

# CONSUMER INFORMATION ON PROPER USE OF YOGA

ACTIVITY OF WHO CC -TM (Yoga)-IND 118



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WHO Collaborating Centre  
for Traditional Medicine

**Morarji Desai National Institute of Yoga**  
Ministry of Ayush, Government of India



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**WHO Collaborating Centre in Traditional Medicine (Yoga)-IND 118**

**Morarji Desai National Institute of Yoga**

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## **Consumer Information on Proper Use of Yoga**

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**2023**

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#### MESSAGE

I am delighted to present "**Consumer Information on Proper Use of Yoga**", published as a part of the WHO Collaborating Centre (WHO-CC) in Traditional Medicine (Yoga) activity.

Morarji Desai National Institute of Yoga (MDNIY) has been designated as the WHO Collaborating Centre for Traditional Medicine (Yoga) in India since April 2013. The institute serves as an effective Yoga resource centre for information exchange on Yoga and plays a prominent role in developing Yoga standards to promote rational use.

There has been an upsurge in global demand for authentic information and knowledge about Yoga worldwide, particularly after the United Nation's declaration of 21st June as the International Day of Yoga on 11 December 2014.

MDNIY has developed this book after an extensive review process, which is reflected in the quality of the content and its presentation, making this book a great source of knowledge and information.

This book will be a significant addition to the existing repertoire of knowledge bringing to the forefront new ideas, developments, and trends in the field of Yoga to promote all aspects related to holistic health and well-being.

The collaborative project with WHO has also prepared a mobile app WHO mYoga App. This app carries videos of various Yoga practices performed by trained professionals, with the objective of guiding Yoga aspirants.

All these efforts are aligned to make Yoga accessible to everyone. This publication would go a long way in opening new vistas and adding further depth to the subject.

I congratulate the Director, MDNIY, and his team for their untiring effort in putting together this useful publication. It will go a long way in imparting yogic values and practices to lead a healthy and meaningful life.

(Rajesh Kotecha)

Date: 19.06.2023

## PREFACE

WHO Collaborating Centre in Traditional Medicine (Yoga) -IND 118 of Morarji Desai National Institute of Yoga (MDNIY), Ministry of Ayush, Government of India takes pride in contributing to its WHO-CC activities through this book entitled “Consumer Information on Proper Use of Yoga.”

WHO has recognised the important contribution of traditional medicine to provide essential health care. In view of supporting WHO in the development of WHO benchmarks for training in Yoga, Morarji Desai National Institute of Yoga, New Delhi, has been designated as WHO Collaborating Centre in Traditional Medicine (Yoga)-IND 118 in India. MDNIY, as the collaborating centre for traditional medicine (Yoga), aims to harness the potential of traditional medicine through modern science, research, and technology to improve the health and wellness of people and make preventive and curative healthcare affordable and also accessible to all.

The objectives of the WHO Collaborating Centres are diverse and include the collection and dissemination of information on Yoga, standardization of terminology, methods, and procedures, generating evidence-based information on the safety, quality, and cost-effectiveness of traditional medicine products and therapies, development, and application of appropriate technology, provision of reference substances, and other services, participation in collaborative research as well as capacity building through various training programmes.

In light of the ever-increasing demands of this ancient wisdom, it is necessary to develop information to meet the needs of consumers. This book extensively discuss about the fundamentals of Yoga, including its history, traditional definitions, and the goal. It explores various Yogic texts and discuss benefits of Yoga, for the physical, cognitive, emotional, and social dimension of health. This document also provides guidance on identifying authentic sources of knowledge and disseminating accurate information about Yoga practices. It is a valuable resource for Yoga instructors, experienced students, and those interested in the therapeutic applications of Yoga. The document offers insight into creating Yoga protocols for different age groups, highlights the need for including Yoga in health insurance plans, and discusses pricing structures. It features information on popular Yoga apps and Common Yoga Protocol (CYP) for the International Day of Yoga. The annexures in the document include details on important Yoga texts, Yoga organizations, institutions, and centres in India, along with illustrated Yoga practices. A helpful glossary is also provided to aid in understanding Yoga terminology.

Good health is one of the foundations of happiness and well-being. Whether one is a career-oriented professional, a middle-aged homemaker, or is entering his/her twilight years, this book will help everyone understand and manage the key yogic principles and practices for a healthy life. Contributions on each subject and topic are based on the Consultative Committee’s rigorous efforts, procedures, recommendations, research, and deliberations to share the best yogic practices.

These Guidelines will provide Yoga enthusiasts and other stakeholders an overview of the general principles, approaches, and activities necessary for the development of reliable consumer information on the proper use of Yoga. Incorporating extensive details and following WHO guidelines, this book serves the purpose of integrating the philosophy of Yoga with our daily practice of Yoga through a systematic but simple approach.

I hope the publication will be very useful for Yoga enthusiasts, particularly the inquisitive minds searching for timeless truths in modern-day lifestyle.



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I would also like to thank the institute’s faculty & colleagues for their assistance throughout the project and all those individuals who have helped directly or indirectly in the publication of this book.

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CHAPTER 1  
**OVERVIEW**





## 1.1 INTRODUCTION TO YOGA

- Yoga, an ancient system of philosophy and lifestyle is an art and science of healthy living. It is a spiritual discipline based on an extremely subtle science, which focuses on bringing harmony between mind and body. The holistic approach of Yoga is well established and it brings harmony to all walks of life. It acts as both a preventive and therapeutic method for dealing with health problems being faced by people and also for their rehabilitation in many situations.
- Yoga is one of the oldest sciences that deals with the quality of human survival and existence in the world. The practice of Yoga is believed to have started at the very dawn of civilization. UNESCO has recognized Yoga as an intangible cultural heritage of humanity<sup>1</sup>. The United Nations General Assembly (UNGA) also recognized Yoga as one that provides a holistic approach to health and well-being. Yoga also brings harmony in all walks of life and, thus, is known for health promotion, disease prevention, and management of many lifestyle disorders<sup>2</sup>.
- In this context, the Honourable Prime Minister of India, Shri Narendra Modi, while addressing the 69th session of UNGA on 27 September 2014, urged the international community to adopt an International Day of Yoga. He said:  

"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. Changing our lifestyle and creating consciousness, can help us to deal with climate change. Let us work towards adopting an International Yoga Day<sup>3</sup>".
- Yoga involves the physical, mental, and social aspects of a person while providing wisdom, ethics, higher quality relationships, and the actual realization of existing spiritual reality in every individual. In modern times, people practice Yoga to preserve and maintain their physical health, mental health and well-being. Accordingly, Yoga institutions are developing various training programs to prepare Yoga teachers and therapists to serve and help common people.
- The word 'Yoga' is derived from the Sanskrit root 'yuj' meaning 'to join', 'to yoke', or 'to unite'. According to *Yogic* scriptures, the practice of Yoga leads to the union of individual consciousness with universal consciousness. According to modern scientists, everything in the universe is just a manifestation of the same quantum firmament. One who experiences this oneness of existence is said to be in 'Yoga' and is called a *Yogi*. A *Yogi* attains the state of freedom, referred to as *Mukti, Nirvana, Kaivalya* or *Moksha*<sup>3</sup>. The aim of Yoga is self-realization to overcome all kinds of sufferings leading to 'the state of liberation'.

## 1.2 DEFINITIONS OF YOGA

- Yoga has been defined differently in various texts. *Patanjali* in *Patanjala Yoga Sutra* has explained Yoga as a method by which the restless mind (*Chitta*) can be calmed down by controlling mental modifications (*Vrittis*).<sup>4</sup> The word *Chitta* denotes the mind in totality as it is taken as the first and finest

1 Yoga - Intangible Cultural Heritage of Humanity. Accessed at <http://www.unesco.org/culture/ich/en/RL/Yoga-01163> on 14 September 2018

2 Ministry of Ayush, Government of India. 2016. Common Yoga Protocol: International Day of Yoga. New Delhi. Accessed at <http://mea.gov.in/images/pdf/common-Yoga-protocol.pdf> on 14 September 2018

3 Ministry of Ayush, Government of India. 2016. Common Yoga Protocol: International Day of Yoga, page1-3. New Delhi: Government of India. Accessed at <http://mea.gov.in/images/pdf/common-Yoga-protocol.pdf> on 14 September 2018.

4 'Yogashchittavrittinirodhah'. (*P.Y.S.:I-2*).

evolutes of the matter (the primordial Nature or the *Prakriti*). After much contemplation, the learned *Rishis* (sages) concluded that, in its original form, *Chitta* is dominated by *Sattva-guna*; but because of various inputs from different sources, it gets disturbed and becomes unstable. This unstable mind (*Chitta*) gives rise to sorrows in life. Ancient *Rishis* discovered that Yoga could be used as a tool by which an unstable mind (*Chitta*) can be made steady and stable.

- The *Bhagawad Gita* defines Yoga as the state characterized by the 'equanimity of mind' (*Samatvam*) and 'skillfulness in action' (*Karmasu Kaushalam*)<sup>5</sup>. It also advocates selfless work without expectation of the fruits of one's actions (*Nishkama Karma*).

*Samatvam*<sup>6</sup> (equanimity) is a state of mind in which a person remains unaffected in various situations, such as success and failure, sorrows and happiness, losses and gains, and receiving and giving in life. This equanimity of mind makes a person free from imbalances and helps in making him/her stable and relaxed.

*Karmasu Kaushalam* (skillfulness or excellence in action), as explained in the *Bhagawad Gita*, means the performance of an action or duty with dexterity. A person should do his/her best using the available right means without any expectation or attachment or the results. Yoga can, therefore, be termed as excellence/skillfulness in action<sup>7</sup>.

- The ultimate aim or goal of Yoga remains the same, i.e., attaining a balanced and integrated state of being/consciousness (*Samadhi Bhavana*) leading to total freedom and emancipation (*Moksha*). Regular practice of working with the self (Spiritual Yoga), an individual gets the light of the self, which leads towards self-realization and starts giving rise to a 'feeling of liberation' (*Moksha*). Besides that, Yoga also helps to achieve the short-term and ever-changing goals of life depending on the demand or need in one's life. Betterment in health condition, clarity in thoughts, etc. are examples of such short-term goals that keep changing according to the phases of life. Therefore, different practical approaches are prescribed by different Yogic traditions to satisfy and fulfill the short-term goals, needs, and requirements of the stakeholders.
- Traditionally, three types of Yoga are understood.
  1. 'Material Yoga' (*Bhautika Yoga*)<sup>8</sup>: Yoga with various objects, events, and phenomena in the external world with the help of five sense organs (*Pancha Jnanendriyas*) and suitable motor actions (*Pancha Karmendriyas*).
  2. 'Spiritual Yoga' (*Adhyatmika Yoga*)<sup>9</sup>: Yoga with the 'self' by working with self-awareness. It may be in a well-balanced and integrated state (*Samahita Chitta*) or a disturbed state (*Vyutthita Chitta*). Usually, it is this type of Yoga, which is studied, understood, and presented as 'Yoga'.
  3. 'Transcendental Yoga' (*Parmarthika Yoga*): From time to time, certain types of inputs give rise to a state of universal consciousness where we forget ourselves and the objective material world around us.

5 *Samatvam Yogauchyate // (Bhagavad Gita [B.G] II- 48)*

6 *Yogah Karmasukaushalam // (Bhagavad Gita [B.G] II -50)*

7 *Karmanyewadhikaraste, ma faleshukadachana // (Bhagavad Gita [B.G] -II.47)*

8 Various existing educational programs help individuals to make their career and live in the external world (outside the body). Here, the individual gets connected and remains connected with natural and manmade objects, events, and phenomena outside the body through sense and motor organs.

9 From time to time, the individual becomes 'aware of one's disturbed state of being' (*atma-sthiti* or *Chitta-Avastha*) due to various 'inputs' arising from inside the body such as hunger, thirst, distended bladder/colon, pains/aches, inflammations, infections, and mental agitations. In response to these 'inputs', the individual goes into actions/behaviors to get rid of these inputs to feel good and tries to develop a lifestyle or a sort of personal routine.



### 1.3 HISTORY AND DEVELOPMENT OF YOGA

- The practice of Yoga is believed to have started from the very dawn of civilization. As per ancient Vedic texts, Lord Shiva is considered to be the first teacher of Yoga. Yoga, as mentioned earlier, is also widely considered to be an 'immortal cultural outcome' of the Indus Valley Civilization that dates back to 2700 B.C. Yoga encompasses both material and spiritual upliftment, while remaining grounded in basic human values. The presence of Yoga in ancient India is evidenced by numerous seals and fossil remains from the Indus Valley Civilization, depicting Yogic motifs and figures engaged in Yoga *Sadhana*. These artifacts also suggest the influence of *Tantra* Yoga through phallic symbols and seals of Mother Goddess idols.
- Depiction of Yoga is also recorded in folk traditions, *Vedic* and *Upanishadic* heritage, *Buddhist* and *Jain* traditions, *Darshanas*, epics of *Mahabharata* and *Ramayana*, theistic traditions of *Shaivas* and *Vaishnavas*, and *Tantric* traditions. There are also depictions of primordial or pure Yoga manifested in the mystical traditions of South Asia. This was the time when Yoga was being practiced under the direct guidance of a *Guru* and its spiritual value was given special importance. It was a part of *Upasana* and Yoga *Sadhana* was inbuilt into their rituals. The Sun was given the highest importance during the Vedic period. The practice of '*Surya Namaskara*' may have been invented later due to this influence. *Pranayama* was a part of the daily ritual and offered the oblation. Though Yoga was being practiced in the Pre-Vedic period (2700 B.C.), the Great Sage *Maharshi Patanjali* systematized and codified the then-existing practices of Yoga, its meaning, and its related knowledge through his *Yoga Sutras*. After *Patanjali*, many sages and Yoga masters contributed greatly to the preservation and development of the field through their well-documented practices and literature.
- This documentary evidence spans from the pre-Vedic era to the period of *Patanjali*, solidifying the existence of Yoga throughout this timeline.
- The main sources of information about Yoga practices and the related literature during this period are the 4 *Vedas*, the 108 *Upanishads*, the 2 epics (*Mahabharata* and *Ramayana*), the 18 *Puranas*, and the numerous *Smritis* and teachings of *Buddhism*, *Jainism*, and *Panini*, etc. Tentatively, the period between 500 B.C. and 800 A.D. (1300 years) is considered the classical period because this was the most fertile and prominent period in the history and development of Yoga. During this period, commentaries of *Vyasa* on *Yoga Sutras*, *Bhagawad Gita*, etc. came into existence. This period can be mainly dedicated to two great religious teachers of India – *Mahavir* and *Buddha*. The concepts of *Pancha Mahavrata* (five great vows) by *Mahavir* and *Ashta Marga* (eight-fold path) by *Buddha* can well be considered as the early nature of Yoga *Sadhana*. A more explicit explanation of these concepts can be found in the *Bhagawad Gita*, which presents the concepts of *Jnana* Yoga, *Bhakti* Yoga, and *Karma* Yoga. These three types of Yoga are still the highest example of human wisdom and even today people find peace by following the methods as shown in the *Gita*.
- The period between 800 A.D. and 1700 A.D. (900 years) has been recognized as the post-classical period. This period marked the teachings of great *Acharyatrayas* such as *Adi Shankaracharya*, *Ramanujacharya*, *Madhavacharya*, *Suradasa*, *Tulasidasa*, *Purandardasa*, and *Mirabai* who were great contributors during this period. The *Natha* Yogis of the *Hatha* tradition such as *Matsyendranatha*, *Gorakshanatha*, *Chauranginatha*, *Swatmarama Suri*, *Gheranda*, and *Srinivasa Bhatt* are some of the great personalities who popularised *Hatha* Yoga practices during this period.



Figure 1. Seal of Indus Valley Civilization of Mohenjo-Daro depicting a Yoga posture



- The period between 1700 A.D. and 1900 A.D. (200 years) is considered the Modern period. In the modern period, great *Yogacharyas* such as Ramana Maharshi, Ramakrishna Paramhansa, Paramhansa Yogananda, and Swami Vivekananda have contributed to the development of *Raja Yoga*. This was the period when *Vedanta*, *Bhakti* Yoga, *Natha* Yoga or, *Hatha* Yoga also flourished. The *Shadanga* Yoga of *Gorakshashatakam*, *Chaturanga* Yoga of *Hatha Yoga Pradipika*, and *Saptanga* Yoga of *Gheranda Samhita* were the main tenets of *Hatha* Yoga. Now in contemporary times, people have a strong conviction about Yoga practices help in the preservation, maintenance, and promotion of health.
- Yoga has spread all over the world through the teachings of great personalities like Swami Shivananda, Shri T. Krishnamacharya, Swami Kavalayananda, Shri Yogendra, Swami Rama, Sri Aurobindo, Maharshi Mahesh Yogi, Acharya Rajneesh, Pattabhi Jois, B.K.S Iyengar, and Swami Satyananda Saraswati. These different philosophies, traditions, lineages, and *Guru-Shishya paramparas* of Yoga have led to the emergence of different traditional schools of Yoga – *Jnana* Yoga, *Bhakti* Yoga, *Karma* Yoga, *Dhyana* Yoga, *Patanjala* Yoga, *Kundalini* Yoga, *Hatha* Yoga, *Mantra* Yoga, *Laya* Yoga, *Raja* Yoga, *Jain* Yoga, *Bauddha* Yoga, etc. Each school has its principles and practices leading to the ultimate aims and objectives of Yoga. However, the widely practiced Yoga *Sadhanas* (Practices) are *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana* (Meditation), *Samadhi*, *Samyama*, *Bandhas* and *Mudras*, *Shatkarmas*, *Yukta-ahara*, *Yukta karma*, *Mantra japa*, etc.
- Yoga *Sadhana* of all hues and colors is considered a panacea for a meaningful life and living. Its orientation to comprehensive health, both individual and social, makes it a worthy practice for people of all religions, races, and nationalities. Millions of people across the globe have benefitted from the practice of Yoga.

#### 1.4 SALIENT FEATURES OF YOGA

- The science and philosophy of Yoga are related to the organization and working of the human consciousness. In this respect, it gets closely linked with modern psychology.
- Working of various Yoga practices can be understood as follows:
  - ‘Basic Input–Output System’ of computer language, and
  - ‘Sensory-Motor’ and ‘Net-working’ activity in the nervous system of modern medical sciences.
- Yoga presents the concept of ‘Energy’ (*Shakti*) and the three modes of working of this energy<sup>10</sup> towards (human) ‘consciousness’.
- Yoga can be understood as a process and a goal to be achieved in life.
- Yoga can be considered as a lifestyle where various aspects of human life such as food and other ‘inputs’ including (*Ahara*), rest relaxation (*Nidra*), dealing with one’s fears and complexes (*Bhaya*), nature of indulgences (*Maithuna*), recreation (*Vihara*), conduct and behavior (*Achara*), thoughts (*Vichara*), and actions (*Vyavahara*) have been deliberated upon.
- It is a procedure-based system, which helps in de-conditioning and re-conditioning of the psycho-neuro-muscular-glandular systems and helps the outgoing or distracted mind to look inwards.
- Traditional Yoga texts proclaim that Yoga is suitable for and can be learned and practiced by the youth, old, very old, ill, and weak people. Adult Yoga practitioners can understand the subtle messages of traditional Yoga on their own during various life experiences; while children will require guided teaching under the supervision of a proper teacher (*Hatha Yoga Pradipika* [HYP]: I. 64).

10 *Tvam Shakti Trayatmakah. Iccha Shakti, Kriya Shakti, Jnana Shakti Om.*

(a) Energy or nerve impulses responsible for involuntary and autonomic functions and reactions (*Kriya Shakti*), (b) Energy or nerve impulses responsible for thinking and decision-making manifested as voluntary actions (*Iccha Shakti*), and (c) Energy or nerve impulses responsible for receiving and getting knowledge, which can give rise to awareness, understanding, wisdom, and states of consciousness (*Jnana Shakti*).



- Yoga is a journey of the lower 'Self', which is interested in material or worldly life, to the higher 'Self', which is interested in the realization of transcendental reality. Yoga practices help an individual to understand the working of various faculties and abilities and the importance of regulating one's feelings, thinking, willingness, decision-making, action, and knowledge to attain the higher self.
- It enhances positive interpersonal health and integrates individuality to reach and understand universality.
- It establishes harmony between body and mind; and human beings and nature.
- It regulates vital energy and enhances the flow of energy in our system.

## 1.5 TRADITIONAL SCHOOLS OF YOGA

The different philosophies, traditions, lineages, and *Guru-Shishya Paramparas* of Yoga have led to the emergence of different traditional schools. These schools include *Jnana* Yoga, *Bhakti* Yoga, *Karma* Yoga, *Patanjala* Yoga, *Hatha* Yoga, *Bauddha* Yoga, *Jain* Yoga, *Kundalini* Yoga, *Mantra* Yoga, etc. Each school has its own philosophy, approach, and practices that lead to the ultimate aim and objectives of Yoga.

### JNANA YOGA

*Jnana* Yoga is the pathway of intellect to realize the *Brahman* (which is featureless) through knowledge (*Jnana*). According to *Jnana* Yoga, *Avidya* (ignorance) is the root cause of sufferings. The underlying philosophy is that due to *Avidya*, a person identifies himself/herself with various forms such as body, mind, brain, race, nationality, and so on and remains in pursuit of worldly possessions. However, these things cannot give permanent happiness. For the attainment of permanent happiness and bliss, one has to attain real knowledge about the 'Self' (*Atman*) and super-consciousness (*Paramataman*). It is this knowledge that can help dispel the darkness of ignorance and enlighten our inner consciousness. The main attributes of this school are *featureless Brahman*; *Jnana* as the means of realization and liberation (*Moksha*) through realization.



Figure 2. Jnana Yoga

### BHAKTI YOGA

*Bhakti* Yoga is the path of devotion to enlightenment. *Bhakti* means unconditional and selfless love and devotion towards God. *Bhakti* Yoga is a systematic method of engaging the mind in the practice of unconditional and selfless divine love. In this path, a person surrenders himself/herself to the personal deity. *Bhakti* Yoga is characterized by several attributes such as *Anugraha* (divine grace), dualism (the distinction between 'self' and God), and complete surrender to God (*Ishwarpranidhana*).



Figure 3. Bhakti Yoga

*Bhagavata Purana* (7.5./23-24) mentions 'nine primary forms of devotion' (*Navadha Bhakti*). It consists of (1) *Shravana* (listening to the scriptural stories of personal deity); (2) *Kirtana* (singing devotional songs); (3) *Smarana* (remembering the Divine by constantly meditating upon its name and form); (4) *Pada-sevana* (rendering service incorporating selfless *Karma* with devotion); (5) *Archana* (worshiping an image); (6) *Vandana* (paying homage or 'prostration' before the image of one's chosen deity); (7) *Dasya* (servitude or the 'unquestioning' devotion to the deity with the attitude of serving the will of God instead of one's ego); (8) *Sakhya* (friendship and relationship established between the Divine and the devotee); and (9)

*Atma-nivedana* (complete surrender of the self to the deity). These nine practices can be practiced independently or together. Each of these practices creates specific *Bhava* (feeling) that appeals to different inner constitutions of practitioners.

### KARMA YOGA

*Karma* Yoga is the path of action. It is based on the principle of *Nishkama Karma* (action devoid of any selfishness), the right attitude, and performing one's duties. It emphasizes performing one's duties without having any expectations. The underlying assumption is that *Nishkama Karma* ultimately leads to joy and happiness. In *Karma* Yoga, the frame of mind with which the person acts action is important. It emphasizes performing *Karma* with a sense of duty without having any expectations in return. It also propounds that one should act action (*Karma*) skillfully in the best possible way (*Karma su Kaushalam*).

*Karma* Yoga, thus, emphasizes the following attributes: performing *Karma* as a duty skillfulness in action, i.e., with best efforts and efficiency (*Karmasu Kaushalam*) and selfless actions (*Nishkama Karma*). In the context of *Karma* Yoga, the Bhagawad Gita is the most important text.

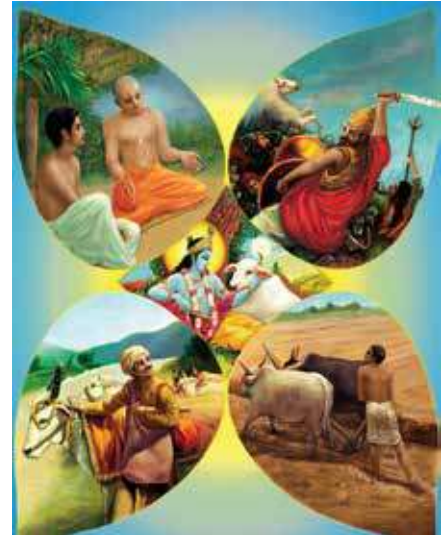


Figure 4. Karma Yoga

### PATANJALA YOGA

*Patanjala* Yoga, popularly called '*Raja* Yoga' is the path of controlling the mental activities/modifications *Chitta Vritti Nirodha* to attain *Kaivalya*. *Patanjala* Yoga, as the name suggests, has been propagated by Maharishi *Patanjali*. It is a systematic process of culturing the mind. *Patanjala* Yoga or *Raja* Yoga considers that life is full of suffering caused by mental modifications. According to *Patanjali*, control of mental modifications is essential to remove suffering and attain permanent bliss.

*Patanjala* Yoga emphasizes *Kriya* Yoga and *Ashtanga* Yoga while adopting the correct psychological attitudes of *Maitri*, *Karuna*, *Mudita*, and *Upeksha*. Liberation (*Kaivalya*), according to *Patanjala* Yoga, can be attained with the help of *Ashtanga* Yoga consisting of moral, psycho-physical, and spiritual training. *Ashtanga* Yoga consists of *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana*, and *Samadhi*. In *Ashtanga* Yoga, *Samadhi* is the last step, which leads to the aim, i.e., control of the mind. Here, *Yama* and *Niyama* involve moral training; *Asana*, *Pranayama*, and *Pratyahara* involve psycho-physical training; and *Dharana*, *Dhyana*, and *Samadhi* constitute spiritual training. All these eight limbs together are essential for the successful cessation of mental modifications, which, in turn, leads to liberation.



Figure 5. Patanjala Yoga

### HATHA YOGA

The term '*Hatha*' in *Hatha* Yoga is a combination of two syllables '*Ha*' and '*Tha*'. '*Ha*' represents mind or mental energy; while '*Tha*' represents vital energy (*Prana*). Thus, *Hatha* Yoga means union (Yoga) of the mental and *pranic* energy. According to *Gheranda Samhita*, *Hatha* Yoga creates a harmonious



balance among the physical body, the vital energy (*Prana*), and the mind. It begins with the body; creates a harmonious balance between the *Prana* and mind; leads to *Samadhi* (self-realization); and finally leads to *Moksha* (the blissful, unbroken peace and changeless, undifferentiated consciousness).

*Hatha Yoga* recognizes that the mind can be controlled by controlling the *Prana*. For this, various practices and techniques such as *Shatkarma*, *Asana*, *Pranayama*, *Mudra*, *Bandha*, *Dhyana* and *Samadhi* have been explained in classical *Hatha Yogic* texts. In this context, '*Hatha Yoga Pradipika*', '*Gheranda Samhita*', '*Shiva Samhita*', and '*Hatha Ratnavali*' can be cited as authoritative texts on *Hatha Yoga*.

## JAIN YOGA

*Jain Yoga* believes in separate identities of matter (body) and soul (consciousness). *Jainism* strongly upholds the individualistic nature of the soul and personal responsibility for one's decisions, and that self-reliance and individual efforts alone are responsible for one's liberation. *Jain* philosophy attempts to explain the rationale of being and its existence, the nature of the universe and its constituents, and the nature of bondage and the means to a chieve liberation. It does not believe in the existence of a supreme divine as creator, owner, preserver, or destroyer of the universe. *Jain Yoga* propounded the famous five *Mahavrata* (great vows), the practice of which will help people to achieve enlightenment.

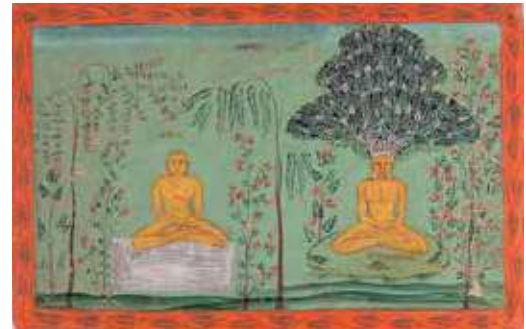


Figure 6. Jain Yoga

In *Jain's* philosophy, non-violence (*Ahimsa*) is a fundamental principle. Non-violence (*Ahimsa*) means non-injury or absence of desire to harm any life forms. Violence (*Himsa*) in any form towards self or others inhibits the soul's ability to attain *Moksha* (liberation from the cycle of births and deaths). The *Jain Yoga* extends the concept of *Ahimsa* not only to humans but to all animals, plants, micro-organisms, and all beings having life or life potential.

Right faith (*Samyaka Darshana*), right knowledge (*Samyaka Jnana*), right conduct (*Samyaka Charita*), *Kayotsarga* (a form of meditation), and *Preksha* meditation constitute the path to attain liberation in *Jain Yoga*.

## BAUDDHA YOGA



Figure 7. Buddha Yoga

*Bauddha Yoga* is founded on the teachings of *Buddha*. It taught the famous 'Four Noble Truths' and 'Eight-fold Path', which allows people to achieve enlightenment. The Four Noble Truths are (1) the truth of suffering, (2) the truth of the cause of suffering, (3) the truth of the end of suffering, and (4) the truth of the path that leads to the end of suffering. The Eight-fold Path of *Bauddha Yoga* also called the Middle Path is a system of following the eight divisions of the path to cease suffering and achieve spiritual enlightenment. It consists of the following eight practices: (1) right view, (2) right resolve, (3) right speech, (4) right conduct, (5) right livelihood, (6)

right effort, (7) right mindfulness, and (8) right *Samadhi* (meditative absorption or union). The Eight-fold Path teaches that by restraining oneself, cultivating discipline, and practicing meditation, a person can stop the craving for worldly desires and karmic accumulations, thereby ending the suffering and cycle of birth and death. *Bauddha Yoga* offers a variety of meditation techniques that lead to the path of enlightenment and *Nirvana* (liberation). These techniques help to develop mindfulness, concentration, tranquility, and supra-mundane powers.

## LAYA YOGA

*Laya Yoga* is that form of Yoga in which Yoga, that is, Samadhi, is attained through *Laya*. “*Laya*” means dissolution. *Laya* is deep concentration causing the absorption of the cosmic principles, stage by stage, into the spiritual aspect of the Supreme Power Consciousness. *Laya* gives one perfect control over the five *Tattvas*, mind and *Indriya* or senses. The fluctuations of the mind will stop. The mind, body and *Prana* will be entirely subdued.”

In the *Yoga Taravali*, *Sankaracharya* states, “*Sadashiva* has spoken of 20,000 kinds of *Laya*, but most important is *Nada Anusandhana* for it leads to Samadhi.” The ways of concentrating the mind vary to suit different temperaments and personalities. According to *Natha yogis*, one way is suitable for all, i.e. *Laya* in *Nada*. *Vishnu* says: ‘*Layayoga* is that in which *Chitta* (sense-consciousness) undergoes *Laya*, that is, becomes absorbed in deep concentration; there are many methods most effective is for achieving this: but the *Dhyana* (deep concentration) on God in form, which can also be done while walking, standing, eating, and resting. This is *Laya Yoga*.’

*Laya* aims on the absorption of the two Polarities: mind and *Prana*, mediator and the object of meditation, the unmanifest *Shakti* and manifest *Shakti*. Theory of how the energy evolves from *Muladhara* to *Sahasrara*, plus the awakening of *Kundalini*, is similarly dealt with in *Laya Yoga*. It could be termed the Upanishadic *Kriya Yoga*. The experience of *Laya Yoga* is so profound that it is like death and rebirth: there is total dissolution of the united, nature and Rebirth to a new dimension.



Figure 8. Laya Yoga

## KUNDALINI YOGA



Figure 9. Kundalini Yoga

*Kundalini Yoga* is a philosophy that propounds that everyone has spiritual energy and consciousness (*Kundalini Shakti*, also known as ‘serpent power’), which lies dormant in the *Muladhara Chakra*. There is a need to awaken this energy. When awakened, this energy goes upwards, passes through *Sushumna Nadi*, activates *Chakras*, and increases a person’s potential and consciousness many folds. *Kundalini Yoga* is closely related to, or dependent on *Hatha Yoga*.

*Kundalini Yoga* is founded on yogic physiological terminologies such as *Nadis* (energy channels), *Chakras* (energy centers, and *Kundalini Shakti*). According to the Yogic philosophy, there are three main *Nadis*, namely, *Ida*, *Pingala*, and *Sushumna*. There are seven *Chakras* located along the spine starting at its root.

The names of these *Chakras* starting from the lowest in the sequence of upward location are *Muladhara Chakra*, *Swadhishtana Chakra*, *Manipura Chakra*, *Anahata Chakra*, *Vishuddhi Chakra*, *Ajna Chakra*, and *Sahasrara Chakra*. *Chakras* are important as the energy flows through the *Chakras* into the human body.

*Kundalini Yoga* aims to awaken the *Kundalini Shakti* (which lies dormant in *Muladhara Chakra*); make it move upwards; and pierce the remaining *Chakras* one by one. Finally, this *Shakti* reaches the *Sahasrara Chakra*, which represents enlightenment, the ultimate goal of spiritual life. The whole process of awakening the *Kundalini Shakti* requires an aspirant to perform certain yogic postures like *Asanas*, breathing techniques (*Pranayama*), *Mudras*, etc. as recommended by *Hatha Yoga*.

## MANTRA YOGA

Mantra Yoga is a type of Yoga that uses *Mantras* to awaken the Self and deepen the meditative aspects of Yoga practice. *Mantra* Yoga may also be referred to as *Japa* Yoga. *Japa*, a Sanskrit word, means the act of repeating *Mantras*. A *Mantra* is a sound, a syllable, a phoneme, a word, or a phrase. Its repetition aids in the concentration of the mind during meditation as it engages the mind with sound, its duration, and the number of repetitions.

*Mantra* Yoga is an exact science that uses mantras to get closer to the divinity within. Chanting the mantras creates positive vibrations benefitting both the one who chants and the one who listens. *Mantra* Yoga helps to neutralize agitation (*Rajas*) and inertia (*Tamas*) allowing the practitioner to move into a pure state of consciousness.

It helps to calm the mind, bring focus, and control the breath. It improves mental health too. *Mantras* can be practiced in three ways: *Vaikhari* (chanting loudly), *Upanshu* (chanting in low voice), and *Manas Japa* (chanting silently to one's self).

From the above, it is clear that all schools of Yoga have their ideologies where each path adopts a different approach but all paths ultimately lead to the same destination. The destination of all schools is the same, i.e., attaining *Moksha*, bliss or union of individual consciousness with the Super-consciousness. In daily life, Yogic practices from all schools of thought are generally combined and used.

### 1.6 SELECTED TRADITIONAL TEXTS ON YOGA

#### A. Patanjala Yoga-Sutra/Yoga-Darshanam

*Maharishi Patanjali*, known as the preceptor of Yoga, has compiled the wisdom of Yoga in his classical work known as *Patanjala Yoga-Sutra/Yoga-Darshanam*. The text is influenced by the wisdom of the *Upanishads* and is founded on the *Samkhya* philosophy. In this text, *Patanjali* prescribes *Ashtanga Yoga* to control mental disturbances and attain *Kaivalya* or *Moksha* (liberation or freedom from the continuous cycle of birth and death).

The text contains 195 aphorisms (*Sutras*), which are divided into four chapters (*Pada*): *Samadhi Pada*, *Sadhana Pada*, *Vibhuti Pada*, and *Kaivalya Pada*.

*Tvam Shakti Trayatmakah: Iccha Shakti, Kriya Shakti, Jnana Shakti.*

- Energy or nerve impulses responsible for involuntary and autonomic functions and reactions (*Kriya Shakti*), (b) Energy or nerve impulses responsible for thinking and decision-making manifested as voluntary actions (*Iccha Shakti*), and (c) Energy or nerve impulses responsible for receiving and getting knowledge, which can give rise to awareness, understanding, wisdom, and states of consciousness (*Jnana Shakti*).
- Chapter I, *Samadhi Pada*, contains 51 *Sutras*. It defines Yoga as controlling mental disturbances/modifications (*Yogash Chitta Vritti Nirodha*). The chapter talks about the nature and kinds of mental modifications (*Chitta-vrittis*); and the importance of regular practice (*Abhyasa*) and detachment (*Vairagya*) for success in Yoga. This chapter throws light on the cultivation of psychological attitudes of friendliness, compassion, delight, and indifference; and various kinds of *Samadhi*.
- Chapter II, *Sadhana Pada*, contains 55 *Sutras*. It outlines two forms of Yoga, namely *Kriya* Yoga, and *Ashtanga* Yoga. It throws light on *Pancha-klesha*. In this chapter, the first five limbs of *Ashtanga* Yoga (*Yama, Niyama, Asana, Pranayama, and Pratyahara*) have been deliberated upon.



Figure 10. Mantra Yoga



- Chapter III, titled *Vibhuti Pada*, contains 55 *Sutras*. This chapter starts with the last three limbs of *Ashtanga Yoga* (*Dharana*, *Dhyana*, and *Samadhi*). It highlights the practice of *Samyama*, which refers to the combined practice of *Dharana*, *Dhyana*, and *Samadhi*. The chapter discusses various supra-normal powers (*Siddhis*), which can be attained by the practice of *Samyama*. However, it also alerts the practitioner that the temptation to acquire these powers is a hindrance in the path of attaining liberation and is to be avoided.
- Chapter IV, namely *Kaivalya Pada*, contains 34 *Sutras*. *Kaivalya* means isolation; but here, it is used for liberation (*Moksha*), which is the ultimate goal of Yoga. This chapter talks about the nature of *Kaivalya* and describes the reality of the transcendental 'self'.

## B. *Hatha Yoga Pradipika*

*Hatha Yoga Pradipika* (Light on *Hatha Yoga*) is composed by Yogi *Swatmarama Suri*. It is one of the oldest texts on *Hatha Yoga* and can be taken as a classical manual on the subject. The text contains 390 verses (*Shlokas*) divided into four chapters.

- Chapter I contains 67 verses. The chapter deliberates upon the prerequisites of Yoga and six negative and six positive behaviors which, respectively, diminish or cultivate greater success in Yoga. It discusses *Yama* (restraints) and *Niyama* (observances); describes *Asanas*; and also talks about *Mitahara* (moderate food) in detail.
- Chapter II consisting of 78 verses deals with *Shatkarma* (six internal cleansing practices) and *Pranayama* (breathing techniques). In this chapter, therapeutic benefits of these practices have been discussed. It highlights the importance of *Shatkarma* and *Pranayama*.
- Chapter III contains 130 verses and deals with *Mudras*, *Bandhas*, *Nadis*, and also the *Kundalini Shakti* (power).
- Chapter IV consists of 114 verses. It expounds *Pratyahara* (withdrawal of the senses), *Dharana* (concentration), *Dhyana* (meditation), and *Samadhi*. The text lists three definitions of *Samadhi*.

## C. *Gheranda Samhita*

*Gheranda Samhita* has been composed by *Maharishi Gheranda*. *Gheranda Samhita* is a manual of Yoga taught by *Gheranda* to *Chanda Kapali*. It is in the form of a conversation between the teacher and the disciple. The text talks about the seven limbs of Yoga famous as *Saptanga Yoga*. The text is divided into seven chapters.

- Chapter I contains 60 verses, which deal with *Shatkarma*, namely *Dhauti*, *Basti*, *Neti*, *Nauli*, *Trataka*, and *Kapalabhati*. This chapter throws light on the technique and therapeutic benefits of these practices.
- Chapter II consists of 45 verses; and discusses the techniques of 32 *Asanas*.
- Chapter III consists of 100 verses. It describes 16 *Mudras*, 4 *Bandhas*, and 5 *Dharanas*. All 25 practices have been discussed in detail along with their benefits.
- Chapter IV consisting of five verses, throws light on calming the mind through *Pratyahara*.
- Chapter V contains 98 verses. It discusses various *Pranayamas*, their techniques, and their benefits in detail.
- Chapter VI with 22 verses discusses three 3 of *Dhyana/Meditation i.e., Sthula, Jyoti, Sukshma*.
- Chapter VII contains 23 verses. It discusses 6 different methods of *Samadhi i.e., Dhyana Yoga, Rasananda Yoga, Nada Yoga Samadhi, Laya Yoga Samadhi, Bhakti Yoga Samadhi, and Manomurcha Samadhi*.



#### D. *Siddha Siddhanta Paddhati*

*Siddha Siddhanta Paddhati* is an important Sanskrit text on *Hatha Yoga*. It is authored by Yogi *Gorakshanatha*, an influential founder of the *Natha Sampradaya* (cult). The text is divided into six chapters called *Upadeshas*.

- Chapter I, titled *Pindotapatti* (origin of the body), talks about the origin of *Pinda*. *Pinda* means an egg/body, which may be the macrocosmic (cosmos) egg/body, and *Pinda* the microcosmic egg/body, the human being. The chapter deals with gross and subtle aspects of the human body.
- Chapter II, titled *Pinda Vichara* (discussion of the body), discusses the nine *Chakras*, 16 places of meditation, three main centers of meditation, five spaces, and the *Ashtanga Yoga*.
- Chapter III, titled *Pinda Samvitti* (knowledge of the body), deals with the identity of the microcosm with the macrocosm. In other words, it explains that whatever exists in the outer world is present in the human body also.
- Chapter IV, titled *Pinda Dhara* (foundation of the body), deals with *Shakti*, the support or basis of the *Pinda*. *Shakti* is of two kinds: *Kula*, the manifested *Shakti*, and the *Akula*, the un-manifested *Shakti* and the cause of *Kula Shakti*. The union of *Kula* and *Akula* is called *Samarasata* or perfect assimilation.
- Chapter V, titled *Pinda Padayoh Samarasata* (assimilation of *pinda* with the Supreme Reality), mainly deals with the supremacy of a *Guru* in achieving perfect assimilation (*Samarasata*).
- Chapter VI, titled *Avadhuta Yogilakshana* (the nature of *Avadhoot Yogi*), deals with the importance and characteristics of an *Avadhoot*, the one who is a *Siddha Yogi* and is free from everything, with a complete understanding of the *Pinda*.

#### E. *Hatha Ratnavali*

Srinivasa penned the *Hatha Ratnavali*, a treatise on *Hatha Yoga*, in the 17th century. It says that *Asanas*, breath holds, and seals help with *Hatha Yoga*. It criticises the *Hatha Yoga Pradipika* for only detailing six of the eight purifications (*Shatkarmas*). Four chapters make up the material.

Chapter I, after delivering his own introduction, *Srinivasa* reveals the aim of his work, *Hatha Ratnavali*. In addition to providing several definitions of *Yoga*, he also explains *Mahayoga*, under which he discusses *Mantrayoga*, *Layayoga*, *Rajayoga*, and *Hathayoga*.

Instead of the conventional *Shatkarmas*, he provides a detailed account of the eightfold purificatory procedures known as *Astakarmas*. He places a high value on the practice of *Chakrikarma* and suggests that it be done during *Jalabasti*. In addition to eliminating superfluous fat and mucus, these *Karmas* effectively purify the six *Chakras*, serve as a foundation for *Pranayama*, eliminate all types of illnesses, and promote a healthy body that serves as a tool for the journey toward liberation.

- Chapter II, nine *Kumbhakas* and ten mudras are extensively explained in this chapter. One additional *Kumbhaka* is mentioned alongside the eight well-known *Kumbhakas* and is known by the name of *Bhujanga karani*. The name for *Uddiyana* is *Bahyoddyana*. A significant lot of detail has been devoted to *Vajroli*, *Khechari Mudras*.
- Chapter III, this section is mostly focused to the in-depth explanation of 84 *Asanas*. The author begins by discussing *Ashtangayoga*, although only the *Manasa* and *Kayika Niyamas* are discussed. He lists 84 *Asanas* but only goes through the details of 36 of them, talking about *Pranayama*'s significance, proper execution, and outcomes.
- Chapter IV, it covers *Samadhi*, *Nadanusandhana* methods, the four stages of *Yoga* growth (*Arambha*, *Ghata*, *Parichaya*, and *Nispatti*), as well as the sensations associated with each stage. The discussion of *Pinda* and *Brahmanda* includes a thorough explanation of the 14 *Nadis*.

## F. Goraksha Samhita

It is stated that *Gorakhnatha's Guru* was *Hatha Yogi Matsyendranatha*, received direct instruction from Lord *Shiva* in conversation with *Parvati* in the form of *Yoga Vidya* (knowledge/wisdom).

Based on the teachings of *Sri Dintha* (Lord *Shiva*), *Guru Gorakhnatha* condensed the yogic subject matter in 200 poems, which he had learned from his *Guru Matsyendranatha*. The *Goraksha Samhita* (compendium), also known as *Goraksha Paddhati: The Yogic Path of Guru Gorakhnatha*, is the name of this condensed work by *Gorakhnatha*.

- Chapter I, titled *Shatak I*, speak about *Shadanga Yoga*, which consists of *Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi*. It said 84 Lakh *Asanas*, however only 84 *Asanas* are significant, with *Siddhasana* and *Kamalasana (Padmasana)* being the next two most significant *Asanas*. The chapter also covers the six *Chakras*, sixteen *Aadhara*, and five *Aakash*.
- Chapter II, titled *Shatak II*, discusses three different forms of *Pranayama* as well as *Pratyahara, Mudra, Chakra* and *Samadhi*.

## G. Shiva Samhita

The most extensive collection of works on *Hatha Yoga* is thought to be the *Shiva Samhita*. It incorporates the dialogue between *Maa Parvati* and *God Shiva*. This book has chapters titled *Patal, Yoga Asana, Mudra, Bandha, Pranayama*, and tantric practices are covered in the book.

- I *Patal*: It includes an explanation of the genesis of the five elements, *Jnana* and *Ajnana*.
- II *Patal*: *Brahmanda* is contrasted to the *Pinda* in it. There are 3 lakh 50,000 *Nadis*, of which 15 are significant; *Sushumna* is the most important.
- III *Patal*: Ten *Prana/Up-Prana* were stated, along with a description of *Pranayama (Pawanabhyasa)*. There are four indications of *Kumbhaka Siddhi*: sweating, trembling, *Bhumi tyaag*, and *Aakash gaman*. Only four of the 84 *Asanas* (poses) listed in the text—*Siddhasana, Padmasana, Ugrasana*, also known as *Paschimottanasana*, and *Swastikasana*—are detailed and identified as being the most significant.
- IV *Patal*: *Yoni Mudra* is specifically described together with 10 other *Mudras*.
- V *Patal*: Discuss the four varieties of *Yoga*, commonly known as *Mahayoga (Mantrayoga, Hathayoga, Layayoga, and Rajayoga)*, as well as obstacles in *Yogabhyasa* and four distinct kinds of *Yoga Sadhakas*.

## H. Vashishtha Samhita

The *Vashishtha Samhita*, a medieval *Vaishnavite* text from the 13<sup>th</sup> century, holds significance as one of the earliest works to elucidate non-seated *Hatha Yoga Asanas*. Sage *Vashishtha* presents an approach that combines knowledge and action in the path to salvation. *Vashishtha Samhita* stands as a pivotal source in the development and evolution of *Hatha Yoga* practice.

The *Vashishtha Samhita*, believed to have been written by *Maharishi Vashishtha* around 1150 B.C (contradictory), is a significant text that encompasses teachings on *Jnana* and *Karma Yoga*. Comprising a total of 8 chapters and 535 *Shlokas*, the book is divided into the first four chapters known as *Yogakhyana* and the last four chapters known as *Jnanakhyan*. Notably, the text provides a detailed account of *Ashtanga Yoga*, which includes various components such as 10 *Yamas* and 10 *Niyamas* (ethical principles), 10 *Asanas* (physical postures), expounds upon *Pranayama* (breathing exercises), 4 *Pratyahara* (withdrawal

of senses), 5 *Dharana* (concentration techniques), 2 *Dhyana* (meditation practices), and *Samadhi* (state of transcendence). It also introduced to detailed descriptions of the body, *Nadi*, *Vayu*, and *Marmasthana*, as well as purification of the *Nadi* and the signs of *Nadishuddhi*. Yogic knowledge is inferred herein, which consists of the eight limbs of Yoga. He delves into the four states of *Jiva*, fivefold universe, as well as auspicious and inauspicious signs. Finally, the means of conquering *Kala* or death are discussed.

## I. *Bhagawad Gita*

The *Bhagawad Gita* is a part of the great epic *Mahabharata*. It is in the form of a dialogue between *Krishna* and *Arjuna* taking place on the battlefield of Kurukshetra, Haryana, India. *Krishna*, while responding to the doubts, dilemmas, and queries of *Arjuna*, deliberates upon different Yogic philosophies and explains the duties of *Arjuna* as a warrior on the battlefield. In *Bhagawad Gita*, three types of Yoga, namely *Karma Yoga*, *Bhakti Yoga*, and *Jnana Yoga* have been deliberated upon. The *Bhagawad Gita* has 700 verses divided into 18 chapters. A summary of these chapters is given as follows:

1. *Arjuna* requests *Krishna* to move his chariot between the two armies of *Kauravas* and *Pandavas*. When *Arjuna* sees his intimate relatives, teachers, and friends in the opposing army of *Kauravas*, he loses courage and decides not to fight.
2. *Arjuna* asks for *Krishna's* help and submits himself to *Krishna*. *Krishna* explains the fundamental distinction between the temporary material body and the eternal spiritual soul. He says that the body may be killed but the eternal self is immortal. He appeals to *Arjuna* that as a warrior he must uphold the path of *Dharma* through warfare.
3. *Arjuna* asks why he should fight if *Jnana* is more important than action. *Krishna* stresses that performing his duties for the greater good, but without attachment to results, is the appropriate course of action.
4. *Krishna* reveals that he has lived many births, always teaching Yoga for the protection of the pious and destruction of the sinful. *Krishna* talks about the remote history of the *Gita*, the purpose and significance of his periodic descents to the material world, and stresses the importance of approaching a Guru.
5. *Arjuna* asks *Krishna* as which is better: to forgo action or to act? *Krishna* answers that both ways may be beneficial. He explains that performing all actions but renouncing their fruits is the key to peace, detachment, forbearance, spiritual vision, and bliss.
6. *Krishna* describes *Ashtanga Yoga*, the correct posture for meditation, and the process of achieving *Samadhi*.
7. *Krishna* teaches the path of knowledge (*Jnana Yoga*). He talks about the Supreme Truth, the Supreme Cause, and the sustaining force of everything, both material and spiritual.
8. *Krishna* defines *Brahman*, *Adhyatma*, *Karma*, *Atman*, *Adhibhuta*, and *Adhidaiva* and explains how one can remember him at the time of death and attain His supreme abode.
9. *Krishna* explains 'all beings are in me' as a way of remembering him in all circumstances. He explains that by reviving one's pure devotion, one returns to *Krishna* in the spiritual realm.
10. *Krishna* describes how he is the ultimate source of all material and spiritual worlds. *Arjuna* accepts *Krishna* the Supreme Being, as the supreme cause of all causes, and the support and essence of everything.
11. On *Arjuna's* request, *Krishna* displays his 'universal form' (*Vishvarupa*), an image of a 'being' facing every way and emitting the radiance of a thousand suns, containing all the beings and material in existence. In the final verse, *Krishna* again articulates the path of *Karma Yoga* to *Arjuna*.

12. *Krishna* describes the process of devotional service (*Bhakti Yoga*). He explains that pure love for *Krishna* is the highest end of spiritual existence. Those who follow this supreme path develop divine qualities.
13. *Krishna* describes nature (*Prakriti*), the enjoyer (*Purusha*), and consciousness. He says that one who understands the difference between the body, the soul, and the super-soul attains liberation from this material world.
14. *Krishna* explains the three modes (*Gunas*) of material nature: *Sattva*, *Rajas*, and *Tamas*. He explains what these modes are, how they act upon us, and how one transcends them. *Krishna* also mentions the symptoms of one who has attained the transcendental state.
15. *Krishna* describes a symbolic tree (representing material existence or world), its roots in the heavens, and its foliage on earth. *Krishna* explains that this tree should be felled with the 'axe of detachment'; this will lead one to His Supreme abode.
16. *Krishna* tells about the human traits of the divine and the demonic natures. He explains that those who possess divine qualities and lead regulated lives, abiding by scriptural authority, gradually attain spiritual perfection. He counsels that to attain the supreme destination, one should give up lust, anger, and greed; discern between right and wrong action with the help of evidence mentioned in scripture; and thus, act rightly.
17. *Krishna* tells about faith, thoughts, deeds, and eating habits, all corresponding to the three *Gunas*: *Sattva*, *Rajas*, and *Tamas*.
18. In conclusion, *Krishna* asks *Arjuna* to abandon all forms of *Dharma* and simply adopt absolute, unconditional loving surrender unto Lord *Krishna*. He describes this as the ultimate perfection of life.

## J. Upanishads

'*Upanishad*', a Sanskrit term, is derived from *Upa* (near), *Ni* (down), and *Shad* (to sit). Thus, the literal meaning of *Upanishad* is 'sitting down close to the teacher and listening to the teachings'. It implies that groups of pupils sat near the teacher to attain knowledge about the Self (*Atmavidya*) and knowledge of the universal spirit (*Brahmavidya*) to destroy their illusions and ignorance.

The *Upanishads* speak of a universal spirit (*Brahman*) and an individual soul (*Atman*). The *Upanishads* also contain the first and most definitive explanations of the divine syllable '*Aum*' or '*OM*', the cosmic vibration that underlies all existence.

*Upanishads* have given birth to three main schools of *Vedanta*:

- *Advaita* School: *Advaita* means 'not two'. It is based on the principle that Self and *Brahman* are ONE. *Adi Shankara* was the first person to consolidate the principles of *Advaita Vedanta*, though the first historical proponent was *Gaudapada*.
- *Dvaita* School: *Dvaita* means 'two'. It was founded by *Madhavacharya*, who believed that the Self and the *Brahman* are two separate and different identities. *Dvaita* School holds that *Brahman* is a personal God, to be aligned with *Vishnu* or *Krishna*.
- *Vishishtadvaita* School: It was founded by *Ramanujacharya*. It has some aspects common with the *Advaita* and some aspects common with the *Dvaita* philosophies. *Ramanujacharya* believed in the existence of plurality and distinction between the soul (*Atman*) and the ultimate reality (*Brahman*); however, he also affirmed that there the unity of all souls and that the individual soul has the potential to realize identity with the *Brahman*.

There are several *Upanishads*. According to the *Muktika Upanishad*, there are 108 *Upanishads*. Out of 108; it considers 10 *Upanishads* as *Mukhya* (principal) *Upanishads*.



## Major Upanishads

- *Ishavasya Upanishad*
- *Kenopanishad*
- *Kathopanishad*
- *Mundakopanishad*
- *Aitareya Upanishad*
- *Taittiriya Upanishad*
- *Chandogya Upanishad*
- *Prashnopanishad*
- *Mandukyopanishad*
- *Brihadaranyaka Upanishad*

## K. YOGA UPANISHADS

The Yoga Upanishads, which form part of the collection of minor Upanishads in Hinduism, focus on the teachings and practices of Yoga. Among the 108 Upanishads listed in the *Muktiko* anthology, there are a total of twenty Yoga Upanishads. It is worth noting that these Yoga Upanishads, along with other minor Upanishads, are typically distinguished from the more ancient thirteen major Principal Upanishads that are associated with the Vedic tradition.

*Muktiko Upanishad* gives a list of 108 Upanishads. Of them, 20 Upanishads deals with Yoga as the major subject. These twenty Upanishads are called Yoga Upanishads.

S.No.	YOGA UPANISHAD	RELATED VEDA
1.	<i>Hamsa Upanishad</i>	<i>Shukla Yajurveda</i>
2.	<i>Amritabindu Upanishad</i>	<i>Atharvaveda</i>
3.	<i>Nadabindu Upanishad or Amrita Nada Bindu Upanishad</i>	<i>Rigveda or Atharvaveda</i>
4.	<i>Kshurika Upanishad</i>	<i>Atharvaveda</i>
5.	<i>Tejobindu Upanishad</i>	<i>Atharvaveda</i>
6.	<i>Nadabindu Upanishad</i>	<i>Atharvaveda or Rigveda</i>
7.	<i>Dhyanabindu Upanishad</i>	<i>Atharvaveda and Samaveda</i>
8.	<i>Brahmavidya Upanishad</i>	<i>Atharvaveda and Krishna Yajurveda</i>
9.	<i>Yogatattva Upanishad</i>	<i>Atharvaveda</i>
10.	<i>Trishikhibrahmana Upanishad</i>	<i>Shukla Yajurveda</i>
11.	<i>Yogachudamani Upanishad</i>	<i>Samaveda</i>
12.	<i>Mandala-brahmana Upanishad</i>	<i>Shukla Yajurveda</i>
13.	<i>Advayataraka Upanishad</i>	<i>Shukla Yajurveda</i>
14.	<i>Shandilya Upanishad</i>	<i>Atharvaveda</i>
15.	<i>Yogashikha Upanishad</i>	<i>Krishna Yajurveda</i>
16.	<i>Pashupatabrahma Upanishad</i>	<i>Atharvaveda</i>
17.	<i>Yoga-kundalini Upanishad</i>	<i>Krishna Yajurveda</i>
18.	<i>Darshana Upanishad</i>	<i>Samaveda</i>
19.	<i>Mahavakya Upanishad</i>	<i>Atharvaveda</i>
20.	<i>Varaha Upanishad</i>	<i>Krishna Yajurveda</i>



## L. BRAHMASUTRA

The *Brahmasutra*, also known as *Vedanta Sutra*, constitutes the logical (*Nyaya*) starting point of the *Vedanta* philosophy (*Nyaya Prasthan*). The *Brahmasutras* are also known by other names as *Uttaramimamsa Sutra*, *Shariraka Sutras*, and *Shariraka Mimamsa Sutras*. Vaishnavas call this the *Bhikshu Sutra*. The *Brahmasutras* are ascribed to *Badarayana*.

The word *Sutra* means thread. The *Brahmasutras* stitch together various teachings of *Vedanta* into a logical and self-consistent whole. While the *Upanishads* and the *Bhagawad Gita* are the basic source texts of *Vedanta*, the *Brahmasutra* presents the teachings of *Vedanta* in a systematic and logical order.

These *Sutras* also discuss the role of *Karma* and God, and critically address the various principles associated with *Buddhism*, *Jainism*, *Yoga*, *Nyaya*, *Vaisheshika*, *Shaiva*, *Shakta*, *Atheism*, and *Sankhya* philosophies.

The *Brahmasutra* consists of 555 aphorisms (*Sutras*) in four chapters (*Adhyaya*), each chapter further divided into four quarters (*Pada*).

- Chapter I, namely *Samanvaya* (harmony), talks about the ultimate reality (*Brahman*), which is the goal of life. It has 134 *Sutras* with 31, 32, 43, and 28 *Sutras* in the first, second, third, and fourth *Pada*, respectively.
- Chapter II, namely *Avirodha* (non-conflict), discusses and disproves the possible objections to the *Vedanta* philosophy by asserting that the central themes of *Vedanta* are always consistent across various texts of *Vedanta*. This chapter consists of 157 *Sutras* with 37, 45, 53, and 22 *Sutras* in the first, second, third, and fourth *Pada*, respectively.
- Chapter III, namely *Sadhana* (the means), describes the process by which ultimate liberation can be achieved. It has 186 *Sutras* with 27, 41, 66, and 52 in four consecutive *Padas*.
- Chapter IV, namely *Phala* (the fruit), describes the state that is achieved in final liberation. It has 78 *Sutras* distributed in four *Padas* having 19, 21, 16, and 22 *Sutras*, respectively.

### 1.7 CULTURAL INFLUENCE

- It is essential to emphasize and highlight that traditional Yoga education-cum-self management is secular and non-territorial in nature and can be practiced globally irrespective of one's sex, culture, education, profession, religion, etc.
- However, proper knowledge of the social, cultural, religious, and spiritual background of the practitioner/consumer facilitates conflict-free and smooth transfer of knowledge and understanding from the therapist to the consumer during the initial phase of education of the patient.
- Through Yoga education-cum-self management (*Sadhana*), one becomes aware of the influence of one's genetic, family, socio economic, professional, political, geographical, historical, educational, financial, social, and religious backgrounds in the development of one's personality.
- It is, therefore, advisable to present traditional Yoga knowledge and understanding in the framework of the medical knowledge based on the local culture and experience of each country because the medical concepts and understandings can vary significantly from country to country<sup>11</sup>.
- Every religion/society has traditional practices similar to Yoga practices. However, they are used for different purposes with different aims and objectives. Therefore, the right understanding of Yoga practices used for therapeutic purposes needs to be developed among Yoga therapists and consumers.

11 For instance, the volume of air entering and leaving the body during breathing is termed 'breath' or 'tidal volume' in conventional medicine. It can be collected in a suitable container and the container can be sent to any laboratory for analysis. This breath can be collected even if the person is unconscious or a coma.



- The consumers and the Yoga teacher or the therapist should have proper communication. The consumers should communicate their expectations and the nature of their inner perceptions to the teacher/therapist/guide at a suitable time in one's learning phase during the practice of Yoga. In the same way, the teacher should also try to understand the background of the consumers (students/patients/*Sadhakas*) to impart proper instructions and guide them on the proper path. Otherwise, the desired objectives and outcome of Yoga learning, practice, education, therapy, and *Sadhana* will not be experienced by the consumer (*Sadhaka*) and witnessed by the teacher.
- Usually, well-experienced and well-informed Yoga teachers/therapists give instructions in universally acceptable and secular language, which can be easily followed and understood by the patients. This is important for Yoga Therapy to become acceptable and effective. Yoga teachers aspiring to become therapists and guides need to keep this in mind.
- It is important for Yoga teachers/therapists/guides to respect the belief system of the patient while imparting instructions and guidance.
- The consumer/stakeholder (*Sadhaka*) is helped to understand the universal nature of Yoga, which transcends the boundaries of caste, creed, sex, age, nationality, and religious belief systems.

## 1.8 HEALTH BENEFITS OF YOGA

Yoga is the science of life; it offers us simple, easy remedies and techniques, and methods to attain physical and mental fitness with minimum expenses and effort in terms of time.

- Traditional Yoga education is a holistic drugless system. Physical Yoga (*Bhautika Yoga*) can be used for maintaining health and fitness having preventive, promotive, and rehabilitative potential. It should be practiced under proper guidance and supervision.
- Yoga leads a person from the outside to the inside resulting in enhanced self-awareness at physiological and psychological levels. The mind of the person becomes internalized by focusing on awareness, which may otherwise be diffused in different dimensions. Yoga develops the ability to monitor the psycho-physio-neurological state by switching on and off the inputs of channels.
- Yoga works within and helps to achieve harmony between body and mind resulting in constant happiness.
- Yoga is a method of training of mind and develops its power of subtle perception that man may discover for himself.
- Through an integrated and holistic approach, Yoga helps to achieve harmony among the body (*Kaya*), the mind (*Antah-karana*), and the self (*Purusha/Atma*) resulting in a state of constant happiness for the practitioner (*Sadhaka*).
- Yoga is a system of physical and mental self-improvement that leads to final liberation.
- It helps in the proper development of physical, physiological, emotional, cognitive, social, and spiritual aspects of one's personality.
  - At the physical level, Yoga helps in developing physical fitness and physiological homeostasis.
  - At the emotional level, Yoga helps in bringing about emotional balance.
  - At the cognitive level, it helps in developing a balanced perspective.
  - At the social level, it helps to develop positive connectivity with society as a whole. It helps in harmonizing interpersonal relationships.
  - At the spiritual level, it helps in establishing contact with the self and puts the person (*Sadhaka*) on the path to self-realization leading to freedom and emancipation.

## 1.9 MISCONCEPTIONS AND FACTS ABOUT YOGA

There are several misconceptions about Yoga. It is necessary to clarify them. Some of the misconceptions and the truths underlying these are given below.

Misconceptions	Facts
Yoga is an organized religion.	<ul style="list-style-type: none"> <li>Yoga is a practical science dealing with universal truths about existential realities.</li> <li>It does not talk about any religion in particular.</li> <li>The elements of Yoga are found in many religious practices.</li> </ul>
Yoga is ritual-based magic.	Yoga is a philosophy and science for leading a happy and satisfied life and living.
Yoga is to be practiced only by <i>Sanyasis</i> (sages). It is not for worldly people as it teaches renunciation ( <i>Tyaga</i> ) of worldly possessions.	Yoga prescribes a correct way of living. It is concerned with how to live a happy, healthy, and satisfying life.
Yoga is only <i>Asanas</i> and/or <i>Pranayama</i> . or Yoga means meditation.	Yoga consists of several components like <i>yama</i> , <i>Niyama</i> , <i>Asana</i> , <i>Pranayama</i> , <i>Pratyahara</i> , <i>Dharana</i> , <i>Dhyana</i> (meditation), <i>Samadhi</i> , <i>Shatkarma</i> , <i>Mudra</i> , <i>Bandha</i> , <i>Mantra Japa</i> , proper diet, etc.
<i>Asanas</i> and physical exercises are the same.	There are definite differences and distinctions between the both in respect of aims, objectives, and the outcome of their practice at the level of consciousness.
Only healthy persons can practise Yoga.	Yoga can be practiced by healthy and unhealthy (including those with diseases) people equally.
Yogic practices are meant for reducing weight.	Yoga is good for the management of weight and other health-related issues.
Yogic practices can be practiced anywhere, any time.	There are certain rules to be properly followed in the beginning while practicing Yoga.

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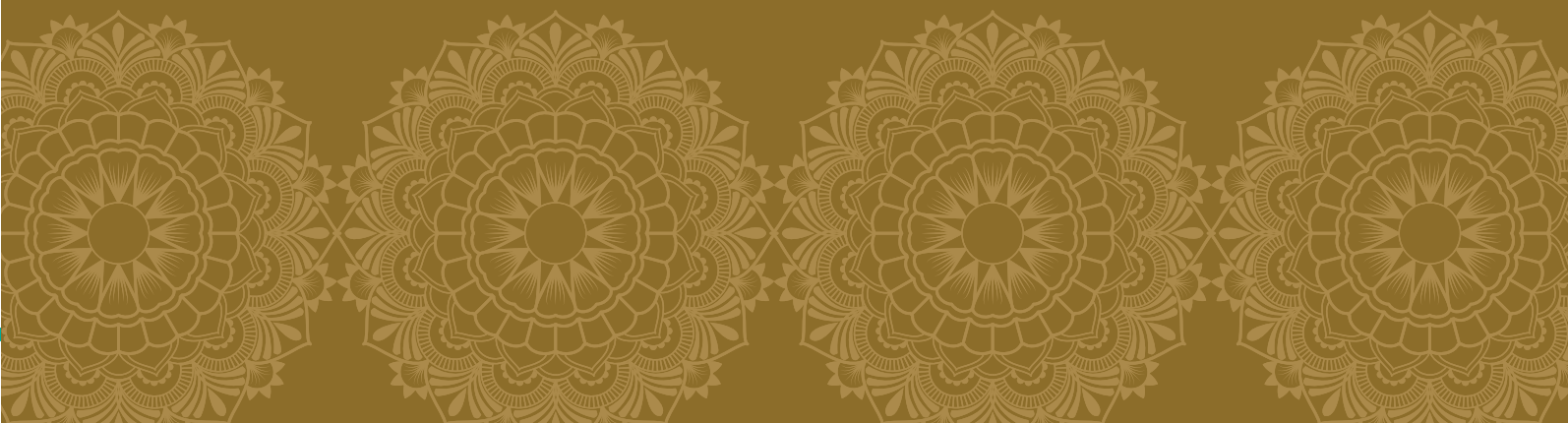






## CHAPTER 2

# WHERE TO FIND RELIABLE INFORMATION





## 2.1 SOURCES OF TRADITIONAL KNOWLEDGE

- In India and many other countries, there are well-established Yoga centers of repute disseminating authentic and authoritative information and following the *Guru–Shishya Parampara* (teaching through the ‘Teacher–Student Tradition’).
- Important information sources in the form of manuscripts, and printed books along with commentaries on the original texts by scholars, researchers, and experienced Yoga practitioners highlighting the objectives, logic, and *modus operandi* of different Yoga techniques are available in Sanskrit, English, and most of the regional languages of India. Different types of Yoga such as *Vedic, Samkhya, Tantra, Mantra, Hatha, Bhakti, Karma, and Kriya* are discussed in these texts. A Similar kind of literature is available on Buddhism in *Pali*, on *Jainism* in *Ardhamagadhi*, and on *Sikhism* in *Gurumukhi* languages. This literature will have to be re-classified according to the claims made for health and therapy by these schools and the nature of Yoga practices described and discussed in them, namely, *Vedas, Upanishads, Darshans, Samhitas, Aranyakas, Puranas*, etc.
- In recent times, the age-old Yoga system has undergone a lot of changes to suit the interests, tastes, demands, and needs of different beginners in Yoga having different lifestyles and interests in life as a whole. Accordingly, the literature and presentations in different languages in suitable formats are being brought into circulation by different agencies. Therefore, a consumer needs to know about various Yoga *Ashrams*, Yoga institutions, Yoga centers, and universities from where they can get reliable information. The sources from where a consumer (*Sadhaka*) can get authentic information are outlined below.
  - Traditional texts and various commentaries on traditional Yoga texts are good sources of getting authentic information (Annexure 1).
  - Yoga institutions, universities, and Yoga centers of higher learning, are imparting theoretical and practical education on Yoga (Annexure 2).
  - Since 1920/21, Yoga practices have been subjected to modern laboratory examinations and investigations and literature based on these studies is available in the form of articles in journals, and magazines. The articles based on modern scientific thinking and analyses are being indexed in Pub Med and other medical database systems. These medical database systems comprising Yoga journals and Yoga magazines (Annexure 3) can be accessed to get reliable information.
  - Traditional Knowledge Digital Learning (TKDL) departments are documenting Yoga literature. Networking with these centers would give reliable information on Yoga. In India, the Morarji Desai National Institute of Yoga (MDNIY), New Delhi, is actively engaged in this type of work.
  - Manuscript libraries having a collection of Yoga manuscripts can be used for copying and publishing the information.

## 2.2 HOW TO IDENTIFY RELIABLE INFORMATION

- Identifying the reliability of the information on Yoga is an important but difficult task. Vast material is available on Yoga. However, it is based on subjectively experienced parameters. There is a lack of evidence-based studies to support the statements and claims made in various texts. Modern Yoga literature is prone to commercialism and advertisement.
- In reality, Yoga is more of an experiential science. It is essentially based on subjectively sensed, felt, and experienced parameters that could be monitored and suitably modified for the development of a right type of ‘self-awareness’ or consciousness working in a positive direction. In the absence

of self-experience, it is difficult to know the reliability of the information of the objectively studied parameters in laboratory conditions and vice versa.

- In the above scenario, the following suggestions may help a consumer ensure the reliability of information:
  - Information should be verified by a competent, well-trained, and experienced Yoga teacher/expert.
  - Yoga is used for various purposes such as for physical health, mental health, social health, and spiritual health. Consumers should decide what purpose he/she wants to practice Yoga. The consumer should ensure whether the information is suitable to his/her needs and purposes. If the information fulfills this criterion, then it may be taken as reliable.
  - Consumers should rely more on their own experience with the outcome and the results of their Yoga practice.
  - A consumer should also make sure that the information is accurate and upgraded. For this, the consumer should access it from authentic texts, websites, Government-approved/recognized institutions, Yoga centers and universities.





**CHAPTER 3**  
**YOGA AS THERAPY**







- The World Health Organization has proposed reframing the statement to explore the fourth dimension of health – the Spiritual Well Being of individuals. Spiritual health has been defined as a state of being where an individual is able to deal with day-to-day life issues in a manner that leads to the realization of one's full potential, meaning and purpose of life and fulfilment from within. In the area of health for people, many psycho-medico-surgical procedures exist and are practiced in various healthcare systems around the world. However, when it comes to providing holistic health, most systems fall short, and many of them are expensive too.
- Moreover, the chemicals/drugs used in the conventional system are prone to give side effects to the users. Therefore, a need is being felt to explore a healthcare system that costs less and provides holistic health without side effects. In this context, Yoga as a therapy is getting recognition as a more capable system that can take care of not only of physical, mental, and social health, but spiritual health as well.
- Yoga was originally devised for people interested in pursuing a happy and blissful life. However, later Yoga was recognized as having huge potential for fitness and health. In recent times, Yoga has benefitted millions of people. Various research have highlighted the importance of Yogic practices for various physical health benefits. Its efficacy in the spiritual aspects of life is well-proven. It is giving promising results in the management of stress and tension-related psycho-somatic and functional disorders.
- Yoga is neither a sect nor an ideology. It is a methodology or science to practically train the mind and body. Regular practice of Yoga can give us three major outcomes:
  - It makes us more aware of our natural wisdom.
  - It strengthens the body's ability to recover from illness or injury.
  - It teaches us how to behave with our bodies and society.

### 3.1 WHAT IS YOGA THERAPY?

Yoga therapy may be defined as the application of Yogic principles to achieve physical, physiological, psychological, social, and spiritual well-being. Yoga therapy employs various Yogic concepts and techniques prescribed in traditional Yoga texts for prevention, management, and rehabilitation of diseases along with the promotion of general health.

Yoga therapy aims at bringing holistic health to the individual. Yoga can act as preventive medicine if adopted as a way of life and living.

### 3.2 SALIENT FEATURES OF YOGA THERAPY

#### 3.2.1 ADOPTING HEALTHY LIFESTYLE

It is important to adopt a holistic lifestyle and follow a healthy regimen to live a healthy and peaceful life. The modern world is facing a multitude of health issues due to lifestyle disorders. These required lifestyle changes have to be made consciously by individuals themselves. Yoga places great importance on a proper and healthy lifestyle, the main components of which are listed below.

1. **Acharya:** Yoga stresses the importance of healthy activities such as exercise (*Vyayama*) and recommends *Asana*, *Pranayama*, and *Kriyas* regularly. Good cardio-respiratory health is one of the main by-products of such healthy activities.
2. **Vichara:** Right thoughts and the right attitude towards life are vital for the well-being of an individual. A balanced state of mind is obtained by following moral restraints and ethical observances (*Yama-Niyama*). As Mahatma Gandhi said, 'there is enough in this world for everyone's need but not enough for any one person's greed'.

- 3. Ahara:** Yoga emphasizes the need for a healthy, nourishing diet that has an adequate intake of fresh water along with a well-balanced intake of fresh food, green salads, sprouts, unrefined cereals, and fresh fruits. It is important to be aware of the need for a *Sattvic* diet, prepared and served with love and affection.
- 4. Vihara:** Proper recreational activities to relax the body and mind are essential for good health. This includes proper relaxation, maintaining quietude of action-speech-thoughts, and group activities wherein one loses the sense of individuality. *Karma* Yoga is an excellent method for losing the sense of individuality and gaining a sense of universality.

### 3.2.2 IMPORTANT CONCEPTS/FUNDAMENTALS OF YOGA THERAPY

The Yoga therapy is based on the following doctrines and concepts:

- Doctrine of *Chitta-Vritti-Nirodha*, *Kriya Yoga*, *Klesha-Tanu-Karana*, *Samadhi-Bhava*, and *Ashtanga* Yoga as found in *Patanjala's* Yoga Sutras.
- Doctrine of *Panchakosha* (five sheaths/bodies) as elaborated in *Upanishads*.
- Doctrine of various kinds of *Shuddhi* is found in *Patanjali's* Yoga Sutra and *Hatha* Yoga.
- Doctrine of opening blocked channels of *Vayu* and *Prana* (*Nadishuddhi*), the opening of lotuses or *Chakras*, *Pranayamas*, *Mudras*, and *Drishtis* as highlighted in *Hatha* Yoga and *Kundalini* Yoga.
- Working with the mind on the lines of *Patanjali's* Yoga Sutra, *Mantra* Yoga, and *Hatha* Yoga.
- Working on the lines of *Karma-Jnana-Bhakti* from the *Bhagawad Gita*.
- Certain aspects of *Tantra* Yoga also get integrated into various Yoga practices.

### 3.3 PRINCIPLES OF YOGA THERAPY

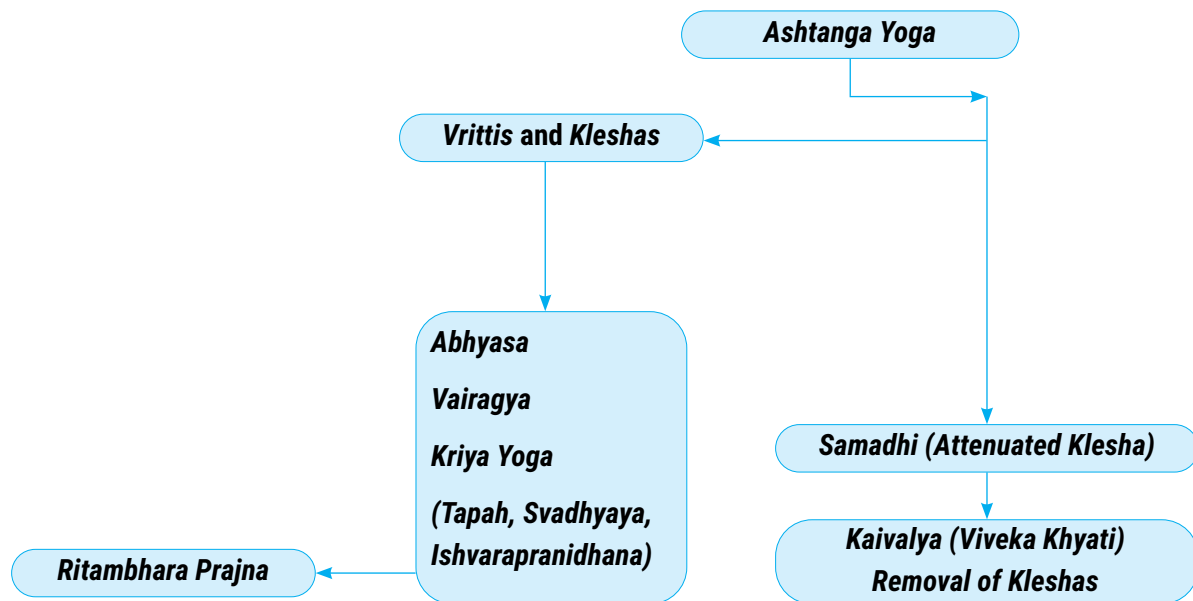
#### 3.3.1 PRINCIPLES OF YOGA FOR THE MANAGEMENT OF KLESHAS AND VRITTIS

Yoga is a path towards realization of the undisturbed true nature of the Self. In search of this spiritual goal, practitioners of Yoga have evolved this art and science from time immemorial. Yoga is a continuous experiential path that transcends various states of consciousness to ultimately merge with reality of the infinite pure consciousness featured by *Kaivalya* or eternal freedom. This state of *Kaivalya* can be attained only through *Chitta-Vritti-Nirodha*, which means cessation of all mental processes. *Patanjali* advocates the development of correct psychological attitudes such as *Maitri* (friendliness towards those who are at peace with themselves), *Karuna* (compassion for the suffering), *Mudita* (cheerfulness towards the virtuous), and *Upeksha* (indifference to and avoidance of evil) as the first step and then suggests the practice of *Abhyasa Vairagya*, *Ashtanga* Yoga, and *Kriya* Yoga to achieve the state of *Chitta-Vritti-Nirodha* and *Chitta-Prasadana*.

*Abhyasa* means regular/punctual practice with patience and perseverance; *Vairagya* connotes virtual freedom from attachment and indulgence to all worldly things and all pleasures of life. The practice of *Abhyasa* and *Vairagya* leads to *Vivekakhyaati* (discriminating wisdom).

*Kriya* Yoga has three parts: (1) training and purifying the senses (*Tapas*), (2) self-study in the context of teachings (*Svadhya*), and (3) devotion and letting go into the creative source from which we emerged (*Ishvara-Pranidhana*).

The practice of both *Abhyasavairagya* and *Kriya* Yoga reduces the gross and subtle thought patterns (*Vrittis* and *Kleshas*) such as thoughts/information perceived through the interaction with sense organs. This reduces the *Kleshas* into an attenuated state called *Tanu*, when the impulsiveness of the *Kleshas* is reduced.



**Figure 10.** Management of *Kleshas* and *Vrittis* through *Kriya Yoga* and *Ashtanga Yoga*

*Patanjali* advocates the practice of a graded course of meditation *Ashtanga Yoga* comprises *Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, and Dhyana*, which leads an individual to a state of *Samadhi*. The practice of *Ashtanga Yoga* burns the attenuated *Kleshas* with the light of *Prajna* (supersensible or sensitive or clarity of knowledge) known as *Ritambhara Prajna* (PYS,1.48). Attaining this state leads to revelation of the true nature of self-awareness/individualized consciousness (*Purusha*) and its distinctness from *Buddhi* known as *Viveka-khyati*.

### 3.3.2 PRINCIPLES OF YOGA FOR THE MANAGEMENT OF PANCHA KOSHAS

The application of Yoga as a therapy can be correlated with the *Upanishadic* model of *Pancha Koshas* (the five subjectively experienced modalities contributing to 'self-awareness' and our existence). This can be confirmed and supported by suitable objective investigations and studies. Yogic practices may be used as therapeutic interventions at different levels in this respect.

- At the *Annamaya Kosha* (awareness of the structural aspect of our existence), *Yogic Sukshma Vyayam* (simple movements of all body parts), *Mudras* (gestures for energy generation and conservation), *Kriyas* (structured movements), and *Asanas* (steady and comfortable postures), along with the dietary modifications, are useful.
- At the *Pranamaya Kosha* (awareness of the vital functional aspect of our existence), *Shatkarmas* (six cleansing processes), development of breath awareness, and working on the movement of breath, followed by various *Pranayamas* in coordination with an emphasis on balancing the *Pranic* energy, is to be done. Work on re-energizing and integrating the energies of the *Pancha Pranas* and different *Vayus* needs to be done at this level.
- At the *Manomaya Kosha* (awareness of the sensing and feeling aspects of our existence), numerous practices such as *Trataka* (concentrated gaze), *Dharana* (concentration), *Dhyana* (meditation), *Japa*, and *Ajapa-Japa* are useful. Various aspects of concentration/meditation such as *Chakra Dharana* and other *Yoga Drishtis* (gazing techniques) are also available in Yoga. An awareness of all aspects of the *Antahkarana* needs to be developed at this level.
- When trying to deal with the *Vijnanamaya Kosha* (awareness of the intellectual aspect of our existence), *Swadhyaya* (self-analysis), and *Satsanga* (lectures and spiritually uplifting exchange), along with *Jnana Yoga, Raja Yoga*, and relaxation and concentration practices of Yoga are useful.

- To understand and work with the *Anandamaya Kosha* (awareness of the universal nature of our existence), it is important to lose the sense of the limited individuality. Learning to implement *Karma Yoga* (Yoga as skilled action performed without expectation) by following the principle of action in relaxation helps us to achieve a sense of joy in all activities. A realization that we live in a blissful universe and that all life is joy is to be brought about in this intervention through the use of *Bhakti Yoga*, *Karma Yoga*, and other aspects like *Bhajana*, Yogic counseling and *Satsanga*.

### 3.3.3 PRINCIPLES OF YOGA FOR PURIFYING THE BODY

*Hatha* Yoga aims to create a balance among the activities and processes of the body, mind, and energy. This balance helps in developing awareness of the awakening of the central force followed by the energy movement in *Sushumna Nadi* in the region of the vertebral column (*Meru Danda*), which is responsible for the evolution of human consciousness from the individual to the universal level.

Purification of the *Chakras* and *Nadis* is the first step; the assumption is that the complete removal of impurities from the whole body purifies the *Nadis* through six different ways, which facilitates the flow of *Prana*. The purification processes are classified into six divisions and, therefore, they are often called *Shatkriyas* or *Shatkarma*. These are: (1) *Dhauti*, (2) *Basti*, (3) *Neti*, (4) *Trataka*, (5) *Nauli*, and (6) *Kapalabhati*.

The main effects of these *Kriyas* are as follows:

1. Cleansing, activating, and revitalising the organs;
2. Toning up the functions of the organs;
3. Desensitization and
4. Development of deep internal awareness.

### 3.3.4 PRINCIPLE OF YOGA FOR OPENING UP BLOCKED CHANNELS

Practices of *Kumbhakas*, *Pranayamas*, *Mudras*, and *Bandhas* help to open up blocked channels of energy movement. Each of these is briefly explained below.

#### (a) *Kumbhaka Pranayama*

Developing awareness of the body/mind space in a 'filled state' at the end of *Puraka* (the process of filling) during *Pranayama* practice is called *Antah Kumbhaka*. While developing awareness of the body/mind space in an 'empty state' at the end of *Rechaka* (the process of emptying) during *Pranayama* practice is called *Bahya Kumbhaka*. Awareness of 'stand stillness' without any directionality about the movement of breath, breathing movements, and various other parameters are termed *Kevala Kumbhaka*.

#### (b) *Mudra*

The word *Mudra* has different connotations in Yoga, which includes meditation practices. *Mudras* are most commonly associated with various hand gestures. The fingers are related to different types of energies and when they are brought together in specific ways, they produce subtle effects. Each *Mudra* serves a purpose such as enhancing energy, concentration, memory, and overcoming anxiety. The purpose of *Mudras* is also to control the involuntary physiological processes of the body. The practice of *Mudras* directs the flow of energy and thereby helps one to influence and regulate different systems of the body. Stimulation and balance of *Sushumna* and relieving stress and anxiety are achieved by practicing *Mudras* in daily life. *Mudras* also lead to the involvement of *Prana* and the development of awareness of the currents of *Prana*, which is the vital energy within the subtle body and sometimes steers *Pranic* healing. Important benefits of practicing *Mudras* are highlighted below.



- *Mudras* prepare the mind for meditation, encourage the withdrawal of senses (*Pratyahara*), and make the mind focused.
- *Mudras* can help balance the flow of energy through the *Nadis*, which nourish our internal organs.
- *Mudras* can be performed to achieve specific states of consciousness.
- *Mudras* help in the elimination of negative thoughts and elevation of mood.
- Certain body positions are used as *Mudras* to influence the flow of energy.

### (c) *Bandha*

*Bandha* is generally considered a 'lock'. It means to bind, to hold captive, or to contract. In Yoga terminology, *Bandha* is an action that binds or tightly holds the *Prana*. In other words, *Bandhas* are psychic locks used to raise the level of *Prana* and reverse the downward flow of *Apana*. In *Hatha Yogic* texts, *Bandha* signifies the muscular locking, which diverts the movement of *Prana* to *Sushumna*. There are mainly three types of *Bandha*: *Jalandhara Bandha*, *Uddiyana Bandha*, and *Moola Bandha*. The purpose of the *Bandhas* is to bind together the opposite poles of energy and accumulate the *Shakti* (power) in a particular center of the body through the contraction of muscles and organs in the physical body. The practices of *Kumbhaka*, *Mudras*, and *Bandhas* help in arousing the inherent energy or *Prana* by opening the blocked channels or *Nadis*, which helps in the free movement of *Prana Shakti* through *Sushumna Nadi* by opening the *Chakras*.

### (d) Other Yogic Practices to Attain Liberation

- **Practice of *Jnana Yoga*:** The present age of science has made human being a rational beings. Intellectual sharpness is imminent. Analysis forms the tool. *Jnana Yoga* helps to discriminate between the real and the unreal nature. *Avidya* (wrong knowledge) is the root cause of the perception of worldly phenomena as real; but in reality, it is not. The path of philosophy (*Jnana Yoga*) is apt for keen intellectuals and is centered on the analysis of 'reality and happiness', the vital contribution of the *Upanishads*. Also, many other fundamental questions regarding the mind, the outside world, and the inside world are taken up. Basic questions are raised even involving the intellect itself to reach the very basis of intellect and existence.
- **Practice of *Karma Yoga*:** This path of working in relaxation involves doing action with an attitude of detachment to the fruits of action. This makes a man/woman release himself/herself from strong attachments, bringing in him/her a steadiness of mind, which verily is *Yoga (Samatvam Yogah Uchyate)*. Instruments of action and understanding (*Karmendriyas* and *Jnanendriyas*) get cleansed through *Karma Yoga (Bhagavad Gita 2.48, 49)*.
- **Practice of *Bhakti Yoga*:** Control of emotions is key to the path of worship. This path involves pure love to the divine and is characterized by total surrender. In the age of globalization an individual is tossed up and down due to emotional onslaughts. The path of *Bhakti* is a boon to gain control over emotional instabilities by properly harnessing the energy involved in it.

### 3.3.5. COUNSELLING IN YOGA THERAPY

Yoga is a preventive life science and hence Yogic counseling is a vital component of *Yoga Chikitsa* when dealing with all lifestyle disorders. The counseling process is not a 'one-off' matter but a continuous one that starts from the first visit and to every subsequent session at different levels. Helping the patients understand their condition, finding the root cause of the problem, and creating a healthy opportunity for them to change themselves is the *Dharma* of a therapist. *Dharma* is defined as doing the right thing for the right person at the right place and at the right time in the right manner. It may take many months before we start witnessing the benefits of these Yogic lifestyle changes and *Yoga Chikitsa* practices.

### 3.4 MECHANISMS INVOLVED IN YOGIC PRACTICES

A few mechanisms through which Yogic practices work as an integrated holistic mind-body medicine are listed below.

- *Shatkarma* cleanses the accumulated impurities (*Ashuddhis*). It internally cleanses different organs and systems of the body in the following ways.
  - *Dhauti* cleanses the entire digestive tract. *Vastra Dhauti* (a type of *Dhauti*) scrubs the walls of the stomach; removes excessive bile, mucus, and toxins from the digestive tract; stimulates peristalsis; and restores the natural balance there. *Vaman Dhauti/Kunjala* (another type of *Dhauti*) helps to clean the stomach's unwanted food particles left over after digestion and also other toxins.
  - *Basti* cleanses the gastro-intestinal tract (GIT). It has all the benefits of colonic douching. It washes the bowels; removes excessive heat and thread worms from the lower intestine; tones up the lower segment of the gut; and restores its sensitivity and responsiveness.
  - The practice of *Neti* helps to remove accumulated injurious and harmful mucus from the nasal passage and generates a healthy mucous membrane. The benefit of *Sutra Neti* depends primarily on the physico-chemical and mechanical effects of rubbing. It scrubs off the dried-up secretions, irrigates it by fluid, and provides non-abrasive massaging. The use of slightly hypertonic saline, both in *Sutraneti* and *Jalaneti*, has an additional effect of causing a mild irritation to the mucosa. This increases circulation in the mucous membrane. *Neti* flushes the mucus out of the sinuses (the air-filled spaces in the facial bones) and keeps them healthy. It benefits the eyes also by opening the tear duct, which at one end opens into the nose.
  - In *Trataka*, focusing on an unchanging/unwavering object results in habituation in brain. As a result, the brain stops registering that object indicating diminished visual attention to the external world. This 'habituation' increases *alpha waves* – a sign of relaxed state of the brain.
  - In *Nauli kriya*, the rotation of the *rectus abdominis* muscles improves the mobility of various visceral organs. It activates the nerve plexuses and their fine terminals resulting in a better co-ordination among the autonomic functions. It also develops the capacity to produce negative pressure in the abdomen, which, on one hand, sucks up more blood in the abdomen, and on the other, allows greater control on the rate at which various substances can be ejected out of the abdomino-pelvic hollow viscera (e.g., the evacuation of faeces, urine, and other genito-urinary secretions).
  - In *Kapalabhati*, rapid and forced exhalation is beneficial for brain. During normal exhalation, cerebrospinal fluid around the brain is decompressed resulting into slight expansion of the brain. In *Kapalabhati*, the forced and prolonged exhalation increases decompression of the fluid resulting in the increased expansion of the brain, which enhances the massaging effect on the brain. It also helps to expel more carbon dioxide and other waste gases from the cells and lungs as compared to normal exhalation.
- *Sukshma Vyayama* (simple movements of different joints) generates a sense of relaxation and lightness by improving blood circulation and flow of energy. It helps to prevent infections or disorders that may occur due to stagnation of pathogens in different areas of the body caused by poor mobility.
- Adoption of a Yogic lifestyle with proper nourishing diet creates positive antioxidant enhancement thus neutralising free radicals while enabling rejuvenation of the storehouse of nutrients packed with life energy to work on anabolic, reparative, and healing processes.

- Postures (*Asanas*) work in the following ways:
  - Different physical postures held steadily and comfortably without strain and executing suitable actions steady the entire body. It enhances physical balance and a sense of ease with oneself, which, in turn, enhances mental/emotional balance and enables all physiological processes to occur healthily.
  - Integrated body movements with the breath in the *Asanas* create psychosomatic harmony. In Yoga, the awareness of the physical body is understood and designated as *Annamaya kosha* representing our structural existence. It is essentially connected with the state of body musculature (tone, tension, contraction, etc.). Awareness of mental activities is understood as *Manomaya Kosha* (our psychological existence). Awareness of the flow of breath and breathing movements representing vital functions and serving as a bridge between the physical and the mental bodies is understood as the *Pranayama Kosha*. Working intelligently with the breath becomes the key to developing psychosomatic harmony.
- Breathing patterns and *Pranayama* work in the following ways:
  - These improve control over autonomic respiratory mechanisms. The mind and emotions are related to the pattern and rate of our breathing. Therefore, the slowing down of the breathing process positively influences the functioning of the autonomic nervous system, metabolic processes, and emotional responses thereby generating energy and enhancing emotional stability.
  - Retention of breath (*Kumbhaka*) in *Pranayamas* ensures the better exchange of carbon dioxide with oxygen resulting in more supply of oxygen.
  - Similarly, prolonged exhalation ensures the pushing out of carbon dioxide and other toxins in a better way.
- Focus of the mind on activities being done enhances energy flow and results in proper/efficient circulation in different body parts and internal organs. Where the mind goes, there the *Prana* flows.
- Contemplative practices create a calm internal environment, which, in turn, enables normalization of homeostatic mechanisms. Yoga is all about balance or *Samatvam* at all levels of being. Mental balance produces physical balance and *vice versa* too.
- Physical and Mental techniques relax the body-emotion-mind complex that enhances our pain threshold and coping ability in responding to external and internal stressors. This enhances the quality of life as seen in so many terminal cases where other therapies are not able to offer any solace.
- Cultivation of right attitudes towards life and moral-ethical living through *Yama-Niyama* and various Yogic psychological principles enhances faith, self-confidence, and inner strength, which are essential for healing, repair, rejuvenation, and re-invigoration.
- Yoga works towards restoration of normalcy in all systems of the human body with special emphasis on the psycho-neuro-immuno-endocrine axis. In addition to its preventive and restorative capabilities, Yoga also aims at promoting positive health that will help us to tide over health challenges that occur during our lifetime. This concept of positive health is one of Yoga's unique contributions to modern healthcare as Yoga has both a preventive and promotive role in the healthcare of our masses. It is also inexpensive and can be used in tandem with other systems of medicine in an integrated manner to benefit patients.

### 3.5. LIMITATIONS OF YOGA THERAPY

Yoga therapy is useful in bringing about holistic health, but it has its limitations also. Certain situations where Yoga therapy may not be useful are as listed below.

- Yoga therapy is based on the assumption that each person is unique. Therefore, a therapy-plan for a person suffering from a certain medical condition may not be suitable for another person suffering from the same medical condition. Therefore, therapy has to be moulded to suit the individual need.
- Yoga therapy may not be useful in medical emergency conditions or for getting immediate relief. It is based on lifestyle and requires regular practice and is to be incorporated into the daily routine. It also requires regular monitoring by the therapist.
- It may not be useful for assessment for diagnosis and for evaluating its outcome. For diagnosis and assessment of its outcome, one has to depend on the tools of modern medical science.
- It should not be a replacement/alternative for medical therapy especially in cases of infectious diseases.

### 3.6 THERAPEUTIC CLAIMS

#### 3.6.1 USES DESCRIBED IN TRADITIONAL YOGA TEXTS

- Traditional texts, especially *Hatha Yogic* texts, make several claims about the benefits of Yoga. *Gheranda Samhita*, *Hatha Pradeepika*, *Hatha Ratnavali*, etc. make various claims regarding various practices such as *Shatkarmas*, *Asanas*, and *Pranayama*. Different Yoga systems have focused their attention on different aspects of life and the living of human beings.
- Yoga texts mention that Yoga is the most effective and ultimate medicine (*Parama Aushadhi*) for stress-related (*Bhava-Tapas*) functional disorders.
- *Upanishads* work with the doctrine and concept of *Pancha Koshas*. This doctrine can be understood as five kinds of inputs contributing to the development of the awareness of 'Self'.
- *Patanjala Yoga Sutras* have given importance to *Chitta-Vritti-Nirodha*, i.e., controlling and abolishing the disturbing behavioral modifications (*Klishtavrittis*) of the restless mind (*Chitta*).
- *Tantra Yoga and Hatha Yoga* have given importance to the working of neuro-muscular and sensory activities involved in the formation and functioning of the mind and to use them in developing and maintaining an integrated and balanced state of mind and self-consciousness (*Samadhi*).
- *Mantra Yoga* has used repetitive chanting of various sounds/words/vibrations (*Mantras*) to work with the 'Self'. It must be noted that the letters of the alphabet used in talking, singing, and *Mantra* recitation remain the same.

#### 3.6.2 USES VALIDATED BY EVIDENCE-BASED RESEARCH WORK

There are several research projects undertaken by various hospitals and medical centers that focus on (a) validating the therapeutic claims made by traditional Yoga texts and (b) understanding the *modus operandi* of different Yoga practices. Modern research shows that Yoga can play a major role in the prevention of diseases and can provide promising results in the maintenance and promotion of health.

- Yoga has been found to be beneficial in the management of the following disorders:
  - **Endocrine and metabolic disorders** such as diabetes mellitus (DM), obesity, thyroid disorders, and metabolic syndrome.
  - Studies conducted by Malhotra, *et al.* (2006) and Cohen, *et al.* (2008) show significant improvement in the management of diabetes and metabolic syndrome, respectively, after the intervention of Yoga.<sup>1</sup>

<sup>1</sup> For more research details, please visit: <https://www.ncbi.nlm.nih.gov/pubmed/?term=Yoga+for+endocrine+disorders>

- **Cardiovascular disorders** like Hypertension (HT), Coronary Artery Disease (CAD), Atherosclerosis, Arrhythmias, Cardiac Rehabilitation.
- Manchanda *et al.* (2000) found beneficial effects of Yoga lifestyle intervention in the retardation of Coronary Atherosclerosis (RCT) in patients with severe coronary artery disease. In a review article, Jayasinge S.R. (2004) evaluated the practical significance and suitability of incorporating Yoga into the comprehensive cardiac rehabilitation program. He found that the majority of the rehabilitation workers believe that non-conventional forms of physical exercises such as Yoga helps to enhance the efficacy and value.<sup>2</sup>
- **Respiratory and ENT disorders** such as chronic obstructive pulmonary disease (COPD), sinusitis, and rhinitis.

Choudhary *et al.* (2012) found the regular practice of *Jalaneti* and *Bhramari Pranayama* is effective in the management of chronic rhino sinusitis. The Yogic intervention for 8 weeks resulted in a significant reduction of inflammation in patients suffering from chronic rhino sinusitis. Soni *et al.* (2012) conducted a control-group study on COPD patients. Daily practice of Yoga (comprising *Pranayamas* and a few selected Yoga postures) for 45 minutes for two months resulted in the improvement of diffusion capacity in patients in the Yoga group. Yogic breathing exercises have been found to improve diffusion capacity thereby benefitting COPD patients. It was suggested that Yoga can be used as an adjunct therapy along with conventional medical therapy.<sup>3</sup>

- **Musculo skeletal disorders** such as lumbago, neck pain, and arthritis.

A pilot study conducted by Ulgor *et al.* (2011) using a Yoga program consisting of *Asanas*, stretching exercises, and breathing techniques as intervention (2 sessions weekly for 4 weeks) resulted in significant improvement in gait and balance of the women suffering from musculo-skeletal disorders. A review article by Sharma (2014) studied the efficacy of Yoga in alleviating the symptoms of arthritis. Six out of 9 interventions from 2000 to June 2013 were found to demonstrate positive effects on psychological or physiological outcome measures related to arthritis. The limitations of these studies are (a) a smaller sample size, (b) they had different outcome measures and varying lengths of intervention, and (c) not all studies used a controlled design.<sup>4</sup>

- **Psychiatric disorders** such as stress, anxiety depression, bipolar affective disorder (BPAD), and insomnia.

In a randomised comparative trial conducted by Smith *et al.* (2007), Yoga for 10 weeks as treatment modality was found to be as effective as relaxation in reducing stress, anxiety, and improving the health status; however, no difference was found between two groups after 16 weeks. The study concluded that Yoga as compared to relaxation provided comparable improvement in reducing anxiety and stress. A review by Meyer *et al.* (2012) found Yoga as having therapeutic benefits in the management of neurological and major psychiatric conditions. However, the review highlighted the need for more randomized, controlled studies to critically define the benefits of Yoga for both neurological and psychiatric disorders.<sup>5</sup>

- **Obstetrics and gynecological conditions** such as prenatal, postnatal, hypertension (HT), gestational diabetes mellitus (GDM), dysmenorrhea, polycystic ovarian disease (PCOD), pelvic muscle weakness, and infertility.

2 For more research details, please visit: <https://www.ncbi.nlm.nih.gov/pubmed/?term=Yoga+for+cardio+vascular+disorders>

3 For more research details, please visit: <https://www.ncbi.nlm.nih.gov/pubmed/?term=Yoga+for+respiratory+disorders>

4 For more research details, please visit: <https://www.ncbi.nlm.nih.gov/pubmed/?term=Yoga+for+arthritis>

5 For more research details, please visit: <https://www.ncbi.nlm.nih.gov/pubmed/?term=Yoga+for+psychiatric+disorders>



In a study conducted by Hawrelak and Myers (2009), a pre-natal Yoga program comprising 30 minutes of Yoga practice at least three times a week during the last 10–12 weeks of pregnancy was found effective in facilitating maternal comfort during and after labor, decreasing pain during labor, and shortening the duration of labor. Narendran *et al.* (2005) found the higher birth weights of babies, and lower preterm labor in the Yoga group. Complications such as isolated intra-uterine growth retardation (IUGR) and pregnancy-induced hypertension (PIH) with associated IUGR were also significantly lower in the Yoga group. No significant adverse effects were noted in the Yoga group. Young wanich setha *et al.* (2014) found improvement in glycemic control in the intervention group when compared to the control group. The study used mindfulness eating and Yoga for pregnant women suffering from GDM.<sup>6</sup>

- **Urological disorders** such as urinary incontinence, recurrent urinary tract infection (UTI), and erectile dysfunction.
- Huang *et al.* (2014) found preliminary evidence of the feasibility, efficacy, and safety of Yoga therapy intervention in middle-aged and older women with urinary incontinence.<sup>7</sup>
- **Neurological disorders** such as multiple sclerosis and epilepsy.

In a review article, Mishra *et al.* (2012) found that Yoga has been widely used as an adjunctive treatment modality for carpal tunnel syndrome, multiple sclerosis, epilepsy, post-stroke paresis, and neuropathy of Type-II diabetes. However, the article emphasized the need for additional research on the safety and efficacy of Yoga therapy as most of the studies reviewed were found to have inadequacies in their design, especially sample sizes, and the employment of methods of controls, randomization, and blinding.<sup>8</sup>

- From the above discussion, it is clear that Yoga can be used as therapy. However, more research is required in this area. There is a paucity of widely disseminated, objectively conducted ‘evidence-based studies’, which can support the traditional claims made by different Yoga traditions. The reason is that Yoga is a subjectively-felt experiential system. Due to its subjectively-felt effects, it is difficult to gather evidence on objective parameters used in other medical systems. Therefore, the guidelines used in other systems of medicine cannot be strictly applied to the discipline of Yoga.
- Another issue regarding pieces of evidence about therapeutic claims is related to Yogic intervention used in the studies for therapeutic purposes. The yogic intervention used in the studies consists of several Yogic practices and techniques where it is difficult to assess the therapeutic benefits of every such practice and technique separately.

### 3.7 QUALITY OF YOGA INSTRUCTIONS USED IN THERAPY

- Like other systems of medicine, the quality of therapy is an important issue. Authors of modern literature on Yoga often use ‘disclaimers’ and avoid taking responsibility to guide the consumers (*Sadhakas*) through their writings.
- Many books are seen to use a ‘technique-oriented’ approach and individuals cannot find useful hints for their personal use. The teaching institutions need to go beyond the syllabus-oriented approach to engage students in a much more meaningful manner.
- The teachers and the students may not give due importance to the subjective/experiential nature and aspect of Yoga practices. Therefore, the assessment methodology may have to be modified in such a

6 For more research details, please visit: <https://www.ncbi.nlm.nih.gov/pubmed/?term=Yoga+for+pregnancy>

7 For more research details, please visit: <https://www.ncbi.nlm.nih.gov/pubmed/?term=Yoga+for+urinary+incontinence>

8 For more research details, please click the URL: <https://www.ncbi.nlm.nih.gov/pmc/?term=Yoga+in+neurological+disorders>

way that reflects the desired outcome of Yoga practices for individuals. In this scenario, ensuring the quality of Yoga therapy assumes greater significance.

- To ensure good quality Yoga therapy, the following suggestions may be useful.
  - An individual should learn and practice Yoga under the guidance of a Yoga expert or well-trained Yoga teacher. The quality of instructions and training imparted by teachers of living Yoga traditions (*Guru–Shishya Parampara*) is different because they look for proper and correct responses and outcomes of the Yoga practices. These teachers feel responsible for ensuring the success of their consumers (*Sadhakas*) through these instructions.
  - In addition to the above, videos developed by Yoga institutions having authentic information can be used for practicing Yoga. Attempts are being made to develop good-quality films to preserve and promote authentic instructional material to the practitioners.

### 3.8 PRECAUTIONS

- Traditional Yoga texts and those following the ‘teacher–student tradition’ (*Guru–Shishya Parampara*) mention precautions in the form of *do’s* and *don’ts* for different practices.
- Modern books, films, and live demonstrations generally show ideal body positions to be adopted during various Yoga postures. For any beginner, it may not be possible to perform and achieve the final position and maintain it easily for a certain length of time. Most of the time, a beginner tries to copy and compare one’s position with the ideal/final position and oversteps one’s capacities and limitations. This may prove to be harmful. An over-enthusiastic individual may thus sustain injury and land in trouble by ignoring the precautions.
- Following precautions will be useful for beginners in Yoga:
  - Traditional Yoga is a procedure-based, subjectively experienced system. It should be practiced under the guidance of a competent, well-trained Yoga teacher or expert, who can understand the functioning of the body and mind and importance and implications of internally aroused sensations and knowledge.
  - One should try to remain aware of one’s physical limitations and learn to practice within the scope and limitations of one’s body framework, psycho-physical, and psycho-physiological make-ups, and configurations. Otherwise, one can easily cross one’s limits and sustain injuries.
  - Many Yoga techniques require the consumer (*Sadhaka*)/stakeholder to work with the ‘flow of in-breath and out-breath’ and the gross body movements related to breathing under the generic term *Pranayama*. Being a vital activity, one has to be careful while working with these parameters. Otherwise, vital functions can get disturbed.
  - Later on, the individual is expected to be working with one’s memories, emotions, feeling states, thoughts, and actions. Again, one has to be careful while working with these parameters.
  - Yoga is used in many ways and for different aims and objectives, namely, business, profession, service, guidance, education, therapy, career, demonstration, and exhibition. One should be discriminative and selective in respect of what one wants from Yoga and how to get it to fulfill/achieve one’s needs and requirements in the best possible way.
  - The conventional healthcare provider/Yoga teacher or therapist should be informed about one’s health status before undertaking Yoga practices to avoid any adverse outcomes from Yoga practices.
  - Indications and contra-indications should be respected and followed properly to avoid adverse events.

### 3.9 PRE-REQUISITES FOR AN INDIVIDUAL FOR YOGA PRACTICES

- *Yama* (restraints) and *Niyama* (observances) are essential requirements for Yoga practitioners. There are five *Yamas* and five *Niyamas*. The five *Yamas* are *Ahimsa* (nonviolence), *Satya* (truthfulness), *Asteya* (non-stealing), *Brahmacharya* (celibacy), and *Aparigraha* (non-possessiveness or not to possess beyond actual needs). The five *Niyamas* are *Shaucha* (internal and external purity), *Santosha* (contentment), *Tapas* (austerity), *Swadhyaya* (studying scriptures to acquire the right knowledge), and *Ishwarpranidhana* (surrendering to God). A Yoga practitioner should follow these to the maximum.
- In the renowned *Hatha Yogic* text, *Gheranda Samhita*, *Maharishi Gheranda* outlines essential prerequisites to be observed prior to engaging in the practice of *Pranayama*. According to the text, individuals should adhere to certain guidelines, which include determining the appropriate time and place for practice, observing *Mitahara* (moderate and balanced diet), and performing *Nadi Shuddhi* (purification of energy channels). These preparatory steps are emphasized as important foundations to establish before delving into the profound practice of *Pranayama*. By incorporating these prerequisites, practitioners can enhance the effectiveness and benefits of their *Pranayama* practice while ensuring a harmonious and conducive environment for their spiritual journey.
- Moderate food (*Mitahara*) is advised for better results. Oily and spicy food, smoking, drinking liquor, etc. should be avoided. Yogic practices performed under the influence of alcohol or consciousness-altering drugs may not give desirable results and outcomes.
- Regular, continuous practice and faith are additional requirements for getting good results.
- Yogic practices should be performed with awareness of the body. An individual should be aware of the state/condition of different body parts involved in the specific practice. One needs to develop the ability to withdraw one's mind/attention from the outside world and bring it inwards. It is advisable to work with an accomplished teacher and master this practice as early as possible.
- Reading, contemplation, and reflection on traditional Yoga texts will help resolve any doubts or queries about Yoga.

### 3.10 ADVERSE EVENTS

- Yoga is generally safe if learnt and practiced properly and intelligently. However, its improper use can be harmful. Sometimes, unintended and undesirable events may occur if necessary precautions are not taken during Yogic practices. Traditional Yoga texts also caution about the possibility of such adverse effects of Yoga practice. Adverse effects of Yogic practices are being reported in medical journals, newspapers, and other magazines from time to time. There may be several causes of the adverse events.
- The adverse effects may be caused by non-uniformity in the understanding about life, living, and existence between the teacher/therapist and the student/patient. The therapist and the patient may not have the same educational and cultural background, due to which interpersonal communication becomes difficult and non-effective.
- Yoga practices may be harmful if the patient does not reveal his/her medical conditions to the Yoga therapist.
- The person (stakeholder) may over-use, misuse, or abuse learning and practice of Yoga; or may not use them adequately. Misuse of Yoga techniques can be dangerous. All Yoga practices should initially be done under proper supervision. Any adverse event like any kind of pain, agitation or problems in breathing should be appropriately informed to the therapist or the instructor. In case of any adverse event, Yoga practice should be immediately suspended till proper guidance is available.



- Yoga is a procedure-based therapy. Yoga consumers need to follow the procedures and techniques properly. Unintended and undesirable events may occur if the consumers do not follow the right procedure.
- Yoga prescribes adoption of certain body positions termed *Asana* (posture). Beginners or perfectionists can sustain injury if they do not grasp and understand the guiding principles in adopting and maintaining these positions. An over-enthusiastic individual may tear crucial ligaments of the knee joint in order to sit with crossed legs (*Padmasana*). One may sustain injury to the cervical spine during topsy-turvy positions (standing on the head or shoulders).
- While working with breath and breathing during *Pranayama*, people can disturb other vital functions while attempting forced breath-holding with different ratios beyond their capacity due to the wrong understanding of the term *Kumbhaka* (filled state of a container).
- For *Shatkarmas/Shatkriyas* (Yogic cleansing practices), the consumer (*Sadhaka*) has to be careful and perform these practices under the guidance of an able Yoga teacher. If guidelines are not followed, unintended and undesirable event may take place. For example, a person can experience a headache. Water can enter the ear passages (Eustachian tubes) if *Jalneti* is not performed properly. Similarly, a person can bleed from the nose during the process of *Sutra-Neti* if the catheter is forced along blocked passages.
- The consumers of Yoga should remember that these events are preventable by taking proper precautions. It is, therefore, advised that Yoga practices should be performed under the guidance of a Yoga expert or a certified Yoga instructor.

### 3.11 INTERACTIONS AND CONTRA-INDICATIONS

#### 3.11.1 INTERACTIONS

- Yoga is a drugless system of therapy. It is generally safe if practiced under proper guidance and with good understanding. Yoga can be practiced along with conventional and other systems of complementary and alternative medicines.
- There are several systems of Yoga, each comprising certain components, aspects, and practices. For example, *Patanjala Yoga Sutras* (PYS) mention eight aspects (*Ashta-Angas*); *Hatha Pradipika* mentions four aspects (*Chatur-Angas*); *Gheranda Samhita* mentions six aspects (*Shad-Angas*); and so on. *Bauddha* tradition mentions eight pathways (*Ashta-Marga*).
- All the components, aspects, and practices mentioned in various traditional Yoga systems can be conveniently employed and practiced in an interactive manner. However, from time to time, due importance may be given to any one system according to the needs of the consumer/stakeholder to develop a sense of balance, integration, and equilibrium.

#### 3.11.2 CONTRA-INDICATIONS

- Yoga is generally safe; however, there are certain conditions where certain practices are not to be practiced to avoid adverse events. The contra-indications can be broadly categorised as follows:
  - **Age-related contra-indications** are related to the age of the practitioner. Persons of a specific period, such as children or older people, should not perform certain practices. For example, for old persons, *Asanas* involving extreme bending or maintaining the *Asanas* for long are contra-indicated. In the same way, in the case of children, subjectively experienced parameters in Yogic practices cannot be monitored and modified.

- **Gender-specific contra-indications** are related to the gender of the practitioner. Some practices are not to be practiced by the specific gender. For example, *Mayurasana* is not advised for females as it causes too much pressure on their reproductive organs.
- **Disease and body conditions-specific contra-indications** indicate that a person with a certain illness or condition should not practice specific Yogic practices. Some Yogic practices are not advised in acute infections, life-threatening conditions, poisoning, burns, fractures, and psychiatric conditions. For example, forward-bending practices should not be practiced by persons suffering from back-ache or cervical spondylitis; *Bhastrika Pranayama* should not be practiced by a person having high blood pressure. Prone - lying *Asana* are contra-indicated during pregnancy; similarly, except for certain meditative and relaxing postures, Yogic practices are generally not advised during menstruation.
- **Psycho-physical conditions-specific contra-indications** specify the limitation related to the state of body and mind. For example, Yogic practices should not be performed in a state of fatigue, when the mind and body cannot work properly. Dynamic practices such as *Surya - Namaskara* should not be done in a hyper-mental state. Yogic practices should not be performed with a full stomach.
- **Climate and weather-related contra-indications** specify the unsuitable climatic condition for certain Yoga practices. For example, *Kunjali kriya* is not advised during the rainy season; *Pranayama* should not be practiced in the open during heavy winds. *Sheetali* and *Seetkari Pranayamas* are not to be practiced during cold conditions.

### 3.12 POSOLOGY OF YOGA: HOW MUCH YOGA IS GOOD?

- The approach of Yoga is quite different from the approach adopted in physical exercises, body-building practices, fitness programmes, games, sports, dancing, singing, talking, physiotherapeutic exercises, martial arts, and such other psycho-physical or psycho-physiological practices, where external tools and means are used to get objectively measurable and visible results outside the body.
- All kinds of Yoga, if properly understood, learnt, and practiced under the supervision of a competent teacher (*Guru*) or expert, are helpful and give positive results. Different schools of Yoga employ different approaches for individuals with different psycho-physical and psycho-physiological configurations. Even the same school of Yoga adopts different approaches depending on individual differences. The reason attributed is that in Yoga, it is accepted that 'No two individuals are alike'. Therefore, there cannot be one universal Yoga programme, even though the final aim of all Yoga systems is the same, i.e., self-knowledge leading to freedom, emancipation, and realization of the universal nature of the so-called limited individualised consciousness.
- However, general prescriptions may be given as follows:
  - It is recommended that practicing Yogic techniques once or twice a day for a duration of 45 minutes will be beneficial for beginners. But the condition and ability of the practitioner also is an important factor. The rationale for the duration is that the session of Yoga practice should not be very long. Yoga sessions should have a time limit that could be decided by the Yoga expert/teacher/therapist as per convenience and need of the consumer.
  - There are so many practices that can be put under broad categories such as *Asana*, *Shatkarma*, *Pranayama*, *Mudra* and *Bandha*, and *Mantras*. In one session, Yogic practices from each category are generally combined depending upon the consumer's needs. Duration for all practices in a session should specifically be indicated.



- Yogic practices and techniques are to be performed under the supervision of a competent and trained Yoga therapist. All precautions and contra-indications should be strictly followed while practicing Yoga.
- Yoga implies a healthy lifestyle requiring conscious efforts to inculcate healthy food habits, relaxation, positive thinking, positive attitudes, and positive actions.
- Yoga being a procedure-based therapy implies that the correct procedure is to be followed by the consumers/practitioners (*Sadhaka*).

### 3.13 METHODS OF ADMINISTRATION

- Yoga therapy is different from other therapies because it is individual-oriented. There are a large number of Yogic practices that are available for therapeutic purposes. These practices can be put in the following broad categories: *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana* (Meditation), *Samadhi* and *Samyama*, *Bandhas*, *Mudras*, *Shat-karmas*, *Yukta-ahara* (right food), *Yukta-karma* (right actions), and *Mantra japa* (repetitive chanting of the same syllabus or mantra).
- While administering Yogic practices, the sequence or order of the practices and the number of repetitions remain an important issue. Here, it is essential to mention that there is no fixed pattern regarding the sequence and the number of repetitions, as it depends on the orientation of the teacher. Depending upon the condition of practitioner/consumer, some practices are more emphasised and repeated many times. However, one thing is clear that various practices are combined together in one session to get good results.
- The following steps can be adopted in Yoga therapy:
  - The therapy starts with deep-breathing and self-awareness. Breathing practices, relaxation, and meditation are an integral part of regular practice not only to induce relaxation but also to raise the level of self-awareness. *Yoga Nidra* and *Shavasana* are examples in this respect.
  - Highly traditional Yoga practices start with the lesson to dissociate the mind from the sensory objects, events, and happenings in the outside world. Thus, we learn to give rest to the five sensory faculties and start getting connected (Yoga) with the physical body from the inside. This helps in creating awareness about the body, about the breath and breathing, and about the mind. However, this may not work well in cases of children and persons with low intelligence.
  - One is guided to develop body-awareness through proprioception so that areas of tension, pain, and other disturbing messages reaching the mind can be recognized along with their intensity. Making a mental or written note of this observation could be considered a kind of 'Yoga Diagnosis' related to the 'Structural Existence' as experienced by the individual'. This will help in developing a proper protocol for self-management at the physical level through suitable Yoga practices.
  - Later, one is educated to sense, feel, experience, and recognize the flow of in-breath and out-breath, the speed of the movement of the breath, its experiential pathway, and its destination inside the body. This observation may be treated as another kind of 'Yoga Diagnosis' related with the 'vital or functional aspect as experienced by the individual'.
  - In another lesson, one is educated to sense, feel, experience, and recognize the gross body movements related with natural, spontaneous, involuntary breathing at different horizontal levels of the trunk corresponding to the concept of 'Lotuses' or 'Chakras' in the traditional Yogic literature. This is yet another way of establishing 'Yoga Diagnosis' in respect of the 'vital functional aspect as experienced by the individual' to develop treatment protocols for the practitioner/stakeholder.

- Similarly, one is helped to recognise positive, negative, and/or neutral nature of memories, feelings, emotions, thoughts, and actions, which are directly related with the psyche or the mind (*Antah-Karana*) of the person.
- Data collected in respect of various subjectively (internally) experienced and monitored parameters associated to the physical structure, breath and breathing representing vital aspects, memories, feelings, thoughts, emotions, and the quality of one's life, and living are used to establish different kinds of 'Yogic Diagnosis' in respect of important components contributing the formation, development, and operation of (human) consciousness.
- Help of modern ways of studying the functioning of the internal (vital) organs along with modern and ancient medical diagnostic procedures are useful and should be taken into consideration to formulate suitable Yoga Education-cum-Treatment protocols to guide the practitioners/consumers.
- Self-responsibility is an important condition for improving the health. Consumers should be motivated to develop a basic understanding of healthy lifestyle, awareness of proper posture, proper breathing, proper diet, rest, and relaxation. They should be helped to get guided by the flow of breath through important pathways or channels inside the body. In the longer run, these understandings will inculcate positive attitudes towards a healthy lifestyle.
- The practices should be chosen carefully as per the medical conditions, age, ability, and other requirements of the individual.

### 3.14 SELF-LEARNING AND SELF-PRACTICE OF YOGA

- Yoga therapy requires an active role on the part of a consumer/practitioner, but, at the same time, self-medication, especially for beginners, is not advisable. Many times a person starts performing Yoga on his/her own. This may sometimes prove harmful. At the initial stage, close supervision of a Yoga expert is encouraged or rather required.
- Traditionally, every aspirant (stakeholder) requires to be initiated (*Diksha*) for using Yogic practices properly to avoid injuries and accidents. Initiation is followed by proper education (*Shiksha*) so that the aspirant use different Yoga techniques with the right attitude and for the right purpose.
- 'Do-It-Yourself' kind of Yoga literature may not be useful as each individual is unique and requires an individualized package. Therefore, in the beginning, an individual should avoid self-practice of Yoga. He/she should learn the techniques of Yogic practices under the supervision of a Yoga expert/therapist until he/she is capable of continuing the practices on his/her own.
- Afterwards, regular self-practice may be continued as per one's requirements and capacity. In this regard, the following points are to be taken care of.
  - During or self-guided practice, the consumer should follow all precautions and guidelines. He/she should always notify if there is no improvement, or if some adverse events or symptoms arise during and/or after Yoga practice.
  - Yoga is a procedure-based therapy. There is no shortcut to any practice. During self-guided practice, it has to be ensured that the proper procedure is followed. For this, all the steps involved in a Yogic practice should be duly followed by the consumer.
  - Writing a personal diary regarding the Yoga practice may be useful during self-guided practice.

- The consumers can take the help of publications that explain the practices and techniques. However, consumers should ensure that the publications are published by reputed Yoga institutions such as MDNIY, SVYASA, Kaivalyadhama, Bihar School of Yoga, etc., and Yoga Gurus like Swami Sivananda, late B.K.S. Iyengar, T Krishnamacharya, etc. These publications may be of immense use to well-educated and well-informed Yoga students of this system.
- It must be emphasised again and again that the important role of a teacher and guide in the initial stage of Yoga learning cannot be replaced by any other substitute in traditional Yoga. However, well-made illustrative animation films with a good and clear commentary by experienced Yoga practitioners may certainly serve useful purpose in the direction of self-learning and self-education to manage one's condition.

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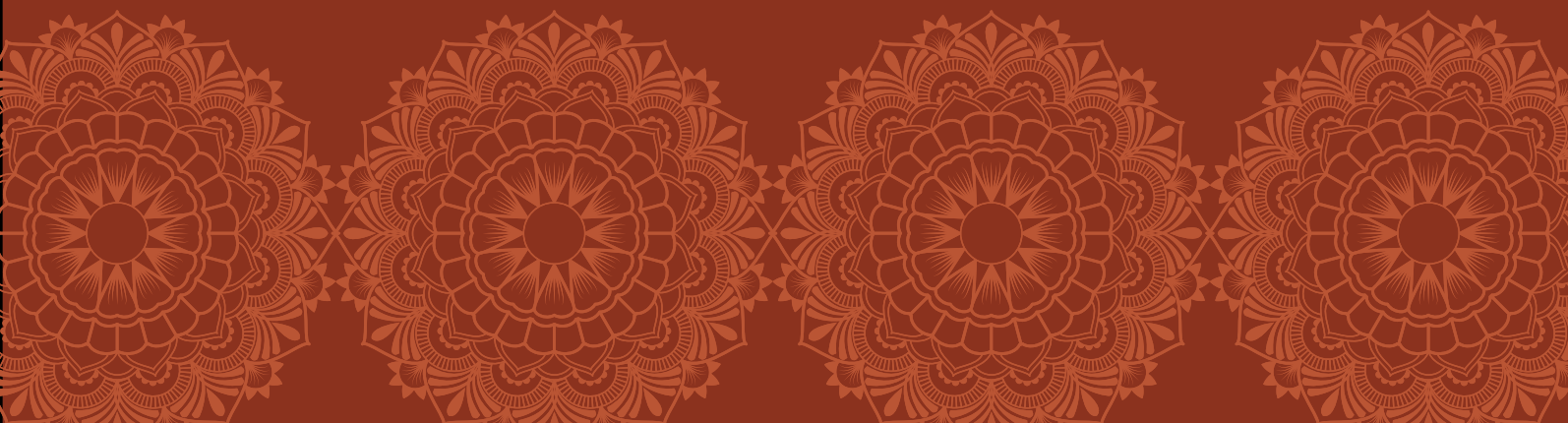






## CHAPTER 4

# PREPARATION OF YOGA PROTOCOLS







## 4.1 'DO-IT-YOURSELF' TYPE OF SELF LEARNING AND PRACTICE OF YOGA THERAPY

Like all other conventional medication therapies, 'Yoga Education-cum-Therapy' also requires some preparation. This preparation for 'Yoga Education-cum-Therapy' involves the following:

- Certain Yoga practices require preparations such as selecting a proper place, suitable time, material for sitting, food, society, and environment. Therefore, these parameters considered carefully to get proper results and effects from Yoga practices.
- In consultation with various Yoga institutions and based on the results of the available research materials, MDNIY, New Delhi, has prepared protocols for people suffering from most common clinical conditions such as asthma, hypertension, stroke, diabetes, and cancer. Books and films are also being prepared in this regard. Literature of similar nature published by the Bihar School of Yoga, SYASA, and B.K.S. Iyengar is also available in the market.
- It is advisable that the consumers who are willing to undergo 'Yoga Education-cum-Therapy' should have preliminary sessions to sensitise themselves in respect of the following parameters:
  1. Developing the ability to withdraw one's mind from the external world for some time in order to work with Yoga practices. Usually, we spend most of our time and life in work outside the body.
  2. Developing awareness of the condition of one's physical body at rest, e.g., areas of tension, pain, heaviness, heat, and tremors.
  3. Developing awareness of body movements related to spontaneous, natural, involuntary breathing and voluntary breathing (inhalation and exhalation) so that these movements could be corrected if found to be wrong and/or disturbed.
  4. Developing an attitude to observe and witness the memories, feelings, emotions, thoughts, etc., if aroused during Yoga practices.
  5. Thus, everyone has to prepare one's body, breath, breathing, and mind for the practice of Yoga in the proper way and in the right direction to get optimum results in a reasonable time.
- Cleansing processes of *Hatha Yoga (Shuddhi Kriyas or Shatkarmas)* require suitable materials for their practice. For example, plastic tube or nasal catheter for *Jala-neti*; about 45-cm-long cotton threads prepared in a special way for *Sutra-neti*; muslin cloth strip (7–8 cm width and of suitable length) for *Vastra-dhauti*; warm water with salt for *Jala-neti*, *Vamana-dhauti*, *Shankha-prakshalana*, *Basti*, and *Vajroli kriyas*; clean air for *Kapalbhati* and other breathing techniques, etc. All these materials should be of good quality. The consumers should take proper guidance from the therapist before self-practice.

## 4.2 CHILDREN, PREGNANT WOMEN, LACTATING MOTHERS, AND ELDERLY

- Yoga is a 'procedure-based education-cum-therapy' and is generally safe, if learnt and practiced properly. Right from the age of 8 to 9 years onwards, Yoga is available to one and all irrespective of caste, creed, sex, nationality, belief system, and religion. The old, very old, ill, and terminally ill people can be the learners and the practitioners of Yoga according to their needs, wants, and aspirations. However, proper instructions and special precautions are required for children, pregnant and lactating women, and elderly individuals, as their health statuses and needs are different. Therefore, Yogic practices and techniques are to be carefully selected and modified so as cater to their health status, special needs.
- Suitable modules and guidelines have been prepared by MDNIY and are available for use by different groups of individuals.

### 4.2.1 CHILDREN

- Children need such practices that will help in the physical, mental, moral, and spiritual development of their personality. Active practices of repetitive nature will prove more beneficial and effective in this respect.
- The National Educational System provides 'Career Oriented Education' according to the potential talents, skills, capacities, and inbuilt configuration of the children. Traditional Yoga education is expected to make them aware of their human nature.
- In Indian tradition, in certain communities, around the age of 9 years, the boys are introduced to the Yogic breathing technique of 'alternate nostril breathing' while maintaining a stable and comfortable sitting position with a 'let-go' feeling (*Asana*). After this kind of *Pranayama*, the child is taught the recitation of 'AUM' or 'OM' and *Gayatri* or *Savitari Mantra*. Slowly, they are introduced to recitation of other important *Mantras* and worshiping the family deity in 16 ways.
- The system of 'Salutation to the Sun' (*Surya Namaskara*) is the best for growing children to take care of their body, mind and spirit. It is being taught in many Indian schools, gymnasiums, and at homes. The overall logic, aims, and objectives of this practice and the *modus operandi* need to be properly highlighted to bring out the secular and universal nature of this system.
- Certain Yogic practices connected with withdrawal from the outside world (*Pratyahara*) and meditation on the self should be avoided for small children as these practices require focused attention on the 'self' inside the body. These practices are contrary to the basic nature of children and, therefore, are to be avoided.

### 4.2.2 PREGNANT WOMEN

- Yoga can and should be practiced during pregnancy under proper supervision and guidance after consultation with the doctor. Many antenatal care centers are giving instructions in Yoga practices.
- Well-illustrated and properly written books on 'Yoga for pregnant women' with Yoga protocols for different trimesters are available in the market. MDNIY is also working on these lines, and their literature will be available in the near future.
- Many antenatal clinics and Yoga centers are running regular classes and workshops for pregnant women.
- There are certain practices and techniques to be avoided or modified during pregnancy.
- There are suitable Yoga postures (*Asanas*), which can be adopted by pregnant women to reduce their back pain; for prevention of abortions and miscarriages; for taking care of the swelling of the feet; and to prepare them for normal delivery.
- Women are taught to learn about the strong contraction of the chest muscles during exhalation to develop the downward-acting force during labor pains (bearing down) to assist the movement of the foetus through the birth canal in antenatal clinics. However, they are not made aware of the possibility of developing disturbing conditions such as the prolapsed uterus, hernias, urine incontinence if they continue breathing even after the delivery. Yoga teachers should make pregnant women aware of such a possibility so that they can follow the right way of breathing according to the concept of the working of *Prana-Vayu* and *Apana-Vayu* in Yoga.
- Recitation of suitable sounds with the right way of breathing according to the Yogic concept of *Prana-Apana-Vayus* could be used during pregnancy to have a tranquillising and positive effect on the growth of the foetus.



- Simple stretching practices for the spine, based on Yogic concepts, could help pregnant women to take care of back pains.
- Pregnant women need to be advised on what not to be done during the different stages of pregnancy.

#### 4.2.3 LACTATING WOMEN (YOGA FOR WOMEN AFTER DELIVERY)

- A Yoga teacher can guide women after delivery to assist them in the natural and proper involution of the uterus, to tone up the muscles of the lower abdominal wall, which were overstretched during pregnancy. Yogic practices include gentle twists, which can help to bring the uterus, pelvic floor, and abdominal muscles back to normal.
- Women should be made aware of the importance and necessity of returning to the naturally correct breathing habits based on the Yogic concept of *Prana and Apanavayus* as soon as possible after delivery. This will work like preventive measures to protect women from developing incontinence of urine, prolapsed uterus, and such other disturbing conditions due to (wrong) breathing habits related to bearing down during labor pains, which may continue after delivery.

It is usually recommended to start Postpartum Yoga practice after three to six weeks of recovery time after a vaginal birth and longer after a caesarean. Postpartum Yoga is a modified, low-intensity Yoga practice consisting of breathing practices, *Pranayama* and relaxation techniques. It is advised to start Yoga practice under the guidance and supervision of a physician or yoga therapist.

#### 4.2.4 ELDERLY PERSONS

- Elderly people start experiencing and manifesting various kinds of health-related problems, which may impair the efficient functioning and working of different faculties and abilities important for leading normal productive social, family, and office life.
- Yoga education and practices can help such people to develop adequately strong awareness of their 'self'; such practices can also help them to be active and focused, which is a must for the working environment.
- For elderly people, the emphasis should be on the following parameters or components:
  - Body (physical) awareness.
  - Breath awareness.
  - Awareness about internally aroused sensations related to the movement of in-breath and out-breath through the ear openings, eyes, and olfactory areas.
  - Awareness about gross physical movements related to involuntary and voluntary breathing.
  - Awareness about the flow of memories, thoughts, feelings, and emotions and getting guided by the positive ones to develop a universal state of consciousness.
  - Working with different sounds/chanting (*Mantras*) through recitation.
- It is essential that elderly people should be warned to protect themselves from the temptation of performing difficult body postures as they may be having osteoporosis and other chronic medico-surgical conditions. They may be susceptible to lose body balance. However, maintaining slow stretching of muscles to extend up to the covering of the bones (periosteum) can help in the treatment of these conditions. Using of props and supports will be beneficial for elderly people.

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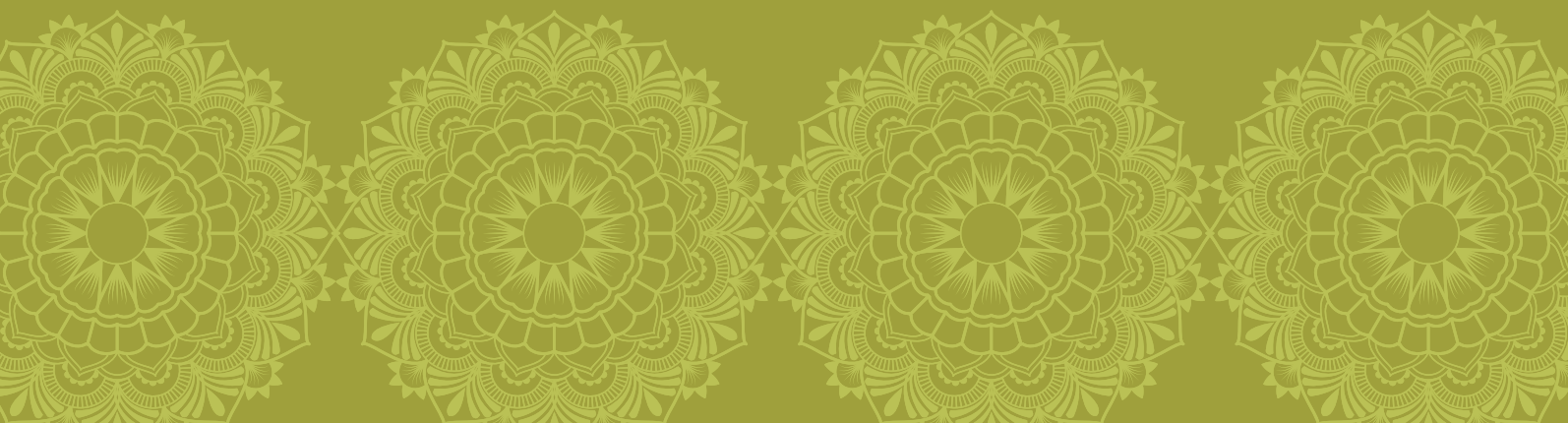






## CHAPTER 5

# PROCEDURE-BASED YOGA EDUCATION-CUM-THERAPY





- Yoga has highly specific practices/techniques, which can be used to produce desirable results or effects inside the system.
- *Patanjali's* Yoga Sutras mention two types of Yoga:
  - (1) Working with the externalising faculties and abilities of the self, enabling the person to work in the external world (*Bahya-akasha*). It is termed as *Bahiranga* Yoga, and (2) Working with the internalising faculties and abilities of the self, enabling the person to work with the 'self' (inside the body) (*Antara-akasha*). It is termed as *Antaranga* Yoga.
    - Groups of practices termed as *Yama*, *Niyama*, *Asana*, and *Pranayama* constitute *Bahiranga* Yoga and they are useful for those who want to lead an active and responsible worldly or material life (*Bhautika* Yoga) involving working with sensory-motor organs (*Jnanendriyas* and *Karmendriyas*).
    - The practice of *Pratyahara* introduces a Yoga practitioner to *Antaranga* Yoga consisting of *Dharana*, *Dhyana*, and *Samadhi* as one starts working with one's 'self' (*Chitta*), leading to 'Spiritual (*Adhyatmika*) Yoga'.
- All these groups of Yoga practices along with counselling for proper diet, nutrition, exercise, work habits, and social life can be used in therapy. Recitation of suitable *Mantras* is also useful and effective in its own way. Regular practice may alter the Yoga practitioner's behaviour and dietary habits.
- All these practices are important for a healthy body and healthy mind. Here, it is important to mention that practices such as *Yama* (restraints), *Niyama* (observances), *Yukta-ahara* (right food), and *Yukta-Karma* (right actions) are required to be followed by all always in life. These practices are not limited to any space or time. However, there are other Yoga practices like *Shatkarma*, *Asana*, *Pranayama* and *Dhyana* that are limited in time and space. These practices can be used as per the requirement and capacity of the individual/consumer.
- There are certain guidelines to be followed by Yoga practitioners to get good results.

## 5.1 GENERAL GUIDELINES FOR YOGA PRACTITIONERS

### Before Practice

- *Shaucha* (cleanliness) must be maintained. It includes cleanliness of body, mind, and surroundings. It means that Yogic practices should be performed with a clean body and mind in a clean and airy place.
- During Yoga practice, the mind and body should be in a relaxed state. It should not be practiced in exhaustion or in a hurry.
- Yoga should be practiced in a well-ventilated place, which is free from dust, smoke, bad odour or too much wind.
- Yoga should be practiced preferably in the early morning before sunrise or within two hours after sunrise. Yoga can be practiced in the evening also, but it has less benefits.
- Yogic practices should be done on an empty stomach, or keep at least a gap of three to four hours after a full meal and two hours after a light refreshment. The bowel and bladder should be empty before performing Yogic practices.
- A carpet, folded blanket or a mattress should be used for performing Yogic practices.
- Loose, light, and comfortable clothes should be worn while practicing Yoga. Cotton clothes are preferable. Spectacles and wrist watches should be removed before doing Yoga.
- Moderate meals are advised for better results. Oily and spicy food, smoking, and drinking liquor should be avoided.

- In case of medical conditions such as chronic disease, pain, and cardiac problem, Yoga therapist and/or physician should be consulted before performing Yogic practices.

### During Practice

- Yoga session should start with a prayer or invocation to relax the mind and make the environment conducive for performing Yogic practices.
- Practices should be performed slowly in a relaxed manner with full body-mind awareness.
- Practices should be performed as per an individual's capacity.
- Body movements should be smooth. Jerks, force, and/or pressure should always be avoided.
- Any Yogic practice should be discontinued immediately if there is severe pain in any part of the body.
- Yoga session should be concluded with meditation/deep silence and end-prayer (*Shanti-Path*).

### After Practice

- Bath may be taken only about 25–30 minutes after the conclusion of a Yoga session.
- Food should not be taken immediately after performing Yogic practices. Light food may be taken only after a gap of 15–30 minutes of the Yoga session.

## 5.2 YAMA AND NIYAMA

- *Yama* and *Niyama* are considered the prerequisites for *Yoga Sadhana*, which should always be followed by all. *Yamas* (restraints) can be referred to as the code of conduct to be followed in social life, while *Niyamas* (observances) can be considered as the code of conduct to be followed in personal life. Together they help in achieving high standards in our personal and social life.
- **Yama consists of the following five restraints:**
  1. *Ahimsa* (non-violence).
  2. *Satya* (truthfulness).
  3. *Asteya* (non-stealing).
  4. *Brahmacharya* (celibacy).
  5. *Aparigraha* (non-possessiveness or not to possess beyond actual needs).
- **Niyama consists of the following five observances:**
  1. *Shaucha* (internal and external purity).
  2. *Santosha* (contentment).
  3. *Tapas* (austerity).
  4. *Swadhyaya* (studying scriptures to acquire right knowledge).
  5. *Ishwarpranidhana* (surrendering to God).
- **Health benefits from the practice of *Yamas* and *Niyamas***
  - *Yama* and *Niyama* are helpful for stress management. Stress is generally caused by undisciplined life. *Yama* and *Niyama* induce discipline; and thereby help to manage stress and bring happiness in life.
  - *Yama* can enhance social health by improving interpersonal relationships.
  - *Niyama* help in improving the mental and spiritual health of an individual.

## 5.3 ASANA

- *Asanas* are psycho-physical postures adopted by the individual to work inside the body. *Asana* (body position becoming a posture) has to be maintained for some length of time. One is expected to work with one's breathing during this period (PYS: II.49).

- According to *Patanjali*, it is a comfortable position enabling the person to sit for extended periods. He defines *Asana* as *Sthiram Sukham-Asanam* (PYS: II.46). It is one of the eight aspects (*Ashta-Anga*) or limbs of Yoga. It is the comfortable position, which facilitates the performance of *Pranayama*, *Dharana*, *Dhyana*, and *Samadhi*.
- *Hatha Pradipika* states that the practice of *Asanas* brings about steadiness, health, and (a feeling of) lightness of body parts. (*Kuryat-Tad-Asanam Sthairyam-Arogyam Changa-Laghavam*) (HYP: I. 17).
- Correct body postures are essential as they control the limbs and nervous system and facilitate meditation.
- There are various *Asanas*. Regarding the number of *Asanas*, there is no unanimity. *Gheranda Samhita* puts the number of *Asanas* as 84 lakhs or 8.4 million. The text considers only 84 as important, and out of these 84 *Asanas*, it further states that only 32 *Asanas* as being useful in this world (GS: II/1-2). *Hatha Pradipika* describes 15 *Asanas*.
- *Asanas* can be classified in several ways.
  - On the basis of utility, *Asanas* can be classified as meditative *Asanas*, cultural *Asanas*, and relaxing *Asanas*.
  - On the basis of the physical position adopted, *Asanas* can be broadly put in the following groups: standing *Asanas*, sitting *Asanas*, prone-lying *Asanas*, supine-lying *Asanas*, topsy-turvy *Asanas*, and balancing *Asanas*.
    - a. Standing: *Asanas*:** *Tadasana*, *Trikonasana*, *Parshvakonasana*, *Vrikshasana*, etc.
    - b. Sitting *Asanas*:** *Padmasana*, *Siddhasana*, *Bhadrasana*, *Swastikasana*, *Virasana*, *Utkatasana*, *Vajrasana*, *Simhasana*, *Gomukhasana*, *Vakrasana*, *Ardhamatsyendrasana*, *Guptasana*, *Gorakshasana*, *Garbhasana*, *Pashchimottanasana*, *Kurmasana*, *Uttanamandukasana*, *Ushtrasana*, *Yogasana*, *Suptavajrasana*, *Shashankasana*, *Mandukasana*, etc.
    - c. Prone-lying *Asanas*:** *Makrasana*, *Bhujangasana*, *Shalabhasana*, *Dhanurasana*, etc.
    - d. Supine-lying *Asanas*:** *Pawanmuktasana*, *Uttanapadasana*, *Halasana*, *Chakrasana*, *Matsyasana*, *Shavasana*.
    - e. Topsy-turvy *Asana*:** *Viparitkaraniyasana*, *Sarvangasana*, *Shirshasana*, etc.
    - f. Balancing *Asanas*:** *Garudasana*, *Mayurasana*, *Bakasana*, *Kukkutasana*, etc.
- Sequencing of the *Asanas* during their practice is an important issue. There are various versions regarding the sequence of *Asanas*. Some schools adopt a natural evolutionary sequence, which occurs in the initial stage of life. As per this approach, a beginner is advised to start with supine-lying *Asanas*, then to prone-lying *Asanas*, then sitting and standing *Asanas*, and finally to, balancing *Asanas*.
- Some schools adopt a different approach starting with standing *Asanas*, then sitting ones, then prone-lying, supine-lying, and balancing *Asanas*.
- However, the basic idea is that *Asanas* should be practiced in a graded sequence, i.e., from easy *Asanas* to difficult *Asanas*. Further, a few *Asanas* from each group can be selected depending on the requirement. It is not necessary that all *Asanas* from each group are practiced everyday.
- **Salient features of *Asanas***
  - *Asanas* are considered as an important aspect of Yoga practice and a pre-requisite for performing other Yoga practices. In *Hatha Yoga*, *Asanas* (body postures) are practiced to help open the *Nadis* (energy channels) and the *Chakras* (psychic energy centers).



- The *Asanas* have been adopted from the nature by the Yogis based on their observations. Yogis observed that a person, while engaged in various activities, adopts various postures. Animals and birds also have their own postures or ways of sitting. On the basis of their experience, Yogis selected certain postures, which they considered useful for *Hatha Yoga Sadhana*. These postures were taken not only from animals and birds, but also from the non-living things in nature. As *Asanas* imitate the postures of birds, animals, objects, and nature, they have been named after them.
- *Asanas* are psycho-physical in nature. They involve both body and mind. *Asanas* develop body and breath awareness as the movement of body parts is synchronised with breathing.
- *Asanas* are important for spiritual growth. They act upon body and mind and integrate both. Without this, spiritual growth is not possible.
- *Asanas* may be practiced by people of all ages as per their capacity or as advised by Yoga experts.
- *Asana* is considered as the first part of *Hatha Yoga*. Their therapeutic significance has been highlighted in the following verse from *Hatha Pradipika: Kuryat-Tad-Asanam Sthairyam-Arogyam Changa-Laghavam* (HYP: I.17), i.e., regular practice of *Asana* alleviates diseases and contributes to good health and efficient body.

### Difference between *Asanas* and physical exercises

- There are distinctions between *Asanas* and physical exercises. They differ in their objectives, *modus operandi*, and the benefits they give.
- *Asanas* were evolved for spiritual purposes; while the physical exercises are meant for physical fitness.
- *Modus operandi* of *Asanas* is also different from that of physical exercises. *Asanas* are psycho-physical in nature. They involve both mind and body while physical exercises are basically physical in nature. During the practice of *Asanas*, breath awareness is essential. In *Asana*, breath should be synchronised with the movement of specific body parts, which it involves.
- Another distinction between the two is related to physiology and anatomy. *Asanas* establish proper rhythm in neuro-muscular tone. They enhance the flexibility of stretched organs of the body without putting extra pressure on the heart, while in physical exercises, the heartbeat increases as a result of extra burden on heart. Generally speaking, physical exercises exhaust the body, which is not the case for *Asanas*.
- *Asanas* benefit the mind and the body; while physical exercises benefit mainly the body.
- For important *Asanas* and their benefits, please see Annexure 5.

### 5.4 PRANAYAMA

*Pranayama* can be referred as the breathing techniques that steady the body and mind. According to *Patanjali*, *Pranayama* is the cessation of the movement of inhalation and exhalation (PYS: II.49). *Pranayama* is made of two words: *Prana* (subtle life force) and *Ayama* (expansion and extension through control). In Yogic terminology, *Pranayama* is a systematic process by which control over *Prana* is achieved through controlled breathing. Here, it is important to know that breath and *Prana* are two different but closely interconnected concepts. The existence of *Prana*, a vital life force, depends upon the breath. Without breath, there will be no *Prana*. Thus, *Pranayama* is related to breathing; but it is not a simple breathing exercise, rather it is more than that.

*Pranayama* is highly conducive making the mind one-pointed (*Ekagra*), which is an essential requirement for inner (*Antaranga*) Yoga consisting of higher Yogic practices of *Dharana*, *Dhyana*, and *Samadhi*. By calming the mind, it leads to spiritual development. *Pranayama* works at the subtle level of personality.

## Salient features of *Pranayama*

- *Pranayama* is related to respiration, which consists of two physiological processes: inhalation and exhalation. Respiration assists in the metabolic process in which nutrients are converted into useful energy in a cell. It also ensures a proper supply of oxygen to the brain.
- *Pranayama* consists of three phases: (a) *Puraka* (slow, deep, and prolonged inhalation), (b) *Kumbhaka* (retention of breath inside or outside), and (c) *Rechaka* (slow and prolonged exhalation). The ideal ratio of *Puraka*, *Rechaka*, and *Kumbhaka* is mentioned as 1:4:2.
- ***Puraka***: *Puraka* refers to conscious, slow, deep, and prolonged inhalation. It enhances the intake of oxygen. During inhalation one has the feeling and awareness of an internal space getting filled.
- ***Kumbhaka***: *Kumbhaka* means pause in breathing. It can be considered as retention of breath. This can be done in two ways: (1) *Antar Kumbhaka* or retaining the breath inside after inhalation (*Puraka*); (2) *Bahya Kumbhaka* or retaining the breath outside after exhalation (*Rechaka*). In *Kumbhaka*, one has the feeling and awareness of internal space being in a filled condition during the retention of breath inside or in emptied condition during retention of breath outside.

*Kumbhaka* helps in the process of metabolism; and assists in more efficient exchange of oxygen and carbon dioxide. Through regulated breathing, *Kumbhaka* ensures a sufficient supply of oxygen to the brain; and thus, enhances the efficiency of the brain.

- ***Rechaka***: *Rechaka* is an act of exhalation done very slowly. The ideal duration of *Rechaka* is supposed to be twice the duration of *Puraka*. The process of *Rechaka* starts at the end of *Kumbhaka*. Conscious, slow, and prolonged exhalation in *Rechaka* helps in completely pushing the carbon dioxide out of lungs. During the phase of exhalation, one has the feeling and awareness of the internal space getting emptied.
- *Pranayama* is not just working with different time ratios for inhalation, exhalation, and breath holding. Through working with the flow of breath inside the body, one starts becoming aware of the visceral functions, thereby giving rise to awareness of the 'self'. Gross body movements experienced during normal and voluntary breathing without getting involved in any kind of worldly actions or activities can lead to activation of memories, feelings, emotions, thoughts, actions, and behaviors.
- The mechanics of working (*modus operandi*) of Yogic breathing techniques (*Pranayama*) is different from the usually followed breathing exercises. The subtle differences between breathing exercises and *Pranayama* should be properly understood in order to apply *Pranayama* in therapy. These points are summarised below.
  - *Pranayama* requires one's attention to be focused on the flow of breath and the gross body movements related with breathing. This helps one to develop awareness of the mechanics of involuntary and voluntary breathing as well as one's breathing pattern. The breathing pattern requires to be corrected if found disturbed and incorrect, according to Yogic concepts.
  - In initial stages, this is done by developing awareness of the 'flow of in-breath and out-breath' (*Svasa-Prasvasa*) through nostrils (*Nasikya Prana*) and/or mouth (*Mukha Prana*) guiding the individual along certain pathways (*Nadis*), destinations, and various happenings at these destinations. Later on, one is advised to work with other body openings. This practice is slowly modified through regulated, controlled, and monitored phases of breathing: (1) inhalation (*Svasa*) leading to awareness of the body space/s getting filled (*Puraka*); (2) the space/s remaining in a filled state (*Kumbhaka*) during cessation of breathing; and (3) exhalation (*Prasvasa*) giving rise to awareness of the space/s getting emptied (*Rechaka*).

- During the practice of *Pranayama*, senses are brought inwards helping the person to look within. Regular practice of *Pranayama* changes the attitude of the person. It reduces the cravings for worldly pleasures.

For important *Pranayamas* and their benefits, please see Annexure 6.

## 5.5 PRATYAHARA

*Pratyahara* indicates the withdrawal of one's attention from the object of sensory experience (PYS: 2.54). In *Pratyahara*, senses related to smell, taste, sight, touch, and hearing are controlled and withdrawn from their objects. This becomes possible while working with one's breath and breathing while practicing *Pranayama* (PYS: II-53). In normal life, an individual remains connected with the external world due to the inputs received by sensory organs from objects outside the body; while in *Pratyahara*, the person gets cut off from outwardly sensory inputs and becomes introverted. This withdrawal from the outside world calms the mind enabling it to penetrate deeper into the depths of mind.

### Health benefits

- *Pratyahara* helps in managing stress, which is caused by anxiety-inducing perceptions.
- It helps increase willpower and control over the senses.

## 5.6 DHARANA, DHYANA, AND SAMADHI

### 5.6.1 DHARANA

- *Dharana* means binding the mind to one object (PYS: III.1).
- Usually, *Dharana* is understood and presented as concentration, which is a motor activity. *Dharana* is a sensory activity as well where one can remain an observer (*Drasta*) or a witness (*Sakshi*).
- It indicates the broad-based field of attention focusing on inside the body and/or the mind. One can also work with a chosen thought or object, such as a flame of a lamp, the midpoint of the eyebrows, or the image of a deity.
- In *Dharana*, an effortless awareness of a specific aspect or area contributing to self-awareness is maintained for a short time. Here, awareness of the subject is broken from time to time due to outside disturbances or the thoughts coming to the mind.

### 5.6.2 DHYANA

- *Dhyana* (meditation) can be referred as the uninterrupted flow of consciousness (on the subject of *Dharana*) (PYS: III.2). It is a natural outcome of *Dharana* where mind starts getting continuous uninterrupted inputs from one source.
- Usually, in daily routine, one reaches a state of *Dhyana* (meditation) and remains in that state for some time; but that state is different from the state of *Dhyana*.
- The practice of *Dhyana* helps in self-realization leading to transcendence, which is considered as the essence of Yoga *Sadhana* (the practice of Yoga).
- Practice of *Dhyana* can play an important role in Yoga therapy. It is supposed to be a purifier of the mind and a great tranquilliser. Self-realization taking place during meditation as a result of awareness of one's body, breathing, thoughts, actions or feelings can help the person to modify his/her behaviour and lifestyle in the right direction; and thus can help in reducing the sufferings.

### 5.6.3 SAMADHI

- *Samadhi* can be referred as the state when appearance of the object (of meditation) remains without consciousness of one's self (PYS: III.2).

- *Samadhi* is the process of shifting to a deeper level of consciousness, where the seer (the one who is seeing), the seen, and the process of seeing merge together.
- *Samadhi* is characterised by two components: (1) uninterrupted focus on the object of meditation and (2) no awareness of the process or the self.
- *Patanjali* refers to two kinds of *Samadhi*: *Samprajnata Samadhi* and *Asamprajnata Samadhi*.
- *Samprajnata Samadhi* is the first step where the practice, the process followed, and its outcome is properly known and understood. In this *Samadhi*, *Samskaras* are not destroyed. This is also known as *Sabija Samadhi*, because the seeds or the *Samskaras* are there. In this *Samadhi*, there is support (*Alambana*).
- *Asamprajnata Samadhi* is the highest state of *Samadhi*. In this *Samadhi*, there is no support (*Alambana*) for the mind. The seeds of all *Samskaras* are completely destroyed. Here, the resulting state of consciousness cannot be described in a logical and sequential manner.

#### 5.6.4 SAMYAMA

- The three practices –*Dharana*, *Dhyana*, and *Samadhi*– together constitute *Samyama* (P.Y.S.: III.4.). The process of *Samyama* starts with *Dharana* (concentration) in which one concentrates on the object of meditation. Gradually, the *Dharana* gets converted into *Dhyana* (meditation) when awareness about the outside world is lost and one is focused on the object of meditation. Then occurs the state of *Samadhi*. In this state, the person loses personal consciousness and the object of meditation becomes clearer and clearer. These three when practiced in continuity are called *Samyama*.
- In *Samyama*, the object of meditation may be related to a part of the body, thought, mind, any worldly thing, personal possession, or any other thing. *Samyama*, according to *Patanjali*, bestows upon the person various psychic powers (*Vibhutis*) depending upon the object of meditation.
- Traditionally, the main objective of *Samyama* was ‘realization of the self’ (*Atma-sakshatkara*) and ‘realization of the universal nature of the self’ (*Brahma sakshatkara*); however, it can be used for attaining various psychic powers also. In therapy, the practice of *Samyama* can develop deeper insights about the body, breathing, thoughts, actions, and feelings and lead the person to adopt a healthy lifestyle.

#### 5.7 SHATKARMA OR SHODHANA KRIYAS

- *Shatkarma* refers to a set of six traditional cleansing techniques. *Shat* means six and *Karma* means action. Thus, *Shatkarma* means six actions. These are also called *Shodhana kriyas*. *Shodhana* means cleansing and *Kriya* denotes activity. Thus, *Shatkarma* or *Shodhana Kriyas* refer to six yogic processes/ techniques, which are used for internal cleansing of the body. *Shatkarma* has the therapeutic importance.
- *Shatkarma* works on the internal (visceral) structure of the body about which we are usually not educated in commonly available education programmes. Before starting to work on the physical body, these cleansing processes start working on the mind of the practitioner.
- In the modern age, *Shatkarma* assumes greater significance as environmental pollution is posing serious threats to the health of human beings. Faulty lifestyle and improper food habits also develop toxins and impurities in the body tissues. As a result, the human body is becoming prone to functional disorders like asthma, bronchitis, migraine, back-pains, gastro intestinal (GIT) disorders, allergies, and skin diseases. In the above scenario, purification of the body is necessary to keep it healthy. This can be achieved with the help of *Shatkarma*.
- *Hatha Yogic* texts describe the therapeutic benefits of *Shatkarma* in detail. Now, modern medical sciences are also endorsing the health benefits of *Shatkarma*.
- While practising *Shatkarma*, make sure that the tools used like neti pot, water, rubber thread, cotton cloth & other equipments, are clean and sterile.

## Salient features of *Shatkarma*

- *Shatkarmas* help in the process of self-realization. According to *Hatha Yoga*, purification of the body is a basic requirement for self-realization (knowledge about the 'self').
- The rationale of the internal cleansing techniques of *Hatha Yoga* is different from that of the emetics and enemas are given in the modern medical system or in the Indian system of medicine (Ayurveda and Naturopathy). As mentioned earlier, Yogic cleansing processes primarily work on the mind (mental body) and the physical body.
- *Shatkarma* should be practiced before *Pranayama* (H.P. 2/21). They open various channels to facilitate the flow of breath and *Prana* during the practice of *Pranayama*.
- For important *Shatkarmas* and their benefits, please see Annexure 4.

## 5.8 MUDRAS AND BANDHAS

### 5.8.1 MUDRAS

- *Mudra* is a specific body position, which is supposed to channelise the energies generated by *Asana* and *Pranayama* into various channels and centers, giving rise to a particular states of mind. Some *Mudras* are performed with *Asana* and *Pranayama*; while some are performed separately after *Asana* and *Pranayama*.
- There are various types of *Mudras*. Some *mudras* are body positions (*Asanas*), which emphasises on working with breathing (*Pranayama*); while some are *Hasta-Mudras*, which are formed with the help of thumb and fingers of the hand (*Hasta*). *Hasta-Mudras* are one of the widely used mudras and are performed in sitting position during the practice of *Pranayama*, *Dharana*, *Dhyana*, and *Mantra Japa*.
- The practice of *Hasta-mudra* is based on the assumption that the physical body is made up of five elements: (1) Fire (*Agni*), (2) Wind or Air (*Vayu*), (3) Ether or Space (*Akasha*) (4) Earth (*Prithvi*), and (5) Water (*Jala*). These five elements are represented by thumb, index finger, middle finger, ring finger, and little finger, respectively.
- A balance among these elements is considered important for health. An imbalance among these elements is believed to cause disease; but the imbalance can be corrected by *Hasta-Mudras*, i.e., combining a particular finger(s) with the thumb.
- The widely used *Hasta-Mudras* are (1) *Jnana Mudra*, (2) *Chin Mudra*, (3) *Chinmaya Mudra*, (4) *Adi Mudra*, (5) *Brahma Mudra*, and (6) *Nasika Mudra*.

### 5.8.2 BANDHAS

- *Bandha* is a Sanskrit word meaning 'to bind', 'to lock', or 'to hold'. *Bandhas* are supposed to lock the *Prana* in a particular area of the body and redirect it along certain *Nadis* (channels). Traditionally, *Bandhas* are practiced during the *Mudras* and are extensively used with *Kumbhaka Pranayamas*.
- There are three *Bandhas*: *Moolabandha*, *Uddiyanabandha*, and *Jalandharabandha*. It is advised to apply all three *Bandhas* (*Moola*, *Uddiyana*, and *Jalandhara*) together during the phase of *Kumbhaka*.

## 5.9 YUKTA-AHARA AND YUKTA-KARMA

### 5.9.1 YUKTA-AHARA

*Yukta-Ahara* is a Yogic concept advocating right food and good food-habits for healthy living. Diet is an important requirement of health. The *Bhagawad Gita* and *Hatha Yoga Pradipika* emphasise that one must be careful about food.



The concept of *Yukta-Ahara* is taken from the *Bhagawad Gita* (17:7–10). The *Bhagawad Gita* mentions three types of food (*Ahara*), namely *Sattvik*, *Rajasik*, and *Tamasik*. *Sattvik* food is naturally grown and is fresh, non-spicy, and easy to digest. It energises the mind. *Sattvik* food includes milk, milk products, fruits, dried fruits, seasonal vegetables, cereals, sprouts, pulses, honey, jaggery, sugarcane, and natural and unprocessed sugars and oils. According to *Bhagawad Gita* (17: 8), *Sattvik* food enhances the duration of life, purifies one's existence, and gives strength, health, happiness, and satisfaction. *Rajasik* food includes the food that is too bitter, too sour, salty, hot, pungent, dry and burning (*Bhagawad Gita*: 17: 9). This kind of food is very spicy and is heavy to digest. However, this food is required for physically active people. *Tamasik* food refers to the food that is stale, tasteless, decomposed, and putrid (*Bhagawad Gita*: 17: 10). This food is not natural. This type of food is supposed to disturb the balance of nerves. It includes stale, left-over, contaminated or over-ripe substances, meat, alcohol, tobacco, onions, garlic, and fermented foods such as vinegar.

Another Yogic concept related to food is *Mitahara*. *Mitahara* is defined as agreeable and sweet food, leaving one-fourth of the stomach free, and eaten as an offering to please Lord Shiva or God (HYP: I.58). *Mitahara* considers three aspects of food: (a) the quality of food, (b) the quantity of food, and (c) the state of mind in which food is eaten. Regarding the quality of food, the food should be nutritious, fresh, non-spicy, and more in natural form. As for quantity, the concept of *Mitahara* explains that the stomach should never be overloaded; it should be half-filled with food, one-quarter with water, and one-quarter with air. Eating 'to please Lord *Shiva*' symbolises that food should be taken in with a sense of *Dharma* (duty) and with a positive state of mind.

Here, it is important to mention that food intake depends on the objectives and requirement of the practitioner. The food requirement of a normal person will be different from the food requirements of a diseased person. For therapeutic purposes, the concepts of *Pathya* and *Apathya* are important. *Pathya* is a desirable food, which is beneficial for health. *Pathya* food varies according to the disease.

### 5.9.2 YUKTA-KARMA

*Yukta-Karma* is related to right action. The *Bhagawad Gita* propounds that right actions must be performed with a sense of detachment and duty. One should perform one's duty with full awareness, skill, and intellect but without having any expectations for fruits or results. The actions performed with detachment and dexterity will give satisfaction and protect the person from any kind of stress resulting from non-fulfillment of expectations and bring mental peace.

## 5.10 MANTRA JAPA

- *Mantra-Japa* (recitation of *Mantras*) is another important and powerful tool of Yoga therapy. *Mantra-Japa* is a science in itself, and needs to be properly understood in order to use it in a therapeutic manner.
- A *Mantra* refers to sounds, word, or phrase that is repeated by an individual who is praying or meditating. The logic and the *modus operandi* of *Mantra* recitation is different from singing, talking, shouting, screaming, etc.
- The three modes of reciting the *Mantra* are briefly mentioned below.
  1. Loudly (*Vaikhari*) recited *Mantra*: It is used for teaching and learning *Mantra* correctly and properly. It can be heard by others and it can be easily recited during exhalation. During recitation, one becomes aware of the muscular activity in the lower abdominal muscles and the direction of the internally generated force working in an upward direction inside the body.

2. Whispering mode (*Upanshu*) of reciting *Mantra*: It is just like 'lip movement'. The *Mantra* can be recited during exhalation and inhalation. Increased muscular activity can be felt in the neck and the face area. One can easily sense and recognise 'emptying' and 'filling' of the trunk cavity.
3. Mental recitation (*Manas Japa*) of the *Mantra*: There is no visible movement of the lips. It can be recited during exhalation, inhalation, and also during cessation of breathing at any stage. Mental recitation of *Mantra* is supposed to be powerful than the loud recitation. It works on the mind. Silent recitation of *Mantra* increases parasympathetic activity.

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## CHAPTER 6

# PRACTITIONERS, PRICING, AND HEALTH INSURANCE COVERAGE





## 6.1 PRACTITIONERS

- A Yoga practitioner is a person who practices in the health-care system as a Yoga therapist. A Yoga therapist is one who has received knowledge and training, and has gained experience as a therapist from institutions or centers of higher learning, which are accredited or recognized by an appropriate body. It is preferable if they have some form of license/registration granted by appropriate authorities.
- To ensure the reliability of a therapy provider, their certification must be recognized and regulated by the statutory bodies. These statutory bodies should ensure the standards of the practices of all the Yoga service providers.
- The Indian Yoga Association (IYA) has been constituted at the initiative of MDNIY, which comes under the jurisdiction of the Ministry of Ayush, Government of India. IYA has taken a lead to develop guidelines for certification and execute the same through the Quality Council of India (QCI).
- The Government of U.K. has formed the British Council for Yoga Therapy (BCYT) where Yoga therapists are expected to get themselves registered with this Council in order to practise Yoga therapy. The European Union (E.U.) is also setting up guidelines in this direction. In U.S.A., only medically qualified people are expected to administer Yoga therapy to the patients. The Association of Yoga therapists in Japan runs courses to prepare Yoga therapists.
- The Iyengar Yoga Associations worldwide have a very strong system of accreditation of the yoga teachers. Teachers are categorised into 4 levels depending upon the kind of students, the kind of practices and the kind of therapeutic conditions they are permitted to teach.
- An ideal Yoga teacher, therapist, or a guide should have personal experiences of the results of the Yoga techniques that are going to be taught to the consumers/stake-holders (*Sadhakas*). The experiences should be on the lines as mentioned in the authoritative traditional Yoga texts. Classical Yoga is based on subjectively experienced parameters. These parameters are monitored and suitably modified to suit the needs of the person; the person may experience desirable changes according to the state of the person till the final aim of Yoga is realized.
- A Yoga practitioner working as a teacher or, a therapist or a guide should have adequate knowledge and understanding of the theoretical foundations of different schools of Yoga, the rationale behind Yoga practices, and the *modus operandi* of the different groups of Yoga practices and techniques.
- In the same way, he/she should have proper and adequate experiential knowledge about the structure and functioning of the human body and psyche and how it gets influenced by various parameters in a positive and negative direction.
- A Yoga therapist should have a positive attitude and the required skills for rendering service to the suffering person. The mindset and attitude of a Yoga therapist should override his/her professional and the business interests to give or get positive results early.

## 6.2 PRICING AND HEALTH INSURANCE COVERAGE

### 6.2.1 PRICING OF YOGA SERVICES AND MATERIALS

- Pricing of Yoga services is an important issue. The payment for receiving Yoga services is generally made in the form of tuition fees, honorarium, *Guru Dakshina*, etc. However, no standard pricing structure is fixed for providing Yoga services. They vary in the same country and in the same region of the country according to (a) the expertise and experience of the Yoga therapist, (b) the affordability of the consumers, and (c) the nature of services rendered.
- There is a need to evolve an uniform pricing structure by the regulatory bodies keeping some of the following factors in mind.





- It should be profitable for the Yoga therapist/instructor and at the same time, it should be affordable to the consumers. There is a need to evolve such regulatory bodies, which can decide on the prices, keeping these points in mind.
- The material used for therapy such as pamphlets, booklets, charts, DVDs, CDs, mats, blocks, belts, *Neti Pots*, *Dhautis*, and *Netis* could be decided based on their quality. Quality control of the above-mentioned objects could be developed to protect the end-users from harmful effects.
- There should be a standard system to ensure the quality of the services and also evolve a system that can decide the pricing.

## 6.2.2 INSURANCE OF SERVICE PROVIDERS AND PRACTITIONERS

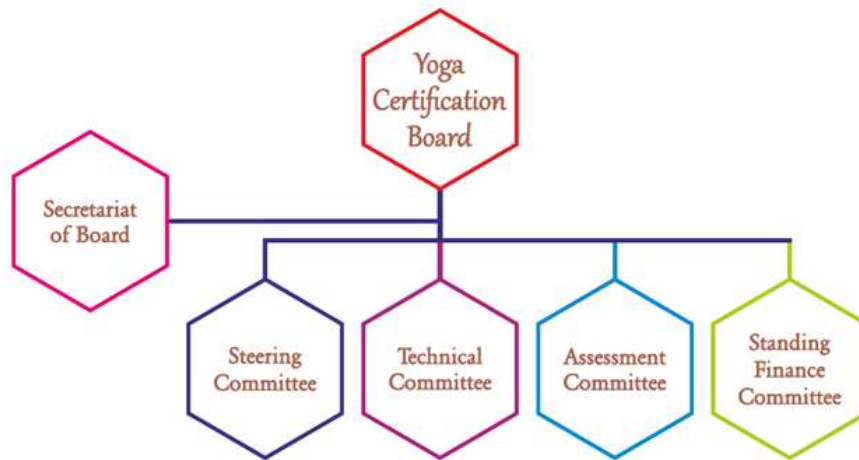
- A few countries (ex. India, Germany, USA) allow Yoga under health insurance. To promote Yoga, there is a need of formulating proper policy, which will adequately protect both Yoga therapists and Yoga consumers.
- Third-party insurance for individuals or groups of Yoga consumers could be considered to promote Yoga as a therapeutic tool.
- Insurance for accidents taking place during teaching, learning, and practicing Yoga in Yoga classes, therapy centers, and even during practicing Yoga at home in the absence of Yoga teachers/therapist may be considered for this purpose.
- Consumers and service providers should get information from the concerned authorities whether Yoga therapy falls under suitable health insurance policy at their respective places.

## 6.3 CERTIFICATION AND STANDARDIZATION

### 6.3.1 YOGA CERTIFICATION BOARD (YCB)

- With the growing popularity of Yoga across the world, the demand for institutionally trained Yoga professionals has increased both globally and internationally. To cater to this increasing demand, Ministry of Ayush, Government of India took a noble initiative to establish a Yoga Certification Board. Yoga Certification Board (YCB) was constituted vide Ministry's communication No.L-20025/21/2015-IC dated 07-03-2018. Secretary, Ministry of Ayush is the Chairperson of YCB. Joint Secretary, Ministry of Ayush is the vice-chairperson of YCB. The Yoga Certification Board also has representation of various ministries, revered Yoga gurus, accreditation experts, and legal experts for the smooth functioning of the board. The YCB secretariat is headed by the Head of Institute, who is the director of Morarji Desai National Institute of Yoga.
- The aim of Yoga Certification Board is to bring quality and standards in practice of Yoga and promote Yoga as a career. Yoga Certification Board has been established for certification of Yoga professionals under various categories, accreditation of Yoga Institutions/Centers, prescribing syllabus for various levels of Yoga trainers and any such activities that may be deemed necessary for promotion of Yoga. Professional assessment of these service providers are carried out by YCB to certify the competencies so that user of the service is assured of the skill sets possessed by the trainer.
- The main objective of creating the Board is to promote Yoga as a career skill and to bring standard and uniformity in teaching and practice of Yoga in India and across the Globe with a view to attain holistic health and preserve human values.
- The board also serves as a platform to amalgamate the practice of different schools of thought and define a standard for Yoga professionals.
- **Structure of the Board:** For smooth functioning of the board, four committees have been constituted to advise the board. The composition of the YCB secretariat is as follows:





- YCB certifies Yoga Professionals based on their skills and competencies under four categories of proficiency as mentioned below:

### 1) Yoga Education and Training:

- Yoga Protocol Instructor (YPI)
- Yoga Wellness Instructor (YWI)
- Yoga Teacher and Evaluator (YT&E)
- Primary/Elementary School Yoga Teacher
- Higher Secondary School Yoga Teacher
- Yoga Master (YM)

### 2) Yoga Therapy

- Assistant Yoga Therapist (AYTh)
- Yoga Therapist (YTh)
- Yoga Therapeutic Consultant (ThYC)

### 3) Yogasana Coach

### 4) Yoga Volunteer (YV)

YCB accreditation of institutions/centers is done in the following categories as per the prescribed guidelines of YCB.

- Personnel Certification Bodies (PrCBs)
- Leading Yoga Institutions (LYI)
- Ayush Institutions/Colleges
- Yoga Institutions (YI)
- Yoga Training and Therapy Centers (YTTC)
- Yoga Training Centers (YTC)
- Yoga Therapy Centers (YThC)

**Useful link for detailed information about Yoga Certification Board:**

<https://yogacertificationboard.nic.in/about-yoga-certification-board/>



### 6.3.2 BUREAU OF INDIAN STANDARDS

Bureau of Indian Standards (BIS), the National Standards Body of India, Ministry of Consumer Affairs, Food and Public Distribution, establishes Indian Standards in relation to any article or process and amends, revises or cancels the standards so established as may be necessary, by a process of consultation involving consumers, manufacturers, Government and regulatory bodies, technologists, scientists and testing laboratories through duly constituted committees.

Under its supervision, the Ayush Department, which includes the departments of Ayurveda, Yoga, Naturopathy, Unani, Siddha, Sowa-rigpa, and Homoeopathy, aims to standardise the practices of these Ayush systems. Both traditional and modern aspects of products and services of these systems are covered.

The standardization work related to Ayush systems in the domains of herbal/ herbo-mineral ingredients; diagnostics, clinical aspects & research; dietary supplements, food products & nutraceuticals; therapeutic & detoxification procedures; health & wellness services requirements, etc. are being carried out through the respective Sectional Committees/ Subcommittees/ Working Groups/ Panels, as per requirement and guidance of the Ayush Division Council. BIS is also working to standardize Yoga related terminologies, accessories etc. since last two years approximately, specifically in the field of Yoga.

As of now, Ayush Sectional committee has published the following Indian Standards, specially in the field of Yoga:

- a) IS 17873:2022 Cotton Yoga Mat- Specification.
- b) IS 17874 (Part1): 2022 Glossary of Yoga Terminology Standardized Terminology for commonly used terms related to Yoga.
- c) IS 17913:2022 Yoga Centre- Service Requirements.

Apart from above mentioned published standards, number of subjects are being taken up for the formulation of new Indian Standards as well, following are the few subjects which are enlisted hereunder.

- a) Draft Indian Standard- *Sutra Neti*- Specification.
- b) Draft Indian Standard - *Vastra Dhauti*- Specification.
- c) Draft Indian Standard- Stainless Steel *Neti* Pot- Specification.
- d) Draft Indian Standard- *Yogasana*- Code of Practices.
- e) Draft Indian Standard - Yoga Attire.

URL of BIS: [https://www.services.bis.gov.in/php/BIS\\_2.0/eBIS/](https://www.services.bis.gov.in/php/BIS_2.0/eBIS/)

URL for Yoga at BIS: [https://standardsbis.bsbedge.com/BIS\\_SearchStandard.aspx?keyword=yoga&id=0](https://standardsbis.bsbedge.com/BIS_SearchStandard.aspx?keyword=yoga&id=0)



## 6.4 YOGA APPS

### WHO mYoga - a mobile app “Yoga Protocol for General Wellness”

Ministry of Ayush and World Health Organization (WHO) had jointly undertaken a project 'WHO mobile health (mHealth) initiative'. WHO's “Be He@thly, Be Mobile” (BHBM) initiative supports the scale up of mobile health (mHealth) technology within national health systems to help combat non-communicable diseases (NCDs).

WHO mYoga - a mobile app on “Yoga Protocol for General Wellness” was prepared in consultation with International experts. MDNIY, WHOCC played pivotal role to facilitate was prepared in the preparation



mYoga App. The Prime Minister of India, Shri Narendra Modi launched ‘WHO mYoga’ App while addressing on the occasion of 7<sup>th</sup> International Day of Yoga (June 21, 2021).

WHO mYoga App would be one of the most useful global public health entities of Ministry of Ayush, Government of India. mYoga app will provide many videos of Yoga training and practice based on common Yoga protocol in many languages. Terming this as a great example of fusion of modern technology and ancient science, the Prime Minister expressed the hope that mYoga app will help in spreading Yoga world over and will contribute to the efforts of ‘One World, One Health’.

Yoga is recognized as an accessible way that leads a physically active lifestyle. WHO mYoga is an app for the general public to use regularly, providing Yoga learning and practice sessions of varying durations. The app was developed through review of scientific of literature and extensive international expert consultation processes. The app is safe and secure, collecting no data from users at all, and can be used as a daily yoga companion for persons aged 12-65 years. It is now available in English and Hindi. As per the requirement, people can use this app any time and anywhere to practice Yoga. It is already proved that Yogic practice prevent and control non-communicable diseases. It also provides the practitioner optimum health, wellness and fitness.

The WHO mYoga application is having potential to increase efforts to promote physical activity and mental well-being under the Fit India Mission; Ayushman Bharat Health and Wellness Centers; School Health Programme of Ayushman Bharat; as well as the Ministry of Health & Family Welfare’s pilot project on the integration of national non-communicable diseases (NCDs) and Ayush (traditional medicine) programmes.

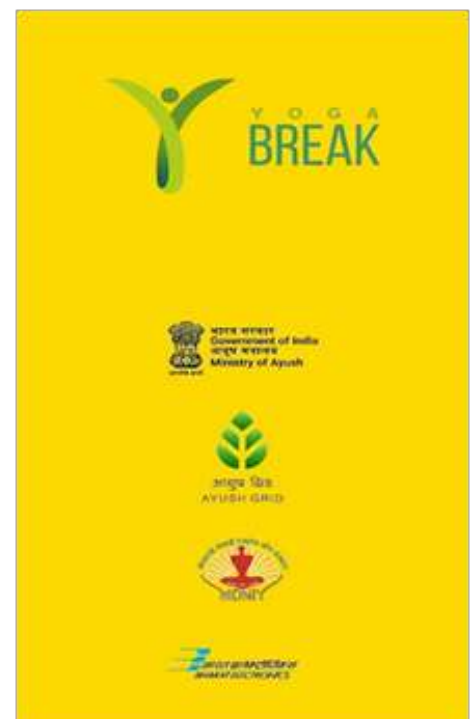
This mobile app will help to promote Yoga and wellness and contribute in lowering the risk of non-communicable diseases such as heart diseases, stroke, diabetes, and breast and colon cancers. WHO Global Action Plan of Physical Activity 2018-2030 recommends that adults and older age group people should do at least 150 minutes to 300 minutes of moderate physical activity throughout the week or at least 75 to 150 minutes vigorous physical activity throughout the week, or an equivalent combination of moderate- and vigorous-intensity activity for substantial health benefits. WHO mYoga may be suitable option to fulfill the WHO’s physical activity recommendation.

This app has been available on Android & iOS versions.

- Android version Download Link: [https://play.google.com/store/apps/details?id=org.who.APPMYOGA&hl=en\\_IN&gl=US&pli=1](https://play.google.com/store/apps/details?id=org.who.APPMYOGA&hl=en_IN&gl=US&pli=1)
- iOS versions Download Link: <https://apps.apple.com/us/app/who-myoga-app/id1549821346>

### Y Break “Yoga break at workplace” – Mobile App

- Y Break “Yoga break at workplace” program was conceptualized by Ministry of Ayush, Government of India with an aim to get De-stressed, Refreshed and Re-Focused to increase the productivity of individuals at the work place by practicing selected Yoga practices of 5 minutes (twice a day) time frame to accrue the benefits as projected from Yoga practice for a longer duration.
- To assess the efficacy of the Y break protocol; it was put on 15 day’s trial, conducted in six leading Yoga Institutes of the country as follows:
  1. Heartfulness Institute, Kanha, Hyderabad.
  2. Kaivalyadhama Health and Yoga Research Center, Lonavla- Mumbai.
  3. Krishnamacharya Yoga Mandiram Chennai.
  4. Morarji Desai National Institute of Yoga, New Delhi.
  5. National Institute of Mental Health & Neuro Sciences (NIMHANS), Bengaluru.
  6. Ramakrishna Mission Vivekananda Educational and Research Institute Belur math, Kolkata.
- Wherein, 717 participants, both from different Private and Government bodies were participated.
- The results show that Yoga break protocol can bring notable changes in health parameters. To assess the efficacy of the Y Break protocol, a self report questionnaire with focus on Physical (i.e. *Annamayakosa*), Energy (i.e. *Pranamayakosa*), Psychological (i.e. *Manomayakosa*), Intellectual and Social (i.e. *Vijnanamayakosa*), Spritual (i.e. *Anandamayakosa*), personal wellbeing levels was prepared and used in the working population;
- Statistically, significant improvements were seen in the *Anandamayakosa*, *Pranamayakosa*, *Manomayakosa*; good improvements were seen in *Vijnanamayakosa* and *Annamayakosa* - parameters of the personal history. Significant improvements were seen in every single parameter selected for the study. The results indicate that Y break may be introduced to all organizations/institutions to improve the quality of work.
- With a view to popularize it from health angle, the android based version of the Yoga Break App has been formally







launched by Shri Sarbananda Sonowal, Hon'ble Union Minister of Ayush and Port, Shipping & Waterways, Government of India on 1st September 2021, in the august presence of 5 Union Ministers and dignitaries at Vigyan Bhawan, New Delhi.

- Y-Break is a five-minute Yoga protocol, especially designed for working professionals to de-stress, refresh and re-focus at their workplace to increase their productivity. It consists of *Asanas*, *Pranayama* and *Dhyana*.
- This app is freely available on Google play, iOS app store. This is very cost effective and user friendly. This app has already been downloaded 50 thousands times by the users and still there are registered participants.
- By practicing yoga through this app decreases the occupational stress, and its related health hazards hazards. Also, it may helpful to prevent non-communicable diseases of the practitioner.

This app has been available on Android & iOS versions.

➤ Android version Download Link:

[https://play.google.com/store/apps/details?id=ayush.gov.in.ybreak&hl=en\\_IN&gl=US](https://play.google.com/store/apps/details?id=ayush.gov.in.ybreak&hl=en_IN&gl=US)

➤ iOS versions Download Link: <https://apps.apple.com/in/app/y-break/id1555002781>

## 6.5 USE OF THIS PUBLICATION

- This publication is expected to guide beginners in respect of most common approaches found in various traditional Yoga education systems in India and the modern Yoga approaches followed within India and overseas. Some of these approaches can be used as therapeutic tools to complement and supplement conventional and traditional medical treatments and therapies under proper supervision and guidance.
- Researchers could use this document for planning their studies. Many a time researchers use vague language in respect of Yoga techniques and practices used in their studies. The aim of giving a particular Yoga technique or a Yoga protocol is not mentioned in clear language according to the traditional Yoga system.
- This publication could also be useful to formulate regulations to monitor and control the quality of traditional Yoga education systems that are used as therapeutic tools.







## CHAPTER 7

# YOGA PROTOCOL FOR HEALTH AND WELLBEING





## 7.1. COMMON YOGA PROTOCOL (CYP)

The United Nations designated June 21 as the International Day of Yoga (IDY) in 2014, to be observed annually. Since then, June 21 has been celebrated across the globe through a variety of events and programs, making IDY the largest public health movement in the world. The Ministry of Ayush, Government of India, being the Nodal Ministry for Yoga activities, developed the Common Yoga Protocol (CYP), which is a series of forty-five-minute-long Yoga practices that can be practised by anyone, regardless of their age, gender, or fitness level.

The CYP includes a variety of Yogic practices which typically begins with mindfulness practices such as prayer or meditation. Prayer arouse one's spirituality, bring forth feelings of gratitude, untie control to greater supreme being. With mindfulness practice, the practitioner is encouraged to take a few moments to focus the mind and connect with the body, which helps them to cultivate self-awareness, develop inner-peace, and promote a deeper connection with oneself and the world.

After connecting to one's self through a mindfulness practice, CYP continues with loosening practices which are also known as *Sukshma Vyayama* or *Chalana kriyas* in Sanskrit. Yogic *Sukshma Vyayamas* are safe for all age, can be done effortlessly with synchronization of breathing. It increases microcirculation in the body and warm up the body by engaging the muscles, which contribute to enhanced strength and flexibility across the body for *asana* practice.

*Asana* practice in the CYP, have many physical orientations based on three cardinal planes (frontal, sagittal and transverse), various body positions and alignment patterns. First and foremost, the practice of *Asana* typically involves standing *asana* that encourage alignment of the spine with the rest of the body.

Subsequently, the practice typically progresses to sitting *Asanas*, which tend to have an energetically grounding effect and focus more on stretching. These *Asanas* can address discomfort associated with prolonged sitting and also help to improve hip mobility. Further, prone lying *Asanas* are performed with abdomen and torso facing the floor which energizes the body and promote better functioning of its various systems. The practice of *asana* is concluded with supine lying *Asanas* that offer several benefits, including the advantage of gravity that can aid in developing core strength, relaxing the body, reducing stress and promote flexibility. *Asanas* are such practices that can do wonders in body by improving the overall functioning of the body by enhancing strength, endurance, flexibility, balance and circulation.

The practice of *Asana* is followed by one of *Shatkriyas* (cleansing practices), *Kapalabhati* which helps to energise the body and declutter the mind to achieve calm and a sense of balance. This is the preparatory practice for *Pranayama*. *Pranayama* includes various breathing practices. It helps to cleanse the *Nadis* in the body, enhance brain activity, improve spatial task performance and overall balance in right and left hemisphere by channelizing the *Prana*. *Pranayama* prepares the practitioner for higher practices of Yoga. Once the breath is controlled through *Pranayama*, the mind qualifies for the higher practice of *Dhyana* which is a state of effortless concentration of the mind. The practice of *Dhyana* improves concentration by funnelling sensory data into the brain and reducing distractions in abstainer's goal. When the consciousness is at equanimity, the practice of *Sankalpa*, or resolution is introduced to cultivate a clear intention or purpose for one's practice and life. To conclude the CYP, *Shanti Patha* is practiced to bring a sense of peace and calm to the practitioner. It also serves a purpose to remind us of the inner peace that is always present within us, regardless of the external circumstances.



## 7.2 PREPARATION OF COMMON YOGA PROTOCOL

The Common Yoga Protocol was prepared with the purpose to provide a concise yet informative introduction to Yoga and its practices to orient one towards achieving holistic health and to promote overall well-being of society at large. Moreover, it aims to raise awareness about the benefits of Yoga and its potential to bring about harmony and peace.

The CYP was prepared with an amalgamation of the ancient traditions of Yoga and the latest scientific insights on varied Yoga practices by a team of experts from the Ministry of Ayush, the Morarji Desai National Institute of Yoga (MDNIY), and other esteemed Yoga institutions. The team consisted of 20 Yoga experts who worked on developing the Yoga protocol over a period of several months.

The CYP was then reviewed and approved by a committee of over 50 Yoga experts, leading Yoga masters and researchers from various fields, including Yoga Philosophy, Anatomy, Physiology, Modern medicine and Yoga therapy. It was finally edited by Dr. Ishwar V. Basavaraddi, Director, Morarji Desai National Institute of Yoga (MDNIY), Ministry of Ayush, Government of India. The final version of the CYP was launched on the first-ever celebration of the International Day of Yoga i.e. June 21, 2015.

The CYP has been published in several languages to make it accessible to a wider audience worldwide. As per the Ministry of Ayush, Government of India, the Common Yoga Protocol is available in sixteen languages including English, Hindi, Sanskrit, Manipuri, Kannada, Marathi, Malayalam, Bengali, Kashmiri, Tamil, Urdu, Telugu, Assamese, Punjabi, Oriya and Gujarati. (<https://yoga.ayush.gov.in/common-yoga-protocol>).

The Common Yoga Protocol is practised widely by millions across the world and serves as the foundation for education and training modules in Yoga. The protocol comprises of safe Yoga practices to improve physical, mental, and spiritual health of the population. This is the most popular Yoga programme around the globe, which is widely performed every year on the occasion of the International Day of Yoga (IDY).

The Common Yoga Protocol was also adopted by the mYoga App, “Be healthy Be Mobile” (BHBM) – a Mobile health program under WHO, and a collaborative project of the Ministry of Ayush, Government of India and World Health Organization (WHO) i.e. WHO mYoga - a mobile app on “Yoga Protocol for General Wellness”. WHO mYoga App was launched by the Hon’ble Prime Minister of India, Shri Narendra Modi, while addressing the nation on the occasion of 7th International Day of Yoga (June 21, 2021). WHO mYoga App would be one of the most valuable global public health initiative developed by the Ministry of Ayush, Government of India and Morarji Desai National Institute of Yoga (MDNIY).

### Committee of Yoga Experts:

1. **Dr. H. R. Nagendra**, Chancellor, Swami Vivekananda Yoga Anusandhana Samsthana University, Bangalore, **Chairman**.
2. **Sh. Anil Kumar Ganeriwala**, Joint Secretary, Ministry of Ayush.
3. **Sh. O.P. Tiwari**, Chairman, S.M.Y.M Samiti, Kaivalyadhama, Lonavla .
4. **Smt. Hansaji Jayadeva Yogendra**, Director, The Yoga Institute, Santacruz, Mumbai.
5. **Dr. Jaideep Arya**, Chief Central Coordinator, Patanjala Yoga Peeth, Haridwar.
6. **Sri Sridharan**, Krishnamacharya Yoga Mandiram, Chennai.
7. **Swami Bharat Bhushan**, President, Mokshayatan Yogashram, Saharanpur, U.P.
8. **Swami Shant Atmanand**, President, Ramakrishna Mission, New Delhi.





9. **Sh. Gaurav Verma**, Art of Living Foundation, New Delhi.
10. **Swami Ullasa**, Isha Yoga Foundation, Coimbatore.
11. **Dr. Rajvi Mehta**, Chief Scientist, Ramamani Iyengar Yoga Institute, Iyengar Yogashraya, Mumbai.
12. **Dr. Prashant Shetty**, Principal, SDM College of Naturopathy & Yogic Sciences, Shantivan Trust, Ujire.
13. **Dr. Chandrasinh Jhala**, Vice- Chancellor, Lakulish Yoga University, Ahmedabad, Gujarat.
14. **Swami Dharmanand Ji**, Director, Adhyatma Sadhana Kendra, New Delhi.
15. **Shri Kalicharan**, Dev Sanskriti Vishwavidyalaya, Shantikunj, Haridwar.
16. **Sister Asha**, Director, Om Shanti Retreat centre, Brahma Kumaris, New Delhi.
17. **Dr. Ananda Balayogi Bhavanani**, Chairman, ICYER, Puduchery.
18. **Sh. Ramanand Meena**, Deputy Secretary, Ministry of Ayush.
19. **Dr. I.N. Acharya**, Programme Officer (Yoga Therapy), MDNIY, New Delhi.
20. **Dr. Ishwar V. Basavaraddi**, Director, MDNIY, New Delhi, **Member Secretary**.





# **ANNEXURES**





## ANNEXURE 1

### LIST OF YOGA TEXTS AND COMMENTRIES ON THEM

#### A. Traditional Texts

- *Bhagwad Gita* by Vyasa
- *Brahma Sutra* by Badarayana (Vyasa)
- *Gheranda Samhita* by Gheranda Rishi
- *Goraksha Samhita* by Gorakshanath
- *Hatha Yoga Pradipika* by Svatmarama Suri
- *Hatharatnavali* by Srinivasayogi
- *Principal Upanishads*
- *Patanjala Yoga Sutras / Patanjala Yoga Darshanam* by Maharshi Patanjali
- *Samkhyakarika* by Ishwar Krishna
- *Samkhya Sutra* by Kapila
- *Shiva Samhita*
- *Siddha Siddhanta Paddhati* by Gorakshanath
- *Vashishtha Samhita* by Vashishtha Rishi
- *Yajnavalkya Samhita* by Yajnavalkya
- *Yoga Vashishtha* by Maharshi Valmiki
- *Yoga Yajnavalkyya* by Yajnavalkya
- *20 Yoga Upanishads*
- *Tattva Bodha* by Adi Shankaracharya

#### B. Commonly Referred Authentic Commentaries on Traditional Texts

- *Bhagwad Gita Shankar Bhashya*: a commentary on *Bhagavad Gita* by Shankaracharya
- *Bhojavritti*: a commentary on '*Patanjala Yoga Darshanam*' by Bhojadeva
- *Gudharth Dipika*: a commentary on *Bhagavad Gita* by Madhusudan Saraswati
- *Jyotsnatika*: a commentary on *Hatha Yoga Pradipika* by Brahmananda
- *Mani Prabha*: a commentary on Vyasa by Bhasya Ramananda Yati
- *Rajamartanda*: a commentary on *Yoga Sutra* by Bhojadeva
- *Bhagavad Gita Shri Bhasya*
- *Samkhya Pravachana Bhashya* by Vijnanabhikshu
- *Sarvadarshana Samgraha* by Madhavacharya
- *Tattva Vaisaradhi*: a commentary on *Vyasa-Bhashya* by Vachaspati Mishra
- *Vyasa Bhashya*: a commentary on *Patanjala by Yoga Sutra Vyasa*

- Yoga *sarasamgraha* of *Vijnanabhikshu*
- Yoga *Vartika*: a commentary on *Vyasa Bhasya* by *Vijnanabhiksu*

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## ANNEXURE 2

### SOME OF THE IMPORTANT YOGA INSTITUTIONS, UNIVERSITIES AND YOGA Centers

(As per the information available)

#### Leading Yoga Institutions:

1. **Bihar School of Yoga**, Ganga Darshan, Fort, Munger, Bihar – 811201, India.  
Website: <http://www.biharYoga.net/>
2. **Dev Sanskrit Vishwavidyalaya**, Gayatrikunj, Shantikunj, Haridwar– 249 411 (Uttarakhand).  
Website: [www.dsvv.ac.in](http://www.dsvv.ac.in)
3. **Isha Foundation**, IshaYoga Center, Velliangiri Foothills, Ishana Vihar Post, Coimbatore – 641 114, India. Website:<http://www.ishaYoga.org/>
4. **Kaivalyadhama**, Swami Kuvalayananda Marg, Lonavala, Pune– 410403,India.  
Website:[www.kdham.com](http://www.kdham.com)
5. **Krishnamacharya YogaMandiram**, New No.31 (Old#13), Fourth Cross Street, Rama Krishna Nagar, Mandaveli, Chennai– 600028, India. Website:[www.kym.org](http://www.kym.org)
6. **Morarji Desai National Institute of Yoga**, Ministry of Ayush, Govt. of India, 68 Ashok Road, Near GoleDakKhana, New Delhi – 110001, India. Website:<http://www.Yogamdniy.nic.in/>
7. **Mysore Krishnamachar Yoga Shala, Mysore Krishnamacharr Yoga Foundation**, 490, Devamba Agrahara, K.R. Mohalla, Mysore - 570024. Karnataka, India. Website: <https://www.mkyf.in/>
8. **Paramanand University Trust (Paramanand Institute of Yoga Sciences & Research)**, Limbodi, Near New Digambar Public School, Khandwa Road,Indore, 452020, Website: [www.paramyoga.org](http://www.paramyoga.org)
9. **Ramamani Iyengar Memorial Yoga Institute**, 1107 B/1 Hare Krishna Mandir Road, Model Colony, Shivaji Nagar, Pune - 411 016, Maharashtra. INDIA. Website: <http://bksiyengar.com/default.asp>
10. **Sadhana Sangam Trust, KALA YOGA**, 8th Cross, Near Om Shakthi Temple, 3rd Main, BEML Extension, Basaveshwara Nagar, Bangalore 560079. Website: <https://sadhanasangama.org/>
11. **Sarva Yoga International**, Piazza Jurgens 13-19038 Sarzana, Italy. Mobile : 0039-339620-8821.  
E mail: [antoniettarozzi3@gmail.com](mailto:antoniettarozzi3@gmail.com) , Website: <https://www.sarvayoga.org/>
12. **Shri Ambika Yoga Kutir**, B. K. Mill Compound, Eenatai Thackrey Chowk, Thane (W), Maharashtra – 400601 Website: [www.ambikayogkutir.org](http://www.ambikayogkutir.org)
13. **Shri K Pattabhi Jois Ashtanga Yoga Institute**, 235, 8th Cross, 3rd Stage, Gokulam, Mysore 570002. Karnataka, India. Website: <https://sharathjois.com/>
14. **Shri Ram Chandra Mission**, Kanha Shanti Vanam, Kanha Village, Nandigama Mandal, Rangareddy District, Telengana, Website: <https://heartfulness.org/kanha/>
15. **Sivananda Yoga Vedanta Dhanwantari Ashram**, PO Neyyar Dam, Trivandrum, Kerala 695 572.  
Website: <https://www.sivananda.org/>
16. **Swami Rama Sadhaka Grama Dhyana Gurukulam**,Virbhadraroad, Virpur Khurd, Aam Bag, P.O. Pashulok, Rishikesh, Uttarakhand 249203. Website: <http://sadhakagrama.org/>
17. **Swami Vivekananda Yoga AnusandhanaSamsthana**, 19, Eknath Bhawan, Gavipuram Circle, K.G. Nagar, Bengaluru– 560019. Website:[www.svyasa.org](http://www.svyasa.org)

18. **The Yoga Institute**, Shri Yogendra Marg, Prabhat Colony, Santacruz East, Mumbai – 400055, India.  
[Website: http://theYogainstitute.org/](http://theYogainstitute.org/)
19. **The Art of Living International Centre**, 21st Km, Kanakapura Road, Udayapura, Bangalore, Karnataka - 560082  
[Email: administration@srisrischoolofyoga.org](mailto:administration@srisrischoolofyoga.org), [Website: www.srisrischoolofyoga.org](http://www.srisrischoolofyoga.org)
20. **University of Patanjali**, Patanjali YogPeeth, Roorkee-Haridwar Road, Haridwar– 249405.  
[Website: www.universityofPatanjali.com](http://www.universityofPatanjali.com)
21. **Yoga Vidya Gurukul**, Yoga Bhawan, College Road, Nashik - 422005  
[Website: www.yogavidyagurukul.org](http://www.yogavidyagurukul.org)

### Yoga Institutes:

1. **Association for Yoga & Meditation (AYM) School**, Upper Tapovan, Baba Balaknath Temple Street, Tapovan, Near Laxman Jhulla, Tehri Garwal, Rishikesh, Uttarakhand, Pin Code : 249192.  
[E mail: aymindia@gmail.com](mailto:aymindia@gmail.com)
2. **Yoga Niketan Trust**, Muniki Rete, PO Shivanand Nagar, Tehri Garhwal, Rishikesh, Uttarakhand – 249192, Ph.: 0135-2430227 / 2435072/ 98330-64433,  
[E-mail: bagri.suman@gmail.com](mailto:bagri.suman@gmail.com), [info@yoganiketanashram.org](mailto:info@yoganiketanashram.org).
3. **Lovely Professional University**, Jalandhar - Delhi G. T. Road, Phagwara, Distt. Kapurthala - 144411, Punjab, Ph.: 01824-44326/09463235378, [E-mail: vc.office@ipu.co.in/](mailto:vc.office@ipu.co.in) [neelam.sharma@lpu.co.in](mailto:neelam.sharma@lpu.co.in)
4. **Sri Sri University**, Sri Sri Vihar, Ward No.3, Godi Sahi, Barang, Odhisha – 754006,  
[E mail: deanfhw@srisriuniversity.edu.in](mailto:deanfhw@srisriuniversity.edu.in)
5. **Fundación Hastinapura (Hastinapura Foundation)**, Riobamba 1018 - Buenos Aires CABA - C1116ABF, Argentina +5491157561932, +5491163040247, +541148119342.  
[E mail: guscanzobre@gmail.com](mailto:guscanzobre@gmail.com), [sergio-di@hastinapura.org.ar](mailto:sergio-di@hastinapura.org.ar), [colprofesores@gmail.com](mailto:colprofesores@gmail.com)
6. **Yogic Early Education Service Trust**, 37/1 veerabatra swami koil street, Chidambaram, 608001. 7845032535, 9787344486 [yeestrust@gmail.com](mailto:yeestrust@gmail.com), [vranandji@gmail.com](mailto:vranandji@gmail.com), [cvjayanthi@gmail.com](mailto:cvjayanthi@gmail.com)

### Yoga Training Centers:

1. **New Age Yoga Institute**, C-1, Shrikunj Premises Coop Society, Hanuman Road, Vile Parle (East), Mumbai - 400057  
Ph.: 022-26135456/98207-43860  
[E-mail : nitinpatki8@gmail.com](mailto:nitinpatki8@gmail.com), [www.newageyoga.in](http://www.newageyoga.in)
2. **Hata Yoga Abhyaasa and Prachaara Trust**, 1st Floor, 42, Hal 3rd Stage, 80 Feet Road, Indiranagar, Bengaluru, Urban, Karnataka – 560075. [Email: ttc@a1000yoga.com](mailto:ttc@a1000yoga.com), [rubina@a1000yoga.com](mailto:rubina@a1000yoga.com)  
[www.a1000yoga.com](http://www.a1000yoga.com)
3. **Sunderbai Phoolchand Ji Adarsh Shiksha Sansthan (SBPASS Yoga School)**, 61 Bairath Colony No. 2, Indore – 452014. Contact # 0731-4225666/94250-75636 [Email: antimjain@gmail.com](mailto:antimjain@gmail.com) , [www.sbpas.org.in](http://www.sbpas.org.in)
4. **Kayakalp - Himalayan Research Institute for Yoga & Naturopathy VMRT**, Holta - Palampur, 176062, Himachal Pradesh  
Contact # 01894-235666, 235676/ 94184-81243  
[Email: info@kayakalppalampur.in](mailto:info@kayakalppalampur.in) , [www.kayakalppalampur.in](http://www.kayakalppalampur.in), [monicagautam81@gmail.com](mailto:monicagautam81@gmail.com)





5. **Sivananda Yoga Vedanta Dhanwantari Ashram Trust**, Sivananda Yoga Vedanta Dhanwantari Ashram, PO Neyyar Dam, Trivandrum, Kerala – 695572, Mobile: 9495957838,  
[Email: prahlada@sivananda.org](mailto:prahlada@sivananda.org), [nataraj@sivananda.org](mailto:nataraj@sivananda.org), <http://sivananda.org.in>
6. **Sivananda Yoga Vedanta Meenakshi Ashram**,(Sivananda Yoga Vedanta Dhanwantari Ashram Trust), Near Pavanna Vilakku Junction, New Natham Road, Saramthangi village, Madurai 625503, Tamil Nadu. Contact # 98651-55335 [Email: annop@sivananda.org](mailto:annop@sivananda.org)
7. **Aaryaveer Yog Evm Prakartik Chikitsa Sansthan**, 48, Gautam Kailash Colony, Badaun Road, Kargaina, Bareilly, Uttar Pradesh – 243001, Contact # 70177-63828  
[Email: umendrasinghbly@gmail.com](mailto:umendrasinghbly@gmail.com) [www.ayeper.com](http://www.ayeper.com)
8. **The Banaras Educational and Social Trust**, Lane No. 3, House No. 49, Bhaktinagar, Pandeypur, Varanasi, UP – 221002, Contact # 94533-97827. [Email: banarastrust@gmail.com](mailto:banarastrust@gmail.com),  
[www.banarastrust.org](http://www.banarastrust.org)
9. **BSS Yoga Training Center**, University Road, Behind of Agrawal Nurshing Home, Khuthe, Rewa, MP – 486001, Contact # 76979-75350, [Email: bsswfsrewa@gmail.com](mailto:bsswfsrewa@gmail.com)
10. **Datta Kriya Yoga International Centre**, Sri Ganapathy Sachchidananda Ashram, Avadhoota Datta Peetham, Mysuru, Karnataka – 570025 Cell # .: 9900933668, [Email: dkycenter@gmail.com](mailto:dkycenter@gmail.com),  
[www.dattakriyayoga.org](http://www.dattakriyayoga.org)
11. **Jagriti Yog and Naturopathy Sansthan**, Mahila Kalyan Evam Gramotthan Samiti, Yaduvansh Nagar, Near Shiv Mandir, Agra Bypass Road, Shikohabad, Disstt. Firozabad, UP – 283135, Contact # 05676-238884/87430-18884,  
[Email: mkagsngo@gmail.com](mailto:mkagsngo@gmail.com) [www.yogajagriti.com](http://www.yogajagriti.com)
12. **Maa Baliraji Yog Sansthan**, Hargarh Bazar, Mirzapur, UP - 231313 Contact # 05442-242073/ 72340-00491 [Email: maabaliraji@gmail.com](mailto:maabaliraji@gmail.com), [www.mbys.in](http://www.mbys.in)
13. **Shaurya Prakritik Chikitsa Evem Yoga Sansthan**, Sekhui Kala, bipass Dhusah Balrampur, , Uttar Pradesh Pin-271201, Contact # 95324-30991,  
[Email: shaurya271201@gmail.com](mailto:shaurya271201@gmail.com), <http://shauryapcyss.org/>
14. **Yogaathma Foundation (Soham Ayur Yoga Ashram)**, Survey No. 7, Aladhakate Village, Kudur Hobli, Magadi Taluk, Ramanagar District, Karnatak State – 562127, Contact # 99868-78888,  
[www.sohamashram.org](http://www.sohamashram.org), [Email: yogigowd@gmail.com](mailto:yogigowd@gmail.com)
15. **Yoga peace Sansthan**, Krishna Kripa-1, LG-8, Subhash Nagar, Shastri Nagar, Jaipur, Rajasthan – 302016, Contact # 94143-86504, [E-mail: yogapeacejaipur@gmail.com](mailto:yogapeacejaipur@gmail.com)
16. **Yoga Wellness Center**, 2C-112, 2nd Cross Road, East of NGEF Layout, Kasturi Nagar, Bangalore, Karnataka – 560043, Contact # 96635-09001/ 94489-37454, Email : [rajkamal.yoga@gmail.com](mailto:rajkamal.yoga@gmail.com)
17. **Bhartiya Prodyogik Prashikshan Sansthan**, 19, Inderprasth Colony, Besides Bus Stand, Hisar - 125001, Haryana, Contact #.: 98028- 20555, [Email: bppsindia@gmail.com](mailto:bppsindia@gmail.com), , [www.bpps.ac.in](http://www.bpps.ac.in)
18. **Bhaskara Institute of Yoga and Research Centre Society**, GTWRA 61, Life Vila, Changampuzha Samadhi Road, Edappally PO, Kochi, Kerala – 682024. Ph.: 0484-4859659 / 9895015144,  
[Email: bhaskarainstitute@gmail.com](mailto:bhaskarainstitute@gmail.com), [www.bhaskarainstitute.org](http://www.bhaskarainstitute.org)
19. **Namaste Institute of Yoga and Ayurveda**, Namaste Dwaar, NH - 58, 105 Kms Milestone, Mansurpur, Muzaffarnagar, UP – 251203, Contact # 98109-44777/ 9818488090  
[E-mail : millierathi@hotmail.com](mailto:millierathi@hotmail.com), [yogiyogendra@namastedwaar.cm](mailto:yogiyogendra@namastedwaar.cm), [arvindrathi@hotmail.com](mailto:arvindrathi@hotmail.com)

20. **The Satsang Foundation** , (Bharat Yoga Vidya Kendra), 9, Webster Road, Cox Town, Bangalore, Karnataka – 560005. Ph.: 8217412768 / 9343071537, [E-mail: mdpoffice@satsang-foundation.org](mailto:mdpoffice@satsang-foundation.org)
21. **Aiveda Research Institute of Yoga Science and Naturopathy**, SNPD Building, Mariyappally, Nattakom, Kottayam, Kerala – 686023.  
[E-mail: manojsurendran111@gmail.com](mailto:manojsurendran111@gmail.com), [sijugs42@gmail.com](mailto:sijugs42@gmail.com) , Contact # 94479-56640
22. **Jain Institute of Skills**, SSB Road, Near SSB Office, Sri Ganganagar, Rajasthan-335001. E-mail: [rahul.jain397@gmail.com](mailto:rahul.jain397@gmail.com). Contact # 9414502661/9352404000.
23. **Shri Hushal Das Institute of Yoga and Naturopathy**, Chak 7stg, Near Toll Plaza, Suratgarh Road, Dabli Rathan, Hanumangarh – 335801. Contact: 8875196111, 8875196111, 8875457111,  
[E mail: president@skduniversity.com](mailto:president@skduniversity.com), [chairperson@skduniversity.com](mailto:chairperson@skduniversity.com), [president@skduniversity.com](mailto:president@skduniversity.com)
24. **IQBri Telecom Pvt. Ltd**, E237, 2nd floor, Green Tower, Industrial Area Phase 8B, Mohali, Punjab, 160071, 9988332253, 9888894938, 9988332253,  
[E mail: paramvir.singh@iqbri.com](mailto:paramvir.singh@iqbri.com), [kuljeet.sandhu@iqbri.com](mailto:kuljeet.sandhu@iqbri.com)

### Yoga Therapy Centers:

1. **New Age Yoga Institute**, Anand Mandir, Hedgewar Ground Hanuman Road, Vile Parle (E), Mobile: 919820743860, 9819969570, 9820743860  
[E mail: newageyogamumbai@gmail.com](mailto:newageyogamumbai@gmail.com), [sandhyapatki@gmail.com](mailto:sandhyapatki@gmail.com), [nitinpatki8@gmail.com](mailto:nitinpatki8@gmail.com)
2. **Swasti Yoga Center**, Empire Estate, M2, 001, Near Jain Hind collection, Chinchwad 411019, Mobile: 919922916025, 9922916025, 9545019322  
[E mail: contact.swastiyoga@gmail.com](mailto:contact.swastiyoga@gmail.com), [vchothe@gmail.com](mailto:vchothe@gmail.com), [shweta251188unune@gmail.com](mailto:shweta251188unune@gmail.com)

### Ayush Institute:

1. **Uttaranchal Ayurvedic College**, Rajpur, Dehradun  
Contact Nos. 8476004761, 8476004762, 8476004780, 8476004778  
[E mail: uac.dehradun@gmail.com](mailto:uac.dehradun@gmail.com)

### Personnel Certification Bodies (PrCBs):

1. **Indian Yoga Association**, Plot No. 38, Second Floor, Pocket B3, Sector 17, Dwarka, New Delhi.  
[Email: secretariat@yogaiya.in](mailto:secretariat@yogaiya.in) , [www.yogaiya.in/iya](http://www.yogaiya.in/iya)
2. **PQMS Quality Services Pvt. Ltd.** 4th Floor, SCO-21, Feroze Gandhi Market, Ludhiana - 141001, Punjab. Ph.: 0162-4666979 [www.qualityindia.in](http://www.qualityindia.in)
3. **WAYS - World Association of Yogic Science**, No. 47, 1st Stage, Anantha Nagara, Manipal - 576104, Karnataka. Ph.: 8202573541, [E mail: yogiways17@gmail.com](mailto:yogiways17@gmail.com) , [www.yogiways.com](http://www.yogiways.com)
4. **Bureau Veritas (India) Pvt. Ltd.** 72, Business Park, Marol Industrial Area, MIDC Cross Road "C", Andheri (East), Mumbai – 400093, <http://www.bureauveritas.co.in>
5. **APMG India Certification Pvt. Ltd**, E1, Ground Floor, Beech Building, Manyata Embassy Business Park, Outer Ring Road, Nagawara, Bengaluru - 560045, Karnataka  
Ph.: 080-42767538, [E mail: info@apmg-india.com](mailto:info@apmg-india.com) , [www.apmg-international.com](http://www.apmg-international.com)
6. **Mudra Yog Certification**, C-001, Rachna Gokul Apartment, Mankapur, Nagpur, Maharashtra – 440030. Ph.: 0712-6900072. [Email: manish@mudrayog.in](mailto:manish@mudrayog.in) , [www.mudrayog.in](http://www.mudrayog.in)
7. **TQ Cert Services Private Limited**, 4th Floor, Mithona Towers-1, 1-7-80 to 87, Prender Ghast Road, Secunderabad, Telangana – 500003, Ph.: 04067258800,  
[Email: tq@tqcert.in](mailto:tq@tqcert.in) , [www.tqcert.in](http://www.tqcert.in)



8. **Japan Organization for Yoga Certification**, Head Office: 411-16-12, Shinsencho, Shinsencho, Shibuya, Tokyo, Main Office: 101-7-5-1, Akasaka, Minata, Tokyo, Pin 107-0052 Ph.: +81-3-3405-2236, [E mail: info@yogakentei.com](mailto:info@yogakentei.com), [www.yogakentei.com](http://www.yogakentei.com)
9. **Modish Services Pvt. Ltd.** 27, Guru Jambheshwar Nagar, Gate No. 1, Opp. Vijay Dawar, Vaishali Nagar, Jaipur, Rajasthan – 302021. Ph.: 7230003310, [E mail: info@yogsansthan.com](mailto:info@yogsansthan.com), [www.yogsansthan.com](http://www.yogsansthan.com)
10. **Smt. Shanti Devi Jan Kalyan Shiksha Prasar Samiti**, Village - Anjani, Mainpuri, UP – 205001, Ph.: 9560419801, [E mail: ramendraqa@gmail.com](mailto:ramendraqa@gmail.com)
11. **RGCSM Skills (Run by Shri Rajeev Gandhi Computer Saksharta Society), RGCSM**, “RAJRANI Tower”, H-1-6, IT Park, IPIA, Raod No. - 4, Jhalawar Road, Kota, Rajasthan – 324005, Ph.: 0744-2410299. [E mail: akshayit2004@gmail.com](mailto:akshayit2004@gmail.com), [www.rgcsm.org](http://www.rgcsm.org)
12. **Vishwakarma Computer Saksharta Mission Pvt. Ltd.** VKCSM, Gali No. 1, Rishi Nagar, Near Bus Stand, Hisar, Haryana – 125001, Ph.: 9215573086, [E mail: directorvkcsm@gmail.com](mailto:directorvkcsm@gmail.com), [www.vkcsm.com](http://www.vkcsm.com)
13. **Shri Yog Abhyas Ashram Trust, Yogeshwar Devi Dayal Mahamandir**, A-777, Block 8, Tilak Nagar, New Delhi – 110018, Ph.: 9911211777, [Email: info@syaat.org](mailto:info@syaat.org)
14. **Indian Council of Cultural Research**, Azad Bhawan, I.P. Estate, New Delhi-110002
15. **Heartcare Foundation of India**, E-219, First Floor, Greater Kailash, Part-I, New Delhi-110048. [Email: Kkalra54@gmail.com](mailto:Kkalra54@gmail.com), Cell #99587-1177/9811090206.

**Useful Link for the List of UGC Accredited Universities in India:** <http://www.yogamdniy.nic.in//WriteReadData/LINKS/UniversityListd28cb981-0caa-40e4-8c80-d8985f406a66.pdf>

**Note:** *There are 273 Ayurveda colleges (BAMS-Bachelor of Ayurvedic Medicine and Surgery) 26 Naturopathy colleges (BNYS-Bachelor of Naturopathy and Yogic Sciences), and 13 Siddha (BSMS-Bachelor of Siddha Medicine and Surgery) Colleges in India where Yoga also a part of their Academic curriculum.*



## ANNEXURE 3

### LIST OF RESEARCH JOURNALS AND MAGAZINES ON YOGA

#### A. Research Journals on Yoga

- Alternative & Integrative Medicine  
(<https://www.esciencecentral.org/journals/alternative-integrative-medicine.php>)
- Asian Journal of Complementary and Alternative Medicine  
(<http://www.literatipublishers.com/Journals/index.php?journal=A-CAM>)
- BMC Complementary and Alternative Medicine  
(<http://www.springer.com/medicine/complementary+%26+alternative+medicine/journal/12906>)
- BMC Complementary and Alternative Medicine  
(<https://bmccomplementaltermed.biomedcentral.com/>)
- Complementary Therapies in Medicine  
(<https://www.journals.elsevier.com/complementary-therapies-in-medicine/>)
- Evidence-based Complementary and Alternative Medicine, (eCAM) ([http://www.oxfordjournals.org/our\\_journals/ecam/](http://www.oxfordjournals.org/our_journals/ecam/))
- Evidence-based Complementary and Alternative Medicine, (eCAM)  
(<https://www.hindawi.com/journals/ecam/>)
- International Journal of Advanced Ayurveda, Yoga, Unani, Siddha and Homeopathy  
(<http://medical.cloud-journals.com/index.php/IJAAYUSH>)
- International Journal of Health Sciences and Research (<http://www.ijhsr.org/>)
- International Journal of Yoga and Allied Sciences (<http://indianYoga.org/>)
- International Journal of Yoga (<http://www.ijoy.org.in/>)
- International Journal of Yoga, Philosophy, Psychology and Parapsychology (<http://www.ijoyppp.org/>)
- International Scientific Yoga Journal SENSE (<http://Yoga-science.eu/>)
- Journal of Complementary and Integrative Medicine (<https://www.degruyter.com/view/j/jcim>)
- Journal of Evidence-Based Complementary & Alternative Medicine (formerly Complementary Health Practice Review) (<http://journals.sagepub.com/home/chp>)
- Journal of Traditional and Complementary Medicine  
(<https://www.journals.elsevier.com/journal-of-traditional-and-complementary-medicine/>)
- Journal of Yoga & Physical Therapy (<https://www.omicsonline.org/Yoga-physical-therapy.php>)
- JOY: The Journal of Yoga, Investigating the philosophy, science, and spirituality of Yoga  
(<http://www.journalofYoga.org/>)
- The Journal of Alternative and Complementary Medicine (<http://www.liebertpub.com/acm>)
- Yoga Mimasa (YM) (<http://www.ym-kdham.in/>)





## B. Magazines on Yoga

- Asana- International Yoga, <http://www.asanajournal.com/>
- Australian Yoga Life, <http://ayl.com.au/>
- Boston Yoga Magazine, <http://boston.Yoga/>
- Clarity Magazine, <https://www.ananda.org/clarity-magazine/>
- Elephant Journal, <http://www.elephantjournal.com/>
- Integral Yoga Magazine, <http://integralYogamagazine.org/>
- LA Yoga, <http://laYoga.com/>
- Mantra Yoga + Health, <http://mantramag.com/>
- Mystic Yoga Magazine, <http://www.mysticYoga.in/mystic-Yoga-magazine/>
- Om Yoga & Life Style, <http://www.ommagazine.com/>
- Ozark Mountain Yoga, Mindful Living Magazine, <https://ozarkmountainYoga.com/>
- PraBuddha Bharatha, <http://advaitaashrama.org/pbmonthly>
- Whole Living Body + Soul in Balance, <http://www.wholeliving.com/>
- Yoga and Total Health, <http://theYogainstitute.org/Yoga-and-total-health/>
- Yoga Digest, <http://Yogadigest.com/>
- Yoga International Magazine, <https://www.himalayaninstitute.org/Yoga-international-magazine/>
- Yoga Journal, <http://www.Yogajournal.com/>
- Yoga Life, <https://www.Yogalife-online.com/en/>
- Yoga Magazine, <http://www.Yogamag.net/>
- Yoga Sudha, <http://www.Yogasudha.com/index.asp>





## ANNEXURE 4

### IMPORTANT SHATKARMAS FOR HEALTHY LIVING

#### A. DHAUTI

*Dhauti* is used to clean the digestive tract from mouth to stomach. It removes excess of bile, mucus, toxins; and restores the natural balance of the body. It is done in three ways: (1) drinking and then vomiting warm saline water (*Kunjala* or *Vamanadhauti*), (2) swallowing and bringing out a strip of muslin cloth (8 cm × 8 m) (*Vastradhauti*), and (3) repeated stimulation of the oesophageal mucus membrane using a flexible tube or a soft stem of the turmeric plant (*Dandadhauti*).

#### Health benefits

- *Dhauti* cleans out the stale bile and mucus and thereby facilitates removal of impurities.
- *Dhauti*, especially *Kunjala*, benefits persons suffering from gastroparesis, biliousness, asthma, and dyspepsia.



**Kunjala**



**Vastra- dhauti**

#### Contraindications:

- Avoid it in the case of stomach or intestinal ulcers, colitis, hernia, heart disease, and high blood pressure.

#### B. BASTI

*Basti* is intended to cleanse the lower abdomen, especially the gastrointestinal tract (GIT). This is the Yogic version of enema or colonic irrigation. There are two types of *Basti karma*: (1) *Jalabasti* (Yogic enema with water) and (2) *Sthalabasti/Vayubasti* (dry Yogic enema or Yogic enema with air). *Jalabasti* is practiced in water. *Vayubasti/Sthalabasti* is practiced on land (that is in air). *Jalabasti* is considered better as it completely cleanses the lower part of the colon up to the anal sphincter.

#### Health benefits

- It cleans the colon.
- It removes gases and is beneficial in the case of constipation.
- It is helpful in alleviating the enlargement of the spleen and the diseases caused by excess wind, bile, and mucus.

#### C. NETI

*Neti* is concerned with cleaning of nasal passage and the throat. *Neti* can be done with water (*Jalaneti*), thread (*Sutraneti*), catheter (Rubber *neti*), milk (*Dugdhaneti*), or ghee/purified butter (*Ghritaneti*). In *Jalaneti*, water is poured into one nostril and it automatically comes out through the other nostril. In *Sutraneti*, a fine thread is taken inside one nostril and then pulled out of the mouth. This practice involves cleaning up the



**Jala-neti**



**Sūtra-neti**

throat as well. In *Dugdhaneti*, milk is used instead of water, but it is not to be taken out from the other nostril; it has to be drunk. In *Ghritaneti*, *ghee*/purified butter is used instead of water.

### Health benefits

- The practice of *Neti* helps to dissolve and remove accumulated harmful mucus from the nasal passage benefitting the naso-pharynx, and generating a healthy mucous membrane.
- It benefits the eyes by improving the drainage system of the eyes.
- It keeps the sinuses healthy by flushing the mucus out of them.
- It makes the breathing system unobstructed and well-regulated.

### Contraindications:

- Avoid if you have nose bleeding, ear canal issues (Eustachian Tube issues), cataracts or any retinal issues, sinus infection, nasal ulcers, polyps, or nasal septal deviation.

## D. TRATAKA

*Trataka* is performed for cleansing and strengthening the eyes. In this *Kriya*, the eyes are usually focused on a selected object, which can be the flame of a lamp, a burning candle or the tip of a finger. The gazing at the selected object is done without blinking till the eyes start watering.

### Health benefits

- The eyes become clear and bright.
- It is useful in the treatment of diseases of the eyes.
- It removes drowsiness; and improves concentration.

### Contraindications:

- Avoid it in case of any eye ailments, high myopia and people having psychic problems like schizophrenia or hallucinations; consult a Yoga expert/physician before practising in case of Glaucoma.



Trataka



Nauli

## E. NAULI

*Nauli* is the practice of isolating the rectus abdomen in muscles, one by one (*Dakshina* or *Vamaauli*) or together (*Madhyanauli*), and moving the isolated recti muscles (*Nauli-Chalan*). In *Gheranda Samhita*, it is known as *Lauliki*. There are three variations of *Naulikriya*:

- *Madhyanauli* (middle rotation)
- *Dakshinauli* (right rotation)
- *Vamaauli* (left rotation)

### Health benefits

- The rolling and rotating during *Nauli* gives deep massage and profound toning to all the abdominal muscles and organs.
- It stimulates digestive fire.
- It is useful for reducing constipation, acidity, flatulence, lethargy, diabetes, and sexual and urinary disorders.

### Contraindications:

- Avoid it in the case of heart disease, hernia, hypertension and gastric or duodenal ulcers.
- Women should practice this kriya with caution.

### F. KAPALABHATI

*Kapalabhati* is a breathing practice where the lower abdominal muscles are used like black smith's bellows for exhalation (*Rechaka*). In this, breathing is done like the pumping action of a pair of bellows. In *Kapalabhati*, exhalation is done forcefully by contracting abdominal muscles; while inhalation remains automatic and passive; and occurs spontaneously as a result of forced exhalation. *Kapalabhati* actively reduces the volume of air in the lungs through forced exhalation.



**Kapalabhati**

### Health benefits

- *Kapalabhati* clears the respiratory passage and keeps it free from impurities and excess mucus.
- It is useful in treating cold, rhinitis (inflammation of the mucus membrane of the nose), sinusitis, and bronchial infections.
- It stimulates nerves in the abdominal region; massages abdominal organs; and improves digestion.
- It increases the capacity of lung.
- It purifies the frontal air sinuses and stimulates the brain.

### Contraindications:

- Avoid it in the case of high blood pressure, any heart ailments, peptic and duodenal ulcers, hernias, vertigo, migraines, headaches, glaucoma.

### G. AGNISARA KRIYA

#### Health Benefits

- Agnisara Kriya counteracts the sedentary lifestyle, which can lead to several hidden inefficiencies in all the *Koshas* and modifies their under performance.
- It gives gentle massages to the abdominal organs by alternate contraction and relaxation, thereby improving digestion.
- It reduces fat and strengthens the muscles.
- It stimulates the relevant nerves and harmonises all abdominal organs like the bowel, liver, kidney, spleen, pancreas, and digestion, allowing optimum assimilation of nutrients.

### Contraindications:

- Avoid it in the case of high blood pressure, cardiovascular disorders, hiatus hernia, Peptic/duodenal ulcer and any other intestinal ailments.
- Women should practice this *Kriya* with caution.



**Agnisara Kriya**

## ANNEXURE 5

### IMPORTANT ASANAS FOR HEALTHY LIVING

#### A. YOGIC SUKSHMA VYAYAMA ( MICRO CIRCULATION PRACTICE)

##### a) Neck Movements

##### i) Forward and backward bending

- Stand with the feet comfortably apart.
- Keep the hands straight beside the body.
- This is alert posture. This is also called *Tadasana*.
- Keep your palms 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 comfortably.
- This is one round: repeat 2 more rounds.



##### 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 the normal position.
- This is one round: repeat 2 more rounds.

##### 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.







#### iv) Neck rotation (clockwise and anti-clockwise movements)

- 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 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 if is comfortable.
- ✓ Elderly people and persons with cervical spondylitis and high blood pressure may avoid these practices.

#### b) Shoulder movements

##### i.) Shoulder stretch

- Keep the feet together, the body straight, and arms by the sides.
- Raise your both arms sideways above your head with the palm outwards. Bring them 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.





## ii) Shoulder rotation (forward and backward)

- Stand erect.
- Place the fingers of the left hand on the left shoulder and the fingers of the right hand on the right shoulder.
- Rotate both elbows fully in a circular manner.
- Try to touch the elbows in front of the chest in the forward movement and touch the ears while moving up.
- Stretch the arms 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 in the anti-clockwise direction also.



### Benefits:

1. Practice of this *Kriya* makes the bones, muscles, and nerves of the shoulder region healthy.
2. These practices are helpful in case of cervical spondylitis and frozen shoulders.



## c) Trunk movement

### Trunk twisting (Kati Shakti Vikasaka)

- Keep the legs about 2–3 feet apart.
- Raise both the arms up to the 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 alert posture.

### Note:

- ✓ Do it 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.

#### d) Knee movement

- Inhale; lift your arms up to the shoulder level with 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:

- ✓ Strengthens the joints of the knees and hips.
- ✓ Avoid this practice in case of acute condition of arthritis.



#### e) Ankle movement

##### i) Ankle stretch

- With the feet together, stand erect.
- Stretch forward one foot and hold it about 9 inches off the ground, and move the foot up and down, then right and left.
- Repeat with the other foot.
- Repeat two more times.

##### ii) Ankle rotation

- With the feet together, stand erect.
- Stretch forward one foot and hold it about 9 inches off the ground, and circle first from right to left, then from left to right, with the ankle.
- Repeat with the other foot.
- Repeat two more times.

#### Note:

- ✓ The exercise relieves rheumatism of the ankles and strengthens the toes and the feet.
- ✓ Avoid this practice in case of acute condition of arthritis.



## B. YOGIC STHULA VYAYAMA

### i) REKHAGATI

- With the left foot on the ground, place your right foot in front of it so that the right heel touches the toes of the left foot.
- Now walk 50 steps ahead with the heel of one foot touching the toes of the other; taking care to see that the entire distance is covered in a straight line.
- Then, walk backwards in the same manner and in a straight line.
- The eyes must look front and not at the feet. This exercise increases the power of concentration and improves the balance of the body.



### ii) URDHVA - GATI ( UPWARD MOVEMENT)

- With feet one foot apart, hold one arm bent at the elbow at an angle of 90 degree while the other is stretched straight upwards.
- The palms of both the hands must remain open, facing outward with the fingers together.
- Bend your left knee and stretch your right arm upwards. Repeat this process with the right foot and left arm raised. Breathe in and out to synchronise with the movement of your limbs.
- Do it for 10 times to begin with. This exercise is good for the limbs and circulation.

### iii) SARVANGA PUSTI

- Spread your feet as much as you can (not exceeding your capacity).
- Form fists with the thumbs tucked in; thumbs are not visible this way. This type of fist is usually preferred during yogic exercises (First position).
- Inhale, Raise both arms upwards behind the back of the head. Then keep the right wrist upon the other, and exhale, bend towards the ankle of the right leg (second and third Position).
- Now change the position of the wrists (left wrist over the other), and while inhaling through the nose, raise the arms backward (fourth and fifth Position).
- Make a circle with the trunk and bring the arms down towards the left ankle (sixth and seventh Position).
- Again, change the position of the wrists, and while inhaling through the nose, raise the arms backwards.
- This forms one round.



Step 1



Step 2



Step 3



Step 4



Step 5



Step 6



Step 7

### C. SURYA NAMASKAR

The ideal time to practice *Surya Namaskar* is at sunrise, the most peaceful time of the day. Whenever possible, practice in the open air, facing the rising sun. Sunset is also a good time to practise as it stimulates the digestive fire. *Surya Namaskar*, however, may be practiced at any time, provided the stomach is empty.

*Surya Namaskar* consists of 12 positions, as given below.

**Position 1 *Namaskarasana*:** Inhale, bring the palms in front of chest and join them together as in ***Namaskara mudra*** or prayer position; Exhale.



**Namaskarasana**



**Hastottanasana**

**Position 2 *Hastottanasana*:** Inhaling, raise both the arms up keeping the arms close to the ears; stretch the body as much as possible and bend the trunk backward without bending the knees.

**Position 3 *Padahastana*:** Breathing out, bend forward from the waist keeping the spine erect. Place hands on the floor by both sides of the feet. Try to touch the knees with the forehead.



**Padahastanasana**





**Ashwasanchalanasana**

**Position 4 Ashwasanchalanasana:** Breathing in, take the left leg backward as far as possible; bring the left knee to the floor. Bend the right leg at the knee; keep the right foot at the floor between the palms making 90-degree angle; arch the spine back and look up.

**Position 5 Parvatasana:** Breathing out, take the right leg back; lift the hip tail bone up and lower the head and chest downwards in an 'inverted V' posture. Keep the head between the arms and soles touching the ground. Breath normally.



**Parvatasana**



**Ashtanga-namaskarasana**

**Position 6 Ashtanga-namaskarasana:** Lower the knees, chest, and chin to the floor. In the final position, only the toes, knees, chest, hands, and chin touch the floor. The knees, chest, and chin should touch the floor simultaneously. If this is not possible, first lower the knees, then the chest in between the palms, and finally the chin. The buttocks, hips, and abdomen should be raised. The awareness may be kept on the abdominal region.

**Position 7 Bhujangasana:** Lower the hips. Inhale; raise the head up and push the chest up. Raise the trunk up to the naval with spine arched back. Keep palms on the ground and bend backwards.



**Bhujangasana**



**Parvatasana**

**Position 8 Parvatasana:** Breathing out, lift the hips up; and lower the head and chest downward in an 'inverted V' posture. Keep head between the arms and soles on the ground.

**Position 9 Ashwasanchalanasana:** Breathing in, bend the left leg and bring it forward; and keep the left foot on the ground between the arms. Keep the right leg backward with right knee touching the ground. Arch the spine back and look up.



**Ashwasanchalanasana**



**Pada-hastasana**

**Position 10 Pada-hastasana:** Breathing out, bring the right leg forward and place the right foot beside the left foot. Place both palms beside outer sides of the feet on the ground; and head touching the knees.

**Position 11 Hastottanasana:** Breathing in, raise arms and torso. Take the arms straight above the head and bend the trunk backwards as much as possible.



**Hastottanasana**



**Namaskarasana**

**Position 12 Namaskarasana:** Breathing out, come to the straight position. Slowly bring the arms down; and join the palms in front of the chest as in **Namaskara Mudra** or prayer position.

**Benefits: -**

- It helps to increase the flexibility, lung's capacity, strength, endurance and develop a healthy spine.
- It makes the mind alert and fresh.

**Caution: -**

- Avoid during spinal injury; practice it as per need and capacity.

**D. STANDING ASANAS**

**TADASANA**

**Salient features**

- *Tadasana* is named after the *Tada* (Palm tree) because, in the final posture, the body remains erect in standing position like a palm tree.

**Health benefits**

- This *Asana* stretches the muscles and nerves of the whole body and develops physical and mental balance.
- It helps to clear up the congestion of spinal nerves at the point where they emerge from the spinal column.
- It is helpful for the patients of Sciatica.

**Contra-indications**

- Avoid lifting toes in case of cardiac problems.

**VRIKSHASANA**

**Salient features**

- *Vriksha* means tree. The final position of this *Asana* is a stand-still position, which resembles the shape of a tree, hence the name.

**Health benefits**

- It improves neuro-muscular coordination, balance, endurance, and alertness.
- It increases flexibility of joints of knees and ankles and strengthens them.
- It tones up the leg muscles and ligament.

**Contra-indications**

- This posture should be avoided in case of obesity, arthritis, and vertigo.



**Tadasana**



**Vrikshasana**

## ARDHA CHAKRASANA

### Salient features

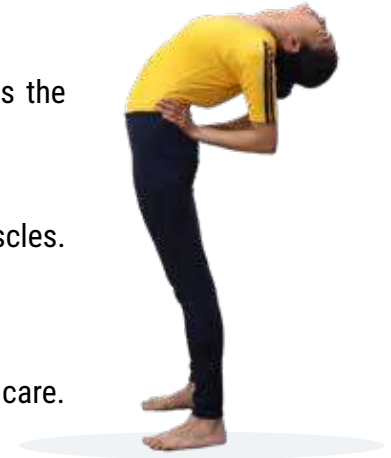
- *Ardha* means half. *Chakra* means wheel. In this posture, the body takes the shape of a half wheel; hence it is called *Ardha Chakrasana*.

### Health benefits

- This *Asana* helps to make the spine flexible and strengthens the spinal muscles.
- It helps in the management cervical spondylosis.

### Contra-indications

- People having giddiness, neck pain, and shoulder pain may practise with care.



**Ardha Chakrasana**



**Pada-hastasana**

## PADA-HASTASANA

### Salient features

- *Pada* means feet, *Hasta* means hands. Therefore, *Pada-hastasana* means keeping the palms down towards the feet. This is also referred as *Uttanasana*.

### Health benefits

- This *Asana* helps to make the spine flexible, improves digestion, prevents constipation and menstrual problems.

### Contra-indications

- Avoid this practice in case of cardiac disorders, vertebral and disc disorders, abdominal inflammation, hernia and ulcers, glaucoma, myopia, vertigo and during pregnancy.

## TRIKONASANA

### Salient features

- *Trikona* means a triangle. In this *Asana*, the body assumes the shape of a triangle; hence it is named as *Trikonasana*.

### Health benefits

- It affects the muscles on the sides of the trunk, waist, and back of the legs.
- It prevents flat-foot condition.
- It stimulates the nervous system and helps to alleviate nervous depression.
- It improves digestion.
- Its regular practice helps to reduce fat deposited in the waistline.
- It tones up the reproductive organs.



**Trikonasana**

## Contra-indications

- This *Asana* should be avoided during severe backache.
- This posture should be avoided in cases of slipped disk and sciatica and during post-abdominal surgery.



**Parsva Konasana**

## PARSHVA KONASANA

### Salient features

*Parshva* means side or flank, and *Kona* means angle. In the final pose of this *Asana*, the body forms a lateral angle, hence it is called *Parshva Konasana*.

### Health benefits

- It helps in peristaltic activity and improves digestion.
- It corrects defects in calf and thighs.
- It helps to relieve arthritic and sciatica pain.
- It helps to reduce fat from the waist and hips.

## Contra-indications

- This *Asana* should be avoided during severe backache.
- This posture should be avoided in cases of slipped disk and sciatica and during post-abdominal surgery.

## E. SITTING ASANAS

### DANDASANA

#### Salient features

- The name comes from the Sanskrit "*Danda*" which means "*stick*" or "*staff*" and *Asana* which means "*posture*" or "*seat*."

#### Contra-indications

- It should be avoided by people with knee, ankle injuries and people with a very weak core and stiff hamstrings.

#### Health benefits

- It helps to become more mindful and focused in one's Yoga practice. It also prepares the body and mind for other seated postures.



**Dandasana**



**Sukhasana**

## SUKHASANA

### Salient features

- '*Sukha*' means easy or comfort, *Asana* means posture, this posture is a comfortable seated position for meditation. This is a meditative and relaxing pose. *Sukhasana* is easy to perform.

### Health benefits

- Helps to open the hips, lengthens the spine and promotes groundedness and inner calm. It helps in improving body posture.



### Contra-indications:

- Recent or chronic knee or hip injury or inflammation.

### PADMASANA

#### Salient features

- *Padma* is a Sanskrit word meaning lotus.
- This *Asana* is a traditional posture and is practiced mainly for spiritual purposes. It has been described in several traditional texts.
- *Padmasana* is a meditative pose. It helps to keep the body steady as in this *Asana*, physical movements are reduced to the minimum.



**Padmasana**

#### Health benefits

- *Padmasana* induces mental calmness and relaxing effect on nervous system.
- It tones up the nerves of coccyx and sacral region by supplying them with extra blood.
- It improves the digestive process and helps to relieve constipation.
- It improves concentration and memory by keeping the mind attentive and alert.
- It is helpful for people suffering from shortness of breath.
- It is beneficial for treating stiffness in knees and ankles.
- It is helpful to treat problems of feet concerning excessive sweat, bad odour, and cold/hot sensation.

### Contra-indications

- People suffering from sciatica, chronic knee pain or having weak knees should not practise *Padmasana*.



**Bhadrasana**

### BHADRASANA

#### Salient features

- In Sanskrit language, *Bhadra* means noble, gracious or good. This is a meditative posture.

#### Health benefits

- *Bhadrasana* tones up the reproductive organs.
- This *Asana* is good for the lumber region and keeps it healthy.
- It improves the digestion.

### SWASTIKASANA

#### Salient features

- *Swastika* means auspicious. It is a meditative posture.
- This *Asana* is the simplified version of *Siddhasana* and is an easier meditative posture.

#### Health benefits

- This *Asana* is beneficial for persons who have extremely cold feet in winter or who perspire excessively in summer.



**Swastikasana**

- This posture facilitates meditation.

### Contra-indications

- *Swastikasana* should not be performed by persons with sciatica or sacral infections.

### GUPTASANA

#### Salient features

- *Gupta* means secret. This *Asana* is having its broad spectrum of benefits relating to sexual disorders; there fore, it is called *Guptasana*.
- This *Asana* is easy to perform.

#### Health benefits

- This *Asana* is useful in seminal incontinence and controlling sexual hyper-excitability.
- It is useful for treating diseases of the urethral system.



Guptasana



Siddhasana

### SIDDHASANA

#### Salient features

- *Siddhasana* is a meditative posture and has been accepted by almost all the *Hatha Yogic* texts for *Yoga Sadhana*.
- In Sanskrit, *Siddha* means the realised, accomplished or attained. *Siddhasana* leads to realization of the liberation, which is the ultimate goal of *Hatha-Sadhana*, hence the name.
- This *Asana* is easier than *Padmasana* and most people can perform it.

#### Health benefits

- *Siddhasana* helps to regulate the function of testosterone hormone in males and helps to maintain the inner body temperature.
- This *Asana* removes the blockage of energy in *Muladhara* and *Swadhishtana chakras*.
- It helps in regulating blood pressure and cardiac functions.

### Contra-indications

- It should be avoided by people suffering from sciatica or sacral infections.



Yogamudra

### YOGAMUDRA

#### Salient features

- This is the extension of *Padmasana*.
- While performing this *Asana*, *Kumbhaka* is to be practiced.

#### Health benefits

- It improves digestion and relieves constipation.

- It enhances general health as it tones the spinal nerves emerging from the space between vertebrae.

### Contra-indications

- People with serious eye problems, heart or back conditions and those in early post-operative or postdelivery periods should not practise this *Asana*.

## VIRASANA

### Salient features

- *Vira* means hero or valiant. This *Asana* displays heroic qualities of a warrior; hence the name *Virasana*.

### Health benefits

- It is good for kidneys, liver, reproductive organs.
- It is useful for people who have disturbed or uncontrollable thoughts. It induces mental and physical relaxation.

### Contra-indications

- People who have weakness in knees or inflammatory conditions should not perform this *Asana*.



Virasana



Utkatasana

## UTKATASANA

### Salient features

- *Utkata* means powerful or fierce. It requires balancing.

### Health benefits

- It strengthens toes, thighs, knees, and calf muscles.
- It is useful for improving physical balance.

### Contra-indications

- Persons suffering from piles should not practise this *Asana*.

## VAJRASANA

### Salient features

- This is a meditative posture.
- This is the only *Asana*, which can be practiced after having meals.

### Health benefits

- This *Asana* strengthens muscles of thighs and calves.
- This *Asana* is good for digestion.
- It provides firm base to the spine and keeps it erect.

### Contra-indications

- Persons suffering from piles should not practise this *Asana*.



Vajrasana

## MANDUKASANA

### Salient features

- *Manduka* means frog. The body adopts the shape of a frog in the final position of this *Asana*; hence the name.

### Health benefits

- It helps to relieve indigestion and constipation.
- It benefits patients with diabetes mellitus by regulating the functioning of the pancreas.
- It eliminates poisonous gases from abdomen and helps in relieving flatulence.

### Contra-indications

- People having backache should avoid practicing this *Asana*.



**Mandukasana**

## UTTANAMANDUKASANA

### Salient features

- *Uttana* means upright and *Manduka* means frog. The final position of *Uttanamandukasana* resembles an upright frog, hence the name.

### Health benefits

- This *Asana* is helpful in alleviating backache and throat pain.
- It helps in improving diaphragmatic movements.



**Uttanamandukasana**

## USHTRASANA

### Salient features

- *Ushtra* means camel. The body in this posture resembles the posture of a camel, hence the name.

### Health benefits

- It alleviates constipation and digestive problems.
- It stretches the front of the neck and regulates functions of the thyroid gland.
- This is useful in back pain, drooping shoulders, and rounded neck.

### Contra-indications

- Those suffering from high blood pressure, heart disease, hernia, and severe pain in the lower back should not practise it.



**Ushtrasana**

## SHASHANKASANA

### Salient features

- *Shashanka* means moon or hare in the lap. In this posture, the body takes the shape of a hare, hence the name.



**Shashankasana**

### Health benefits

- This *Asana* improves the functioning of adrenal glands.
- It helps to alleviate disorders of reproductive organs.
- It helps to relieve constipation.
- It helps to relieve backache.

### Contra-indications

People suffering from very high blood pressure, vertigo, and the slipped disc should avoid the practice of this *Asana*.



**Pashchimottasana**

## PASHCHIMOTTANASANA

### Salient features

*Pashchimottanasana* comprises three words: *Pashchim*, *Uttana*, and *Asana*. *Pashchima* literally means the west direction. Here, *Pashchim* implies posterior or back of the body; and *Uttana* means stretched. In this *Asana*, the back side of the body including the spinal column gets stretched; hence, the name.

### Health benefits

- It enhances digestive fire; and helps to make the abdomen flat.
- It is useful in the management of digestive disorders, especially constipation, flatulence, and loss of appetite.
- It removes the possibilities of sciatica.

### Contra-indications

Those suffering from sciatica or slipped disk should not practise it.

## SUPTA VAJRASANA

### Salient features

- *Supta Vajrasana* is an extension of *Vajrasana*.
- *Supta* means lying or resting. *Supta Vajrasana* means lying in *Vajrasana*; hence, it is called *Supta Vajrasana*.



**Supta vajrasana**

### Health benefits

- It alleviates digestive problems and is a good remedy for constipation.
- It is beneficial for conditions of asthma, bronchitis, and other problems of the lungs.



- It relieves backache.

### Contra-indications

- Those suffering from sciatica, slipped disc, sacral problems, and knee problems should not practise it.



**Gomukhasana**

### GOMUKHASANA

#### Salient features

- *Gomukhasana* is a traditional posture. In Sanskrit language, *Gomukha* means Cow's face. In this *Asana*, the position of the legs looks like the face of a cow; therefore, it is known as *Gomukhasana*.

#### Health benefits

- This helps in curing cramps in legs and making the legs flexible.
- It is useful in frozen shoulders, neck pain, and cervical spondylitis.
- Practice of this *Asana* strengthens the muscles of the back and biceps and helps in making the spine straight.
- It gives good exercise to the lungs and helps in respiratory diseases.

#### Contra-indications

- Those suffering from bleeding piles should not practise it.

### VAKRASANA

#### Salient features

- *Vakra* means twisted. In this *Asana*, the spine is twisted, hence the name.

#### Health benefits

- This *Asana* makes spinal bone flexible and tones up spinal nerves.
- It stimulates the pancreas and is useful for diabetes.
- It improves the capacity of lungs.



**Vakrasana**

### ARDHA MATSYENDRASANA

#### Salient features

- *Matsyendrasana* is named after the great Yogi *Matsyendranatha*. This *Asana* is difficult for a beginner. Therefore, the modified version called *Ardha Matsyendrasana*, which is comparatively easy to perform, is advised in the beginning.

#### Health benefits

- *Hatha Yoga Pradipika* states that it increases the appetite by fanning gastric fire, and destroys terrible diseases in body.
- It helps to digest food and eliminate toxins.
- It gives maximum twist to spine and strengthens the muscles of the spine and back.



**Ardha Matsyendrasana**

- It is good for diabetic patients.

### Contra-indications

- Those suffering from stiffness in the spine should practise it carefully.
- People with cardiac problems and pregnant ladies are advised not to perform this *Asana*.

## SIMHASANA

### Salient features

- This posture is known as *Simhasana* because the face with protruded tongue in this *Asana* resembles the fierce look of a roaring lion. In Sanskrit, *Simha* means lion, hence the name.

### Health benefits

- It is useful in speech-related disorders like stammering.
- It regulates the functioning of thyroid.
- It helps to exercise liver and control the flow of bile.

### Contra-indications

- Persons suffering from arthritis of knee or hip, severe backache, and balance disorders should not practise this *Asana*.



**Simhasana**



**Badha padmasana**

## BADHA PADMASANA

### Salient features

- *Baddha* means locked or bound in Sanskrit, *Padma* means Lotus, and *Asana* means posture- bounded or locked lotus pose. This posture opens the heart, increases vitality and energy, and offers a number of other benefits to the body and mind.

### Health benefits

- Helps in the management of back aches and neck pain, and prevents and relieves constipation. Helps in better respiration and gets rid of drooping shoulders. It is an excellent meditative posture.

### Contra-indications

- People with knee injuries or surgery in the past few months should avoid practising this *Asana*. People with sciatic pain, surgery shoulder, and spine should abstain from doing this pose.



**Garbhasana**

## **GARBHASANA**

### **Salient features**

- *Garbha* means a womb. In the final position of this *Asana*, the body takes the shape of a foetus; therefore, it is called *Garbhasana*.

### **Health benefits**

- It helps to regulate adrenal glands.
- It massages and tones the abdominal organs and stimulates digestive fire.
- It is useful for those who feel uncontrollable anger.

## **KURMASANA**

### **Salient features**

- In Sanskrit, *Kurma* means tortoise. In this *Asana*, the body takes the shape of a tortoise; hence this *Asana* is called *Kurmasana*.
- The practice of this *Asana* enables a person to dissociate the self from mental and sensual associates like a tortoise withdrawing itself into its shell. The practice of this *Asana* helps the person to look within.

### **Health benefits**

- It improves the functions of digestive and respiratory system.
- It tones the spine and activates the abdominal organs.
- It soothes nerves of the brain.

### **Contra-indications**

- People suffering from slipped disk, hernia, sciatica or chronic arthritis should not perform this *Asana*.
- It requires flexibility in spine; therefore, it should be practiced by people who have flexible spine.



**Kurmasana**

## F. PRONE-LYING ASANAS

### MAKARASANA

#### Salient features

- In Sanskrit, *Makara* means crocodile. In this *Asana*, the body resembles a relaxing crocodile.
- *Makarasana* is a relaxing posture.

#### Health benefits

- It is good for countering stress and anxiety.
- It helps in relieving backache.
- This *Asana* is beneficial in the case of slipped disc, sciatica, lower back pain, or other spinal disorders.



**Makarasana**



**Bhujangasana**

### BHUJANGASANA

#### Salient features

- *Bhujanga* means cobra. The final position of this *Asana* resembles the shape of a cobra.

#### Health benefits

- This *Asana* is effective in relocating slipped disc.
- It stimulates appetite and alleviates constipation.
- It is beneficial for abdominal organs especially liver and kidneys.
- It stimulates adrenal glands to work more efficiently.
- It tones the ovaries and uterus, and helps alleviate menstrual and other gynaecological disorders.

#### Contra-indications

- It is strictly prohibited for patients of hernia, peptic ulcer, intestinal tuberculosis, hyper-thyroidism, and in the case of abdominal injuries.

### SHALABHASANA

#### Salient features

- *Shalabhasana* means locust. In the final position of this *Asana*, the body resembles the shape of a locust, hence the name.

#### Health benefits

- *Shalabhasana* stimulates the autonomous nervous system, particularly the parasympathetic nerves in the neck and pelvic region.
- It regulates the function of the liver and other abdominal organs.
- It is good for abdominal organs, improves digestion, and helps in alleviating diseases of bowels.



**Shalabhasana**

## Contra-indications

- Those suffering from peptic ulcer, hernia, intestinal tuberculosis, high blood pressure, heart disease, and asthma should not practise it.



**Dhanurasana**

## DHANURASANA

### Salient features

- In Sanskrit, *Dhanu* means bow. In the final pose of this *Asana*, the body takes the shape of a bow; hence this *Asana* is named as *Dhanurasana*.

### Health benefits

- *Dhanurasana* makes the spine elastic.
- It is useful in the treatment of chest ailments, including asthma.
- It regulates the functioning of digestive, excretory, and reproductive organs in the body.
- It is effective in managing of diabetes, incontinence, colitis, menstrual disorders, and cervical spondylitis.

### Contra-indications

- People suffering from hernia, peptic ulcer or duodenal ulcer, appendicitis, colitis, high blood pressure, and weak heart should not practise this *Asana*.
- This *Asana* should not be practiced before sleep as it stimulates sympathetic nervous system.

## G. SUPINE-LYING ASANAS

### SHAVASANA

#### Salient features

- In Sanskrit, *Shava* means dead body. The posture is called *Shavasana* as the body in this *Asana* resembles a dead body.
- This is a relaxing posture. It should be performed after performing *Asana* or whenever one feels physically or mentally tired.



**Shavasana**

#### Health benefits

- It relaxes the whole psycho-physiological system.
- It removes fatigue caused by other *Asanas*; induces calmness of mind; and destroys general fatigue.
- It is helpful in developing body awareness.
- It is beneficial for managing high blood pressure and anxiety disorders.



## UTTANAPADASANA

### Salient features

- *Uttana* means stretch upward, and *Pada* means leg. In this *Asana*, the legs are raised and stretched upwards, hence the name.

### Health benefits

- It strengthens abdominal muscles.
- It is effective in strengthening the digestive system.
- It helps to correct prolapsed organ in the abdomen.



Uttanapadasana



Navasana/Naukasana

## NAVASANA/NAUKASANA

### Salient features

- *Nava* or *Nauka* means boat. This posture resembles the shape of a boat, hence the name.

### Health benefits

- It strengthens the back.
- It is beneficial for intestines.
- It tones up all organs of the body and removes lethargy.

### Contra-indications

- People suffering from hernia should consult an expert before practicing it.

## ARDHA HALASANA

### Salient features

- *Ardha* means half and *Hala* means plough. In the final position, the body resembles half the shape of a plough, hence the name.

### Health benefits

- This *Asana* relieves constipation, manages hypertension, and improves cardiac health.

### Contra-indications

- Avoid this practice in case of lower back pain and abdominal hernia.



Ardha halasana



**Halasana**

## HALASANA

### Salient features

- *Hala* means plough. This posture is known as *Halasana* because in its final position, the body resembles the shape of an Indian plough.
- Maximum benefits of *Halasana* can be derived when *Bhujangasana* is also practiced immediately after *Halasana*.

### Health benefits

- Abdominal organs are rejuvenated due to contraction.
- This *Asana* is beneficial in cases of dyspepsia and constipation.
- The practice of this *Asana* regulates the functioning of the thyroid gland and balances metabolic rate of the body. Therefore, it is useful in alleviating throat-related disorders.

### Contra-indications

- Those suffering from cervical spondylitis, slipped disc or any back problem, sciatica or hypertension should avoid this practice.

## KARNAPIDASANA

### Salient features

- The word *Karnapidasana* comes from the Sanskrit word *Karna* which means ear and *Pida* means pressure/force/ to squeeze. Hence, *Karnapidasana* means Ear Pressure Pose.



**Karnapidasana**

### Benefits

- It stretches and strengthens the back bone. It also gives strength to the lungs and intercostal muscles, stimulates the abdominal organs, and thyroid gland.
- It stretches and strengthens the shoulders and spine.
- It helps to alleviate fatigue, stress, insomnia, and negative symptoms of menopause.

### Contraindication

- Avoid this practice in case of cervical problems, people with hip, knee or leg injuries, menstruation, neck injury, blocked arteries, high blood pressure, and asthma.



**Matsyasana**

## MATSYASANA

### Salient features

- In Sanskrit, *Matsya* means fish. In the final position of this *Asana*, the body takes the shape of a fish; hence the *Asana* is known as *Matsyasana*.

## Health benefits

- This *Asana* stretches the intestine and abdominal organs and is effective in alleviating abdominal disorders.
- It gives relief to patients of asthma and bronchitis.
- It alleviates backache and cervical spondylitis.
- The stretch in the neck helps to regulate the functioning of the thyroid gland.

## Contra-indications

- People who are suffering from heart problems, peptic ulcer, hernia or any serious spinal ailments should not do this *Asana*. Pregnant women also should not perform it.

## SETUBANDHASANA

### Salient features

- *Setubandha* means formation of a bridge. In this *Asana*, the body is positioned like a bridge; hence it is called *Setubandhasana*.

### Health benefits

- It relaxes the neck.
- It tones the lumbar region of the spine and makes the spine flexible.

### Contra-indications

- People suffering from high blood pressure, cardiac diseases, and stomach ulcers should not perform this *Asana*.



Setubandhasana



Chakrasana

## CHAKRASANA

### Salient features

- *Chakra* means wheel. In the final position of this *Asana*, the body takes the shape of a wheel, hence the name.

### Health benefits

- It is beneficial for digestive, respiratory, and cardiovascular systems.
- It influences the secretions of all hormones and alleviates gynaecological disorders.

### Contra-indications

- People having weak wrists, severe cardiac problems, high blood pressure, vertigo, abdominal inflammation, and hernia should not practise it.

## PAWANMUKTASANA

### Salient features

- *Pawana* means wind, and *Mukta* means released. As the name suggests, the practice of this *Asana* helps in releasing excessive gas from the body. This *Asana*, when performed with one leg, is called *Ekapada Pawanamuktasana*.

### Health benefits

- The practice of this *Asana* gives relief in flatulence by eliminating toxic gases from the abdomen; decreases bloating feeling in the abdomen; and relieves constipation.
- It is useful in treating impotence, fertility, and menstrual problems as it massages pelvic muscles and reproductive organs.

### Contra-indications

- People suffering from high blood pressure, sciatica or slipped disc should not practice it.



Pawanmuktasana

## H. LEG BALANCING ASANAS

### GARUDASANA

#### Salient features

- *Garuda* means eagle. In this *Asana*, the entwined hands placed in front of the chest look like the beak of an eagle; therefore, this *Asana* is called *Garudasana*.

#### Health benefits

- This *Asana* strengthens the muscles and nerves of the legs and arms.
- It strengthens the ankles and removes stiffness in shoulders.
- It alleviates cramps in legs.

#### Contra-indications

- Practice of this *Asana* should be avoided in case of severe arthritis, varicose veins, and injuries of bones and joints.



Garudasana

## VATAYANASANA

### Salient features

- The word *Vatayanasana* comes from the Sanskrit words '*Vatayana*' which means horse and '*Asana*' which means 'pose'. *Vatayanasana* is also known as the flying horse pose or the horse face pose.

#### Benefits:

- It helps to strengthen the leg muscles and reduces the cramps in the thigh and calve muscles.



Vatayanasana

- Promotes circulation in the hip region.
- Reduces the stiffness around the sacroiliac joints (hip joint).

#### Contra indication:

- Avoid this practice in case of high blood pressure, sciatica pain, slipped disc, hernia, and weak bones.
- This *Asana* is strongly contraindicated for pregnant women.

## NATARAJASANA

### Salient features

The word *Natarajasana* comes from the Sanskrit words 'Nata' meaning dancer or actor, 'Raja' meaning kind and 'Asana' meaning pose. It is also known as "Dancer's Pose".

#### Benefits:

- This practice stretches the hamstrings, calves and quadriceps, thus making the practitioner more flexible.
- Opens up the chest and tones the lower back and the thighs.
- Make the spine, shoulders and hamstrings more flexible and improves posture.

#### Contra-indication:

- Avoid in cases of peptic or duodenal ulcers. People suffering from colitis should avoid this practice.
- People having high blood pressure, vertigo, back problems, arthritis, or osteoporosis must avoid doing this *Asana*.



Natarajasana



Utthita Padmasana

## I. HAND BALANCING ASANAS

### UTTHITA PADMASANA

#### Salient features

- *Utthita* means uplifted. As the name suggests, in this *Asana*, *Padmasana* is performed in an uplifted position.

#### Health benefits

- It strengthens the upper extremities.
- It is useful for combating muscular weakness.
- It is useful for developing upper arms.

#### Contra-indications

- People suffering from sciatica, chronic knee pain or having weak knees should not practise this *Asana*.



## MAYURASANA

### Salient features

- *Mayura* means peacock. In this *Asana*, the body takes the shape of a peacock.

### Health benefits

- The practice of this *Asana* relieves indigestion, constipation, and flatulence.
- It strengthens the muscles of the whole body, especially the forearms, wrists, and elbows.
- It helps to eliminate toxins from the body.
- It is beneficial to patients of diabetes.

### Contra-indications

- Persons suffering from high blood pressure, any cardiac problem, hernia, and abdominal injuries should not practise it. It should not be performed during any illness or physical weakness.
- Women may find *Mayurasana* difficult to perform as the muscular system in the women's abdomen is different from that of men. Pregnant women also should not perform it.



Mayurasana



Padma Mayurasana

## PADMA MAYURASANA

### Salient features

- *Padma* means Lotus, *Mayura* means peacock. In this *Asana*, the body takes the shape of a lotus in a peacock.

### Benefits

- This helps to tone all the abdominal organs, and improves digestion and removes constipation.
- Improves the health of the spleen and pancreas.

### Contra-indication

- Avoid in cases of wrist, shoulder, elbows, and spinal injury, pregnant women, individuals who have undergone stomach surgery, have high blood pressure and asthma.

## BAKASANA

### Salient features

- In Sanskrit, *Baka* means crane. The final posture of the body in this *Asana* resembles a crane, hence, the name.

### Health benefits

- It strengthens arms and abdominal organs.
- It develops a sense of balance.
- This *Asana* is good for increasing concentration.



Bakasana

## Contra-indications

- People with high blood pressure, heart disease, and cerebral thrombosis should not practise this *Asana*.



**Kukkutasana**

## KUKKUTASANA

### Salient features

- *Kukkuta* means cockerel. In this *Asana*, the body takes the shape of a cockerel, hence the name.

### Health benefits

- This *Asana* strengthens arms, shoulders, and abdominal walls.
- It enhances balance and stability.

### Contra-indications

- People with high blood pressure and heart disease should not practise this *Asana*.
- Persons with a lot of fat on legs may have difficulty to perform this *Asana*.

## J. TOPSY-TURVY ASANAS

### SARVANGASANA

#### Salient features

- *Sarvanga* means all limbs. Thus, *Sarvangasana* means the *Asana* that influences all limbs of the body.
- *Sarvangasana* can be said to be a further development of *Uttanapadasana* and *Viparitakarani asana*.

#### Health benefits

- It activates thyroid and parathyroid glands and helps them to function properly.
- It activates the abdominal organs and gives relief in ulcers of stomach and intestine, colitis and pain in abdomen.
- It is helpful in the treatment of diseases like asthma, diabetes, colitis, thyroid disorders, prolapsed uterus, menopause, menstrual disorders, and leucorrhoea.

#### Contra-indications

- People suffering from high blood pressure or other cardiac ailments, epilepsy, cervical or neck pain, slipped disc, sciatica, and lumber pain should not practise it.



**Sarvangasana**



**Shirshasana**

## **SHIRSHASANA**

### **Salient features**

- *Shirsha* means head. In this *Asana*, one has to stand on head, so it is called *Shirshasana*.

### **Health benefits**

- It increases blood circulation to brain and pituitary gland.
- It makes the spine strong and elastic.
- This *Asana* strengthens the nervous system and maintains endocrine glands healthy.

### **Contra-indications**

- Those suffering from high blood pressure, heart disease, kidney problems, chronic constipation, catarrh, weak eye blood vessels, glaucoma, conjunctivitis, running ear, and cervical spondylitis should not practise it. During headache or migraine, pregnancy or menstruation also, it should not be practiced.
- In the beginning, one should practise it for very short duration.

## ANNEXURE 6

### IMPORTANT PRANAYAMA FOR HEALTHY LIVING

#### A. NADISHODHANA PRANAYAMA

##### Salient features

- *Nadishodhana Pranayama* is also known as *Anuloma-viloma Pranayama* in which the nostrils are alternatively used in reversed order, i.e., first exhalation and then inhalation.
- In *Gheranda Samhita* and *Hatha Yoga Pradipika*, *Nadishodhana Pranayama* has been considered as a preparatory practice. This practice purifies the *Nadis* (channels) by removing the blockages and facilitates the free flow of *Prana* in *Nadis*.
- This is the most common *Pranayama* prescribed for everybody without any problem. However, those having some health problems should perform it without *Kumbhaka*.



**Nadishodhana Pranayama**

##### Health benefits

- It balances left and right hemispheres; and promotes clear thinking, focus, and concentration.
- It strengthens the immunity system.
- It calms and steadies the mind; and reduces anxiety and stress.
- It strengthens abdominal muscles and helps to gain control over the diaphragm movement.
- It is beneficial in the management of asthma, allergies, high or low blood pressure, stress-related heart conditions, hyperactivity, insomnia, chronic pain, endocrine imbalances, and psychological conditions such as anxiety and stress.

##### Contra-indication

- People suffering from cardiac problems should perform it without *Kumbhaka*.



**Suryabhedana Pranayama**

#### B. SURYABHEDANA PRANAYAMA

##### Salient features

- In *Suryabhedana Pranayama*, all inhalations are done through the right nostril and all exhalations through the left nostril. Thus, *pranic* energy in all inhalations is channelled through the *Pingala* or *Suryanadi*.

##### Health benefits

- *Suryabhedana Pranayama* destroys intestinal worms.
- This helps to alleviate disorders caused by *vayu* and cures rheumatism.
- It cures rhinitis, cephalalgia, and various kinds of neuralgia.
- It slows down the ageing process.
- It activates the sympathetic nervous system of the body; and is, therefore, beneficial for persons suffering from low blood pressure.



**Ujjayi Pranayama**

### Contra-indication

- It should not be done by people suffering from high blood pressure.

### C. UJJAYI PRANAYAMA

#### Salient features

- In this *Pranayama*, inhalation (*Puraka*) is done with both the nostrils; while for exhalation (*Rechaka*), the left nostril is used. During inhalation, a mild sound is produced by a partial closure of the glottis.
- This *Pranayama* may be practiced even while standing or walking without *Kumbhaka*.

### Health benefits

- *Ujjayi Pranayama* increases digestive fire.
- It prevents *Jalodara* (dropsy of the belly).
- It removes phlegm in the throat and regulates the thyroid gland.
- It helps in the management of cardiac and pulmonary diseases.

### Contra-indications

- Persons with low blood pressure should not practise this *Pranayama*.
- Persons suffering from hypertension and cardiac disorders should not apply *Kumbhaka*; they should perform this without *Kumbhaka*.

### D. SEETKARI PRANAYAMA

#### Salient features

- *Seetkari Pranayama* consists of two words: *Seet* and *Kari*. In this *Pranayama*, the sound 'See' or 'Seet' is made during inhalation.
- During inhalation, air is drawn in through the mouth, making a hissing sound, without gaping the mouth. Exhalation is done through the nose.

### Health benefits

- *Seetkari Pranayama* helps in controlling thirst and hunger.
- It lowers blood pressure.
- It is beneficial in diseases caused by heat (imbalance of *Pitta Dosha*).
- It calms the mind.

### Contra-indications

- Those who are suffering from cold, cough or tonsillitis should not perform this *Pranayama*.
- People suffering from chronic constipation should not practice it.
- This *Pranayama* should not be practiced in winter unless specifically told by Yoga expert.



**Seetakari Pranayama**

## E. SHEETALI PRANAYAMA

### Salient features

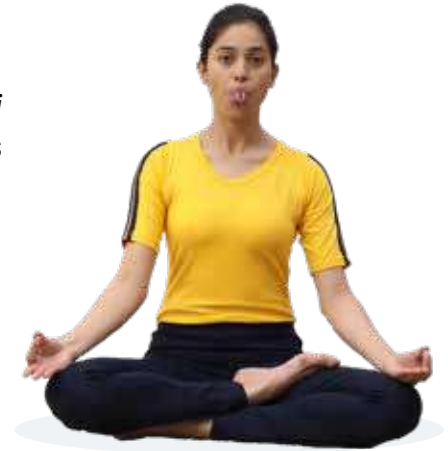
- *Sheetali* means cooling. As the name indicates, *Sheetali Pranayama* cools the system. Practice of this *Pranayama* cools the physical body and calms the mind as well.

### Health benefits

- It has a cooling effect on the body.
- It quenches thirst and appeases hunger.
- It is beneficial for persons suffering from high blood pressure.
- It relieves indigestion and disorders caused by phlegm (cough) and bile (*Pitta*).

### Contra-indications

- Those suffering from cold, cough or tonsillitis should not practise this *Pranayama*.
- *Sheetali Pranayama* should not be practiced in winter unless specifically told by Yoga expert.



Sheetali Pranayama



Bhastrika Pranayama

## F. BHASTRIKA PRANAYAMA

### Salient features

- The word *Bhastrika* is derived from the word *Bhastra*, which means bellows. As a pair of bellows is blown with force in rapid succession by a blacksmith, similarly, breath is inhaled and exhaled in rapid succession with force in *Bhastrika Pranayama*. Thus, *Bhastrika Pranayama* involves forceful inhalation and exhalation in rapid succession.

### Health benefits

- *Bhastrika Pranayama* relieves inflammation of throat.
- It increases gastric fire; destroys phlegm; removes diseases of the nose and chest; and eradicates asthma.
- It improves appetite.
- It removes all diseases arising from excess of wind, bile, and phlegm; and gives warmth to the body.

### Contra-indications

- Those suffering from high blood pressure, heart disease, vertigo, brain tumour, glaucoma, intestine or stomach ulcers or dysentery should not do this *Pranayama*.
- In summers, this should be followed by *Sheetali* or *Seetkari Pranayama* so that the body does not over-heat.



## G. BHRAMARI PRANAYAMA

### Salient features

- The word *Bhramari* is derived from the word *Bhramara*, which means a black humming bee. In *Bhramari Pranayama*, a humming sound resembling the buzzing of a black bee is made through the nostrils; hence the name of this *Pranayama* is *Bhramari*.

### Health benefits

- *Bhramari Pranayama* delights the mind.
- It relieves tension, anxiety and anger; and pacifies the mind.
- It takes consciousness inwards and facilitates the practice of meditation.

### Contra-indications

- It should not be practiced during ear infection.
- People suffering from heart diseases should practise it without *Kumbhaka*.



**Bhramari Pranayama**

## ANNEXURE 7

### IMPORTANT MUDRAS & BANDHAS FOR HEALTHY LIVING

#### A. MUDRAS

##### i) JNANA MUDRA

- Practicing *Jnana Mudra* is said to evoke the feeling of lightness, help calm the mind and brighten the spirit.
- It improves concentration and focus.
- *Jnana Mudra* is a gesture that grants wisdom, intuitive knowledge and grounding.
- This is also believed to improve memory and cognitive function by stimulating the brain and enhancing the flow of oxygen to the brain.



**Jnana Mudra**



**Nasagra Mudra**

##### ii) NASAGRA MUDRA

- *Nasagra Mudra* is believed to help balance the flow of energy in the body, which can help regulate the nervous system.
- This *Mudra* activates the energies of three lower *Chakras* – the *Muladhara*, *Swadhisthana* and *Manipura Chakras* and practicing it helps you to balance the energies within your physical and energetic bodies.
- These purify your body while calming and balancing your mind, pacifying your emotions and releasing stress.



**Shanmukhi Mudra**

##### iii) SHANMUKHI MUDRA

- This *Mudra* enhances concentration and focus.
- The fingers of the hands in *Shanmukhi Mudra* are placed over various facial nerves, which can help stimulate blood flow and promote relaxation in the face and head.
- Helps develop concentration, trains the mind to turn inward for meditation and other contemplative practices.

#### iv) DHAYANA MUDRA

- *Dhyana Mudra* is said to help calm the mind and reduce mental chatter even in stressful or chaotic situations.
- *Dhyana Mudra* is believed to help improve concentration and focus.
- *Dhyana Mudra* is believed to help balance the flow of energy in the body and promote overall health, which can help enhance vitality and promote healing.



**Dhyana Mudra**

#### VIPARITKARANI MUDRA

##### Salient features

- The Sanskrit word *Viparita* means 'reverse' and *Karani* means 'by which'. In this *Mudra*, the body is raised upwards against the gravitational force.

##### Health benefits

- It is effective in managing asthma, diabetes, thyroid disorders, prolapsed, menstrual disorders, and leucorrhoea.
- This practice improves blood circulation to the brain and reduces mental tension.
- It balances the functioning of the thymus and parathyroid glands and helps in alleviating the problems caused by hypoactive thyroid.

##### Contra-indications

- People suffering from high blood pressure, heart diseases, enlarged thyroid, liver or spleen, cervical spondylitis or slipped disk should not perform this *Asana*. It should be avoided during menstruation or advanced stage of pregnancy.



**Viparitkarani Mudra**

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## B. BANDHAS

*Bandha* is an important part of *Asana* practice. The Sanskrit word "*Bandha*" means "to hold, tighten, or lock." *Bandhas* are the 'body locks' that are held by the tightening and lifting of certain muscles of the body. The *Bandhas* aim to lock the *Pranas* in particular areas and redirect their flow into *Sushumna Nadi* for spiritual awakening.

There are three main *Bandhas*: *Jalandhara Bandha* (throat), *Uddiyana Bandha* (abdomen), and *Moola bandha* (located in the perineum). *Maha Bandha* is the combination of all three *Bandhas* together.



**Jalandhara bandha**

### JALANDHARA BANDHA

#### Health Benefits:

- It stimulates the thyroid and the parathyroid glands. It thus regulates the body's metabolism.
- It helps to activate the throat (*Vishudhi*) *Chakra*.
- It prevents the *Prana Shakti* from moving upwards.
- It increases the blood flow in the brain.
- The *Jalandhara Bandha* is one of the three yogic locks that have to be mastered before attempting the *Maha Bandha*, or the triple lock.

#### Contraindications:

- Avoid in high or low blood pressure, heart diseases.
- Avoid in stiffness of neck, cervical spondylitis & spondylosis.
- Never force your chin to touch the notch/pit of the sternum.

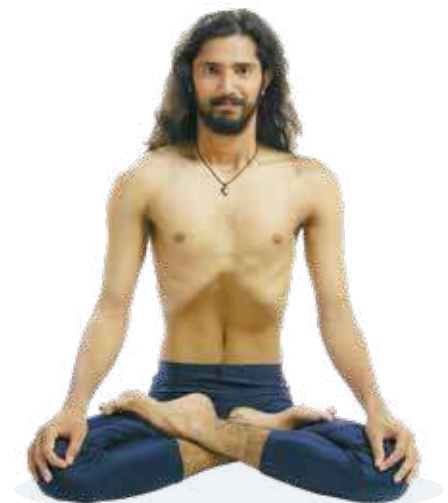
### UDDIYANA BANDHA

#### Health Benefits:

- It stimulates the digestive system and helps with constipation.
- It stimulates the pancreas and is helpful for diabetes.
- It strengthens the abdominal muscles and immune system.
- It balances the mind and helps with anger and depression.

#### Contraindications:

- Avoid if you have high blood pressure, a heart condition, a hernia, or glaucoma.
- Avoid during menstruation, pregnancy, and if you have duodenal or peptic ulcers.



**Uddiyana bandha**

## MOOLA BANDHA

### Health Benefits:

- It tones the digestive system, reproductive organs, and perineum and can help women with painful periods.
- Moola bandha prepare for a spiritual awakening by activating the root chakra.

### Contraindications:

- Avoid in high blood pressure, heart disease or any other major diseases.
- It should not be done in the case of Intestinal disorders.

## MAHA BANDHA

### Health Benefits:

- It gives enhanced benefits of all three *Bandhas*.
- It affects the hormonal secretions of the pineal gland and regulates the entire endocrine system.
- The degenerative and ageing process are checked and every cell of the body is rejuvenated.
- It introverts the mind prior to meditation.

### Contraindications:

- Avoid in case of high or low blood pressure, heart conditions, stroke, hernia, stomach or intestinal ulcer; and those recovering from visceral ailments.
- Pregnant women should not attempt this practice.



**Maha Bandha**

## ANNEXURE 8

### DHYANA (MEDITATION)

The English word 'Meditation' has been derived from two Latin words: *meditari* which means to think, ponder, dwell upon, exercise the mind, focus attention; and *mederi* which means to heal. Meditation is called 'Dhyana' in Sanskrit, which comes from the root word *Dhyati* meaning to contemplate or meditate. Meditation is also being used in place of Sanskrit words such as *Dharana*, *Dhyana*, *Samadhi* and *Bhavana*, which are used to describe various stages of meditation.

The word 'meditation' means *Dhyana* or contemplation. It is not an ordinary or regular form of concentration, rather a distinct and unique one. Meditation is a conscious process or an exercise of the will, it also refers to concentration on spiritual ideas which presuppose that the seeker is capable of rising above worldly ideas. It is also considered as a practice that usually focuses on particular centre of consciousness in the body.

Meditation aims to explore the different aspects of the mind and eventually to cultivate greater self-awareness. In the advanced stages of meditation, consciousness moves to the higher levels of consciousness, or to super consciousness. The meditator enters the dimensions of inspiration and illumination. The culmination of meditation is self-realization.

### CLASSICAL DEFINITION OF MEDITATION

Following are the definitions for mediation/*Dhyana* in the classical texts of yoga. Meditation keeps the mind focused uninterruptedly on a subject for a certain length of time. It is a mental process by which a meditator becomes one with the object of meditation.

- According to sage *Patanjali*, Meditation/ *Dhyana*, the seventh step of *Astanga* Yoga, is defined as:

***Tatra pratyayaikatanata dhyanam***  
**(*Patanjali Yoga Sutra III.2*)**

Uninterrupted flow of the mind towards the object of focus is meditation.

- Sage *Vyasa* further explains *Dhyana* in his commentary on *Yoga Sutra* as:

***Tasmindese dhyyalambanasya pratyayasyaikatanata sadrsah pravahah***  
***pratyayantarenaparamrsto dhyanam.***  
**(*Patanjali Yoga Darsana III.2*)**

Meditation is a continuous flow of knowledge which has the object of meditation as its support; i.e. a continuous flow of knowledge untouched by other knowledge system.

- In the *Bhagavad Gita*, Lord *Krishna* explains meditation as:

***Shanaih shanair upamed buddhya dhriti-grihitaya***  
***Atma-sanstham manah kritva na kinchid api chintayet.***  
**(*Bhagawad Gita VI.25*)**

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything.

- The *Svetasvatara Upanishad* says, "The sages saw the Divine Self-power, hidden in its own qualities by the practice *Dhyana* Yoga".

***Dhyanyoganugata apasan devatmasaktim svagunairnirgudhama,***  
***Yah karanani nikhilani tani kalatma yuktanyadhitisthatyekah.***  
**(*Svetasvatara Upanishad 1|3*)**





Those who practiced meditation realized that the cause of creation, the power of God (*Devatma- Shakti*) is hidden in his own qualities (*Gunas*), which alone rules over all these causes beginning with time and ending with the individual soul. Meditation leads to realization. *Devatma Shakti*; this is the power of God. It is *Maya*. It's qualities are *Sattva* (purity, goodness), *Rajas* (activity, passion), *Tamas* (darkness, inertia).

### TYPES OF MEDITATION:

Meditation can be practiced for spiritual development and is also used in scientific exploration, especially in the field of therapy. Following are the types of meditation:

#### A. CYCLIC MEDITATION (CM)

Cyclic Meditation is a moving meditation technique. The concept came from the *Mandukya Upanishad*. It consists of gentle yogic stretching with mindfulness and slow motions followed by relaxation. According to Sage *Patanjali*, CM induces a tranquil state of mind, which is comparable with the description of meditation (*Dhyana* or effortless expansion). Although Cyclic Meditation differs from the traditional definition of meditation in which practitioners remain as motionless as possible, the mental state in both the practices (moving meditation and seated practices) is said to be comparable. Being mindful of bodily sensations is a crucial element of this practice, emphasizing its mindfulness aspect.

#### B. TRANSCENDENTAL MEDITATION (TM)

Transcendental meditation is a form of *Mantra* meditation, which was introduced by *Maharishi Mahesh Yogi*. Transcendental Meditation involves redirecting one's attention from the surface level of ordinary thoughts to increasingly subtle levels until the subtlest level is reached and ultimately transcended. The meditator's attention goes beyond (transcend means "to go beyond") the finest level of thought to the source of thought—the pure, undifferentiated consciousness in which all thoughts and perceptions take shape. TM provides a simple and direct means of freeing oneself of tension and developing greater awareness and clarity of thought.



### C. VIPASSANA MEDITATION

Vipassana means “insight” in the ancient Pali language. It was discovered by *Gautama Buddha* about more than 2500 years ago. The term Vipassana refers to a distinct way of observing the reality within oneself, akin to a special kind of vision. It is achieved by taking one’s own physical sensations as the object of attention. This technique is a systematic and dispassionate observation of sensations within oneself. Vipassana meditation allows one to observe reality from every angle while dealing with the depths of the mind.

### D. PREKSHA MEDITATION

This is also an ancient technique of meditation practiced in Jainism. *Preksha Dhyana* is a system of meditation that involves engaging one’s mind in the perceptions of subtle, internal and innate phenomena of consciousness, while being impartial to emotions such as pleasure, pain, liking or dislike. *Preksha* means to perceive and realize the subtlest aspects of one’s own self, ‘to see the Self’. In *Preksha Dhyana*, no thought is forcefully stopped. Instead, the art of merely observing the thought process without forming any reaction or attachment is developed.

In addition to the above-mentioned types, there are also some other meditations that are commonly practised, which include Heartfulness meditation, *Sahaja* meditation, *Chakra* meditation, *Mantra* meditation, *Raja* Yoga meditation.

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## ANNEXURE 9

### AGE-APPROPRIATE YOGA PROTOCOLS FOR FIT INDIA MOVEMENT

Fitness is the ability to engage in physical activity, which encompasses a wide variety of abilities. Each activity and sport require a specific combination of skills and fitness levels.

Fitness is generally divided into distinct fitness categories or components, each of which can be tested and trained separately.

Yoga has the ability to alter our perspective on life. Yoga's benefits include increased zest for life, a genuine and natural sense of feeling good, and a revitalised sense of health and well-being. Its therapeutic approaches and principles represent a broad, holistic perspective on health and disease. Yoga facilitates its practitioners to achieve both mind and body coordination, emotional equanimity, and intellectual clarity. The expert committee of Fit India Mission, Ministry of Youth Affairs and Sports, Government of India, developed six Age-appropriate Yoga protocols and guidelines, that are comprehensive and aims to promote physical activity in multiple settings. The Yoga protocols are as follow:

#### Yoga Protocol for Age of 5-8 Years (Class 1-3)

S.No.	Yoga Practices	Rounds	Duration
1.	<b>Prayer</b>		1 min
2.	<b>Loosening Practices</b>	2 rounds	3 min
	• Neck Movement Left and Right (Road crossing movement)		
	• Neck Movement Up and Down (Watch sky & earth)		
	• Shoulder rotation (Clock and anti-clockwise)		
	• Back Twisting Movement (Pass the ball to other)		
	• Side Bending (See-saw movement)		
3.	<b>Yogasanas</b>	2 rounds	8 mins
	Standing		
	Tadasana (The Palm tree pose)		
	Trikonasana (The Triangle pose)		
	Sitting		
	Parvatasana (The Mountain pose)		
	Marjariasana (The Cat pose)		
	Simhasana (The Roaring lion pose)		
	Prone		
	Saral Bhujangasana (The Cobra pose)		
	Balasana (The Child Pose)		
	Supine		
	Shavasana (The Star fish pose)		
4.	<b>Pranayama</b>	2 rounds	2 min
	• Bhramari Pranayama (Humming)		
5.	<b>Krida practice</b>		2 min
	• Laughing		
<b>TOTAL DURATION</b>			<b>15 Mins</b>

### Yoga Protocol for Age of 9-18 Years (Class 4-12):

S. No.	Yoga Practices	Rounds	Duration
1.	<b>Prayer</b>		1 min
2.	<b>Surya Namaskar</b>	2 rounds	2 min
3.	<b>Yogasanas</b>		
	Standing Tadasana (The Palm tree pose)		
	Katicakrasana (The Trunk twisting)		
	Trikonasana (The Triangle pose)		
	Sitting Ushtrasana (The Camel pose)		
	Paschimottanasana (Seated forward bend)		
	Ardha-Matsyendrasana (Half Spinal twist)	2 rounds	8 mins
	Prone Dhanurasana (The Bow pose)		
	Makarasana (The Crocodile pose)		
	Supine Ardha-Halsana (90 degree leg raise)		
	Pavanamuktasana (The Wind releasing pose)		
	Shavasana (The Corpse Pose)		
4.	<b>Pranayama</b>		
	Bhramari Pranayama (Humming)	2 rounds	2 min
5.	<b>Dhyana</b>		
	Focus on your Breath		2 min
<b>TOTAL DURATION</b>			<b>15 Mins</b>

### Yoga Protocol for 18-35 Years of Age

S. No.	Yoga practices	Rounds	Duration
1.	<b>Prayer</b>		1 min
2.	<b>Kriya: Kapalabhati</b>	2 Rounds of 30 strokes	2 mins
3.	<b>Suryanamaskar</b>	2 rounds	2 mins
4.	<b>Yoga Asanas</b>		
	Standing Tadasana (The Palm tree pose)		
	Katichakrasana (The Half wheel pose)		
	Sitting Ushtrasana (The Camel pose)		
	Sasakasana (The Hare pose)		
	Vakrasana (The Spinal twist pose)		
	Prone Dhanurasana (The Bow pose)	2 rounds	7 mins
	Makarasana (The Crocodile pose)		
	Supine Viparit Karani (Leg up the wall pose)		
	Halasana (The Plough pose)		
	Saral Matsyasana (The Fish pose)		
	Shavasana (The Corpse pose)		
5.	<b>Pranayama</b>		
	Anuloma-Viloma (The Alternate nostril breathing)	5 rounds	2 mins
6.	<b>Dhyana (Breath awareness)</b>		1 min
<b>TOTAL DURATION</b>			<b>15 mins</b>

### Yoga Protocol for 35-50 Years of Age

S. No.	Yoga practices	Rounds	Duration
1.	<b>Prayer</b>		1 min
2.	<b>Kriya: Kapalabhati</b>	2 Rounds of 30 strokes	2 mins
3.	<b>Loosening Practices</b>	2 rounds	2 mins
	<ul style="list-style-type: none"> <li>• Neck Bending (forwards/backwards)</li> <li>• Shoulder Rotation (clockwise/ anticlockwise)</li> <li>• Trunk Twisting (left &amp; right)</li> </ul>		
4.	<b>Yoga Asanas</b>		
	Standing		
	Tadasana (The Palm tree pose)		
	Hastottanasana (Up stretched arms with side bending)		
	Padahasthasana (The Hands to feet pose)		
	Ardhacakrasana (The Half wheel pose)		
	Sitting		
	Ardhaushtasana (The Half camel pose)		
	Sasakasana (The Hare pose)		
	Uttanamandukasana (The Stretched-up frog pose)		
	Vakrasana (The Spinal twist pose)		
	Prone		
	Sarala-Dhanurasana (The Simple bow pose)		
	Supine		
	Setubandhasana (The Bridge pose)		
	Pavanamuktasana (The Wind releasing pose)		
	Shavasana (The Corpse pose)		
		2 rounds	7 mins
5.	<b>Pranayama</b>		
	<ul style="list-style-type: none"> <li>• Anuloma-Viloma (The Alternate nostril breathing)</li> </ul>	5 rounds	2 mins
6.	<b>Dhyana (Breath awareness)</b>		1 min
<b>TOTAL DURATION</b>			<b>15 mins</b>

### Yoga Protocol for 50-65 Years of Age

S. No.	Yoga practices	Rounds	Duration
1.	<b>Prayer</b>		1 min
2.	<b>Kriya: Kapalabhati</b>	2 Rounds of 30 strokes	
3.	<b>Loosening Practice</b>		
	a) Neck movements		
	<ul style="list-style-type: none"> <li>• Forward and backward bending</li> <li>• Right and left bending</li> <li>• Right and left twisting</li> </ul>		
	b) Shoulder movements		
	<ul style="list-style-type: none"> <li>• Rotation (clockwise-anticlockwise)</li> </ul>		
	c) Trunk movement		
	<ul style="list-style-type: none"> <li>• Trunk twisting to left and right</li> </ul>	2 rounds	2 mins
4.	<b>Yogasanas</b>		
	Standing		
	Tadasana (The Palm tree pose)		
	Ardha-katicakrasana (The Lateral arch pose)		
		2 rounds	7mins

	Sitting	Dandasana (The Staff pose) Sukhasana (The Easy Pose) Vakrasana (The Seated spinal twist )		
	Prone	Saral Bhujangasana/Bhujangasana (The Cobra pose) Ardha-Shalabhasana/ Shalabhasana (Single leg raise / Both leg raise)		
	Supine	Makarasana (The Crocodile pose) Markatasana (The Monkey pose) Ekpad Pavanamuktasana/ Pavanamuktasana (The Wind releasing pose) Shavasana (The Corpse pose)		
<b>5.</b>	<b>Pranayama</b>			
		<ul style="list-style-type: none"> <li>Anuloma-Viloma (Alternate nostril breathing)</li> <li>Bhramari Pranayama (Humming)</li> </ul>	3 rounds	2 mins
<b>6.</b>	<b>Dhyana</b>			1 min
	<b>TOTAL DURATION</b>		<b>15 mins</b>	

### Yoga Protocol for 60+ Years of Age

S. No.	Yoga practices	Rounds	Duration	
1.	<b>1. Prayer</b>		1 min	
2.	<b>2. Loosening Practice</b>			
	a) Neck movements <ul style="list-style-type: none"> <li>Forward and backward bending</li> <li>Right and left bending</li> <li>Right and left twisting</li> </ul>	2 rounds	4 mins	
	b) Shoulder movements <ul style="list-style-type: none"> <li>Shoulder Rotation (forward and backward)</li> </ul>			
	c) Trunk movement <ul style="list-style-type: none"> <li>Towards left and right</li> </ul>			
	d) Ankle Movement (In sitting) <ul style="list-style-type: none"> <li>Up and Down</li> <li>Gentle Rotation</li> </ul>			
3.	<b>Yogasanas</b>			
	Standing <ul style="list-style-type: none"> <li>Tadasana (The Palm tree pose)</li> <li>Hastottanasana (Upstretched arms with side bending)</li> <li>Katicakrasana (The Half wheel pose)</li> </ul>	2 rounds	7mins	
	Sitting <ul style="list-style-type: none"> <li>Dandasana (The Staff pose)</li> <li>Sukhasana (The Easy Pose)</li> <li>Vakrasana (The Seated spinal twist )</li> </ul>			
	Prone <ul style="list-style-type: none"> <li>Makarasana (The Crocodile pose)</li> <li>Saral Bhujangasana/ Bhujangasana (The Cobra pose)</li> </ul>			
	Supine <ul style="list-style-type: none"> <li>Markatasana (The Monkey pose)</li> <li>Ekpad Pavanamuktasana/ Pavanamuktasana (The Wind releasing pose)</li> </ul>			
4.	<b>Pranayama</b>			
	<ul style="list-style-type: none"> <li>Anuloma-Viloma (Alternate nostril breathing)</li> <li>Bhramari Pranayama (Humming)</li> </ul>	3 rounds		
5.	<b>Dhyana</b>		1 min	
	<b>TOTAL DURATION</b>		<b>15 mins</b>	



## EXPERT COMMITTEE

The following members of the Expert Committee for the development of Fitness Protocols for different age groups were involved in the finalization of the fitness protocols and drafting of the document.

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\*PLEASE VISIT: <https://yas.nic.in/fit-india-fitness-protocols>

## GLOSSARY

**Acharya:** A component of life-style related to day-to-day conduct, attitudes, and feelings in life.

**Adhyatmik Yoga:** A type of Yoga, which involves self-awareness in order to realise one's 'self.'

**Agnisara Kriya:** The word 'Agni' means fire and 'Sara' means essence. According to *Hatha* Yogic Tradition, the essence of fire is located at the navel region and *Kriya* means action. Manipulation of this is called *Agnisara Kriya* and it is associated with *Manipura Chakra*.

**Ahara:** Food; in broader sense, an intake in various forms by the sensory organs.

**Ahimsa:** One of *Patanjali's* five *Yamas*; refers to non-violence or not hurting physically or mentally or in any other way.

**Ajna Chakra:** *Ajna* is one of the *Chakra*, located between the eyebrows.

**Anahata Chakra:** *Anahata* is one of the *Chakra*, located at the heart centre.

**Anandamaya Kosha:** Bliss body, the most subtle body representing the true reality lying within all of us. According to *Taittiriya Upanishad*, one of the five bodies (*Pancha-Kosha*).

**Annamaya Kosha:** According to *Taittiriya Upanishad*, one of the five bodies (*Pancha-Kosha*); physical or gross body, which can be understood by human anatomy and physiology.

**Antar Kumbhaka:** Process of controlled holding/suspension of breath after inhalation.

**Antara Akash:** Internal void/space in the heart region.

**Antaranga Yoga:** Internal Yoga or working with the internalising (internal) faculties enabling the person to work inside his/her body. Consists of the last three limbs of *Ashtanga Yoga*, namely, *Dharana*, *Dhyana*, and *Samadhi*.

**Apanavayu:** One of the *Pancha-Vayu* in which air-current operates in the lower body parts lying below abdomen in human body affecting the functions of excretory and reproductive organs.

**Aparigraha:** One of *Patanjali's* *Yamas*; refers to non-acquisition, non-covetousness.

**Apathyaahara:** A kind of food, which is harmful.

**Ardha Chakrasana:** *Ardha* means half. *Chakra* means wheel. In this posture, the body is formed like the shape of a half-wheel.

**Asamprajnata Samadhi:** A state of advanced meditation in which seeds of all *Samskaras* are completely destroyed. There is no *Dukha* (suffering) as there is no activity of *Chitta*.

**Asana:** A posture, when performed involves body, mind, and self-awareness. According to *Patanjali*, it is a stable, comfortable posture that facilitates the further Yogic practices of *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana*, and *Samadhi*. *Asana*, according to *Patanjali*, is essentially a meditative posture. According to *Hatha* Yogic texts, it refers to various psycho-physical states, which channelizes *Prana*; opens *Chakras*; and removes energy blocks. *Asana* gives stable awareness of one's structural existence for a considerable length of time.

**Ashuddhi-kshaya:** Decay/elimination of impurities.

**Astanga Yoga:** The School of Yoga that deals with eight limbs of Yoga as advocated by *Maharishi Patanjali*. It comprises of *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana*, and *Samadhi*.

**Asteya:** One of *Patanjali's* five *Yamas*. Refers to honesty or non-stealing by thoughts, words or deeds; also includes not using others' things without their permission.

**Bahya Kumbhaka:** Process of controlled holding/suspension of breath after full exhalation, where the lungs are made optimally empty/empty to the optimum extent.

**Bahyaakash:** External space outside the body.

**BahyaYoga:** External Yoga or working with the externalising faculties enabling the person to work in the external world. Consists of the first five limbs of *Ashtanga Yoga*, namely *Yama*, *Niyama*, *Asana*, *Pranayama*, and *Pratyahara*.

**Bandha (Lock):** Psycho-muscular energy-locks performed by controlling specific organs and muscles in order to redirect the *pranic* energy to *Sushumnanadi* (channels). Three *Bandhas*, namely, *Mula-Bandha*, *Jalandhar-Bandha*, and *Uddiyana-Bandha*, are mentioned in traditional Yoga texts.

**Basti:** Practice that is intended to clean the lower abdomen, especially the descending colon.

**Bhadrasana:** *Bhadra* means gracious and blessed. It is considered to be one of the four main *Asanas* according to *Hathapradipika* and the other three *Asanas* are *Siddhasana*, *Padmasana*, and *Simhasana*.

**Bhakti Yoga:** The school of Yoga that deals with Yoga of devotion, a path to self-realization attained through worship of a personal God.

**Bhastrika Pranayama:** *Bhastrika* is derived from the word '*Bhastra*' which means bellows of a blacksmith. In this practice, one should inhale and exhale through both nostrils rapidly, then retain breath after inhaling through the right nostril as per capacity followed by exhalation through the left nostril.

**BhautikaYoga:** A type of Yoga, which involves sensory and motor organs and the various objects, events, and phenomena present in the external world.

**Bhava-tapas:** Stress-related functional disorders.

**Bhramari Pranayama:** The word *Bhramari* is derived from '*Bhramara*' and means black bee. During the practice of this *Pranayama*, the humming sound is produced through the nostrils, this sound resembles the buzzing of a black bee.

**Bhujangasana:** *Bhujanga* means cobra. In this *Asana*, the body is raised like the hooded cobra.

**Brahmacharya:** One of *Patanjali's* five *Yamas*; meaning celibacy or self-restraint.

**Brahma-sthiti:** The state of being established in Universal Consciousness.

**Chakra:** *Chakra* literally means wheel or circle or vortex. It can be considered as wheel-like structures or the centres of energy (*Prana*) in the *Pranic* body. It may be called the nerve-centre or a meeting point of subtle channels (*Nadis*) responsible for specific physiological and psychological function. There are seven main *Chakras*, situated along the spine starting from the base of spine to the crown of head.

**Chin Mudra:** Attitude of consciousness in which the first finger is kept at the root of the thumb, and the last three fingers are separated.

**Chitta:** Individual consciousness including the subconscious and unconscious layer of *Citta*. In *Samkhya* Philosophy, *Citta* essentially means the three internal organs, that is, *Buddhi* (intellect), *Ahamkara* (ego) and *Manas* (mind).

**Chittavritti:** Mental modifications, movements or disturbances occurring as a result of various inputs from different sources.

**Chittavritti-nirodha:** Controlling mental modifications to make the mind (*Chitta*) still.

**Dandadhauti:** One of the *Shatkarmas*; a technique for cleansing the oesophagus with a flexible tube or a soft stem of turmeric plant or a stick made of soft core of banana tree.

**Darshana:** In Indian tradition, the word used for philosophy is '*Darshana*'. This word comes from the Sanskrit root 'drish' (to see, to experience). *Darsana* is divided into two categories – *Astika* and *Nastika* schools of thought. The *Astika darsana* is called *Sadh Darshana* (six systems – *Samkhya, Yoga, Nyaya, Vaishesika, Mimamsa, and Vedanta*). The *Nastika Darshana* includes *Charvaka, Buddhism, and Jainism*.

**Dehashuddhi:** Purification of body internally and externally.

**Dharana:** Establishing unmoved concentration in the external or internal loci or confining/binding the *Chitta* (mind) to a single object; this may be a form, thought or sound. It is the sixth limb of *Patanjali's Astanga Yoga*.

**Dhyana:** Seventh limb of *Patanjali's Ashtanga Yoga* where mind becomes one-pointedly focused on the form, thought or sound through continuous and prolonged concentration.

**Diksha:** Initiation by *Guru/teacher*.

**Drishta:** Observer or seer.

**Dugdhaneti:** One of the *Shatkarmas*; nasal cleaning with milk instead of *Jala* (water).

**Ekagra:** It is one of the five states of mind where mind becomes one-pointed. Other four states are *Kshipta, Mudha, Vikshipta, and Niruddha*.

**Ghritaneti:** One of the *Shatkarmas*; nasal cleaning with purified butter.

**Guna:** Quality of nature that is a threefold capacity of manifest *Shakti, Prakriti*, and Prime Nature; namely *Sattva, Rajas, and Tamas*. In *Yoga, Samkhya*, and many schools of *Vedanta*, one of the three primary constituents of nature (*Prakriti*): *Sattva* (principle of lucidity), *Rajas* (principle of dynamism) and *Tamas* (principle of inertia).

**Guru:** Spiritually enlightened teacher, master or guide, who by the light of his/her wisdom can dispel the darkness of ignorance from the pupil's mind.

**Guru-Shishya Parampara:** In Indian religion and culture, the teacher-disciple tradition or lineage of passing knowledge from a succession of teachers to students through oral tradition.

**Hasta-Mudra:** Various positions of hands formed with the help of thumb and fingers of hand (*Hasta*); generally performed in sitting position during the practice of *Pranayama, Dharana, Dhyana, and Mantra Japa*.

**Hatha Yoga:** The school of *Yoga* that emphasizes bodily postures, regulation of breathing and cleansing processes, etc. as means to spiritual perfection. The literal meaning of *Hatha* is (*Ha-sun, Tha-moon*) sun and moon. Another meaning of *Hatha* is 'with force' or 'with effort' to create balance in both which is called *Hatha-Yoga*.

**Ida Nadi:** One of the three major *Nadis* (channels); other two are *Sushumna* and *Pingala*. It is said to be situated on the left side of *Sushumna* or the spine. It is supposed to govern the mental processes.

**Ishwar-pranidhana:** One of *Patanjali's* five *Niyamas* and also one of the three components of *Patanjali's Kriya Yoga*; refers to devoting or dedicating everything in thought, words, and action to the Supreme Being/God.

**Jala Neti:** It refers to nasal cleaning by passing saline lukewarm water through each nostril alternately by using *Neti Pot*.

**Jalandhara-bandha** (Throat Lock): One of the three body locks in which chin is brought forward and is rested upon the upper sternum, arresting the flow of breath.

**Jalaneti:** One of the *Shatkarmas* to cleanse the nasal passage by using saline water through each nostril one by one.

**Jnana Mudra:** Psychic gesture of knowledge in which the index finger is joined with the tip of the thumb, and the other three fingers are spread apart.

**Jnana Yoga:** The school of Yoga that deals with Yoga of knowledge and wisdom, a path to self-realization, attained through sacred knowledge of reality.

**Jnana-dipti:** Bright knowledge about the self.

**Jnanendriya:** Sensory organs, which enable the person to receive knowledge (*Jnana*). There are five *jnanendriyas*, namely, eyes, ears, nose, tongue, and skin.

**Kaivalya:** Absoluteness, isolation, liberation.

**Kapalbhati:** The word *Kapala* means skull and *Bhati* means to shine. It rejuvenates the skull (head) and mental functions by breathing rapidly through the nostrils with an emphasis on exhalation.

**Karma Yoga:** The school of Yoga that deals with Yoga of action, a path to self-realization attained through harmonizing the actions without desire toward its fruits.

**Karmendriya:** Organs of action, which enable the body (person) to perform action. There are five *karmendriyas*, namely mouth (action of speech), hands (action of holding or doing), feet (action of walking), anus (organ of elimination), and genitals (action of reproduction).

**Kevala Kumbhaka:** This is the state where the movement of the breath ceases naturally due to systematic advancement in the practice of *Sahita Kumbhaka* (*Antar-Kumbhaka* and *Bahya-kumbhaka*).

**Klesh:** According to *Patanjali*, the five inborn psychological dispositions, namely *Avidya*, *Asmita*, *Raga*, *Dvesha*, and *Abhinivesha*.

**Klishta Vritti:** Disturbing behavioural modifications.

**Kosha:** According to *Taittiriya Upanishad*, a body/sheath reflecting the existence of human being at a specific dimension/level.

**Kriya Yoga:** According to *Patanjala Yoga Sutra*, a form of Yoga consisting of *Tapa*, *Swadhyaya*, and *Ishwar-Pranidhana* to bring about attenuation of *Kleshas*.

**Kriya:** It refers to actions or practices in Yoga.

**Kumbhaka:** One of the three phases of a *Pranayama*; refers to pause in breathing orientation of breath. It is of two types: *Antar Kumbhaka* and *Bahir Kumbhaka*. *Antar Kumbhaka* is retention of breath inside after inhalation (*Puraka*); and *Bahir Kumbhaka* refers to retention of breath outside after exhalation (*Rechaka*).

**Kundalini Yoga:** The school of Yoga that deals with expounding the awakening of energy (dormant spiritual force) and inherent consciousness within the human body and mind.

**Kundalini:** It is a form of energy (*Shakti*) believed to be located at the base of the spine, in the *Muladhara Chakra*.

**KunjalaKriya:** One of the *Shatkarmas*; a technique of cleansing the stomach by drinking warm salty water and then vomiting it out.

**Laya Yoga:** The school of Yoga that deals with the state of absorption of the mind in the consciousness and also pacification of prana by overcoming subliminal impressions (*Vasana*) that distract the mind. To this, hankering behind the object of the senses is to be avoided. It is attained by practices such as *Nadanusandhana*, *Sambhavi Mudra*, etc.

**Maha Bandha:** Great Lock. It is the combination of *Mula Bandha*, *Jalandhara Bandha* and *Uddiyana Bandha* with *Kumbhaka*.

**Makarasana:** *Makara* means crocodile. In this *Asana*, the body resembles the crocodile.

**Manas-japa:** A mode of *Mantra* recitation without any movement of the lips. It can be done during inhalation, exhalation, and cessation of breathing; supposed to calm the mind and body and most powerful of all modes.

**Manipura Chakra:** *Manipura* is one of the *Chakras*, located at the navel centre and associated with the fire element.

**Manomaya Kosha:** According to *Taittiriya Upanishad*, one of the five bodies (*Pancha-Kosha*); refers to mental body consisting of *Manas*, *Ahamkara*, memory and lower levels of intellect; subtler than the *Pranamaya Kosha*.

**Mantra Yoga:** The school of Yoga that deals with *Mantra* chanting which is a combination of specific syllables when recited properly generates vibration and ultimately leads union of an individual soul with the supreme soul.

**Mantra:** A sacred syllable, words or phrase chanted repeatedly.

**Merudanda:** Vertebral/spinal column.

**Mitahara:** Literal meaning is food in limited quantity. However, according to *Hatha Yoga Pradipika*, it refers to the food that has three components: (1) food, which is nourishing and easily digestible; (2) food, which is in limited quantity, i.e., half of the stomach be filled with food, one quarter with water, and one quarter left empty for air movement; (3) food, which is eaten in a pleasant state of mind.

**Moksha:** Liberation from the cycles of birth and death.

**Mudra:** Specific psycho-physical state or gesture indicating the individual in a state of expression of a feeling/emotion; supposed to channelise the energies into various channels and centres giving rise to particular states of mind.

**Mukh-prana:** Breathing through mouth.

**Mula-bandha** (Perineum/Cervix Retraction Lock): One of the three body-locks in which perineum in males and the cervix in females are contracted.

**Muladhara Chakra:** *Muladhara* is one of the *Chakras*, located at the base of the spine and connected to the earth element.

**Nadi:** Subtle channel that conducts the flow of energy (*Prana*) in the *Pranic* body.

**Nadishodhan Pranayama:** It refers to alternate nostril breathing; means *Puraka* (inhalation) and *Recaka* (exhalation) through the left and right nostrils (also called alternate breathing) with or without *kumbhaka* (retention of breath).



**Nasikagra Mudra:** Hand position adopted during *Pranayama* to alternate the flow of breath through the nostrils.

**Nasikya prana:** Breathing through nostrils.

**Nauli:** Practice contracting and isolating the rectus abdominis muscles by manipulating the stomach as per the technique mentioned in *Hatha-Yoga*.

**Neti:** It refers to nasal cleansing practice. It can be done with *Jala* (water), *Sutra* (thread), *Dugdha* (milk), or *Ghrta* (ghee/purified butter). It helps to remove toxins from the nasal passage.

**Niyama:** Observances to be practised in personal life; second limb of *Patanjali's Ashtanga Yoga*. According to *Patanjali*, there are five *Niyamas*.

**Padahastasana:** *Pada* means foot, *Hasta* means hands. Therefore, *Padahastasana* is the *Asana* involving keeping the palms down towards the feet.

**Pancha Prana:** Five principle *Vayus* that are important for the Yogi to recognise. These five *vayus* are categorised as **Pranavayu, Apana vayu, Samanavayu, Udanavayu, and Vyanavayu.**

**Pancha-kosha:** According to *Taittiriya Upanishad*, there are five bodies or sheath (*Koshas*), namely, *Annamaya Kosha, Pranamaya Kosha, Manomaya Kosha, Vijnanamaya Kosha, and Anandmaya Kosha.*

**Pancha Upa-vayus (Five secondary vayus):** Motor activity proving hindrance or obstacle in *Yoga Sadhana*.

**Pancha Vayus (Five main vayus):** Motor activity useful for *Yoga Sadhana*.

**Paramarthika Yoga:** A type of *Yoga*, which involves expansion of 'self' like world as a family.

**Paramaushadhi:** Effective and ultimate medicine.

**Pathyaahara:** A kind of the food, which is desirable and beneficial to the person.

**Pawanmuktasana:** *Pawana* means wind and *Mukta* means to release. *Pawanmuktasana* is useful in removing wind or flatulence from the stomach and intestines.

**Pingala Nadi:** One of the three major *Nadis* (channels); other two are *Sushumna* and *Ida*. It is said to be situated on the right side of *Sushumna* or the spine. It is supposed to flow *Prana-Shakti* (force of *Prana*); and is considered to be associated with externalised awareness.

**Prana Marga:** Lines, channels or pathways along which movement of muscles (*vayus*) or material substance or mind is felt and experienced.

**Prana Vayu:** *Pranic* air-currents responsible for the process of inspiration and absorption.

**Prana:** Vital energy or force of Universe essential for life pervading in the whole body and present in macro-cosmos and micro-cosmos. *Prana* is vital to life; without it, there will be no life. At the individual level, it is supposed to regulate and control the physical and mental functions by moving in specific ways in specific regions in the human body.

**Pranamaya Kosha:** According to *Taittiriya Upanishad*, one of the five bodies (*Pancha-Kosha*) refers to energy (*Pranic*) body, subtler than the *Annamaya Kosha*. It is vital for survival; and is supposed to be constituted by *nadis* (channels), *Chakras* (energy centres), and *Pranas* (vital energy).

**Pranayama:** The breathing techniques, which steadies the body and mind; and expands the *Pranic* capacity.

**Prashvasa (out-breath):** State of awareness developing during exhalation because of the sensations arising due to the touch of air movement inside the body during involuntary or voluntary breathing.

**Pratyahara:** Withdrawal of senses from external objects; facilitates concentration and inward-journey. Fifth limb of *Patanjali's Ashtanga Yoga*.

**Puraka:** One of the three phases of *Pranayama*; Refers to an act of conscious, slow, deep, and prolonged inhalation or filling the lungs with air.

**Raja Yoga:** The school of Yoga that deals with *Astanga-Yoga of Patanjali*. In the context of *Hatha- Yoga*, the word *Raja-Yoga* is used for the highest state of mind called *Samadhi*.

**Rajasik Ahara:** Food, which is very spicy; and is heavy to digest. However, this food is required for physically active people.

**Rajo-guna:** It is characterized by dynamism, movement, or oscillation.

**Rechaka:** One of the three components of *Pranayama*; refers to an act of conscious, slow, deep and prolonged inhalation or emptying the lungs.

**Sadhaka:** A Yoga practitioner or a person who is pursuing the spiritual path.

**Sadhana:** Any spiritual practice that helps the person to attain the goal of life; realise the 'Self' or the 'Super-Consciousness'.

**Sahasrara Chakra:** *Sahasrara* is one of the *Chakras* (literally, thousand-petaled lotus) located just above the crown of the head.

**Sakshi:** Witness or aspect of individual consciousness objectively witnessing the happenings within and outside without getting involved.

**Samadhi:** *Patanjali's Ashtanga Yoga's* eighth and final limb; can be considered as an advanced or ultimate stage of *Dhyana*. Characterised by oneness with the object (form, thought or sound) of *Dhyana* (meditation); or merging of the subject of consciousness into the object of consciousness, thus characterised by the absence of subject-object relationship. Also refers to the state of identifying Individual Self with the Supreme Self.

**Samana Vayu:** It is responsible for digestion and assimilation in the region of the stomach. It comes between *Apana Vayu* and *Prana Vayu*.

**Samkhya Philosophy:** One of the oldest Indian philosophies founded by sage *Kapila*. *Samkhya* means 'number'; proposes the existence of two eternal realities: *Purusha* (Soul or Consciousness) and *Prakriti* (Nature or matter). It proposes that the universe is created by the infusion of *Purusha* and *Prakriti*. *Prakriti* when comes in contact with *Purusha* manifests itself in 23 forms (evolutes). Thus, *Samkhya* philosophy deals with two main sources and 23 evolutes.

**Samprajnata Samadhi:** A state of *Samadhi* in which *Chitta* has merged itself in a gross or subtle object; in this state, *Samskaras* are not destroyed; and the person remains aware of the process followed and its outcome.

**Samyama:** Combination of three consecutive practices of concentration, i.e., practising *Dharana*, *Dhyana*, and *Samadhi*, all together having the same object.

**Santosh:** One of *Patanjali's* five *Niyamas*; refers to contentment with one's possessions.

**Sattva-guna:** It is characterized by lightness, knowledge, and enlightenment.

**Sattvik Ahara:** A type of food mentioned in the *Bhagawad Gita*; refers to the food, which is fresh, non-spicy, nourishing; and is easily digestible. Includes milk, milk products, seasonal vegetables, fruits, dried fruits, cereals, sprouts, pulses, honey, jaggery, sugarcane, natural and unprocessed sugars and oils.

**Satya:** One of *Patanjali's* five *Yamas*; refers to truthfulness or speaking in accordance with the fact.

**Savasana:** Sava means dead body. The final position in this *Asana* resembles a dead body.

**Setubandhasana:** *Setubandha* means the formation of a bridge. In this posture, the body is positioned like a bridge.

**Shakti:** Force or energy.

**Shalabhasana:** *Shalabha* means locust. In this *Asana*, the final body posture resembles the shape of a locust.

**Shanmukhi Mudra:** In this *Mudra*, one is supposed to close the seven gates of perception with the fingers of both hands. It is one of the *Mudra* in *Hatha-Yoga*.

**Shashankasana:** *Shashanka* means hare. The body in this posture resembles the hare. In some *Yoga* texts, it is also called *Shashangasana* which means moon.

**Shatkarma:** A set of six *Yogic* practices/techniques, namely, *Dhauti*, *Basti*, *Neti*, *Trataka*, *Nauli*, and *Kapalabhati*. These practices internally cleanse different parts/organs of the body. Also called *Yogic Shodhana Kriya/ Shuddhi Kriya*.

**Shaucha:** One of *Patanjali's* five *Niyamas*; refers to cleanliness and purity of body and mind.

**Shiksha:** Education/knowledge.

**Shodhana Kriyas/Shuddhi Kriyas:** See *Shatkarma*.

**Shvasa (In-breath):** State of awareness developing during inhalation because of the sensations arising due to the touch of air movement inside the body during involuntary or voluntary breathing.

**Seetali Pranayama:** The word *Seetali* means cooling. This *Pranayama* helps to calm the mind and gives a cooling effect on the mind and body.

**Seetkari Pranayama:** In *Seetkari Pranayama*, the sound 'sit' is made during inhalation. The Sanskrit word 'Kari' means that which produces the sound. This practice helps to produce coolness in the body.

**Sthula Vyayama:** Gross (macro) practices.

**Sukshma Vyayama:** Subtle (micro) practices.

**Surya Namaskar (Sun Salutation):** The Sanskrit word *Surya* means Sun and *Namaskar* means 'to bow to' or 'to adore'. Thus, *Surya Namaskar* means Sun Salutation. It can be considered as warming-up practice consisting of many *Asanas* performed in a sequence. It is very effective for loosening up, stretching, massaging, and toning all joints, muscles, and organs of the body.

**Sushumna Nadi:** The most important *Nadi* (channel) supported by the spinal column in the human body. It is said to be situated between *Ida* and *Pingala Nadis*; and supposed to be conducting *Kundalini Shakti* (potential energy).

**Sutra-neti:** One of the *Shatkarmas* for nasal cleaning with a specially prepared thread or a rubber catheter.

**Svadhithana Chakra:** *Svadhithana* is one of the *Chakras*, located at the pelvis and associated with the water element.

**Swadhyaya:** One of *Patanjali's* five *Niyamas* and also one of the three components of *Patanjali's Kriya Yoga*; refers to self-study and study of the scriptures relating to realisation of the 'Self'.

**Tadasana:** *Tada* means Palm tree and in this *Asana*, the body resembles a Palm tree. This *Asana* teaches one to attain stability and firmness and forms the base for all the standing *Asana*.

**Tamasik Ahara:** Stale, tasteless, decomposed, and putrid food, which is stimulating. Includes stale, leftover, contaminated or over-ripe substances, meat, alcohol, tobacco, onions, garlic, and fermented foods such as vinegar.

**Tamo-Guna:** It is characterized by inertia, dullness, laziness, and ignorance.

**Tantra Yoga:** The school of Yoga that deals with a path of ritual and esoteric practices to awaken *Shakti* (latent cosmic energy).

**Tapa:** One of *Patanjali's* five *Niyamas* and one of the three components of *Patanjali's* *Kriya Yoga*; refers to austerity and abstaining from sensuous pleasure; and turning the mind towards the 'Self'.

**Tattva:** *Tattva* is a Sanskrit word meaning 'principle', 'reality', or 'truth'. According to various Indian schools of philosophy, a *Tattva* is an element or aspect of reality. In some traditions, they are conceived as an aspect of deity. Although the number of *tattvas* varies depending on the philosophical school, together they are thought to form the basis of all our experience. The *Samkhya* philosophy uses a system of 25 *Tattvas*, while *Shaivism* recognizes 36 *Tattvas*.

**Trataka:** One of the *Shatkarmas* consisting of gazing steadfastly at a minute object until tear start falling down from the eyes; used for curing eye diseases.

**Tri Guna:** *Tri* means Three and *Guna* means Quality. It refers to three principal of *Prakriti* (Nature) namely, *Sattva*, *Rajas*, and *Tamas*.

**Trikonasana:** *Trikona* means triangle. In this *Asana*, the final body posture resembles a triangle, made by the trunk, arms, and legs.

**Tyaga:** Renunciation of egoism, passions, and desires of worldly pleasures.

**Udana Vayu:** It is responsible for speech and higher activities in the region of the throat.

**Uddiyana-bandha** (Abdominal Retraction Lock): One of the three body locks in which abdomen is drawn-in towards the backbone after having exhaled all the air out.

**Ujjayi Pranayama:** *Ujjayi* comes from the Sanskrit prefix '*Ud*' added to the root '*ji*'. '*Ujji*' means 'to be victorious' and *Ujjayi* thus means 'one who is victorious'. It is performed by partial closing of the glottis, producing a light sonorous sound.

**Upanshu:** A mode of *Mantra* recitation in which the *Mantra* is recited silently during inhalation and exhalation. It is similar to whispering or lip-movement.

**Ushtrasana:** *Ushtra* means camel. The body in this posture resembles a camel.

**Uttana Padasana:** *Uttana* means raised upward and *Pada* means leg. In this *Asana*, the legs are raised upward in the supine position.

**Uttanamandukasana:** *Uttana* means upright and *Manduka* means frog. The final position of *Uttanamandukasana* resembles an upright frog.

**Vaikhari:** A mode of *Mantra* recitation where the *Mantra* is loudly recited during exhalation: generally used for learning and teaching.

**Vajrasana:** *Vajrasana* means thunderbolt posture or kneeling position. While doing meditation in this posture, one should close his/her eyes at the final stage.

**Vakrasana:** *Vakra* means twisted. In this *Asana*, the spine is twisted which has a rejuvenating effect on its functioning.

**Vastra Dhauti**(Cloth-cleansing): A type of *Dhauti* in which a specially prepared cloth is swallowed and then removed in order to remove mucus from the stomach and food pipe.

**Vayus**: Motor activity in the nervous system leading to gross or subtle physical (muscular), mental (psychic), and psycho-physical movements of a particular kind/type.

**Vedanta**: It is one of the *Shad Darshana*. *Vedanta* also called *Uttara Mimamsa* literally means 'end of the *Vedas*'. *Vedanta* reflects ideas that emerged from, or were aligned with, the speculations and philosophies contained in the *Upanishads*, specifically, knowledge and liberation.

**Vichara**: Thoughts/thinking process.

**Vihara**: Any kind of activity undertaken for the purpose of relaxation.

**Vijnanamaya Kosha**: Refers to the Wisdom Body. According to *Taittiriya Upanishad*, it is one of the five bodies (*Pancha-Kosha*), which is supposed to be interior to the *Manomaya Kosha*; and consisting of higher levels of intellect (*buddhi*).

**Vishuddhi Chakra**: *Visuddhi* is one of the *Chakras*, located near the base of the throat.

**Viveka Khyati**: It is the knowledge that *Purusha* (*Atman* or Soul) and *Prakriti* (Nature or matter) are absolutely different. Can be considered as discriminative awareness.

**Vrikshasana**: *Vriksha* means tree. The final position of this *Asana* resembles the shape of a tree.

**Vrtti**: It refers to a mode of behavior of *Citta*, the mental attributes that keep the mind disturbed or engaged. In *Patanjali Yoga*, these are *Pramana* (true knowledge), *Viparyaya* (false knowledge), *Vikalpa* (conceptualization), *Nidra* (sleep), and *Smriti* (memory).

**Vyana Vayu**: It is responsible for the circulation of body fluids and is present throughout the body.

**Vyavahara**: Any type of activity, behavioural transactions or interaction.

**Yama**: Self-restraints to be observed in social life; first limb of *Patanjali's Ashtanga Yoga*. According to *Patanjali*, there are five *Yamas*.

**Yoga Marga**: Spiritual path consisting of components of Yogic practices.

**Yoga**: The word Yoga has been derived from the Sanskrit root (*Dhatu*) '*Yuj*' which means to 'join', to 'unite', or to 'yoke' to get cognitively absorbed (*Samadhi*). According to Maharishi *Patanjali*, Yoga is the control of the modifications (*Vritti*) of the mind-stuff (*Chitta*). As per Yogic scriptures, the practice of Yoga leads to the union of individual consciousness with that of the universal consciousness.



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