी है।

- ऋग्वेदीय -- १० उपनिषद्
- यजुर्वेदीय
 - शुक्ल यजुर्वेदीय -- १९ उपनिषद्
 - कृष्ण यजुर्वेदीय -- ३२ उपनिषद्
- सामवेदीय -- १६ उपनिषद्
- अथर्ववेदीय -- ३१ उपनिषद्

कुल -- १०८ उपनिषद्

- गद्यात्मक उपनिषद्: १. ऐतरेय, २. केन, ३. छान्दोग्य, ४. तैतिरीय, ५. बृहदारण्यक तथा ६. कौषीतकि; इनका गद्य ब्राह्मणों के गद्य के समान सरल, लघुकाय तथा प्राचीन है।
- पद्यात्मक उपनिषद् १.ईश, २.कठ, ३. श्वेताश्वतर तथा नारायण, इनका पद्य वैदिक मंत्रों के अनुरूप सरल, प्राचीन तथा सुबोध है।
- अवान्तर गद्योपनिषद् १.प्रश्न, २.मैत्री (मैत्रायणी) तथा ३.माण्डूक्य
- आर्थर्वण (अर्थात् कर्मकाण्डी) उपनिषद् अन्य अवान्तरकालीन उपनिषदों की गणना इस श्रेणी में की जाती है।

प्राचीनतम् १. ईश, २. ऐतरेय, ३. छान्दोग्य, ४. प्रश्न, ५. तैतिरीय, ६. बृहदारण्यक, ७. माण्डूक्य और ८. मुण्डक प्राचीन १. कठ, २. केन
अवान्तरकालीन १. कौषीतकि, २. मैत्री (मैत्रायणी) तथा ३. श्वेताश्वतर

आश्रमः

- ब्रह्मचर्य (विद्यार्थी) १-२५ वर्षे

- गृहस्थ (कौटुंबिक) २६-५० वर्ष
- वानप्रस्थ (निवृत्ती) ५१-७५ वर्ष
- सन्यास (पूर्ण त्याग) ७५-१०० वर्ष

Digestion problems:

- अजीर्णत्व body rejecting food, causes stomach pain, loose motion
- कुजीर्णत्व body not absorbing food, causes bloating, gases etc
- Solution: उत्तानपादासन , पवनमुक्तासन

पतंजली योगसूत्र :

- समाधी पाद : समाधीचे विविध प्रकार, थेट फलाचे विवरण
- साधना पाद : क्लेश आणि तो कमी करण्याचे मार्ग
- विभूती पाद : ध्यान, विशेष सिद्धी
- कैवल्य पाद : मोक्ष अनुभव

प्रस्थान त्रयी :

- उपनिषद
- भगवद्गीता : १-६ कर्मयोग, ७-१२ भक्ती योग, १३-१८ ज्ञान योग
- ब्रह्मसूत्र

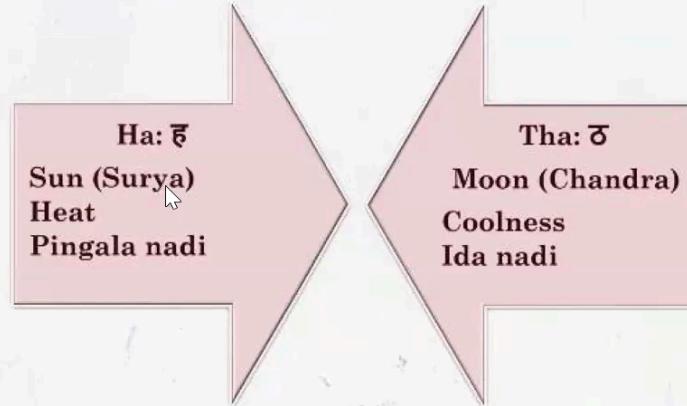
योग्य जीवनाचे पाच सोपान

- व्यायामः आसन
- श्वासः प्राणायाम
- आरामः शवासन
- अन्नः शाकाहारी
- सकारात्मक विचार आणि ध्यान

Hathayoga

[\(Zoom recording\)](#)

INTRODUCTION TO HATHA YOGA

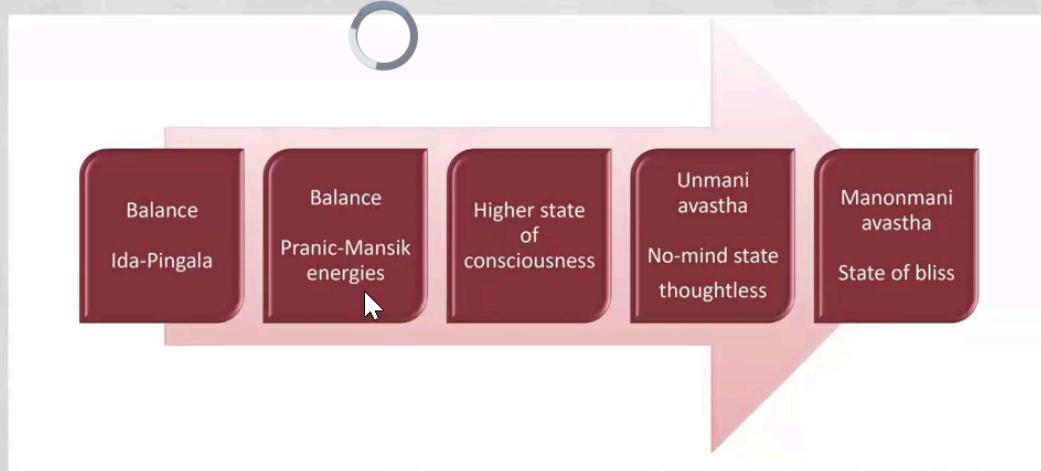


Surya is on the right side and Moon is on the left side of the spine (having सुषम्ना नाडी)

<p>Ida: Moon Chandra (चंद्र) nadi</p> <ul style="list-style-type: none">- Origin : left of spine's base- Terminates: left nostril- Governs left side of body- Mental processes <p>Relates to</p> <ul style="list-style-type: none">- parasympathetic nervous system <p>Characteristics</p> <ul style="list-style-type: none">- Coolness- Conserves energy <p>When dominant :</p> <ul style="list-style-type: none">- stimulates right hemisphere of brain- leads to creativity- enhances artistic and musical abilities- sharpens intuition, psychic and extrasensory perception	<p>Pingala: Sun Surya (सूर्य) Nadi</p> <ul style="list-style-type: none">- Origin : right of spine's base- Terminates: right nostril- Governs right side of body- Vital processes <p>Relates to</p> <ul style="list-style-type: none">- Sympathetic nervous system <p>Characteristics</p> <ul style="list-style-type: none">- Heating- Consumes energy <p>When dominant :</p> <ul style="list-style-type: none">- stimulates left hemisphere of brain- leads to rationality- enhances analytical abilities- sharpens analytical and rational capabilities
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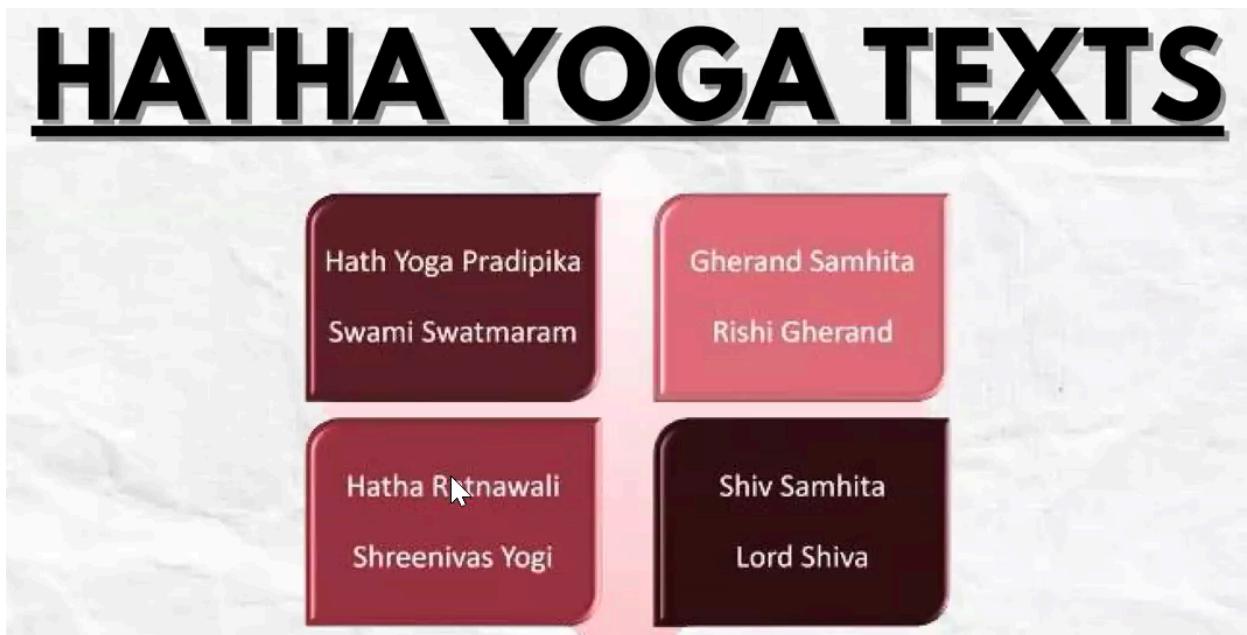
While your sympathetic nervous system carries signals that put your body's systems on alert, your parasympathetic carries signals that relax those systems. The parasympathetic nervous system is responsible for the body's rest and digestion response when the body is relaxed, resting, or feeding. It decreases respiration and heart rate and increases digestion.

ULTIMATE GOAL OF HATHA YOGA



- योगशास्त्र == मोक्षशास्त्र
- Hatha yoga (mainly concerns with Asanas) is staircase to Raj Yoga (so systematic that it is for 'kings', coined by Swami Vivekanand), but we will study Raj yoga first then hatha yoga as it came later (as explanation post-raj-yoga), but now, we can study Hatha first and then Raja yoga
- Kundalini awakening through Pranayam, bandha and Mudra leads to Moksha
- Hathayoga Pradipika: 4 chapters (Chaturanga Yoga) swami Swatmarama, 15th century

HATHA YOGA TEXTS



HATHA YOGA PRADIPAKA: ORIGINS

- Classic manual of Hatha Yoga
- Pradipika = Self-illuminating
- 15th century by Swami Swatmaram

Lord Shiva
adi yogi → first yogi

→ Matsyendranath

→ Swami Gorakhnath

→ Swami Swatmaram

HATHA YOGA PRADIPAKA: STRUCTURE

❖ Chaturanga: Four limbs (four chapters)

Asana (15)

- ↳ Concept of yogic diet
- ↳ 10 Yama
- ↳ 10 niyama
- ↳ Sadhaka-badhaka tatva

Pranayama (10)

- ↳ kumbhak (8)
- ↳ Shat karma (6)

Mudra (10)

- ↳ Kundalini practices for its awakening

Nadanusandhan (4)

- ↳ Shambhavi mudra
- ↳ Types of Samadhi

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Shambhavi mudra is not given in 'mudra' chapter but in 4th, as it is considered as special (कुलवधु) as it will take you to Samadhi.

- Which asana activates 72k nadis? Siddhasana
- Shambhavi mudra has special status, 'kulavadhu'
- Bhadrasana == baddhakonasana

Chapter 1

॥ ऋग्वेदस्त्रियोऽपि ॥

HATHA YOGA PRADIPAKA: ANGA 1 NAME OF CHAPTER 1: ASANAHĀ

❖ 15 Asanas

1 Siddhasana (best asana)	2 Padmasana	3 Simhasana	4 Swastikasana	5 Veerasana
6 Matsyendrasana	7 Gomukhasana	8 Bhadrasana	9 Mayurasana	10 Kukutasana
11 Koormasana	12 Utthan-koormasana	13 Shavasana	14 Dhanurasana	15 Paschimoth- anasa

First 4 are meditative sitting asanas.

॥ स ज्योतिः प्रवर्णाः ॥

HATHA YOGA PRADIPAKA: ANGA 1, ASANAS

❖ 4 important asanas

	Siddhasana
	Padmasana
	Simhasana
	Bhadrasana

❖ Benefits

Sthairyam: Stillness
Arogyam : Disease - free
Angalaghavam: lightness

Hatha Yoga Pradipika: Anga 1, Sadhaka-Badhaka Tatva

Sadhaka Tatva Facilitators

UTSAHA : ENTHUSIASM

SAHASA : COURAGE

DHAIRYA : PERSEVERANCE

TATTVAJNYANA : DISCRIMINATIVE KNOWLEDGE

NISCHAYA : DETERMINATION

JANASANGA PARITYAGA : ALOOFNESS FROM COMPANY

Badhaka Tatva obstacles

ATYAHARA : OVER-EATING

PRAYASA : EXERSION

PRAJALPA : TALKATIVENESS

NIYAMAGRAHA : INSISTENCE ON ADHERING TO RULES

JANASANGHA : BEING IN COMPANY

LAULYA : FICKLE-MINDEDNESS

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मीताहार measured diet, 3/4th of stomach only, 1/4 for water and churning.

सुस्निग्धं मधुराहारश्चतुर्थांश विवर्जितः । भुज्यते शिव सम्प्रीत्यै मिताहारः स उच्यते ॥६०॥

● HATHA YOGA PRADIPAKA: ANGA 1, MITAHARA ●

Mitahara, moderate food

- ❖ Nutritious
- ❖ Sweet, lubricating
- ❖ To one's liking
- ❖ Easily digestible
- ❖ Should not irritate body's systems

susnighadha sumadhur- chaturthansha vivarjitaḥ

bhujuyate-shiv sampritya mitaharaha uchyate

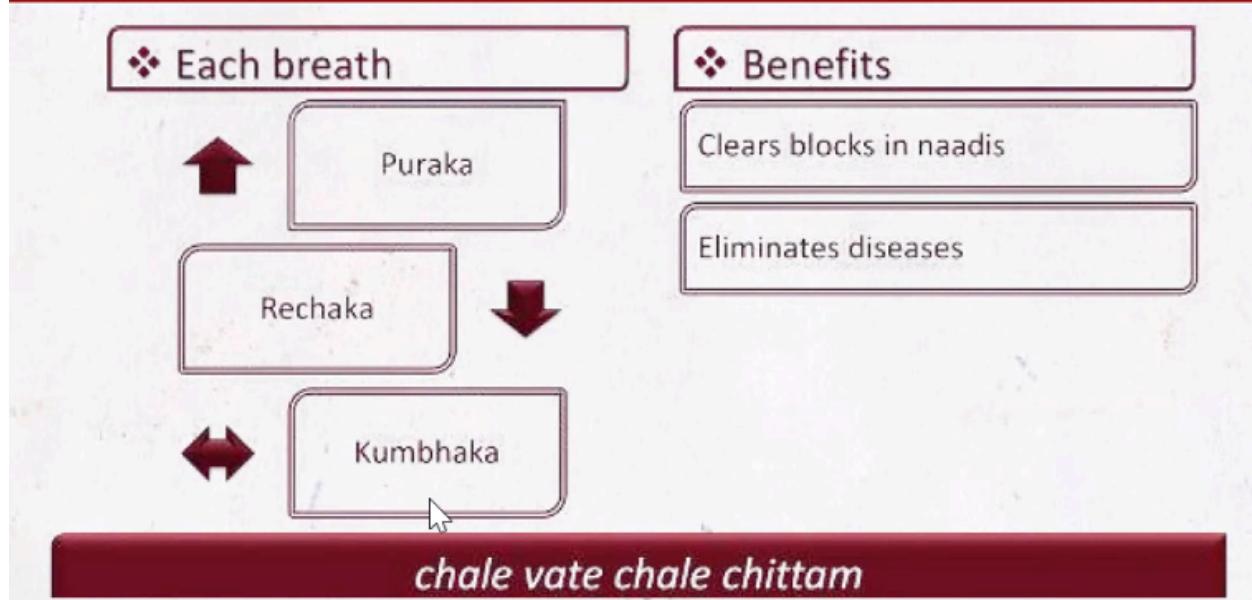
HATHA YOGA PRADIPAKA: ANGA 1, MITAHARA



Chapter 2

Prana (life force), Ayam (controlling).

Hatha Yoga Pradipika: Anga 2 Name of Chapter 1: Pranayama



Goal: increase holding capacity (Kumbhak), so all pranayama in hatha yoga pradipika are called as kumbhak

HATHA YOGA PRADIPHIKA: ANGA 2, PRANAYAMA->KUMBHAK

1 Surya bhedan 2 Ujjayi 3 Shitkari

4 Sheetali 5 Bhastrika 6 Bhramari

7 Plavini 8 Moorcha

- Surya bhedan (right nostril breathing: all inhales thru tight, all exhales thru left, no holdings) kills worms in the stomach.
- Ujjayi (heating), only pranayam that can be done walking, sitting, etc, anywhere, anytime
- Shitakari (spreading of mouth, teeth aligned)
- Sheetali (tube of mouth, tunnel of tongue, exhale through nose)
- Bhastrika (not like Kapalbahti, where exhale is active)), both inhale and exhale are active, with chest, hand in front of chest and horizontal. If anyone is feeling giddy, press-circle in the middle of the mustache.
- Bhramari (humming bee, thumb in ear, fingers on eyes, khechari tongue mudra)
- Plavini: inhale and float on water, padmasan
- Moorcha: inhale, hold for such a long time, then up to unconsciousness

Chapter 3

HATHA YOGA PRADIPHIKA: ANGA 3 NAME OF CHAPTER 3: MUDRA-> MANANAT TRAYTE ITI MUDRA

❖ Benefits: Awakens kundalini with bandha

1 Maha mudra

2 Mahaveda mudra

2 MahaBandha mudra

4 Mula bandha

5 Jalandhara bandha

6 Uddiyana bandha
(best bandha)

7 Viparita karni mudra

8 Vajroli

9 Khechari mudra
(best mudra)

10 Shakti chalana

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(Definition given above is wrong, should have been मननात त्रायते इति मन्त्रा) correct: मुदं आनन्द ददति इति मुद्रा)

विपरीत कराणि is काया मुद्रा (body gesture without banda, but in asana bandha is applied),
khechari mudra is tongue position.
महाबन्ध (मूल, उद्दियन , जालन्धर) together.

Chapter 4

॥ ५ शृङ्गार गुणकलात् ॥

HATHA YOGA PRADIPAKA: ANGA 4

NAME OF CHAPTER 4: NADA ANUSANDHANA

States of nada, *avastha*
Arrived at by releasing knot, *granthi*

1 Arambha Avastha →
 Bramha Granthi
 (zanzan nad)

2 Ghata Avastha →
 Vishnu Granthi
 (cattle bell sound)

3 Parichaya Avastha

4 Nishpatti Avastha →
 Rudra Granthi
 (flute, vina sound)

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Another Hatayoga scripture is by Rishi Gheranda (17th century)

GHERANDA SAMHITA: ORIGINS AND STRUCTURE

- Taught by Rishi Gheranda to Chandakapali
- Ghatastha Yoga
- Ghata = pot 
- Ghatastha yoga = molding the pot or baking pot in the fire of yoga 17th century

Saptanga Yoga



- Given importance to body, so the first chapter is shata (6) karma

GHERANDA SAMHITA: ANGA 1

NAME OF CHAPTER 1: SHATA KARMA

❖ 6 Cleansing Practices



Gheranda Samhita: Anga 3

Name of Chapter 3: Mudra

- **25 Mudra :**
- 16 Mudra**
- 4 Bandha**
- 5 Dharana**



- **Important mudras :**
 - Khechari mudra
 - Shambhavi mudra
 - Ashwini mudra
- **Important bandhas :**
 - Jalandhara bandha
 - Mula bandha
 - Uddiyana bandha

HATHA RATNAVALI: ORIGINS AND STRUCTURE

- ❖ By Shrinivas yogi
- ❖ 1625 and 1695 AD
- ❖ Ashtakarma (sarva rog nashanam)
 - ❖ Gajkarni and chakrikarma
- ❖ 36 asanas
 - ❖ Kurmasana 3 types
 - ❖ Padmasana 4 types
 - ❖ Kukutasana 5 types
 - ❖ Mayurasana 6 types

- ❖ 9 kumbhakas
 - ❖ bhujangikarni
- ❖ concepts of
 - ❖ Pindi, microcosm
 - ❖ Bramhandi, macrocosm

SHIV SAMHITA: ORIGINS AND STRUCTURE

- ❖ Oldest Hatha Yoga text
- ❖ Conversation between Lord Shiva and his wife, Parvati
- ❖ Panch Prana
- ❖ 84 Asanas
 - ❖ Siddhasana
 - ❖ Padmasana
 - ❖ Ugrasana
 - ❖ Swastikasana
- ❖ 10 Mudra

- ❖ Soham
- ❖ I am the universe and the universe is me

yoga shreshtham param tapam

yoga is considered the only true and firm belief

Chapter 5

([Zoom Recording](#))

1. In 1948, The World Health Organization defined health as a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.

2. Later on a fourth element was recommended i.e spiritual health. But they were not able to give it a proper definition because of its relation to religion.

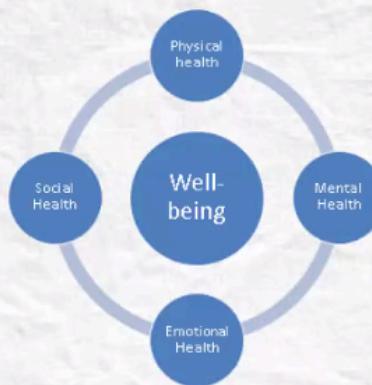
3. Health in Sanskrit is called '**Swasthya**' (root words Swa and stha) - Swa means self and stha means abiding. Therefore, Swasthya means abiding in one's own self.

4. As per our Indian philosophy, the **Self** is referred to **Sat-Chit-Anandam** (Truth or absolute being-Consciousness-Bliss. Sat-chit-ananda is a Sanskrit term that describes our true self.

Wellness Vs Well-being

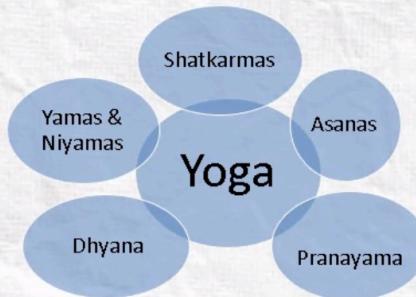
- ❖ **Wellness** is a set of habits and behaviours that contributes to our well-being.
- ❖ It is about taking proactive steps for our entire well-being.
- ❖ It also includes controlling the risk factors that could cause harm or injury to us.

- ❖ **Well-being** is a complex combination of a person's physical, mental, emotional and social health factors.



Role of Yoga in Health & Wellness

Yoga is a holistic approach that caters to all dimensions of health.



BENEFITS OF YOGA

- ✓ Strengthens bones & muscles
- ✓ Promotes Balance & stability
- ✓ Increases Joint mobility & prevents injuries
- ✓ Increases flexibility
- ✓ Improves respiratory health
- ✓ Reduces stress, anxiety, depression and improves mental health
- ✓ Boosts Immunity
- ✓ Keeps the heart healthy



Qualities of Physical Health acc to Yoga

Acc to **Hatha Yoga Pradipika**, Slimness of body, luster on the face, clarity of voice, brightness of eyes, freedom from disease, control over seminal ejaculation, stimulation of gastric fire and purification of nadis are the marks of success in hatha yoga, called the **Hatha Yoga Siddhis**.

Acc to **Patanjali Yoga Darshan**, the perfection of the body as given in Vibhuti Pada includes beauty, gracefulness, strength, and adamantine hardness called **Kaya Sampat**.

Qualities of Mental Health acc to Yoga

- Pure hearted and skilful without expectation
- Engaged in doing good to all creatures
- Devoid of Possessiveness & Ego
- Beyond passion, fear and anger
- Firm in understanding and unbewildered

Qualities of Spiritual Health acc to Yoga

Verses 1, 2, 3 of Chapter XVI of the Bhagavad Gita defines the qualities of a spiritually healthy person including

- Charity
- Disciplined life
- Modesty
- Aversion to defamation (saying harmful lies which could spoil the reputation of another person)
- Cleanliness of body and mind
- Freedom from anger

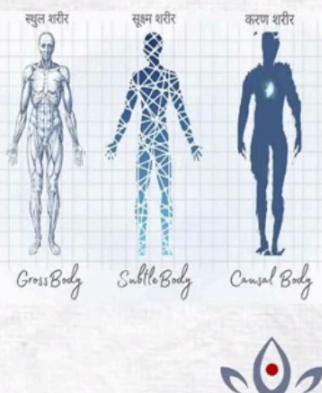


Tri-Sharira: The Three Bodies

1. Sthula Sharira (Gross Body) represents the physical body, the tangible and visible aspect of our existence. It is composed of the Pancha Maha Bhootas & the sampa-dhautus

2. Sukshma Sharira (Subtle Body) comprises the subtle aspects of our being, including the breath, mind, intellect, and ego. This body is not visible to the naked eye but is vital for our emotional, mental, and energetic well-being.

3. Karana Sharira (Causal Body) is the deepest layer. It holds the impressions (samskaras) from past experiences which are responsible for the cycle of birth, life, death, and rebirth.



Pancha Koshas: The 5 sheaths

Sthula Sharira (Gross or physical body)

Kosha resides: Annamaya Kosha

Sukshma Sharira (Subtle Body)

Kosha resides:

- Pranamaya Kosha
- Manomaya Kosha
- Vijnanamaya Kosha

Karana Sharira (Causal Body)

Kosha resides: Anandamaya Kosha

Panchamahabhutas

- Ayurveda believes that everything in this universe is made up of the Panchamahabhutas.
- Panchabutas are space (Aakash), air (Vayu), fire (Agni or Tej), water (Jal), earth (Prithvi).
- These are not just external components of nature but also integral parts of the human body.
- They form the structure of all living organisms.
- Imbalance of these elements disrupts the immune system and causes diseases.



Tridoshas



- Acc to Ayurveda, every person is born with a unique combination of Vata, Pitta, Kapha.
- The predominance of these doshas is different in people & also changes according to seasons, time of the day and our lifestyle.
- These determine our physical, mental and emotional characteristics.

Vata Dosha (Air & Space)

It's light, cool, and dry in nature.

It governs all movement and processes in your mind and body—including blood flow, elimination, breathing, and the movement of thoughts in your mind.

When Vata is Balanced, a person will be energetic, enthusiastic, **creative** & super friendly.

When Imbalanced, one will have dry skin, constipation, bloating & joint pain. Imbalance can cause anxiety, restlessness, mood swings, fear etc.

Yogic practices: Surya Bhedna, Basti Kriya, Padhastasana, Pawanmuktasana

Pitta Dosha (fire & water)

Pitta has the characteristics of being hot, oily and light.

Pitta controls the essential digestive “Agni” or fire of the body. It controls heat, metabolism, digestion and how to understand the difference between right and wrong.

Balanced Pitta individuals have a lustrous complexion, excellent digestion, abundant energy, superb concentration & the ability to make good decisions.

Imbalanced Pitta leads to inflammation, skin rashes, excessive sweating, high BP, diarrhoea, nausea. Emotionally - anger, impatience, perfectionism, critical behaviour etc

Kapha Dosha (Earth & Water)

It is slow, steady, moist, oily, cool , heavy.

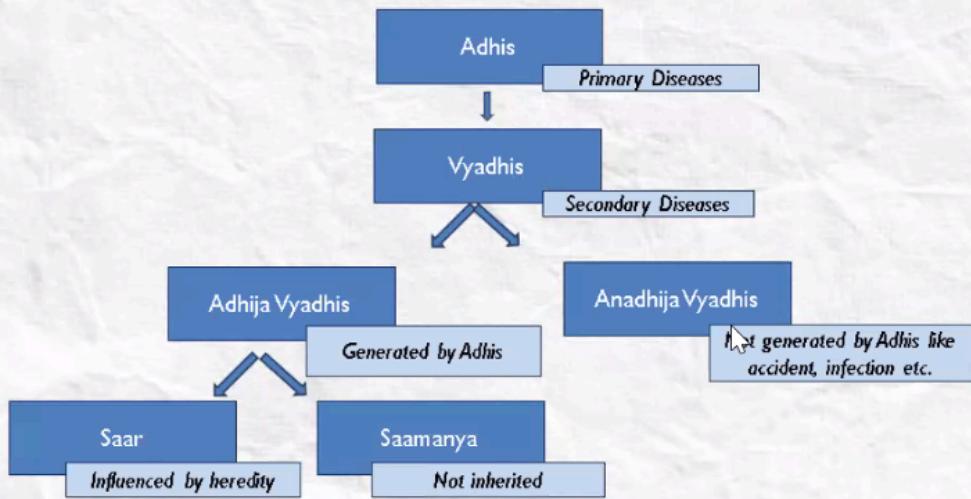
It is **responsible for stability in the mind and the body**.

Kapha balanced people have good strength & stamina. They are warm, friendly, compassionate, easy going with a stable temperament.

Kapha imbalance can be recognised through weight gain, sluggish digestion, sinus congestion, fatigue. It may lead to attachment, possessiveness, resistance to change, lethargy.

Yogic practices: Kapalbhati, Ujjayi, Agnisar Kriya, Uddiyana Bandha

Adhis & Vyadhis



PARAM YOGA

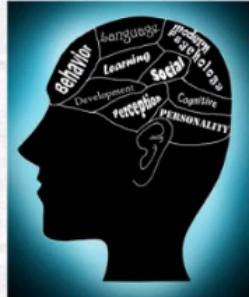
॥ यज्ञेन्द्रियग्रहणात् ॥

Chapter 6

PSYCHOLOGY

Psyche + Logos
(Mind, spirit, soul) (to study)

- Psychology was historically defined as the scientific study of the human mind & behaviour.
- It is a continuously evolving discipline which studies a wide range of phenomenon related to mental processes, human experiences, behaviours & personality.



MIND

- ❖ Mind is defined as a **conglomeration of thoughts**.
- ❖ These thoughts could be an idea or an opinion, which could be creative, logical, positive or negative.



HUMAN BEHAVIOR

- Refers to an action (physical as well as mental) or a reaction to an internal or an external stimuli.
- Action as ~~a~~ act of the will, something done or performed, or accomplishment of a task.
- A reaction is the way someone acts or feels in response to something that happens or is said.
- Behavior is driven by genetic and environmental factors that affect an individual.

TYPES OF BEHAVIOR

Overt	Covert
Overt means visible or external.	Covert means hidden or concealed.
Overt behaviours can be observed	Covert behaviours cannot be observed.
Overt behaviours are in the form of actions, verbal & facial expressions.	Covert behaviours are underlying mental processes which lead to overt behaviour.
Example: Eating food, giving a lecture, grumpy face.	Example: thinking, reasoning, dreaming, processing information.

PERSONALITY

(comes from the Latin word - persona or personalis)



- **Personality** describes the unique patterns of thoughts, feelings, and behaviors that distinguish a person from others.
- In our scriptures, Personality is referred to as **Swabhaava** (one's own nature).
- According to the Gita, our Dharma (action/s) is influenced by our Swabhaava (personality).
- The Taittiriya Upanishad describes human being to be having a five sheaths personality (Pancha Kosha)

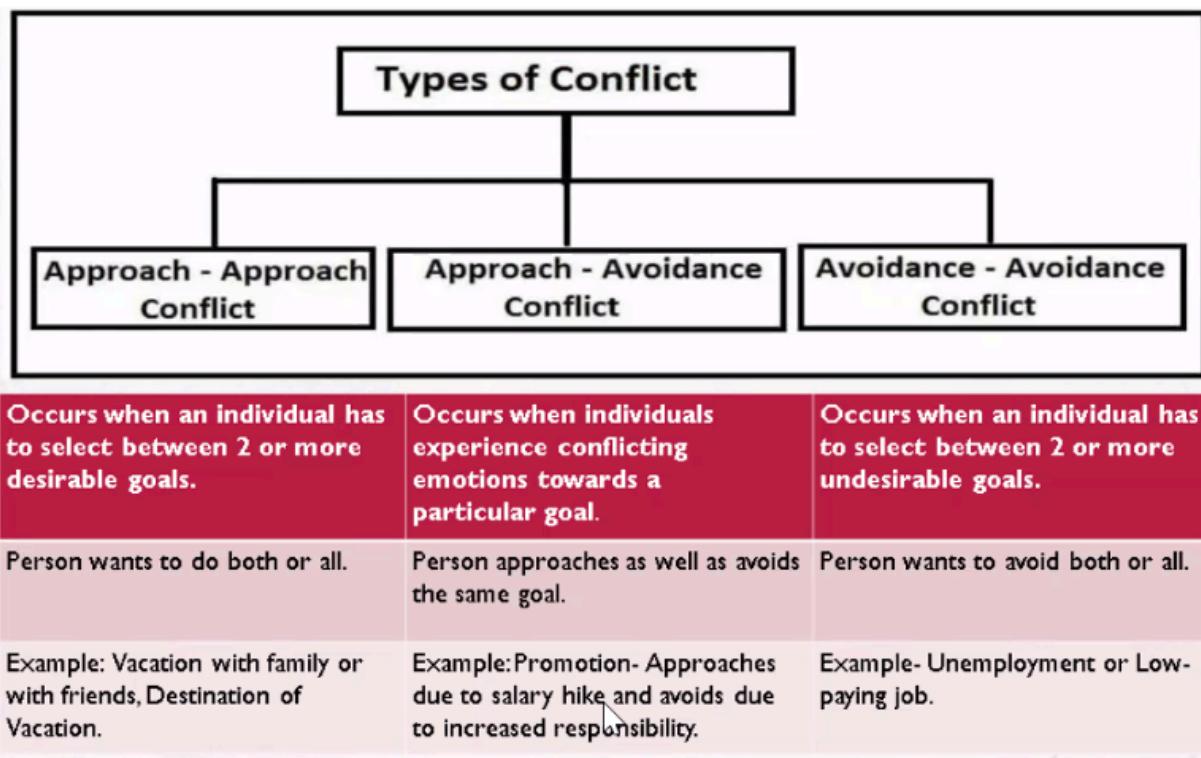


4 STATES OF CONSCIOUSNESS

MANDUKYA UPANISHAD	PSYCHOLOGY
Jagrat	Conscious
Swapna	Subconscious
Sushupti	Unconscious
Turiya	Superconscious

CONFLICT

- Is a disagreement or difference between two or more ideas or desires from which an individual has to choose one.
- Unresolved conflicts can lead to frustration, anger, stress etc thereby threatening our psychological well-being.



FRUSTRATION

- A feeling of anger or annoyance (emotional tension) caused by not being able to do something or accomplish a goal.
- It leaves one feeling hopeless, demotivated, can lead to low self-esteem etc.
- It can also result in inactivity, failure, loneliness etc.
- Obstacles to accomplishment of goals could be physical (illness), mental (fear of failure), personal (death of a loved one), social (lack of interpersonal skills).

CAUSES OF STRESS IN MODERN LIFE

- **External factors**

- Academics, Family or marriage issues, demanding job, financial problems, major life changes, natural disasters etc.

- **Internal factors**

- Negative self talk, Pessimism, Unrealistic Expectations, Unending desires, Uncertainty etc.

TYPES OF STRESS

Eustress	Distress
Healthy Essential Stress/Positive	Unhealthy/Negative
Usually occurs in situations where one feels confident of their abilities to cope	Occurs when one feels unable to cope
Manageable	Unmanageable
Exciting and rewarding	Induces anxiety, panic, hopelessness
Example: Desirable life changes like marriage, parenthood, moving house, fulfilling work opportunities etc.	Examples: Bullying, abusive relationship, death of a loved one etc

When we sense a threat, the SNS gets activated triggering the “fight or flight” response (fight the perceived threat or flee the situation)

And at the same time, the adrenal glands pump the stress hormones including cortisol, epinephrine into the blood stream.

Leading to a number of physiological changes to deal with the situation such as:

STRESS RESPONSE

Heart beating faster than normal

Pulse rate, blood pressure, blood sugar levels going up

Increased muscle strength, Sharper senses

Suppressed Digestive & Reproductive system (as these functions could be nonessential or harmful)

When the threat passes, cortisol levels fall & the PSN dampens the stress response

EFFECTS OF STRESS

- Over time, repeated activation of the stress response takes a toll on the body.
- People who are under stress for prolonged periods typically experience:



Stress is a mental imbalance (ADHI) caused by the strong likes & dislikes in the Manomaya Kosha.

Leads to imbalances in the flow of Prana in the Pranamaya Kosha and finally results in physical disorders (Adhija Vyadhis) affecting the Annamaya Kosha.

STRESS

Acc to YOGA

**Ignorance
Heightened ego
Attachment
Aversion
Fear of death**

SHADA RIPU

(Six enemies of the mind)



kama — lust, craze, desire

moha — emotional attachment

krodha — anger, hatred

mada — pride, stubbornness

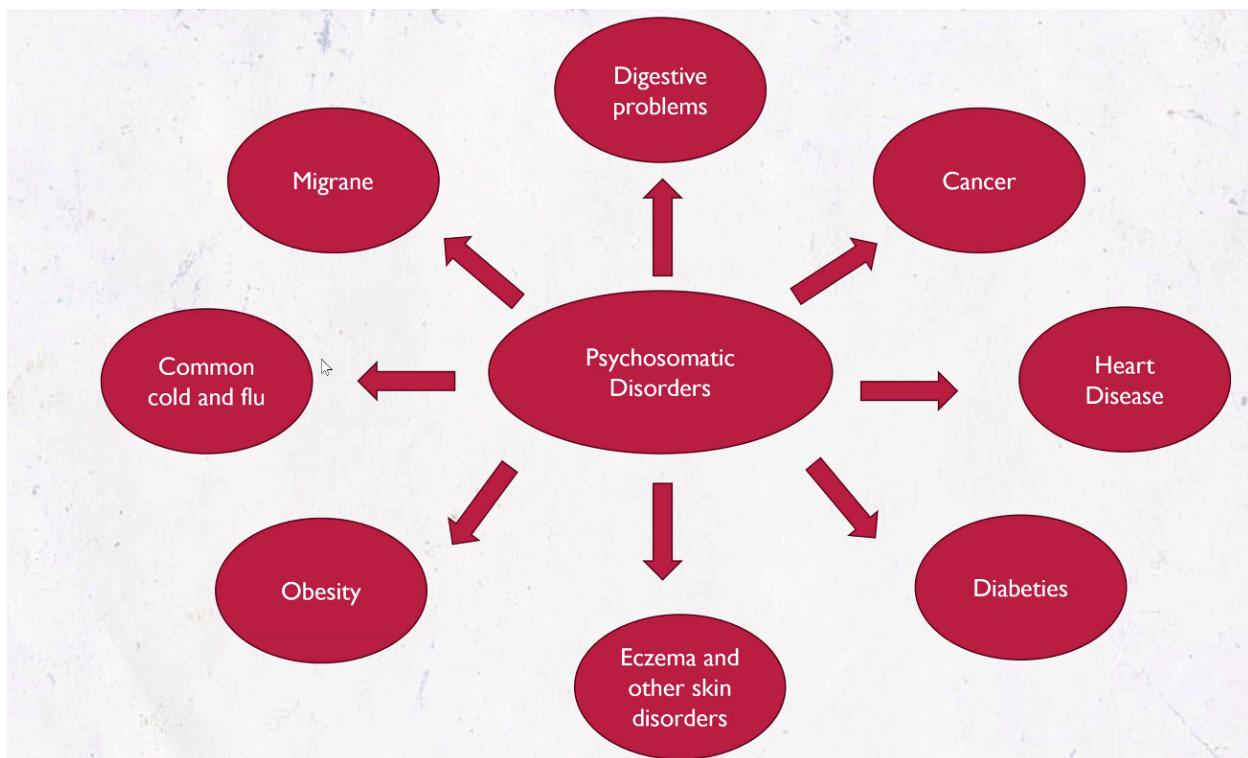
lobha — greed

matsarya — envy, jealousy

PSYCHOSOMATIC DISORDERS (The Mind-Body Connection)



- **Definition-** Originate in the psyche (mind) of a person and result in ailments in the soma (body).
- Psychosomatic disorders arise due to mental conflicts or stress (**ADHI**).





MENTAL HYGEINE

- Mental hygiene refers to daily activities that support and maintain mental health.
- It is a science that deals with the procedure of achieving & preserving mental health as well as prevention & treatment of mental illnesses.
- **Mental hygiene is the means and Mental health is the end.**
- Some examples include deep breathing, guided meditation, gratitude exercises, self-compassion, mindfulness.

YOGIC ATTITUDE TOWARDS MENTAL HYGEINE

- **PRATIPAKSHA BHAVANA** - A practical mind exercise that can be implemented if one has any violent, negative or untrue thoughts enter the mind by **dismissing the same & creating opposite thoughts** of non-violence, true and amicable thoughts.

Cultivating the
OPPOSITE THOUGHT

- “I am not good enough” 
- “I am capable and deserving of success” 
- This practice requires consistent effort and time to make it a habit and regular way of thinking.

YOGIC ATTITUDE TOWARDS MENTAL HYGEINE

- **SAKSHI BHAVANA** – is an age old way of **witnessing one's own mind** and thus slowly transcending it.
- Example: if one can 'watch' one's anger with awareness, it disappears.
- Watching something gross like your breathing will enable you to watch your mind & be a silent witness.

ROLE OF PRAYER IN MENTAL HEALTH

- Prayer reduces feelings of anxiety, fear and helps one cope with difficult situations.
- Prayer elicits feelings of hope, forgiveness, compassion, gratitude which are related to mental health.
- Prayer is helpful for people who are lonely and socially isolated.

ROLE OF MEDITATION IN MENTAL HEALTH



Meditation turns our attention inwards & to the present moment through the object of meditation (Breathe, mantra etc)

The mind becomes one-pointed & eventually, thoughtlessness is experienced

One gets rid of the stream of thoughts that cause stress leading to better mental & emotional well-being

Yamas and Niyamas for Mental Health

YAMA

Ethical Discipline

Ahimsa

Non-Violence

Satya

Truthfulness

Asteya

Non-Stealing

Brahmacharya

Continence

Aparigraha

Non - Possessiveness

NIYAMA

Individual Discipline

Saucha

Purity

Santosha

Contentment

Tapas

Self-Discipline

Svadhyaya

Self-Study

Ishvara Pranidhana

Surrender to the Higher Self

YAMAS (Social Restraints)

Ahimsa (Non-violence) – in our thoughts, speech & actions. Be gentle with oneself & others.

Satya (Truthfulness) – in our thoughts, speech and actions. It teaches us honesty. We see ourselves in a positive light & become more authentic & trustworthy.

AsteYA (Non-stealing) – anything that does not belong to self including material as well as non-material things.

Brahmacharya (moderation) – in sensual pleasures, eating, sleeping, working or enjoying leisure activities. It helps us maintain control over our impulses & lead a balanced life.

Aparigraha (non-accumulation/non- possessiveness)– encourages us to let go of the desire to hoard things we don't need. It helps us be more content & less distracted by material desires.

NIYAMAS (Personal Observances)

Shauch (purity)- of the body, mind & our surroundings. Maintaining physical cleanliness as well as keeping our mental space positive reduces stress & increases overall happiness.

Santosha (contentment) – with whatever we have & we receive after putting in our complete efforts. It helps to reduce pain and suffering which is caused by dissatisfaction with life and enhances our joy and inner peace.

Tapas (self-discipline) – even during challenging times, being consistent with our actions & reducing lethargy. It helps us grow stronger, confident and more resilient.

Svadhyaya (self-study) – involves learning more about one's true self. Includes practices such as study of scriptures, learning under a living Guru, Satsang etc.

Ishvara Pranidhana (complete surrender to Ishvara) – having deep faith in the supreme power's existence even in adverse situation. This unconditional faith gives strength to deal with any kind of problems.

Yogic Way of Life

- 1. Ahara (food)-** Yoga emphasizes on Mitahaar.
- 2. Vihara (relaxation)** - Engage oneself in those activities which refresh the mind and body like gardening, painting, cooking and yogic activities like asanas, pranayama and meditation as they help regulate the emotions and bring harmony and peace of mind.
- 3. Achara (conduct)** –Yoga always focuses upon positive attitude and right behavior through adapting Yama and Niyama in life.
- 4. Vichaara (thoughts)** - A positive thought makes a person optimistic in his/her life and gives strength to combat with any kind of stressor.
- 5. Vyavahara (Behavior or Action)** - Vyavahara is the outcome of Ahara, Vihara, Achara and Vichaara. According to Yoga Philosophy our action or Karma should be right, performed with full dedication & without any expectations.

Cyclic Meditation

1. **Cyclic Meditation** is a special technique of **Yoga** derived from Mandukya Upanishad.
2. It is a set of stimulation and relaxation based practices and involves cycles of body postures and relaxation techniques.
3. There is slowness of movements & breathes
4. Cyclic Meditation is a simple and effective technique to relieve stress and induce deep sleep and relaxation.

Cyclic Meditation (8 steps)

Starting Prayer

Instant Relaxation Technique (I.R.T)

Standing Asanas (Ardha Kati Chakrasana)

Quick relaxation Technique (Q.R.T)

Sitting asanas (Vajrasan, Shashankasana, Ardha-Ushtrasana)

Deep relaxation technique (D.R.T)

Positive resolve (Sankalp)

Closing Prayer

Role of Yoga in Stress Management

- Yoga asanas like paschimottanasana , setubandhasana help to stretch & relax the spinal column which sends calming signals to the brain and helps alleviate mental stress.
- Shavasana & Yoga Nidra help in relieving muscular, emotional and mental tension.
- Pranayama and Meditation help us control our thoughts, act as a stress reliever and increase our mental strength.



Yoga for Health Promotion

<TBD>

Practicals

1. Demonstration Skills (80 marks)
2. Teaching Skills (40 marks)
3. Application of knowledge (10 marks)
4. Field Experience (10 marks)

- **Info:** 1 hr, 3 examiners, 140 Marks, 5 students in a batch, Online, QnA 1:1, don't lie
- **Setup:** keep docs ready, your full view should be visible on Zoom like Tadasan.
- **Sequence:**
 - ॐ 3 times, in ध्यानासन (सुखासन, वज्रासन, सिद्धासन, पद्मासन), प्रार्थना (गुरुब्रह्मा गुरुविष्णु)
 - सूक्ष्म व्यायाम ([ref](#))
 - स्थूल व्यायाम ([ref](#))
 - आसन (उभे: उद्धा. त्रिकोणासन both sides)
 - समस्थिति - सूर्यनमस्कार 1 time , breathing important
 - शवासन
 - विपरीत करणी , सर्वाङ्गासन् , bridge , मत्स्यासन
 - पोटावर झोपुन् करायची आसने : भुजन्गासन , मकरासन
 - बसून करण्याची आसने: वक्रासन

- प्राणायाम : अनुलोम विलोम
 - बन्ध : उद्दियान जालन्धर
 - ध्यान
- Viva
 - षट्कर्म : धौति, बस्ति, नौलि, नेति, त्राटक कपालभाति (घरन संहिता)
 - सूत्र नेति

Give instructions of getting परिचमोत्तनासन done, then पुर्वोत्तानासन, benefits , cautions

Yogalaya Demonstration

Starting Instructions

- Start Prayer
- Sit in comfortable sitting position, look straight
- Hands in Chin mudra, back straight, get ready for prayer
- Om, Om, Om
- गजाननं भूत गणादिसेवितं,
- कपीथ जम्बू फलचारु भक्षणं,
- गजाननं भूत गणादिसेवितं,
- कपीथ जम्बू फलचारु भक्षणं,
- उमासुतं शोके विनाश कारतम्,
- नमामि विघ्नेशवरं पादपंकजम्,
- षडाननं कुम्कुमरक्तवर्णं
- महामतिं दिव्यमयूरवाहनम्
- रुद्रस्यसूनुं सुरसैन्यनाथं
- गुहं सदाहं शरणं प्रपद्ये
- या कन्देन्दुतुषारहारधवला या शुभ्रवस्त्रावृता
- या वौणावरदण्डमण्डितकरा या श्वेतपद्मासना
- या ब्रह्माच्युतशंकरप्रभृतिभिर्देवैः सदा वन्दिता
- सा मां पातु सरस्वती भगवती निःशेषजाङ्गापहा
- ॐ नमः शिवाय गुरवे
- सच्चिदानन्द मूर्तये ।
- निष्प्रपञ्चाय शान्ताय
- (निरालम्बाय तेजसे ॥)
- श्री शिवनन्दाय तेनमः
- श्री विष्णू देवानन्दाय तेनामः
- सर्वमङ्गलमाङ्गल्ये शिवे सर्वार्थसाधिके ।
- शरण्ये त्र्यम्बके गौरि नारायणि नमोऽस्तु ते, नारायणि नमोऽस्तु ते
- ॐ सह नाववतु ।
- सह नौ भुनक्तु ।
- सह वीर्यं करवावहै ।
- तेजस्वि नावधीतमस्तु मा विद्विषावहै ।

- ॐ शान्तिः शान्तिः शान्तिः ॥
- ॐ नमः शिवाय ॥

Pranayam

- Sit in comfortable sitting position, look straight
- Hands in Chin mudra, back straight, get ready for kapalbhati
- Inhale abdomen out, exhale in, inhale, exhale
- Now inhale deeply and begin
- Exhale (20)
- Ex (36)
- Exhale (5), inhale, exhale
- Now inhale deeply, comfortable breath and hold (20? seconds)
- With control, exhale, inhale, exhale,
- Another round?
- breath normally, stretch legs, shake your legs and sit back again.
- Left hand in chin mudra, right hand in vishnu mudra
- Inhale through both nostrils deeply
- Take your right thumb to right nostril, exhale through left nostril completely
- *** Inhale left 2-3-4 close, hold, close both nostrils, 8 sec?
- Exhale right 2-3-4-5-6-7-8, inhale right 2-3-4 close, hold,
- Exhale left 2-3-4-5-6-7-8 Inhale left ***
- Drop your hands down, both hands in chin mudra, back straight, breathing comfortable
- Eyeball steady on one point, meditate, breathing relaxed
- Now release the mudra, stretch your legs and lie down in shavasan
- Feet apart, hands apart, palms facing upward.
- Bring your feet together, inhale, bring your arms over and above your head, interlock fingers, turn your palms and stretchyyy, exhale and release, bend your knees, turn to the right side, inhale and come up.

Sun Salutations

- Stand in front of the mat, t-shirts tucked in. Stand straight
- Both hands in Namaskar position, near your chest
- Raise your arms up, arch back
- Bend forward and down
- Take your right leg back, knee down, toe pointing back, look up
- Left leg back, body into straight line
- Knees, chest, forehead or chin down
- Slide forward arch back
- Tuck your toes in, inverted V
- Take your right leg forward,
- left leg forward
- Raise your arms arch back and release
- -

- Feet together, palms together
- Raise your arms up, arch back
- Bend forward and down
- Take your left leg back, knee down, toe pointing back, look up
- Right leg back, body? into straight line
- Knees, chest, forehead or chin down
- Slide forward arch back
- Tuck you toes in, inverted V
- Take your left leg forward,
- Right leg forward
- Raise your arms up arch back and release
- Feet together, palms together
- -
- Now coordinate with your breath
- -
- Inhale - exhale and palms together
- Inhale - Raise your arms up, arch back
- Exhale - Bend forward and down
- Inhale - right leg back
- Retain - other leg back
- Exhale - Knees, chest, forehead or chin down
- Inhale - Slide forward arch back
- Exhale - inverted V
- Inhale - right leg forward,
- Exhale - left leg forward
- Inhale - Raise your arms up arch back
- Exhale - release
- -
- Inhale - exhale and palms together
- Inhale - Raise your arms up, arch back
- Exhale - Bend forward and down
- Inhale - left leg back
- Retain - other leg back
- Exhale - Knees, chest, forehead or chin down
- Inhale - Slide forward arch back
- Exhale - inverted V
- Inhale - left leg forward,
- Exhale - right leg forward
- Inhale - Raise your arms up arch back
- Exhale - release
- -
- Feet apart, hands apart, palms facing forward
- Eyes close, ?, breath through your nose
- Observe your heartbeats

- Observe your breathing
- Now lie down your back and relax in shavasana

End Prayer

- Sit in comfortable sitting position, look straight
- Roll shoulders, hands in chin mudra
- Om, Om, Om
- ॐ पूर्णमदः पूर्णमिदं पूर्णात् , पूर्ण मुदच्यते,
- पूर्णस्य पूर्णमादाय, पूर्णे मेवा वशिष्यते।
- ॐ शांतिः शांतिः शांतिः
- सदगुरु (?) शिवानंद महाराज कि जय, स्वामी विष्णु देवानंद महाराज कि जय
- धर्मो रक्षति रक्षितः हरी ओम तत्सत
- Rub hands, put palms on eyes and Namaskar!!

Param Yoga Practicals

([Zoom Recording](#))

SUKSHMA VYAYAM

- Sukshma → subtle
- Sukshama vyayam (microcirculation practice) is a system of physical and breathing exercises
- Work on all joints of the body and helps to warm it up
- Sukshma vyayam was designed, developed, and propagated by Maharshi Karthikeyaji Maharaj
- Dhirendra Bramhachariji propagated in the modern world (**1924-1994**)

- In this activity a person can experience the prana or energy flow within.
- Benefits are immense, direct, and immediate.

SUKSHMA VYAYAM

THE 5 KOSHAS



- sukshma sharir → subtle body
- Work on single joint
- pranmay --> manomay --> vigyanmay

STHUL VYAYAM (MACROCIRCULATION PRACTICES)

- Two or more joints are used
- Aim --> is to increase heart rate

Benefits :

- Useful to reduce stress
- Useful to reduce weight
- Increase strength and tone muscle

SARVANGA PUSHTI

Sarva + Anga + Pushti (Well-nourished)

Precautions :

- Back Pain
- Hernia
- Heart-disease
- Vertigo

Benefits :

- Whole Body development
- Strengthen all parts of the body
- Spine Flexibility
- Helps in digestive disorder



HRID GATI (ENGINE RUN)

Benefits→

Wonderful physical exercises

Muscles of thighs and calves are developed

Obese people and a thin people can acquire muscular body

([Zoom Recording](#)) Not a good recording, no content/postures seen

Achara Vichara

Acc to **Yoga Vasistha** (also called the Maha Ramayana) by Maharishi Valmiki, the following actions need to be avoided as they lead to Adhis and Vyadhis.

- Eating of unwholesome food
- Living in unhealthy places
- Doing things at unreasonable hours
- Association with the wicked
- Longing after improper things
- Evil desires and bad thoughts

KLESHAS

Acc to Patanjali, Kleshas are the cause of all our sufferings & distress.

- Avidya – Ignorance
- Asmita – Heightened Ego
- Raga – Attachment to anything that creates pleasure
- Dvesha – Aversion to anything that creates pain
- Abhinivesha – Fear of death



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