

HRISHIKESH YOGA SCHOOL

OUR VISION

Namaste!

Hrishikesh Yoga School invites all of you on the way of Yoga. The school declares that encouraging yoga and contemplation goes past simply being a vocation or business, yet rather a method of living. Training yoga is another approach to impart one's own yoga and contemplation practice normally.

This Yoga Teacher Training Program is to extend your learning and showing capacities and to create yourself as an increasingly adjusted and grounded instructor and individual. We can grasp the way that we are both the understudy and educator simultaneously.

To be a Yoga Teacher, is an extraordinary obligation and need to our reality as our reality needs incredible instructors like never before. A huge number of individuals are grabbing inobscurity and experiencing mental and enthusiastic difficulties, ignorant of the open door that yoga and reflection works on bring to center life points of view towards the positive.

Right now, the world is experiencing a crucial time where extreme vibrations appear to overpower our potential inward quiet.

Through the act of yoga, we can turn into the eye in the tempest and commit our consideration; expectation and center to reverberate with inspiration inside us, and let it spread genuinely to those that come to us to learn, take asylum or be propelled.

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About This TTC Manual

Yoga and meditation are antiquated at this point living practice and study that has gotten immense, all-around researched, and all around archived. A large number of branches and different strategies and adjustments are continually emerging. A large number of books and different types of data are accessible regarding this subject; this appears to be fairly overwhelming to even the prepared expert and understudy. This manual is composed to pass on the joint research and experience of the Oceanic Yoga group to share the significant information on yoga and reflection.

This course means setting a firm and enlightening establishment in a yogic way of thinking and practice. With little commitment and with appropriate consideration during our important contact meetings, a responsive brain, and open heart will help in a more profound comprehension of the topic.

After the culmination of the educator preparing, one must proceed on the way with normal practice and self-study. Through this, you will additionally create certainty and your ~~viet~~o pass on and share the yogic lessons.

This **Yoga Teacher Training Manual** includes all the topics and an in-depth explanation of them.

This Yoga Manual can be used by a **Beginner, Intermediate or an Advance** practitioner. Regardless of your level, the knowledge which is shared in this Manual will always help you during your YTTC and after that as well.

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ANATOMY & PHYSIOLOGY

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TECHNIQUES/TRAINING/PRACTICES

ASANAS

HISTORY OF ASANAS:

Asanas has always been an integral part in the YOGIC journey. Around 3500+ years back Maharishi Patanjali in his **8 Limbs of Yoga** has mentioned ASANAS as an important tool to be used if one wants to become a successful yogi in his/her life.

He mentioned Asanas as the **3rd limb** of YOGA.

All the yoga postures that we do in today's time were originally devised to prepare the body so that it can sit perfectly still for long periods in meditation.

Asanas become very beneficial for the body's mind and energy when participants are in the present moment. Being aware of the body, its movement & sensations, stretch, pain, or relief from pain, breathing, and surrounding as well is important, too. Staying alert and aware all the time helps the mind to settle in the present moment.

Be Safe. It is important to realize that yoga is non-competitive. Everyone works at their own level and without strain. The saying “no pain, no gain” has no relevance in yoga. If there is pain, dizziness or nausea, **STOP**, and come gently out of the posture.

In yoga, we **work smoothly** with the **breath** and with **concentration and awareness**.

|| Sthrim-Sukham- Asanam ||

“ASANA = Steady and comfortable position”

Your Asana teacher will give general safety advice for postures, but you must take responsibility for your own safety by listening to your body, respecting it, and working within your limits. If you have any doubts about your health in relation to practicing yoga, discuss this with your teacher and consult your doctor.

“Yoga Asana”

Balanced Pose - Samasthiti

How to do:

- Stand with both feet together, all of the weight should be on both feet, heels grounded and toes extended
- *if you have difficulty, keep feet separate
- Stretch both legs upwards
- Legs are perpendicular to the floor
- Extend arms along the side of your body
- Palms facing to the thighs and fingers pointing down
- Keep head and spine in one line
- Relax any tension in the neck
- Breathe normally



Benefits:

- Helps you learn to maintain balance through higher degree of control of your own body.
- Helps your posture to improve and betters your ability to sustain and hold the posture for a longer period.
- Helps you tone, strengthen and stretch your knees, back, arms, thighs. It also works on your core stomach muscles.
- This posture also helps to understand the basics of breathing. It also helps one to do the breathing exercises properly.

Contraindications / Precautions:

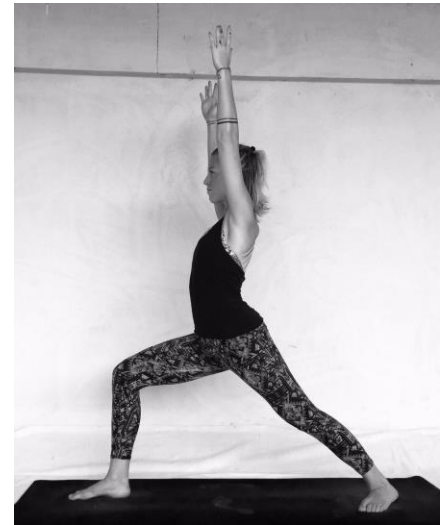
Avoid trying to get into Tad-asana yoga if you are pregnant or suffering from high blood pressure as it could cause a rush to the brain if you don't do the asana properly or under the supervision of a professional.

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Warrior Pose A - Virabhadrasana A

How to do:

- Stand in Tad asana.
- Spread both legs.
- Take the right foot to the 90degrees to the right.
- Left foot slightly to the inside and hips square.
- Bend the right knee.
- Raise both arms above the head, stretch up or keeps palms together.
- Stretch the left leg back.
- Face, chest, and right knee should be facing the same way.
- Look front or up.
- Hold this position as long as comfortable.
- Slowly release the pose.
- Use the same technique for the other side.



Benefits -

- Relieves backache, sciatica.
 - Strengthens the back muscles.
 - Tones the abdominal muscles.
 - Relieves acidity and improves digestion
 - Strengthens the bladder and corrects a displaced uterus
 - Relieves menstrual pain
-

Contraindications / Contraindications / Precautions:

If you have high blood pressure or a cardiac condition, avoid this pose.

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Warrior pose B - Virabhadrasana B

How to do:

- Starting Tadasana
- Spread both legs
- Take the right foot 90 degrees to the right
- Left foot slightly to the inside
- Bend the right knee
- Raise both arms in shoulder level
- Palms facing down and stretch both arms to the side
- Bent knee and ankle should be in line with the heel
- Look to the right palm
- Hold this position as long as comfortable
- Slowly come back and release the pose
- Use the same technique with another side



Benefits –

- Improves breathing capacity by expanding the chest
- Reduces fat around the hips
- Relieves lower backache

Contraindications / Contraindications / Precautions:

If you have a cardiac condition, heartburn, diarrhea or dysentery should avoid this pose

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Warrior Pose C - Virabhadrasana C

How to do:

- Stand in Tadasana
- Keep left leg straight and grounded
- Place both palms on the hips and waist
- Slowly raise your right leg backward
- Straighten both arms to shoulder level
- Palms facing each other
- Balance on your left leg
- Stay in this position as long as comfortable
- Slowly come down and release the pose
- Repeat on the opposite side



Benefits:

- Strengthens the ankles and legs
- Strengthens the shoulders and muscles of the back
- Tones the abdomen
- Improves balance and posture

Contraindications / Precautions:

- High blood pressure

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Extended Triangle – Utthita Trikonasana

How to do:

- Stand in Tadasana
- Spread both legs
- Turn the right foot 90 degrees to the right side
- Turn the left foot slightly to the inside and straighten the left leg
- Raise both arms in shoulder level and palms facing down
- Bent the trunk to the right side
- Bring the right hand on the foot or on the floor
- Stretch the left arm up and keep both arms in the same line with the shoulders
- Look up and gaze at the thumb of the left hand
- Hold this position as long as comfortable
- Slowly come back and use the same technique with another side



Benefits-

- Relieves gastritis, indigestion acidity
- Improves the flexibility of the spine
- Correct alignment of the shoulders
- Massage & tones the pelvic area
- Strengths the ankles
- Reduces discomfort during menstruation

Contraindications / Contraindications / Precautions:

- If you are prone to dizzy spells, high blood pressure, then look down to the floor, donot turn your head up.
- If you have a cardiac condition, practice against a wall

Revolved Triangle Pose - Parivritta Trikonasana

How to do:

- Stand in Tadasana
- Spread both legs
- Turn the right foot 90 degrees to the right
- Turn the left foot slightly to the inside at 60 degrees and straighten the left leg
- Rotate the trunk along with the left leg to the right side
- Bring your left palm on the right foot or on the floor and right arm up
- Both arms in line and focus on right thumb
- Keep both legs stretch
- Hold this position as long as comfortable
- Slowly come back and use the same technique with another side



Benefits-

- Strengthens & stretches the legs
- Stretches the hips & spine
- Opens the chest to improve breathing. Relieves mild back pain.
- Stimulates the abdominal organs
- Improves sense of balance

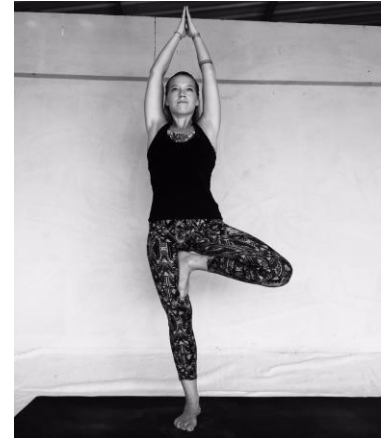
Contraindications / Contraindications / Precautions:

- Back or spine injury. Perform this pose under the guidance
- Avoid this pose if you have low blood pressure, headache, migraine and diarrhea.

Tree pose- Vrikshasana/Ekapadapranam Asana

How to do:

- Stand in Tadasana
- Bend the left leg and place the sole of the left foot inside of the right thigh
- The heel should be close to the perineum and right knee should point down to the side
- Bring both palms in front of the chest
- When the body is balanced then raise both arms up
- Stay in this position as long as comfortable
- Slowly come back from this side and use the same technique with another side



Benefits-

- Strengthens thighs, calves ankle & spine
- Stretches the groin & inner thighs, chest & shoulders
- Improves sense of balance
- Relieves sciatica & reduces flat feet.

Contraindications / Contraindications / Precautions:

Avoid if suffering from:

- Headache
- Insomnia
- Low blood pressure
- High blood pressure-> don't raise arms overhead.

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Extended Side Angle pose - Utthita Parsvakonasana

How to do:

- Stand in Tadasana
- Spread both legs
- Bring your right foot to the right side at 90°, left leg slightly inside
- Bend right leg and the right knee until the right thigh is parallel to the floor and right shin perpendicular to the floor
- Raise both arms to shoulder level, palms facing down
- Place right hand on the floor by the right foot. Make sure right armpit is covering and touching the right knee
- Stretch the left arm over the left ear and look up
- Hold this pose as long as comfortable
- Come back into normal position
- Use the same technique for another side



Benefits-

- Strengthens and stretches the legs, knees and ankles
- Stretches the groin, spine, waist, chest, lungs and shoulders
- Stimulates abdominal organs
- Increased stamina

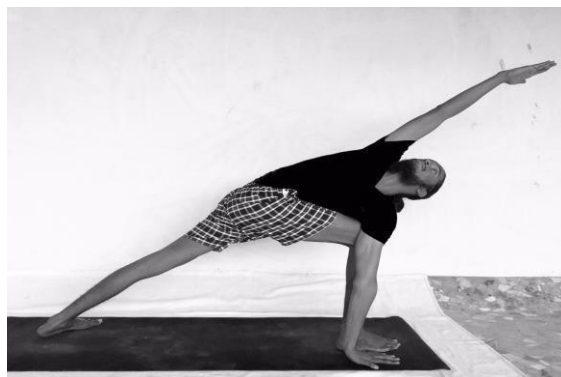
Contraindications / Contraindications / Precautions:

- Headache
- High or low blood pressure
- Insomnia
- If you have neck problems, don't turn your head to look at the top arm, just look straight to front or down.

Revolved Side Angle - Parivritta Parsvakoanasana

How to do:

- Stand in Tadasana
- Spread both legs
- Right foot 90° to the right side, left foot 60° to the inside
- Bend the right leg (knees, ankle and heels should be in line)
- Left leg stretched and knee tight
- Raise your both arms and palms facing down
- Rotate your trunk and left leg
- Rest the left armpit on the outer side of the right knee, place the left palm on the floor outside of the right foot
- Focus on twisting the spine, turn the trunk and bring the right arm over the right ear
- Gaze at right arm
- Left leg on the floor (don't move it)
- Breathe deeply and evenly
- Bring the left palm up, raise the trunk and come back, straighten right leg and raise arms
- Repeat on opposite side



Benefits-

- Strengthens and stretches the legs, knees and ankles
- Stretches the groin, spine, waist, chest, lungs and shoulders
- Stimulates abdominal organs
- Increased stamina

Contraindications / Contraindications / Precautions:

- Headache
- High or low blood pressure
- Insomnia
- If you have only neck problems don't turn your head to look at the top arm, you can look straight to front or down.

Half Moon Pose – Ardha Chandrsana

How to do:

- Stand in Tadasana
- Right foot grounded and strong
- Place right palm down in front of right leg
- Place the left palm on the left waist
- Raise the left leg to the ceiling
- Raise the left arm to the ceiling
- Left shoulder and left foot should be in the same line
- Gaze at the top of the middle finger
- Hold this position as long as comfortable
- Slowly release the pose and come back to a normal position
- Use the same technique with the other side



Benefits:

- Strengthen the abdomen, ankles thighs, buttocks and spine
- Stretches the groin, hamstring and calves, shoulders, chest, and spine
- Improves coordination and sense of balance
- Help relieves stress
- Improves digestion

Contraindications / Precautions:

- Headache or a migraine
- Low blood pressure
- Diarrhea
- Insomnia

If you have any neck problems, don't turn your head to look up, so better look front or down to the floor.

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Intense side stretch - Parsvottanasana:

How to do:

- Stand in Tadasana
- Spread legs 3-3 ½ ft. wide
- Right foot 90° to the right side, keeping toes and heels in line
- Left leg 75-80° inside, keep left foot stretched and knee tight
- Join palms behind the back, draw shoulders and elbows back
- Turn the wrist bringing both palms up above the middle of the shoulder blades, fingers are the level of the shoulder blades (Namaste position)
- *If you cannot fold the hands together, just grip the wrist
- Turn your trunk to the right
- Bend trunk forward and rest head on the knee or shin, stretch the back and extend the neck until the nose
- Stretch both legs, don't lift the heels
- Hold this pose as long as comfortable and come back into normal position
- Use the same technique for another side



Benefits-

- Calms the brain
- Stretches the spine, shoulders and waist, hips and hamstring
- Strengthens the legs
- Stimulates the abdominal organs
- Improves postures and sense of balance
- Improves digestion

Contraindications / Contraindications / Precautions:

If you have a back injury or high blood pressure, avoid full forward bend.

Wide Angle Forward Bend – Prasarita Padottanasana

How to do:

- Stand in Tadasana
- Spread legs apart 4 ½-5 ft.
- Place hands on waist
- Keep both legs stretching and strengthening
- Place the palms on the floor in line with the shoulders, then the feet
- Raise head up, keeping the back concaved
- Bend elbows, resting the crown of the head on the floor, keeping the whole weight of the body on the feet
- * Don't allow the crown of the head to hold any weight
- Both feet, palms, and head should be in a straight line
- Breathe deeply and evenly
- Slowly raise head and trunk up into a neutral upright position



Benefits

- Strengthens and stretches the inner and back legs and the spine
- Tones the abdominal organs
- Calms the brain
- Relieves a mild backache

Contraindications / Precautions:

- Avoid full forward bend with lower back injury

Extended hand to bog toes- Padangushthasana

How to do:

- Stand in Tadasana
- Spread the legs 1 ft. apart
- Bend forward and hold the big toes with the corresponding thumbs and the first two fingers, both palms facing each other, hold them tight
- Look up, keep legs stiff, stretch the shoulder blades down your back
- Bring the head in-between both the knees without pulling the feet or legs off the floor
- Normal breathing
- Inhale, slowly raising your trunk back into a neutral upright position

Benefits-

- Calms the brain and help relieves stress, anxiety and mild depression
- Stimulates the liver and kidney
- Stretches the hamstrings and calves
- Strengthen the thighs
- Improves digestion
- Helps relieve the symptoms of menopause
- Helps relieve a headache and insomnia

Contraindications / Contraindications / Precautions -

- Avoid this pose with lower back or neck injury



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Extended hand to feet—Padahasthasana

How to do:

- Stand in Tadasana
- Spread legs 1 ft. apart
- Bend forward at the hips, without bending legs put hands under the feet (palms touching the soles)
- Look up, slowly taking the head in between the knees, bending the elbows and pulling the feet up from the palms
- Normal breathing
- Inhale, slowly release hands and raise the trunk back into a neutral upright position

Benefits:

- Calms the brain and help relieves stress, anxiety and mild
- Stimulates the liver and kidney
- Stretches the hamstrings and calves
- Strengthen the thighs
- Improves digestion
- Helps relieve the symptoms of menopause
- Helps relieve a headache and insomnia



Contraindications / Contraindications / Precautions:

- Avoid this pose with lower back or neck injury

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Standing Forward Bend – Uttanasana

How to do:

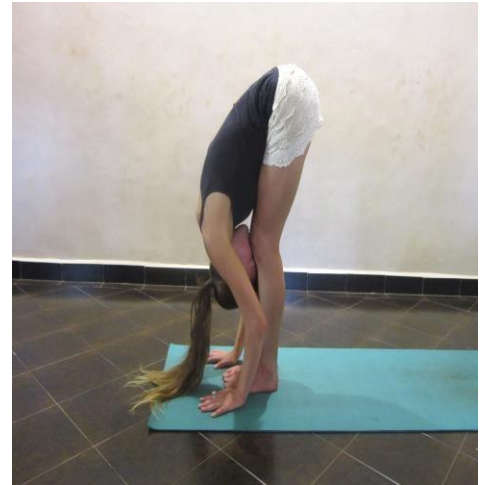
- Stand in Tadasana
- Bend forward and keep fingers on the floor -> then palms on the floor
- Do not bend the legs at the knees
- Move the trunk close to the legs, rest the head on the legs
- Breathe deeply
- Inhale, raise the head from the legs without lifting the palms from the floor
- With a deep slow inhale, slowly lift the hands from the floor and come back to Tadasana

Benefits:

- Calms the brain and helps relieve stress and mild depression
- Stimulates the livers and kidneys
- Stretches the hamstring, calves and hips
- Strengthens the thighs and knees
- Improves digestion
- Reduces fatigue and anxiety

Contraindications / Precautions:

- Back injury, do this pose with bent knees, or do Ardha Uttanasana



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Extended Hand to Toe Pose- Uthita HastaPadangushthasana (Balance)

How to do

- Stand in Tadasana
- Left leg keep firm
- Bend the right leg and bring thigh as close as possible to the chest
- Grab your right big toe with your right arm
- Straighten your right leg in front of the body
- Place your left palm on the left hip
- Hold this position as long as comfortable
- Slowly come out from this pose
- Repeat on opposite side

Benefits:

- Strengthens the legs and ankles
- Stretches the back of the legs
- Improve balance

Contraindications / Precautions:

- Ankle or low back injury



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Half Bound Lotus Forward Bend - Ardha Baddha **Padmottanasana**

How to do:

- Stand in Tadasana
- Raise the right leg from the floor, bend the right knee and rest the sole of the right foot on the left thigh
- Hold the right foot with the left and bring right hand around the back and catch the big toes or right foot
- Raise the left hand and exhale bending trunk forward
- Keep left hand outside of the left foot and keep neck aligned with the spine
- Keep head or chin on the left leg
- Inhale, raise the trunk and lift the left hand from the floor, release the left foot from the grip of the hand
- Come back to Tadasana
- Repeat the other side with the same directions



Benefits:

- This posture helps to open the hips, shoulders and stretches the hamstrings
- Core muscles in the standing leg is also built because this posture is a balancing posture, because it is a forward fold, this posture increases the blood flow to the lungs and head

Contraindications / Precautions:

- If any hip or knee, injury allowing the leg in ardha padmasana to be lower on the thigh than higher to assist with recovery or prevent further discomfort

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Crow Asana- Bakasana

How to do:

- Sit on both feet
- Place palms on mat shoulder with apart, fingers facing away
- Bend both elbows slightly
- Place both knees on the upper arm
- Raise hips up, lifting feet off of the floor
- Bring both feet together
- Gaze at the nose tip
- Hold the position as long as comfortable
- Slowly bring both feet down and release

Benefits:

- Strengthens arms and wrists
- Stretches the upper back
- Strengthens the abdominal muscles
- Opens the groin area
- Tones the abdominal organs

Contraindications / Precautions:

- Carpel tunnel syndrome
- Pregnancy



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Chair Pose – Utkatasana

How to do:

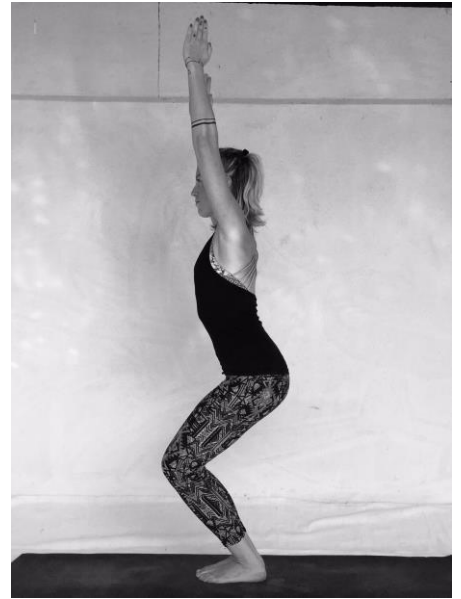
- Stand in Tadasana
- Bend the knees and lower the trunk, thighs parallel to the floor
- Stretch the arms over the head, bring the palms together
- Do not bend forward, keep chest as far back as possible
- Breathe normally
- Slowly release the pose, coming to Tadasana

Benefits-

- Strengthens the lower back and torso
- Tones the thigh, ankle, leg and knee muscles
- Exercises the spine, hips and chest muscles

Contraindications / Precautions -

- Avoid if you have any chronic knee pain
- Avoid if you have any ankle issues



Eagle pose—Garudasana

How to do:

- Stand on both feet, gazing at a fixed point directly in front of you
- Take left leg as a foundation
- Bend right leg and cross or twist around the left leg
- Right foot should rest on the calf of the left leg
- Bend elbows in front of the chest
- Cross the forearms around each other
- Bring both palms together
- Bend left leg slightly and lower into the position
- Keep back straight
- Gaze on a fixed point
- Hold the position as long as comfortable
- Raise the body and slowly come out of the pose
- Repeat on the other side



Benefits:

- Loosens and strengthens ankles and hips
- Loosens wrist and shoulders
- Strengthens legs
- Releases tightness between shoulder blades and across the sacrum

Contraindications / Precautions:

- Ankle injury
- Shoulder injury
- Low blood pressure

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Dancing Shiva Pose-Natarajasana

How to do:

- Stand in Tadasana
- Keep left leg straight and firm
- Bend right knee, and grasp the right foot, ankle or big toe
- Raise and stretch your right leg backward as high as comfortable
- Make sure right hip does not twist the leg is raised directly behind the body
- Reach upward with the left arm and focus the gaze on the left hand
- Hold the position as long as comfortable
- Release your right hand, right foot and relax
- Repeat on opposite side



Benefits:

- Stretches the shoulders and chest
- Stretches the thighs, groin, and abdomen
- Strengthens the legs and ankles
- Improves balance

Contraindications / Precautions:

- Low blood pressure should avoid this pose
- You need to immediately stop doing the pose if you feel dizzy.

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Side plank-Vasishthasana

How to do:

- Come into high plank
- Slowly turn on to your left side
- Place right foot on top of your left
- Raise your right arm
- This is your final position
- Stay in this pose as long as comfortable
- Slowly come back into high plank
- Repeat on the opposite side



Benefits:

- Strengthens the belly, arms, and legs
- Stretches and strengthens the wrist
- Stretches the back of the legs
- Improves sense of balance

Contraindications / Precautions:

- Students with the serious wrist, elbow or shoulder injuries should avoid this pose

Child Pose—Balasana

How to do:

- Sit in Vajrasana
- Bend forward and take forehead down on to the floor
- Both arms to the side
- Relax in this position as long as comfortable
- Gently come back into normal position

Benefits:

- Stretches and relaxes the spine, and lower back
- Relieves constipation
- Calms down the nervous system



Contraindications / Precautions:

Avoid this pose in case of serious back or knee injuries or high blood pressure

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Crocodile Pose—Makarasana

How to do:

- Lie flat on stomach
- Grasp elbows with opposite hands, bring both forearms flat on the mat
- Both legs straight and relax
- Take your right cheek on your forearms
- Keep eyes closed and relax
- Stay in this pose as long as comfortable



Benefits:

- It's very effective for people suffering from slipped disc, sciatica and certain types of lower back pain
- Remaining in this asana for extended periods of time encouraged the vertebral column to resume its normal shape and releases compression of the spinal nerves.

Contraindications / Precautions:

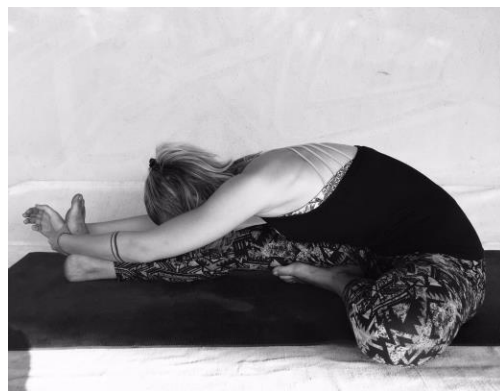
- People with back conditions such as an exaggerated lumbar curve should not practice this posture if any pain is experienced.

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Head to knee forward bend—Janu Sirshasana

How to do:

- Sitting in the floor, stretch both legs out in front of you
- Bend the left knee, drop it to the left
- Place the left heel against the inner side of the thigh near the perineum
- The big toe of the left leg should touch the inner side of the right thigh
- Extend the arms forward towards the right foot and hold it with both hands (grasp the toes -> then sole -> then wrist of opposite hand)
- Keep the right leg stretched and kept the back of the right knees resting on the floor
- Move the trunk forward, by bending elbows and then rest your forehead -> nose -> lips-> and lastly chin beyond the right knee
- Stretch the back fully, pull the trunk forward, keep the chest against the right thigh
- Slowly release the pose and continue with the left side



Benefits:

- Calms the brain & helps to relieve mild depression.
- Stretches the spine, shoulders, hamstrings & groin
- Stimulates the liver & kidney
- Improve digestion
- Relieves anxiety, fatigue, headache, menstrual discomfort

Contraindications / Precautions:

Avoid if suffering from:

- Asthma, diarrhea
- Knee injury – Don't flex the injured knee completely; support it with the blanket

HRISHIKESH YOGA SCHOOL

Three Limbed Forward Bend- Triangamukhaikapada Paschimottanasana

How to do:

- Sit in staff pose
- Bend your left leg backward direction
- Take the left foot close to the buttocks
- Sit on both sit bones
- Right leg straight and toes towards the ceiling
- Raise both arms and bend forwards towards the right leg and bend forward towards the right leg and grasp your right foot
- Head and spine in the same line
- Hold this pose as long as comfortable
- Slowly come back into the normal position
- Use the same technique with the other side



Benefits:

- Tones and stimulates the abdominal organs
- Assists digestion and counter the effect of excess bile secretion
- Reduces constipation
- Creates flexibility in the knee joints

Contraindications / Precautions:

- Diarrhea
- Do not twist your torso or allow it to lean forwards towards the outer side of your extended leg because this could strain your spine or abdominal organs.

Seated full forward bend—Paschimottanasana

How to do:

- Sitting on the floor, stretch both legs out in front of you
- Place palms on the floor by the sides of the hips
- Extend the hands and grab the toes
- Extend the spine and try to bend right from the pelvic region of the back
- Bend the elbows, pulling the trunk forward and touch the forehead to the knees
- Rest the elbows on the floor, stretch the neck and trunk and touch the nose to the knees
- When this becomes easy, grip the soles and rest the chin on the knees
- When this also becomes easy, grip the right palm with the left hand and the left palm with the right hand
- Rest the chin on the shins and beyond the knees
- Keep the back of the legs and knee joints firmly on the ground
- Keep back of thigh muscles tight and pull the trunk forward, the back of the knee joints will rest on the floor
- Raise the head from the knees and relax



Benefits:

- Rests & massage the head
- Soothes the adrenal glands
- Tones the kidneys, bladders & pancreas
- Activates a sluggish liver & improves the digestion system
- Stimulates the ovaries, uterus & the entire reproduction system

Contraindications / Precautions –

- Do not practice this asana during or just after an asthmatic attack
- Avoid this pose if you have diarrhea

HRISHIKESH YOGA SCHOOL

Camel pose-Ushtrasana

How to do:

- Sitting in the floor, stretch both legs out in front of you
- Keep the back of the knees on the floor, thighs and knees are in one line, toes pointing back, resting on the floor
- Keep both palms on the hips, stretch the thighs, curve the spine and back expand chest and ribs
- Keep your right palm on your right heel or sole of the foot and left palm on your left heel or sole of the foot
- Take your head back, gaze up
- Contract the buttocks and keep the neck stretched back
- Breathe normally
- After some time, come back and use the child pose

Benefits:

- Stretches the entire front of the body, ankle, thighs and groin
- Abdomen, chest and throat
- Stretches the deep hip flexors
- Strengthens back muscles
- Improves posture
- Stimulates the organs of the abdomen and neck

Contraindications / Precautions:

- High or low blood pressure
- Migraine
- Insomnia
- Serious low back or neck injury



HRISHIKESH YOGA SCHOOL

Pigeon Pose-Rajakpotasana

How to do:

- Come into Four Point position
- Take your right knee in-between the hands
- Take your right leg open to the side
- Left foot straight and pointed
- Feel the stretch in-between both legs
- Place both palms to the side
- Bend your left leg and bring your left foot into the elbow
- Grasp your left hand and right fingers
- Hold this position as long as comfortable
- Slowly come back into Four Point position
- Repeat on opposite side



Benefits:

- Opens the hip joint
- Lengthens the hip flexors
- Stretches the thigh, gluteus and piriformis muscles
- Extend the groin and psoas

Contraindications / Precautions:

- Sacroiliac problems and people with hip pain, knee and ankle problems should avoid posture

HRISHIKESH YOGA SCHOOL

Pose Dedicated to Sage Mariachi-Marichyasna A

How to do:

- Sit in Dandasana
- Bend your right knee
- Right foot is in the same line with right buttock
- Take your right arm behind and around the right shin bone & thigh
- Swing the left arm behind the back to catch the right hand
- Turn your trunk to face forward
- Take your forehead to the left leg and rest chin on the left shin
- Hold this pose as long as comfortable
- Repeat the same technique with the other side

Benefits:

- Calms the brain stretches the spine and shoulders
- Stimulates abdominal organs like the liver and kidneys
- Improves digestion

Contraindications / Precautions:

- Asthma and diarrhea



HRISHIKESH YOGA SCHOOL

Pose dedicated to sage Mariachi-Marichyasana B

How to do:

- Sit in Dandasana
- Bend your left knee
- Bring left foot on the right side as far as possible
- Bend the right knee and bring the right foot close to the sit bones
- Leave 5-8cm between the right foot and left inner thigh
- Take the right arm behind and around the shin bone and thigh
- Swing the left arm behind the back and catch the right hand
- Bend forward bringing your forehead to the floor
- Hold this pose as long as comfortable
- Gently come back and release this pose
- Repeat on the opposite side



Benefits:

- Calms the brain stretches the spine and shoulders
- Stimulates abdominal organs like the liver and kidneys
- Improves digestion

Contraindications / Precautions:

- Asthma and diarrhea

HRISHIKESH YOGA SCHOOL

Pose dedicated to sage Mariachi-Marichyasana C

How to do:

- Sit in Dandasana
- Bend the right knee and bring the right heel closer to the right sit bone
- Press the right sole and heel to the floor
- Left leg straight and keep contact with the floor
- Sit on the buttocks and lift the trunk up
- Place the right palm behind the seat
- Raise the left arm and place the left elbow outside of the right knee
- Rotate the trunk to the right side
- Bring your left arm around the right shin
- Left arm behind the back to catch the right hand
- Hold this position as long as comfortable
- Gently come back and release the pose
- Repeat on the opposite side



Benefit:

- Calms the brain stretches the spine and shoulders
- Stimulates abdominal organs like the liver and kidneys
- Improves digestion

Contraindications / Precautions:

- Asthma and diarrhea

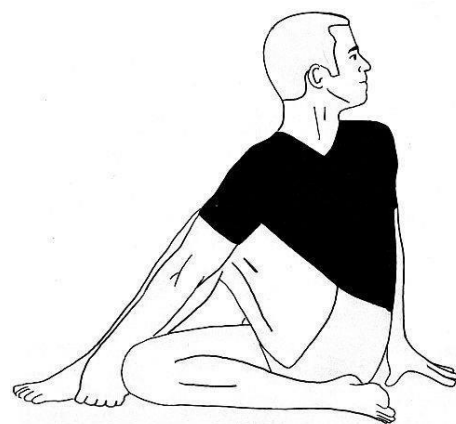
Lord of the fish pose-Matsyendrasana

How to do:

- Sit in staff pose
- Bend the right leg and right foot outside of the left leg
- The toes of the right foot should be pointing forward
- Bend the left leg and bring foot around the right buttock
- Raise the right arm, place it close to the buttock
- Raise the left arm, place the elbow on your right knee
- *If possible, hold the right foot or ankle
- Slowly twist to the right, simultaneously moving the arm and trunk
- Keep awareness on the ajna chakra

Benefits:

- Stretches & energizes the spine
- Open the shoulders, neck & hips
- Increases the flexibility, especially in hips & spine
- Cleanses the internal organs
- Improves digestion & elimination of waters
- Relieves symptoms of backache, fatigue
- Stimulates liver, heart, lungs, kidneys & spleen.



Contraindications / Precautions:

- Pregnant woman should avoid this pose
- People suffering from peptic ulcer hernia or hyperthyroidism should only practice this pose under the guidance of an expert teacher.
- People with sciatica or slipped disc should not practice it.

HRISHIKESH YOGA SCHOOL

Cow face pose--Gomukhasana:

How to do:

- Sit in Dandasana
- Bend left leg and take the knee in the center
- Bend right leg and take the knee over the left knee
- Stretch both arms to the side
- Fold your left arm behind the back
- Raise the right arms above the head and fold it over the right shoulder
- Clasp fingers of both hands behind the back
- Bring the raised elbow behind the head, so the at the head presses against the inside of the raised arm
- Spine should be straight, close the eyes
- Stay in this position as long as comfortable
- Slowly release the hands and legs, coming back into staff Tadasana
- Repeat on the other side



Benefits:

- Stretches the ankles, hips and thighs
- Stretches shoulders, armpits, triceps and chest

Contraindications / Precautions:

- Serious neck or shoulder problems

HRISHIKESH YOGA SCHOOL

Staff Pose—Dandasana

How to do:

- Sit in a normal position
- Both legs straight
- Toes towards the ceiling
- Place both palms close to the hips
- Spine and head in the same line
- Hold this position as long as comfortable
- Come back into normal position



Benefits:

- Strengthens the back muscles
- Stretches the shoulders and chest
- Improves postures

Contraindications / Precautions:

Avoid this pose in a wrist or lower back injury

Candle pose - VirapiritaKarani

How to do:

- Lie down on the back
- Take some bolsters under your lower back
- Both arms close to the body
- Bring both legs to the ceiling
- Hold this position as long as comfortable
- Slowly come back into normal position

Benefits:

It stretches the back muscles, chest, and neck

Contraindications / Precautions:

Avoid this pose if you have optic problems like glaucoma, and for beginners, they can use wall support



HRISHIKESH YOGA SCHOOL

Shoulder Stand- Sarvangasana

How to do:

- Lie on the back (mat or folded blanket under shoulders)
- Make sure the head and spine are aligned
- Both legs straight with feet together and in a straight line with the trunk
- Place the hands behind the body
- Once both legs are straight, place both forearms down on the floor
- In this position, the body is supported by the shoulders, nape of neck and back of the head
- Slowly release the pose, bringing both legs to the floor with legs straight
- And come into a neutral position

Benefits:

- Blood circulatory system, respiratory system & digestion system will be vivified
- While practicing this yoga pose more blood flows into the throat, thyroid gland will be invigorated
- It rectifies disorders in ears, nose & throat.
- Chronic patients will recover their loosed strength



Contraindications / Precautions:

Avoid if people suffering from:

- High blood pressure
- Heart problem
- Middle ear problems
- Slipped disc
- Spondylosis

HRISHIKESH YOGA SCHOOL

Plough Pose—Halasana

How to do:

- Lie flat on the back
- Raise both legs to the vertical position
- Keep both legs straight and together
- Place both legs overhead
- Place both palms on your back for support or interlock behind and stretch them
- Hold this pose as long as comfortable
- Slowly release both legs down to the ground in a neutral lying position



Benefits:

- Strengthens & opens up the neck, shoulder & back muscles
- Calms the nervous system reduces stress & fatigue
- Tones the legs
- Stimulates the thyroid gland, strengthens the immune system
- Helps women during menopause

Contraindications / Precautions:

- Injured neck, diarrhea & high blood pressure
- Ladies should not practice during pregnancy & first 2 days of menstruation.
- If you have suffered from chronic diseases or spinal disorder then show doctor before practicing of this pose

HRISHIKESH YOGA SCHOOL

Reclining Hero Pose--SuptaVirasana

How to do:

- Sit in a normal position
- Bend both legs backward
- Both soles of the feet outside
- Sit on both buttocks
- Slowly lie on your back with arm support
- Take both arms towards the head
- This is the final position
- Relax in this position as long as comfortable
- Slowly come up with hands supported
- Adjust your body and go into Childs pose



Benefits:

- Stretches the abdomen, thighs and deep hip flexors, knees and ankles
- Strengthen the arches
- Relieves tired legs
- Improves digestions
- Helps relieve the symptoms of menstrual pain

Contraindications / Precautions:

- If you have any serious back, knee or ankle problems, avoid this pose unless you have the assistance of an experienced instructor

Fish Pose: Matsyasana

How to do:

- Lie flat on your back
- Keep both legs together
- Both feet pointed or flexed
- Bring both palms facing the ground under the buttocks
- Raise the chest up, relaxing and dropping the head and neck
- Push your elbows down, don't take your whole-body weight on the crown of your head
- Slowly relax out of the pose



Benefits:

- Stretches the deep hip flexors & the muscles between the ribs
- Stretches & stimulates the muscles of the belly & front of the neck
- Stretches & stimulates the organs of the belly & throat & upper back & back of the neck
- Improves posture

Contraindications / Precautions:

- High or low blood pressure
- Migraine
- Insomnia
- Serious lower – back or neck injury

HRISHIKESH YOGA SCHOOL

Half Bound Lotus Forward Bend—Ardha baddha Paschimottanasana

How to do:

- Sit with both legs stretched
- Bend legs, placing right foot on your left thigh as high as you can
- With your right hand grasp your right toes or foot
- Raise left arm and bend forward
- Place left arm on left leg or grab the foot
- Hold the pose as long as you are comfortable
- Raise left arms slowly and come back into a comfortable seated position
- Repeat on opposite side



Benefits:

- This posture helps to open the hips, shoulders and stretches the hamstrings
- Core muscles in the standing leg is also built because this posture is a balancing posture because it is a forward fold, this posture increases the blood flow to the lungs and head

Contraindications / Precautions:

- If any hip or knee, injury allowing the leg in ardhapadmasana to be lower on the thigh than higher to assist with recovery or prevent further discomfort.

Cobra pose - Bhujangasna

How to do:

- Lie on the stomach
- Both feet together and soles upward
- Place the palms below and slightly to the side of the shoulders (fingers together)
- Rest the forehead on the floor and close the eyes
- Relax the whole body and especially the lower back
- Slowly raise the head backward
- Straight elbows if possible, using the back muscles and arm muscles to raise the trunk further and arch your back
- Hold this position as long as comfortable slowly come back to normal position



Benefits:

- Strengthens the spine
- Stretches chest, lungs, and shoulder and abdomen
- Firms the buttocks
- Stimulates abdominal organ
- Helps relieve stress for fatigue
- Opens the lungs and heart
- Therapeutic for asthma
- Bhujangasana increases body heat destroys disease and awakens kundalini

Contraindications / Precautions:

- Back injury
- Carpal tunnel syndrome
- Headache
- Pregnancy

HRISHIKESH YOGA SCHOOL

Wheel Pose - Chakrasana

How to do:

- Lie on the back
- Bend both knees, heels touching the buttock
- Both feet apart (in line with the buttocks)
- Place both palms on the floor close to the head, fingers pointing towards the shoulders
- Slowly raise the body and arch the back
- Move your hands for support
- Lift your head for support
- Slowly lower the body on the mat
- Relax and return to a normal lying position

Benefits:

- Stretches the chest and lungs
- Strengthens the arms and wrist, legs, buttocks, abdomen and spine
- Stimulates the thyroid and pituitary glands.
- Increases energy

Contraindications / Precautions:

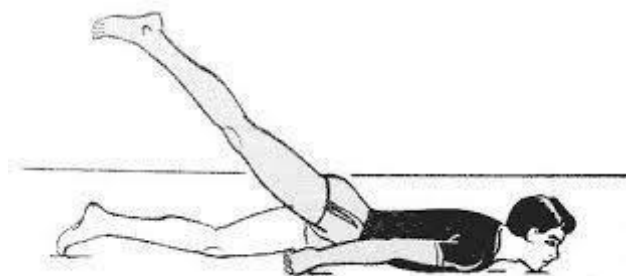
- Back injury
- Headache and heart problems



Half locust pose—Ardha Shalabhasana

How to do:

- Lie flat on the stomach
- Both hands under the thighs, palms facing downward
- Keep both legs straight
- Place chin on the floor
- Using back muscles, raise the right leg as high as possible
- Relax, in contact with the floor
- Stay in this position as long as comfortable
- Come back into the neutral laying position
- Repeat on opposite side



Benefits:

- Toning and balancing the functioning of the liver, stomach, bowels and other abdominal organs
- Tightening the muscles of buttocks
- Strengthening the lower back
- Improving posture
- Relieving stress

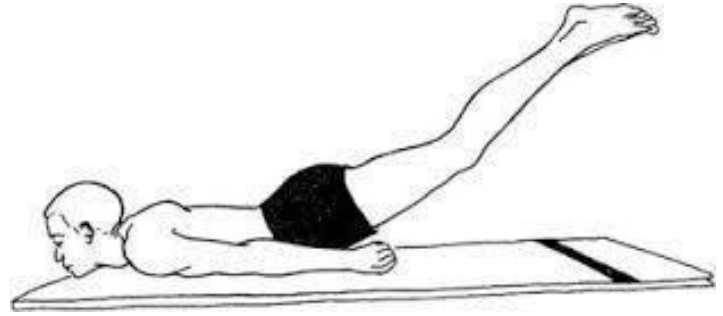
Contraindications / Precautions:

- People with weak heart, coronary thrombosis, serious back or neck problems, high blood pressure, peptic ulcer, hernia, intestinal tuberculosis, and other such condition should not practice this pose

Locust pose—Poorna Shalabhasana

How to do:

- Lie flat on the stomach
- Both hands under the thighs, palms facing downward
- Keep both legs straight
- Place chin on the floor
- Using back muscles, raise both legs as high as possible
- Relax your body in contact with the floor
- Stay in this position as long as comfortable
- Gently bring both legs down
- Relax into a neutral lying position on the mat



Benefits:

- Toning and balancing the functioning of the liver, stomach, bowels and other abdominal organs
- Tightening the muscles of buttocks
- Strengthening the lower back
- Improving posture
- Relieving stress

Contraindications / Precautions:

- People with weak heart, coronary thrombosis, serious back or neck problems, high blood pressure, peptic ulcer, hernia, intestinal tuberculosis, and other such condition should not practice this pose

HRISHIKESH YOGA SCHOOL

Bow pose—Dhanurasana

How to do:

- Lie on stomach
 - Bend your legs
 - Grasp your both ankles or feet with your both hands
 - Chin on the mat
 - Push your both legs away from the buttocks
 - Arch your back, lift your thighs, chest, and head at the same time
 - Keep both arms straight
 - Abdomen on the floor
 - After finishing, slowly bring your legs down, arms and chin on the mat
- Relax into Crocodile Pose



Benefits:

- This is the best yoga pose to burn belly fat
- Toning and stretching the entire front of the body, ankles, abdomen, thighs, chest and throat and spine
- Improving the functioning of the digestive organs
- Strengthening leg muscles especially thighs

Contraindications / Precautions:

- People with weak hearing, high blood pressure, hernia, colitis, peptic or duodenal ulcers shouldn't practice this pose
- Don't practice until at least 3-4 hour after the meal and before sleep as it stimulates the adrenal glands and the sympathetic nervous system.

HRISHIKESH YOGA SCHOOL

Bridge Pose: Setu asana

How to do:

- Lie on the back
- Bend your legs
- Both heels touching the buttocks
- Both feet hip width apart
- Grasp ankle with your hand if not possible, interlock your hands and stretch them
- Raise the buttocks, arching your back in an upward direction
- Raise the chest and naval as high as possible
- Push your chest towards the chin
- Both feet flat on the mat
- In this pose, support is in the head, neck, and shoulders
- Hold the pose as long as possible
- After holding the pose, slowly come down and release the pose



Benefits:

- Stretches the chest and lungs
- Strengthens the arms and wrist, legs, buttocks, abdomen and spine
- Stimulates the thyroid and pituitary glands.
- Increases energy

Contraindications / Precautions:

- Back injury
- Headache and heart problems

HRISHIKESH YOGA SCHOOL

Boat pose—Naukasana

How to do:

- Sit in staff pose
- Raise both legs
- Focus on one point
- Stay in this position as long as comfortable
- Come back slowly into a normal seated position

Benefits:

- Strengthens the abdomen, hip flexors, and spine
- Stimulates the kidneys, thyroid and prostate glands and intestine
- Help relieve stress
- Improves digestion



Contraindications / Precautions:

- Asthma
- Diarrhea
- Headache
- Heart problem
- Low blood pressure
- Pregnancy
- With neck injury: sit against the wall to perform this pose, as you tilt your torso your back is resting, with the back of your head on the wall.

Wide leg seated forward bend-Upavishtha Konasana

How to do:

- Sit in a comfortable staff pose
- Spread both legs as much as you can
- Raise both arms and grasp the right foot with the right hand and left foot with left hand
- Make sure the legs are straight
- Grabbing the big toes, slowly bend forward
- Head and spine should be in the same line
- Hold this pose as long as comfortable
- Slowly come back into a normal position



Benefits:

- Stretches the hamstrings, calves, thighs, hips, knees, groin, spine
- Stimulates the abdominal muscles

Contraindications / Precautions:

Back injury or chronic back pain should avoid this pose or do under the guidance

HRISHIKESH YOGA SCHOOL

Upward Plank-Purvottanasana

How to do:

- Sit in a comfortable position or staff pose
- Place both palms by the side
- Elbows straight
- Raise the buttocks and lift the body upward
- Let the head relax back and down
- Place both soles of the feet on the floor
- Hold this position as long as comfortable
- Slowly release the pose and relax



Benefits:

- Strengthens the arms, wrists, and legs
- Stretches the shoulders, chest and front ankle

Contraindications / Precautions:

- Wrist injury
- With a neck injury, support the head on a wall or chair seat

HRISHIKESH YOGA SCHOOL

Headstand – Sirshasana

How to do:

- Sit in vajrasana
- Bend forward, place forearms on a folded blanket with the fingers interlocked and the elbows front of the knees
- Place crown of the head on the blanket between interlocked fingers
- Wrap the palms around the head to make a firm support
- Lift knees and buttocks off the floor and straighten legs
- Slowly walk feet towards the head, head and back will move into a vertical position
- Raise the knees to a vertical position
- Slowly straighten the knees and raise the lower legs
- Whole body should be in one straight line
- Balance the whole body on the forearms (allowing very little weight on the crown)
- Relax in this position as long as comfortable
- Slowly come down into Vajrasana



Benefits:

- It builds stamina
- Strengthens the lungs
- Improves the function of the pituitary glands and pineal glands
- Increase the hemoglobin content in the blood
- Relieves the symptoms of colds, coughs, and tonsillitis
- Brings relief from digestive and eliminatory problems when practiced in conjunction with a headstand

Contraindications / Precautions:

- Avoid if you have high blood pressure, cervical spondylitis, a cardiac condition, a backache, headache or a migraine
- Do not start your yoga session with headstand if you have low blood pressure
- Avoid during menstruation
- Do this asana only one in your session or practice, don't repeat it, your body should not be overworked.

HRISHIKESH YOGA SCHOOL

Corpse pose -Shavasana

How to do:

- Lie flat on the back
- Arms away from the body
- Palms facing upward and relax
- Move legs slightly to feel comfortable
- Close the eyes
- Head and spine should be in one line
- Relax the whole body and stop physical movement
- Become aware with your breath, body, and surrounding
- Relax in this position as long as comfortable
- Smoothly release the pose



Benefits:

- Relaxing the whole psycho-physiological system
- It can practice before sleep, after postures (in Hatha yoga especially) after sun salutation

Contraindications / Precautions:

There are no Contraindications / Precautions everyone can do Shavasana, only if necessary with bolster or support

HRISHIKESH YOGA SCHOOL

Hero Pose—Virasana

How to do:

- Sit in staff position
- Bend your both legs backward
- Sit on both buttocks
- Take your both feet outside
- Spine and head should be in the same line
- Both palms resting on the thighs
- This is a final position
- Stay in this pose as long as comfortable
- Slowly take your both legs straight
- Come back into normal position



Benefits:

- Eases stiffness in the shoulders, neck hip joints knees, and groin
- Relieves backache
- Improves circulation in the feet

Contraindications / Precautions:

- If you have a cardiac condition, then avoid sitting on your buttocks
- If the ligaments of your knee are injured, use a blanket to support your legs, or sit on your heels

HRISHIKESH YOGA SCHOOL

Lotus pose—Padmasana

How to do:

- Sit with both legs straight in front of the body
- Bend one leg and place one foot on top of the opposite thigh
- Once comfortable, bend other leg and place the foot on top of the opposite thigh
- Both knees should touch the ground
- Head and spine should be straight, shoulders relaxed
- Place both hands on the knees in Chin mudra
- Close eyes, relax the whole body
- Stay in this position as long as comfortable
- Relax back into a neutral seated position



Benefits:

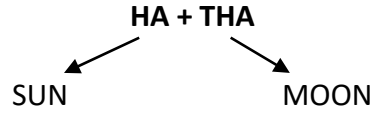
- Opens the hips and creates a sense of balance
- Assists elimination
- Build strength and flexibility in the ankle joint
- Amplifies the flow of Prana

Contraindications / Precautions:

- Those with pain or tightness in the knee, ankle or hip joint should not perform this pose or do with modifications
- Lotus is considered as an advanced posture and should be worked up to slowly; easy pose is a good alternative.

HRISHIKESH YOGA SCHOOL

Hatha Yoga Asanas



The following charts detail the English words and the Sanskrit Name

English	Sanskrit
Sun	Surya
Salutation	Namaskar
Moon	Chandra
Half	Ardha
Full	Poorna
Hand	Hasta
Leg	Pada
Face	Mukha
One	Ek
Body	Anga
Extended	Utthita
Revolved	Parivritta
Lotus	Padma
Posture	Asana

HRISHIKESH YOGA SCHOOL
Vi(Sequence)-Nyasa(Conscious Placement)
VINYASA Flow Asanas –

SUN SALUTATION-‘A’

English Names	Sanskrit Names
Chair pose	Utkatasana
Standing forward bend	Uttanasana
Half standing forward bend	ArdhaUttanasana
Lower plank	Chaturangadandasana
Upward facing dog	UrdhvamukhaShvanasana
Downward facing dog	AdhomukhaShvanasana
Warrior pose 1	Virabhadrasana 1
Lower plank	ChaturangaDandasana
Upward facing dog	UrdhvamukhaShvanasana
Downward facing dog	Adhomukhashvanasana
Warrior 1	Virabhadrasana 1
Lower plank	Chaturangadandasana
Upward facing dog	Urdhvamukhashvanasana
Downward facing dog	Adhomukhashvanasana
Standing forward bend	Uttanasana
Chair pose	Utkatasana
Prayer pose	Samasthiti/ Pranam Asana

HRISHIKESH YOGA SCHOOL

SUN SALUTATION-‘B’

English	Sanskrit
Mountain pose	Tadasana
Raise both arms	UrdhvaHastasana
Standing forward bend	Uttanasana
Half standing forward bend	Ardhau ttanasana
Lower plank	Chaturangadandasana
Upward facing dog	Urdhvamukhashvanasana
Downward facing dog	Adhomukhashvanasana
Standing forward bend	Uttanasana
Raise the both arms up	UrdhvaHastasana
Mountain pose	Tadasana

HRISHIKESH YOGA SCHOOL

VINYASA STANDING ASANAS

English	Sanskrit
Chair pose	Utkatasana
Warrior pose 1	Virabhadrasana 1
Warrior pose 2	Virabhadrasana 2
Extended Triangle	UtthitaTrikonasa
Revolved Triangle	ParivrittaTrikonasana
Extended Side angle	UtthitaParsvakonasana
Revolved Side Angle	ParivrittaParsvakonasana
Intense Side stretch	Parsvottanasana
Wide angle forward bend	PrasaritaPadottanasana
Lunge Warrior	Lunge Warrior
Mountain pose	Tadasana

HRISHIKESH YOGA SCHOOL

VINYASA STANDING FORWARD BEND ASANAS

Tree Pose	Vrikshasana
Extended hand to big toe	Utthita Hasta Padangushthasana
Half Moon pose	ArdhaChandrasana
Half Bound lotus forward bend	ArdhebaddhaPadmottanasana
Eagle pose	Garudasana
Lord of the dance pose	Natarajasana
Warrior 3	Virabhadrasana 3

VINYASA STANDING BALANCING ASANAS

English	Sanskrit
Standing Forward bend	Uttanasana
Extended hand to toe	Padangushthasana
Extended hand to feet	Padahastasana
Humble Warrior	Humble Warrior

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VINYASA BACKWARD BEND ASANAS

English	Sanskrit
Camel pose	Ushtrasana
Reclining Hero	Suptavirasana
Bridge pose	Setu asana
Wheel pose	Chakrasana
Bow pose	Dhanurasana
Fish pose	Matsyasana
Locust pose	Shalabhasana
Cobra pose	Bhujangasana

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Twisted Asanas and Inversions, Hip Opener, Relaxing Asanas, Arm Balance

English	Sanskrit
Lord of the fish pose	Matsyendrasana a (half and full)
Pose dedicated to Sage Marichi	Marichyasana c (half and full)
Head stand	Sirshasana
Shoulder stand	Sarvangasana
Plow	Halasana
Knee to ear pose	Karnapidasana

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English	Sanskrit
Pigeon pose	Rajakpotasana
Wide angle forward bend	Upavishthakonasana
Garland pose	Malasana
Runner pose 1	Runner pose 1
Runner pose 2	Runner pose 2
Child Pose	Balasana
Crocodile pose	Makarasana
Corpse pose	Shavasana
Side plank	Vasishthasana
Higher Plank	ChaturangaDandasana
Lower Plank	ChaturangaDandasana
Crow pose/ Crane pose	Kakasana/ Bakasana
Upward Plank	Purvottanasana

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MEDITATION:

Meditation is the state of consciousness which is inexplicable in words. The realisation of Meditation is after its experience. But a person who is eager for Meditation often indeed realises something powerful which can be said as 'supreme'. Meditation is something which is found inside not outside, and it makes us feel the flow of eternal bliss (joy). In the state of Meditation, we come in the present moment, which brings a continuous flow of joy. For instance, when we visit a new place, we feel so good. Whatever happened that time that new place takes us to the present moment. Which makes us feel good. Coming to present moment is Meditation.

How to start meditation?

A catharsis is needed because your heart is so suppressed, due to your brain. Your brain has taken over so much of your being that it dominates you. There is no place for the heart, so the longings of the heart are suppressed. You have never laughed heartily, never lived heartily, never done anything heartily. The brain always comes in to systematize, to make things mathematical, and the heart is suppressed. So firstly, a chaotic method is needed to push the center of consciousness from the brain toward the heart.

Then catharsis is needed to unburden the heart, to throw off suppressions, to make the heart open. If the heart becomes light and unburdened, then the center of consciousness is pushed still lower; it comes to the navel. The navel is the source of vitality, the seed source from which everything else comes: the body and the mind and everything.

Here is an example of how meditation techniques work on our body and mind, as you work in the office and your boss shouts at you for a mistake because he is your boss. You can not shout back at your boss, but what happens in it is that anger arises for your boss and due to taking that anger to repress, glands or blocks of energy are formed in your body.

Those glands or blockages stop our energy from flowing, because of that we start living in depression and brain with excessive thoughts or fear or negativity.

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Meditation opens our glands in our body and conducts our energy smoothly due to which we feel new life energy. Because of meditation, we feel fuller of life and freshness. By meditation methods, we can awake our Kundalini energy which is locked in our Muladhara Chakra, and we can carry towards Sahasradhaar Chakra, which is located in the top of our head.

All the methods of meditation help calm man and make the man feel divine.

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LIST OF MEDITATIONS

- 1- Vipassana meditation
- 2-Opening of Chakras
- 3-Balancing of Chakras
- 4-Dancing Meditation
- 5-Om meditation
- 6-Catharsis meditation
- 7-Whirling Meditation8-Kundalini Meditation 9-Active Meditation
- 10-Bharamri meditation (Tibetan Meditation)
- 11-Guided Meditation
- 12- Prayer Meditation

Vipassana meditation

Vipassana meditation takes you to the depth of Meditation. Infact, it is best for those who want to go in the very depth of meditation. In the Vipassana meditation, you are also taught Vipassana walk in it, which is a necessary part of our daily

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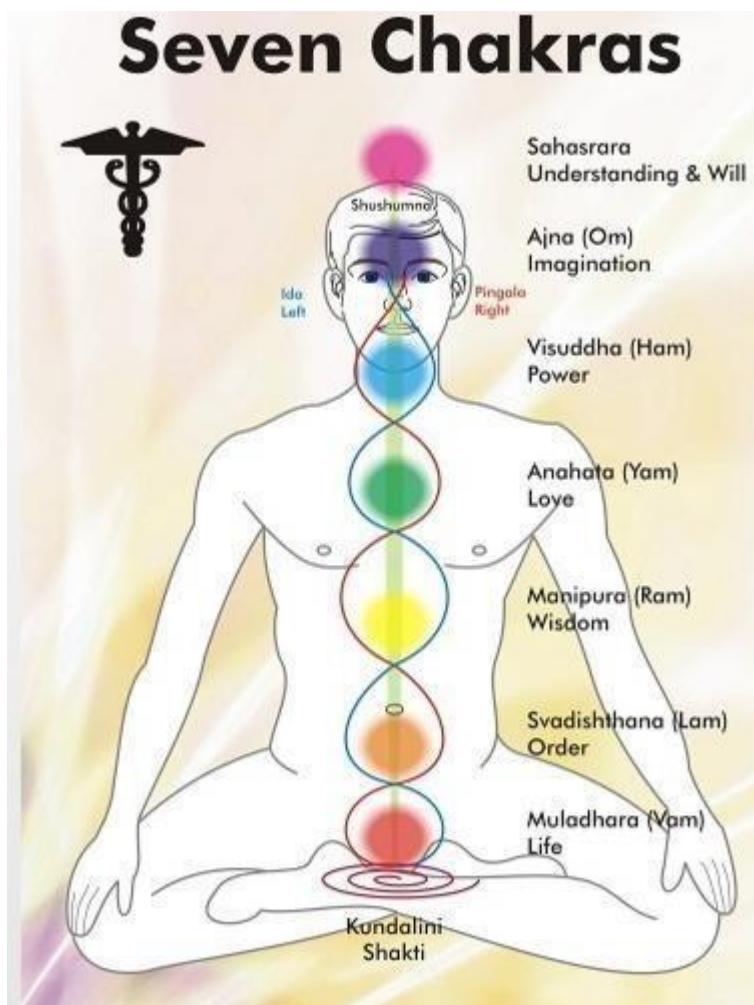
routine. In our routine, we have to walk, whether it is a home or an office. If we make our walking as a meditation, then we don't need to spare time for Meditation.

Moreover, Vipassana Meditation is a breathing technique that helps to take one to the Meditation so quickly. So Vipassana Technique helps many saints/sages reach for enlightenment.

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Opening of chakras

We have seven chakras in our body.



1. Root chakra (Muladhara)
2. Navel chakra (Swadhisthana)
3. Solar plexus chakra (Manipura)
4. Heart chakra (Anahata)
5. Throat chakra (Vishuddha)
6. Third eye chakra (Ajna)
7. Crown chakra (Sahasrara)

In this meditation technique, we awake our energy and we help our vital energy to reach all of our seven chakras. This helps to make our life more balanced so we can enjoy our life more and more.

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Balancing of chakras

Root chakra (Muladhara), Navel chakra (Swadhisthana), Solar plexus chakra (Manipura), Heart chakra (Anahata), Throat chakra (Vishuddha), Third eye chakra (Ajna), Crown chakra (Sahasrara)

In this meditation method, we try to send our energy equally to all the seven chakras. Our life depends on which of our chakras is going to have the most energy, such as if someone is very keen on sex, then it means that most of his energy is going at the first chakra which is the Muladhara Chakra. In this meditation we teach how to send his/her energy equally on all the chakras, then there will be a balance in life and he will be more cheerful than before.

Dance meditation

Dance meditation is a very good method when we are completely immersed in dance, at that time the dancing person is lost and only the dance remains. Dance helps us get a completely present moment. There was a female saint in India named Meera Bai, who found samadhi or divine only by dancing. Dancing is a technique to help us to reach egolessness. And egolessness is meditation.

Om meditation

Om meditation is based on the word Om. When we pronounce Om, there is a circle of energy on our body. Our energy mostly goes to our brains because we use our brains a lot in our life. Because of this, we are surrounded by many thoughts and are disturbed. Through meditation we bring our energy to the center of our navel. The navel center is the center of our life energy. Due to the energy coming to the navel center, we feel relax and enter in meditation. Om meditation is an hour meditation which has three stages. Due to excess work, we have a problem with sleeplessness. ॐ Meditation makes us sleep very quickly and sleep very deeply.

Catharsis meditation

Catharsis meditation is the need of today's modern world. In today's world, a plastic smile is significant. As no one bothers what is going on in our mind. So in catharsis meditation, we open the blocks of energy in our body. Because of energy blocks many people suffer from depression. So, With the help of catharsis meditation, we can release the collection or accumulation of these glands. Consequently, our energy is reached like a child, and we are in the state full of ecstasy (happiness).

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Whirling Meditation



Whirling Meditation is a Sufi Meditation. There is a very old tradition among the Sufi people that he is said to stay at one point and go round. This tradition has been going on for thousands of years in Sufis. In this meditation the meditator is completely cut off from the body and becomes a watcher. He sees that he is separate from the body and his body is rotating. This is one of the oldest methods of meditation, you will find many Sufi saints whirling in the Sufi tradition very comfortably. All meditation methods are designed to give you a glimpse of meditation. Once you enter meditation, then there is no need to do with methods and you enter meditation as soon as you close your eyes and sit.

Kundalini meditation

Kundalini meditation is a very good meditation. It has been created by a Mystic and Guru Osho. In meditation we awaken our energy which is sleeping in our first chakra Muladhara. we awake and get that energy in our seventh chakra which is located at the top of the head, which we call Sahasrara. The process of getting the energy in sahasrara that is sleeping in the muladhara chakra is called kundalini meditation.

When this energy reaches our sahasrara chakra, we experience immense bliss. All the methods of meditation are made to bring our energy to our sahasrara chakra.

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PRANYAMA



Your body is like the wick of a candle, and the mind is like the glow all around it. *Prana* is the vital energy needed by our physical and subtle layers, without which the body would perish. It is the *prana* or life force in us that nourishes the mind and keeps the body alive.

Prana refers to the universal life force and ***ayama*** means to regulate or lengthen.

Pranayama means working in the dimension of *prana*.

Benefits of Pranayama

The regular practice of breathing exercises can completely change the quality of life that one is leading.

- ❑ Increases and enhances the quantity and quality of *prana*, thereby increasing our energy levels
- ❑ Clears blocked *nadis* and *chakras*, thereby expanding your aura and heightening the spirit
- ❑ Makes one energetic, enthusiastic, calmer and positive. Such a state of mind helps us in making better decisions, having mental strength when dealing with adversities and feeling happier
- ❑ Brings harmony between the body, mind, and spirit, making one physically, mentally and, spiritually strong
- ❑ It brings clarity to the mind and good health to the body

The main Pranayama according to Patanjali:

Pranayama is the fourth of the eight limbs of yoga (Ashtanga Yoga) as defined by Sage **Patanjali**. It provides a vital bridge between the body and the mind. By controlling the breath, one can control the mind. When a person is angry or agitated, his breath is fast, disturbed and shallow.

Maharishi Patanjali suggested 4 types of pranyama

Breath is a gross manifestation of this prana. **Pranayama** techniques involve controlling the breath in a variety of ways. According to Sage **Patanjali** (sutra 2.50).

"Modifications of the breath are either **internal**, **external** or **stopped**; they are to be regulated by space, time and number and are either long or short".

Here are the 5 important Pranayama:

1. **ANULOM-VILOM** (Nadi Shodhan / Alternate Nostril Breathing):

This pranayama helps normalise blood pressure, aids in blood purification, reduced risk of heart disease and can also improve sight.

Technique: Close your eyes and sit in Padmasana. Use the right thumb to close the right nostril. Inhale slowly through the left nostril, taking in as much air as you can to fill your lungs. Remove the thumb from your right nostril and exhale. While exhaling, use the middle finger to close your left nostril and inhale with your right nostril. Remove the thumb from the right nostril and exhale.

2. **BHRAMARI** (Humming bee):

It can calm your mind down instantly and is one of the best breathing exercises to distress as it rids the mind of frustration, anxiety, anger or agitation.

Technique: Close your ears with your thumbs and place your index fingers on the temple. Close eyes with the other three fingers. Gently inhale through the nose and hold for a few seconds. Keeping the mouth closed, exhale by making a humming sound.

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3. **UJJAYI** (Ocean Breath):

The sound vibrations that are a part of this pranayama sharpen the focus of your mind.

Technique: Begin by inhaling and exhaling naturally. Bend down your head, blocking the free flow of air and inhale as long as you can, making a sound from your throat.

Hold for 2-5 seconds. Close your right nostril with your right thumb while exhaling and breathe out through the left nostril.

4. **KAPALBHATI** (Skull shining breath):

This pranayama can improve the functioning of all abdominal organs, reduces bellyfat, lead to quick weight loss and balances sugar levels in your body.

Technique: This breathing technique involves passive inhalation and active exhalation. So, inhale normally, breathing in as much air as you can, and exhale forcefully. Try and pull your stomach muscles as closely as you can towards the backbone during exhalation.

5. **BHASTRIKA** (Forcefully Breathing):

Perform this breathing technique to strengthen your lungs, burn excess fat, improve physical and mental ability and clear the windpipe.

Technique: Take a deep breath in, inhaling as much air as you can, and expand your stomach. Exhale the air out with force and try and pull your navel in towards the backbone.

BANDHAS (LOCKS) & KUMBHAKAS (BREATH RETENTION)

Bandhas are the very important practices which are performed to enhance the effect of your Pranayama.

Bandhas are most effective when performed with kumbhakas.

There are four types of Bandhas:

- **Mula Bandha** - Anal Lock
- **Uddiyana Bandha** - Lifting of the Diaphragm
- **Jalandhara Bandha** - Chin Lock
- **Maha Bandha** - Practice of all three Bandhas at the same time.

Generally, the breath is held during practice of the Bandhas. Mula Bandha and Jalandhara Bandha can be performed after the inhalation as well as after the exhalation. Uddiyana Bandha and Maha Bandha are only performed after the exhalation.

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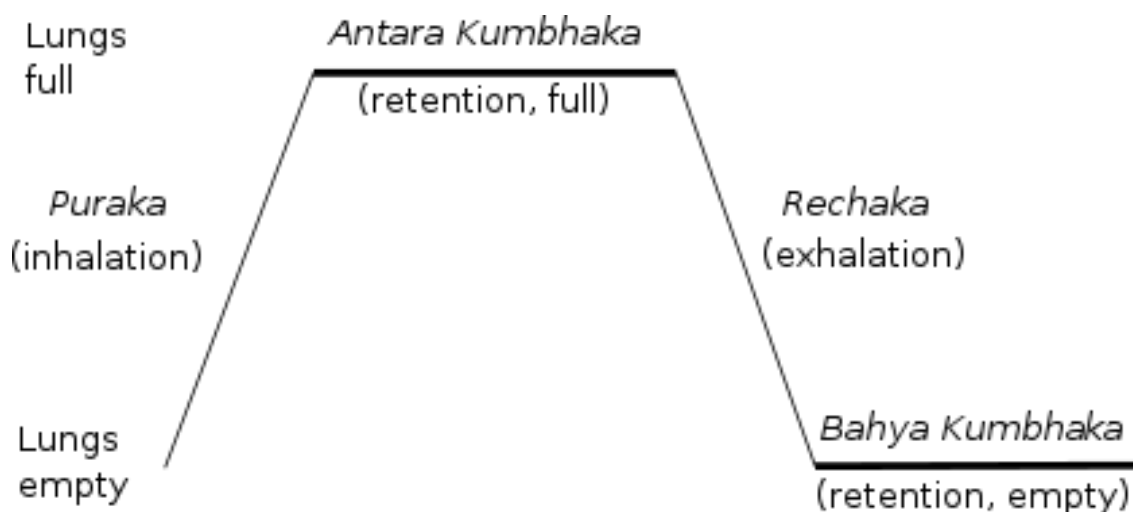
Kumbhaka pranayama is one of the traditional pranayama's breathing exercises of Hatha yoga. Kumbhaka (kuhm-BAH-kah) is Sanskrit word that means pot. This is not just any pot but the human torso as seen as a pot with two interiors (one at the throat and the other at the base of the pelvis).

It is practiced in two types: **Antara** and **Bahya**.

Antara (ahn-TAH-rah) is Sanskrit for interior while **Bahay** (BAH-yah) is Sanskrit for outer. These two retention techniques are therefore practiced on the inhale and exhale respectively. In this tutorial we focus on **Antara** (the pause between the in and out breath).

Kumbhaka is practiced at first in a **1-1-2** ratio so whatever you're inhaling is for, you hold your breath for the same amount and exhale is the double amount.

The Combination of Pranayama with kumbhakas and bandhas gives the best results when performed together.



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Mantras/ Prayers:

1. SahaNavavatu:

A Vedic peace mantra from the TaittiriyaUpanisad and the Svetasvatara, Katha, and MandukyaUpanisads. It emphasizes the importance of a supportive and symbiotic relationship between teacher and students, a space of unity that is freefrom the quarrel. This mantra is often used to open a meeting or class.

ॐसु

हनाववतु।सु

हनाभुनक्तु।

सु

हव रक्करवावह।

तुजु धातमवतु हा॥

ववनः सुमववदववः

ॐश्रुतः = :श्रुतः

= :श्रुतः = :॥

Omsahanāvavatu Sahanaubhunaktu

Sahavīryamkaravāvahai

tejasvināvadhītamastumāvidviṣāvahai

omśāntifiśāntifiśāntifi

Om! May we be protected together; may we be nourished together;

May we work with great energy,

May our study be brilliant and effective;

May we not hate or dispute with each other

Om! Let there be peace in me!

Let there be peace between us and our environment!

Letthere be peace in the forces that act on us

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2. Om Purnamadah

This is a vedic peace mantra from the Brhadaranyaka and Isavasya

ॐपमदःपरममदुदत्त ।
मदमरणस

प ादर 'व्वमशरत' ॥
वर पर
परम म

ॐशास्त्तःशास्त्तःशास्त्तः

Oṃpūrṇamadafipūrṇamidampūrṇātpūrṇamudacyate

pūrṇasyapūrṇamādāyapūrṇamevāvaśiṣyate

omśāntifiśāntifiśāntifi

Om! That one is full, this one is also full.

From the whole, the whole arises

Taking the whole away from the whole, only the whole remainsOm!

Peace! Peace! Peace.

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3. Asato Ma

This is a vedic peace mantra from the BrhadaranyakaUpanisad.

ॐ असतो मा सद्गमय ।

तमसो मा ज्योतिर्गमय ।

मर्त्यो मा मृत्युर्गमय ॥

मरण

मत

ॐ शास्त्रं शास्त्रं शास्त्रं ॥

Om asatomāsadgamaya

Tamasomājyotirgamaya

Mṛtyormā'mṛtaṁgamaya

Om śāntifi, śāntifi, śāntifi

Lead us from the unreal to the real

Lead us from darkness to light Lead

us from death to immortalityOm

peace, peace, peace!

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4. Gayatri Mantra

From the Yayur Veda and Rg Veda. Chanted to find clarity and guidance and to overcome ignorance.

ॐ भ॒भः । भ॒ग्ो॒द॒वव॑ध॒मह॑ ध॒धर्ो॒ो॒नः । र॒चो॒द॒र॒त्त ॥
व॒वः त॒त॒स॒व॒व॒त्ु॒वर॑

Om Bhuur-BhuvahSvaha Tat-Savitur-Varennnyam BhargoDevasyaDhiimahi DhiyoYo

Nah Pracodayaat

Om, Divine Illumination which pervades the Physical-, Astral-and the CelestialPlane,

Oh most Adored Divine Illumination,

On that Divine Radiance we Meditate

May that enlighten our Intellect and awaken our Spiritual Wisdom.

5. Mahamrtyujaya Mantra (a.k.aTryambakam)

Chanted together with Gayatri mantra, to help us overcome of fear of death, this is the root of all unfounded fears (*abhinivesa*)

ॐ र॒म॒ब॒क॒जा॒म॒ह॑ स॒ु॒गा॒ध॒ उ॒वा॒ण॒र॒ु॒क॒म॒म॒व॒ब॒ध॒न्॒न॒ र॒ र॒मा॒म॒ता॒
प॒ु॒ष्टि॒व॒ध॒न॒म॒त॒ म॒ म॒ ो॒ म॒
ॐ

Om TrymbakamYajaamahe SugandhimPushti-Vardhanam Urvaa

rukamiva Bandhanaan Mrtyor-MukssiiyaMaamrtaat

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Om, We meditate on the Three-Eyed One (Lord Shiva), Who is Fragrant (Spiritual Essence) and Who Nourishes all beings. May He sever our Bondage of Samsara (WorldlyLife), like a Cucumber (severed from the bondage of its Creeper), and thus Liberate us from the Fear of Death, by making us realize that we are never separated from our Immortal Nature.

6. Prayer for Well being for All

A prayer for prosperity and well being for all humanity.

ॐ

सर्वभूतसुखे

सर्वभूतसुखे

नः।

सर्वसत्तुतनर्मर

तः।

सर्वभूतसुखे

सु। मन्त्राय नमः

सर्वभूतसुखे

ॐ शास्त्रतः शास्त्रतः शास्त्र

तः॥

Om, Sarvebhavantusukhinafi

Sarvesantunirāmayāfi |

Sarvebhadraṇīpaśyantu

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Mākashchitdufikhabhāgbhavet ||

OṃShāntifi, Shāntifi, Shāntifi *May*

all be prosperous and happyMa

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all be free from illness

May all see what is spiritually uplifting

May no one suffer

Om peace, peace, peace

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TEACHING METHODOLOGY SEQUENCING OF **ASANA, PRANAYAMA & MEDITATION**

The best practices you can achieve is through following a proper breathing technique i.e. including pranayama with your Asanas.

Meditation is an integral part of your practice. After practicing Asanas your body and mind are harnessed so well that you can gain the most benefit in meditation.

The Further sections will give you the clear specifications on meditation and pranayama techniques during or after Asana. Here are points below which can help you to follow and start your Asana Practices.

1. Start at your personal comfortable level.
2. Warm up the body.
3. Start with a Dynamic practice and move into holding postures for longer.
4. Follow each asana with the appropriate counterpose directly after each posture.
5. Come in and out of each pose by using the breath.
6. Come into each pose step by step, using modifications and variations to suit the person's capacity and requirements.
7. Bring awareness to weight distribution.
8. Become aware of places where one holds tension and release with the help of the breath.
9. Take resting poses to regulate heart rate and prevent buildup of lactic acid in the muscles.
10. Take rest between challenging postures to observe the subtle changes in the body.
11. Evaluate personal goals and needs and available time for practice.
12. Practice self-examination by developing a self-practice.

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HOW TO PRACTICE THESE PRINCIPLES:

1. Work toward balanced mobility not flexibility or strength separately.
 - a. Flexibility (unsupported) +Strength (rigid) = MOBILITY (intelligent movement)
 - b. Strong but stiff may lead to Strain
 - c. Flexibility without support leads to injury
 - d. Lack of focus and awareness lead to strain and injury
2. Observe and investigate the cause of strain: physical, breath, mental causes
3. Focus and adapt the practice toward FUNCTION (stretch, subtle internal benefits) rather than the FORM (outer appearance of the 'perfect' pose)
4. Understand the various functions of each asana that you use in a sequence.
5. Order the sequence of poses to link and work together toward a set goal:
6. Allow for preparation poses, counter poses and resting poses when sequencing a group of postures.
7. Use correct breath (Full Yogic Breath, Ujjayi-breath with sound) to integrate body and mind. Become aware of all the stages of breathing:
 - a. *Puraka*: Inhale
 - b. *AntaraKumbaka*: Point of stillness on Inhale
 - c. *Rechaka*: Exhale
 - d. *BahiraKumbaka*: Point of Stillness on Exhale
8. Use the breath as an indicator of our physical and subtle state of mind. Quality of the breath during practice:
 - a. Smooth
 - b. Long
 - c. Comfortable
 - d. Relaxed
 - e. Balanced inhale and exhale
9. Adapt the posture to suit the breath

HRISHIKESH YOGA SCHOOL

TEACHING SKILLS

1. Teaching is an art and it can be developed through practice and knowledge.
2. Teach with sincerity and compassion for yourself first and then your students will benefit as well.
3. Teach from the heart, never from the mind.
4. Respect that divine energy has honored you to be a teacher to help people.
5. Changing peoples' life into positivity by teaching them yoga and meditation, as a teacher your inner journey and happiness will grow.
6. Respect the students, be friendly and professional but at the same time strong insidenot to entertain any negativity while teaching yoga.
7. Surrender to the life and divine energy, you will feel guided by the unknown force.
8. Enjoy teaching, mindfully with joy and happiness.
9. Be present, aware and energetic all the time during or after the class.
10. Be regular for your own self-practice of yoga and meditation, you owe it to yourselfand your students.
11. Be aware and sensitive to students' poses, alignment, breathing pattern, group energyand allow the teaching and response happen accordingly and spontaneously.
12. Pay equal attention to the students but focus more attention on beginners until they catch up with the regular class.
13. Welcoming the students – greeting the students makes them comfortable and feel welcomed.
14. Start the class on time and end on time. This honors the student since most students have limited time and have sacrificed to get to the class.
15. Always ask of the students have any physical problems and injuries.
16. Start the class with some chanting, prayer or a short meditation.
17. Voice of the teacher should be audible to everyone and volume should be according to the group.
18. Give clear instructions.
19. Make adjustments verbally and physically.
20. Appreciate and motivate the students during the class.
21. Move around the class effectively to see all the students and to check there alignment.

THE YOGA STUDIO

1. Should be clean and tidied regularly.
2. Long term students should bring their own mat for a hygienic reason and wash it from time to time.
3. You can offer the yoga mats for short term students and make sure they are clean.
4. All the yoga props should be in good condition and clean.
5. The studio space should have enough windows for the fresh air and sunlight. In the winter, proper heating that does not dry the air.
6. An attractive image of the yogi in yoga or meditation pose. You can burn mild incense before the class. Music is optional.

ANATOMY & PHYSIOLOGY

Understanding Basics of anatomy and physiology of your body helps you to better understand your practices and helps to prevent the injuries during practices of yoga.

In this section we will cover:

- Skeletal System
- Nervous System
- Muscular System
- Joints & Movement
- Cardiovascular System
- Respiratory System
- Digestive System

Importance of Knowing Anatomy as a Yoga Teacher:

1. Injury Prevention
2. Appropriate adjustments and modifications
3. Body awareness of student and teacher
4. Understand what lies beneath your hands
5. Work with different body types
6. Understand the origin of movement
7. Build student/teacher trust with clear communication and explanations

HRISHIKESH YOGA SCHOOL

INTRODUCTION

The human body is brilliantly mind-boggling. Life structures are the study of the investigation of the "structure of this magnificently mind-boggling body". The word is gotten from the Greek word life systems, a term worked from Ana, signifying "up," and tome, signifying "a cutting".

This feeling of mindfulness that is achieved by knowing the fundamental of life structures will give an all-new measurement and point of view to your Yoga Practice.

It isn't the reason for this course for you to retain the name of each bone and muscle yet rather know the essential structure of the body and how it capacities to makedue in this ever-developing condition, particularly corresponding to yoga.

It is fundamental to comprehend that this course covers general life systems; nonetheless, there are likewise singular life structures. This basically implies no two bodies are anatomically the very same they might be comparable yet not duplicates of each other. Thusly, no two yoga professionals play out a similar yoga present the very same way.

The order of life structures is partitioned into gross (or naturally visible) life systems and infinitesimal life structures. Net life systems are the investigation of structures that can when appropriately introduced or analyzed, be seen by independent vision with the unaided eye. Minuscule life systems are the investigation of structures on an infinitesimal scale, including histology (the investigation of tissues) and cytology (theinvestigation of cells).

HOW YOUR BODY REBUILDS ITSELF IN LESS THAN 365 DAYS

FACT: Your entire body totally rebuilds itself in less than 2 years – and 98% in less than 365 days. Every cell in your body eventually dies and is replaced by new cells. Everyday is a new opportunity to build a new body.

BRAIN
Your brain rebuilds itself in 1 year.

DNA
Your DNA renews itself every 2 months.

STOMACH LINING
The lining in your stomach rebuilds itself in 5 days.

SKIN
Your skin rebuilds itself in 1 year.

BLOOD
Your blood rebuilds itself in 4 months.

LIVER
Your liver rebuilds itself in 6 weeks.

BONES
Your body builds a whole new skeleton in 3 months.



source: undergroundhealthreporter.com

HRISHIKESH YOGA SCHOOL



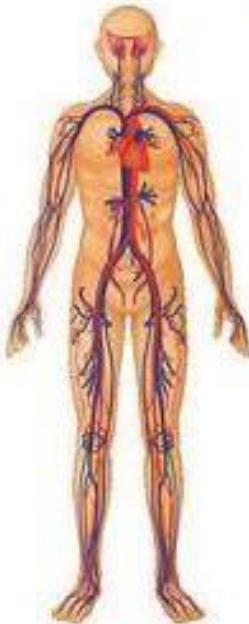
Skeletal system
provides structure to the body and protects internal organs



Nervous system
controls sensation, thought, movement, and virtually all other body activities



Muscular system
supports the body and allows it to move



Circulatory system
transports oxygen, nutrients, and other substances to cells and carries away wastes



Respiratory system
takes in oxygen and releases waste gases



Digestive system
breaks down food and absorbs its nutrients

1) SKELETAL SYSTEM

The skeletal system is the system of bones, associated with the cartilages and joints of the human body. Together these structures form the human skeleton. Skeleton can be defined as the hard framework of the human body around which the entire body is built. The skeletal system in an adult consists of 206 bones!

The Human skeleton can be divided into two divisions.

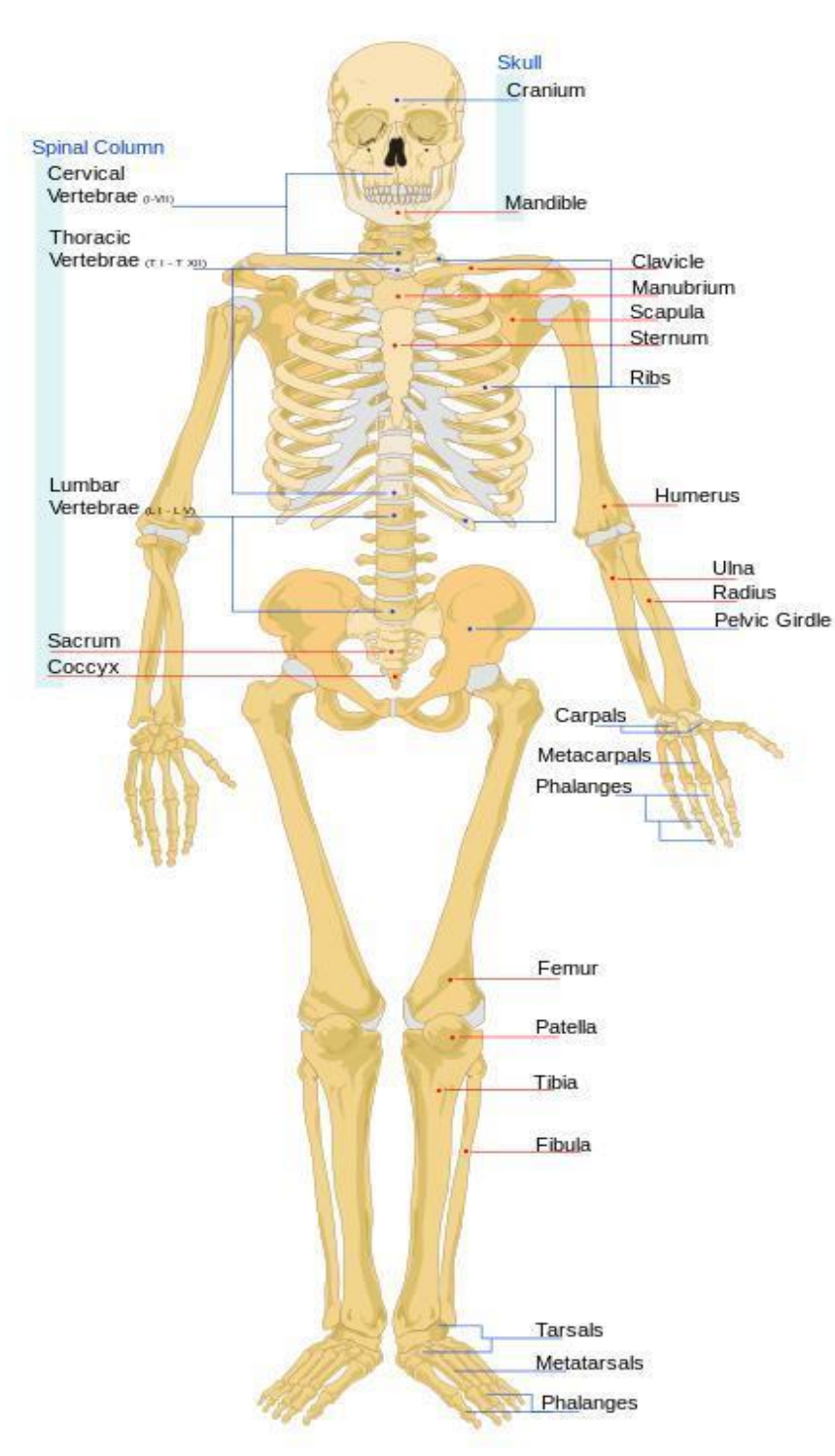
1. Axial Skeleton: (center/axis)

- **Skull:** Skull is that part of the human skeleton that forms the bony framework of the head. It consists of 22 different bones that are divided into two groups: bones of cranium and bones of the face.
- **Vertebral Column:** It is a flexible column of vertebrae, connecting the trunk of the human body to the skull and appendages. It is composed of 33 vertebrae which are divided into 5 regions: Cervical, Thoracic, Lumbar, Sacral, and Coccygeal
- **Rib Cage:** It is a bony cage enclosing vital human organs formed by the sternum and ribs. There are 12 pairs of ribs that are divided into three groups: True ribs, False ribs, and Floating ribs.

2. Appendicular Skeleton: (extremities)

- **Shoulder Girdle:** It attaches the upper limb to the body trunk and is formed by two bones: clavicle and scapula.
- **Skeleton of Upper limb:** The skeleton of each upper limb consists of 30 bones. These bones are: Humerus, Ulna, Radius, Carpals (8), Metacarpals (5), Phalanges (14)
- **Pelvic Girdle:** There are two pelvic girdles (one for each lower limb) and they join with each other at the symphysis pubis. Each pelvic girdle is a single bone in adults and is made up of three components: Ilium, Ischium, and Pubis.
- **Skeleton of the Lower limb:** The skeleton of each lower limb consists of 30 bones. These bones are: Femur, Tibia, Fibula, Patella, Tarsals (7), Metatarsals (5), Phalanges (14).

HRISHIKESH YOGA SCHOOL



FUNCTIONS

1. **STRENGTH, SUPPORT AND SHAPE:** It gives strength, support and shape to the body. Without a hard and rigid skeletal system, the human body cannot stand upright, and it will become just a bag of soft tissues without any proper shape.
2. **PROTECTION OF DELICATE ORGANS:** In areas like the rib cage and skull, the skeleton protects inner soft but vital organs like the heart and brain from external shocks. Any damage to these organs can prove fatal; therefore a protective function of the skeleton is essential.
3. **LEVERAGE FOR MOVEMENTS:** Bones of the human skeleton in all parts of the body provide attachment to the muscles. These muscles provide motor power for producing movements of body parts. In these movements, the skeleton acts like levers of different types thus producing movements according to the needs of the human body.
4. **PRODUCTION OF RED BLOOD CELLS:** Bones like the sternum and heads of the tibia can produce blood cells.

TYPES OF BONES

Long bones:

These bones typically have an elongated shaft, and two expanded ends one on either side of the shaft. The shaft has a central medullary cavity where lies the bone marrow.

Long bones are further divided into three categories:

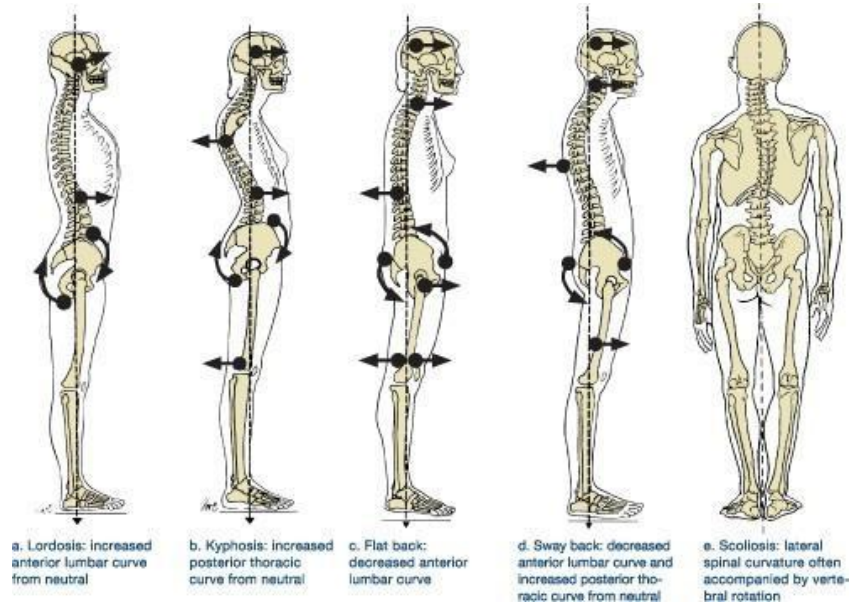
Typical long bones: They have an elongated shaft and two ends and are represented by bones such as humerus, femur, radius, ulna, tibia, and fibula.

1. **Miniature long bones:** As the name indicates, these bones have a miniature appearance. Examples of this class of long bones are metacarpals, metatarsals, and phalanges of both upper and lower limb.
2. **Modified long bones:** These bones either have modified shaft or ends. They have no medullary cavity, which is present in the typical long bones. Examples of this class of bones are clavicle and body of vertebrae.
3. **Short bones:**
These bones are short in posture and can be of any shape. Most of them are named according to their shape.
 1. **Flat bones:**
These bones are flat in appearance and have two prominent surfaces. They resemble shallow plates and form boundaries of certain body cavities. Examples include scapula, ribs, sternum, etc.
 2. **Irregular bones:**
The shape of these bones is completely irregular, and they do not fit into any category of shape. Examples of this type of bones are vertebrae, hip bone, and bones in the base of the skull.

THE SPINE & CORE

- Designed to move in many directions: flexion, lateral flexion, extension, rotation
- Houses the spinal cord

Deviations from Neutral alignment are both common but problematic as your spine directly effects the functioning of your body.



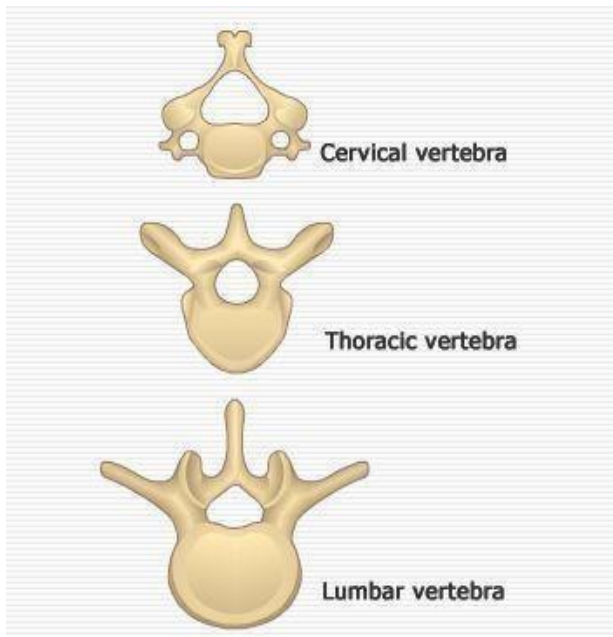
Great Asana for Spinal Health:



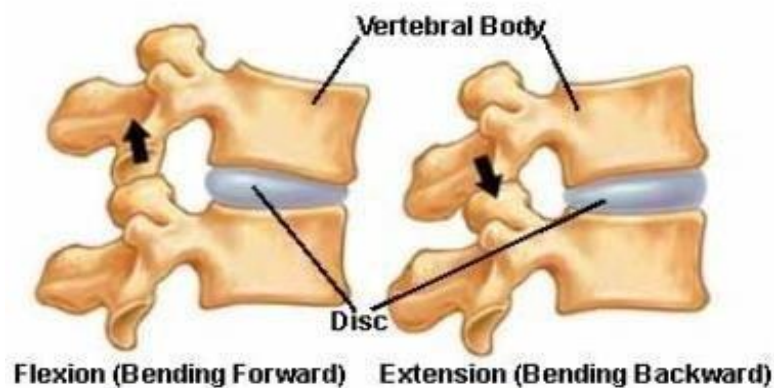
SPINAL STRUCTURE

Each vertebra consists of two main parts:

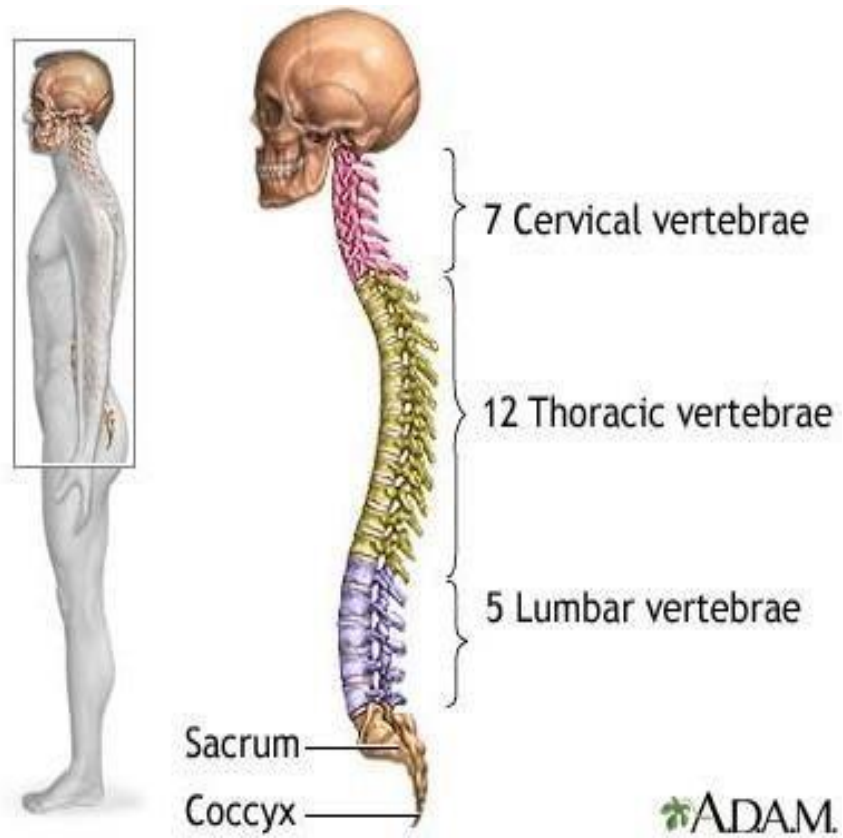
1. Massive body to the front (anterior)
 2. Vertebral arch to the back (posterior). The arch contains bony protrusions of the posterior spine called spinous processes and a lateral projection called transverse process. The opening between the body and the arch (vertebral foramen) is where the spinal cord passes through when the vertebrae are stacked.
- Intervertebral Discs: Vertebral bodies separated by shock-absorbing fibro-cartilaginous discs.



Facet Joints in Motion



REGIONS OF THE SPINAL COLUMN



1. CERVICAL SPINE:

- ? Vertebral bodies are small with thinner discs'
- ? Greatest mobility
- ? Spinous processes are short allowing for greater extension

2. THORACIC SPINE:

- ? The vertebral body is more circular but not as thick as the lumbar
- ? Have additional facet joints to join ribs
- ? The shape of the joints primarily allows for rotational movement
- ? Shape and direction of spinous processes limit extension
- ? 12 ribs limit forward and lateral extension

3. RIB CAGE:

- ? 12 pairs of ribs and sternum form the ribcage
- ? First 7 ribs are called "true" ribs as they attach directly to the sternum (breast bone)
- ? Ribs 8-12 are called "false" ribs as they are connected to the 7th rib by cartilage. They have more mobility
- ? Last 2 pairs, ribs 11 and 12, are called "floating" as they have no attachment to the front

4. LUMBAR SPINE

- Vertebral bodies are thicker
- Facet joints allow only forward flexion, lateral flexion and extension
- No axial rotation (maybe just 5%)
- Navel located at L3, so no rotation below the navel

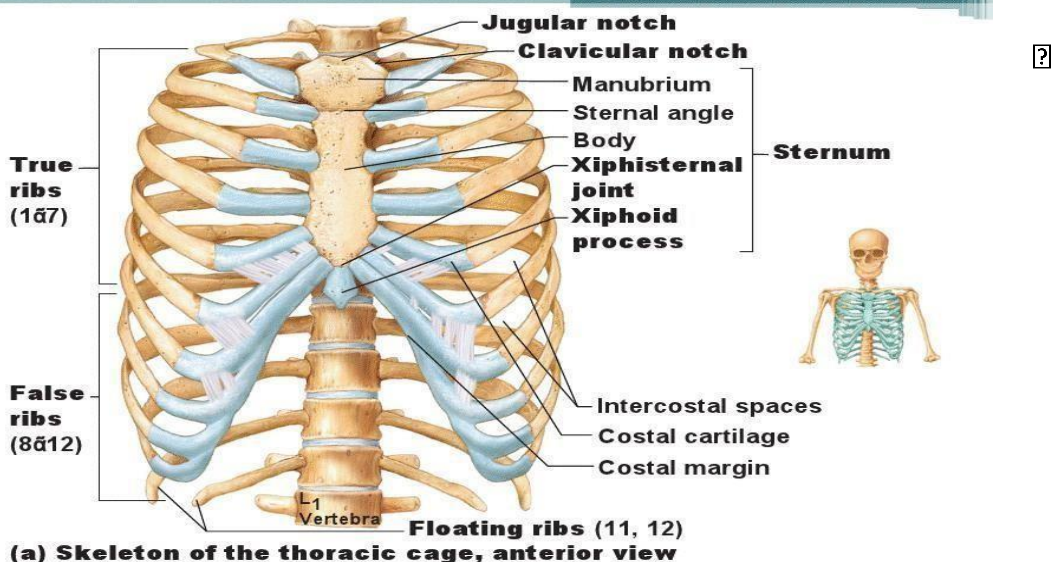


Figure 7.22a

NERVOUS SYSTEM

The nervous system is the main controlling and coordinating system of the body. It controls and regulates all activities of the body, whether voluntary or involuntary and adjusts the individual to the given surroundings. This is based on the special properties of sensitivity, conductivity and responsiveness of the nervous system.

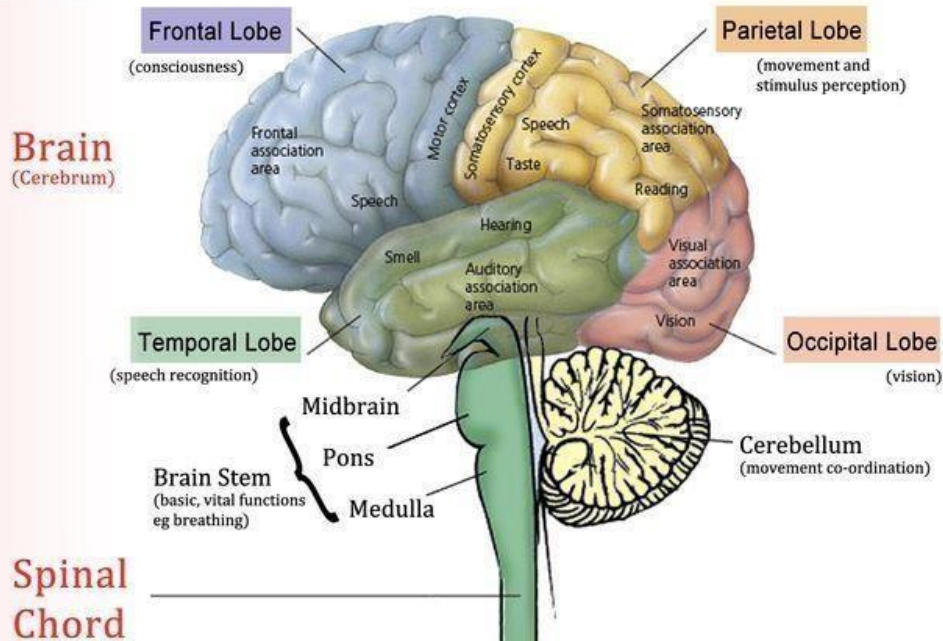
Components	Brain	Central part of the nervous system controls all body functions
	Spinal Cord	Long and thin bundle of nervous tissue extending from the lower part of the brain, transmit neural signals between the brain and rest of the body
	Nerves	A bundle of peripheral axons enclosed by connective tissue. Carries nervous signals from the nervous system to body and from body to nervous system
	Nerve Endings	Motor and sensory neurons end in the special type of structures depending on their function, these structures are called nerve endings
Divisions	Central Nervous System (CNS)	Brain and spinal cord
	Peripheral Nervous System (PNS)	Cranial nerves, spinal nerves and ganglia
		Divisions of PNS
		Autonomic nervous system and Somatic Nervous System
Functions	Control of all body functions, Coordination of different body organs	

CENTRAL NERVOUS SYSTEM (CNS): Central nervous system includes brain and spinal cord.

PERIPHERAL NERVOUS SYSTEM (PNS): Peripheral nervous system includes all the parts of nervous system except brain and spinal cord. It is further divided into two components; Somatic nervous system and Autonomic nervous system.

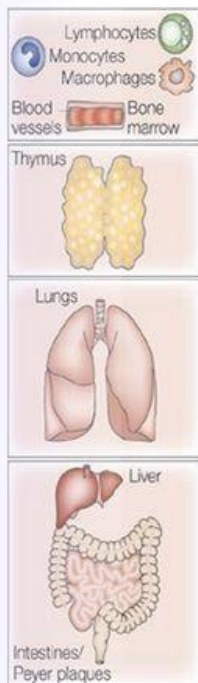
The Nervous System

Central Nervous System



Peripheral Nervous System

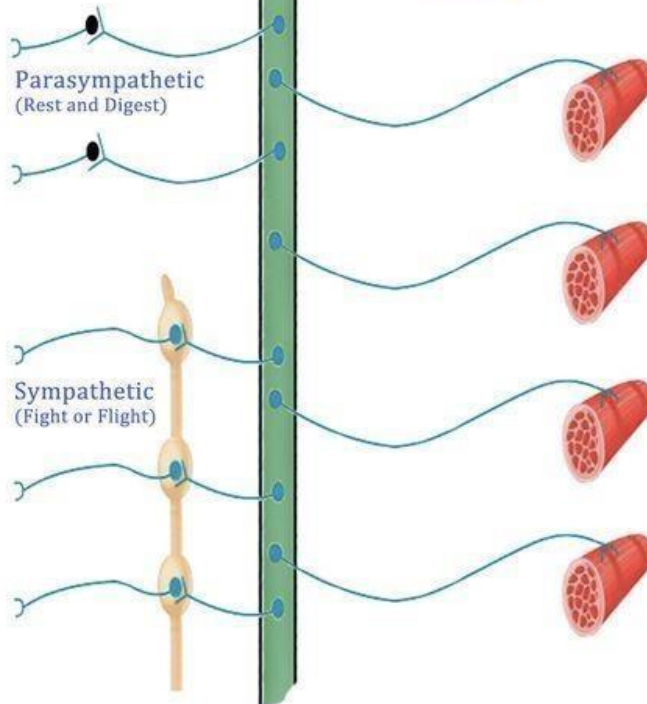
Autonomic (Subconscious, control systems)



Parasympathetic (Rest and Digest)

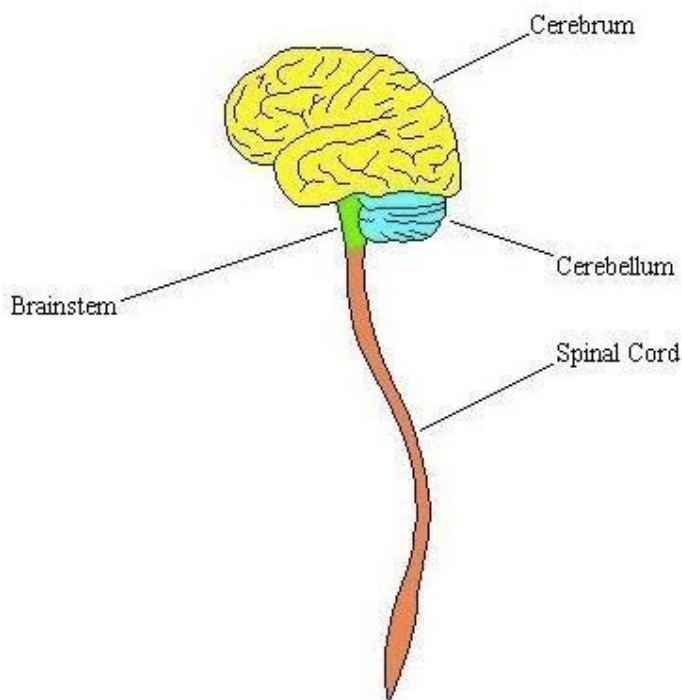
Sympathetic (Fight or Flight)

Somatic (Voluntary, muscle movement)



❓ CENTRAL NERVOUS SYSTEM (CNS)

The Central Nervous System is arguably the most important part of the body because of the way it controls the biological processes of our body and all conscious thought. Due to their importance, they are safely encased within bones, namely the cranium protecting the brain and the spine protecting the spinal cord.



3 Main Parts

1. **The Brainstem** - The brainstem is the connection between the rest of the brain and the CNS. It is primarily concerned with life support (it is involved in cardiovascular system control, respiratory control, pain sensitivity control, alertness, awareness, and consciousness) and basic functions such as movement. Thus meaning that more advanced processes are left to the more evolved areas of the brain, as explained below.
2. **The Cerebellum** - Consisting of two hemispheres, the cerebellum is primarily concerned with movement and works in partnership with the brainstem area of the brain and focuses on the well being and functionality of muscles. The structure can be found below the occipital lobe and adjacent to the brainstem
3. **The Forebrain** - The forebrain lies above the brainstem and cerebellum and is the most advanced in evolutionary terms.

Due to its complexity, more info is divulged about this part of the brain below

- **The Hypothalamus** - A section of the brain found next to the thalamus that is involved in many regulatory functions such as osmoregulation and thermoregulation. The hypothalamus has a degree of control over the pituitary gland, another part of the brain situated next to it and also controls sleeping patterns, eating and drinking and speech.
- **The Cerebrum** - The cerebrum is the largest part of the human brain, and the part responsible for intelligence and creativity, and also involved in memory. The 'grey matter' of the cerebrum is the cerebral cortex, the center that receives information from the thalamus and all the other lower centers in the brain.

- **The Cerebral Cortex** - Part of the cerebrum, this part of the brain deals with almost all of the higher functions of an intelligent being. It is this part of the brain that deals with the masses of information incoming from the peripheral nervous system, furiously instructing the brain of what is going on inside its body and the external environment. It is this part that translates our nervous impulses into understandable quantifiable feelings and thoughts. So important is the cerebral cortex that it is sub-divided into 4 parts, explained below

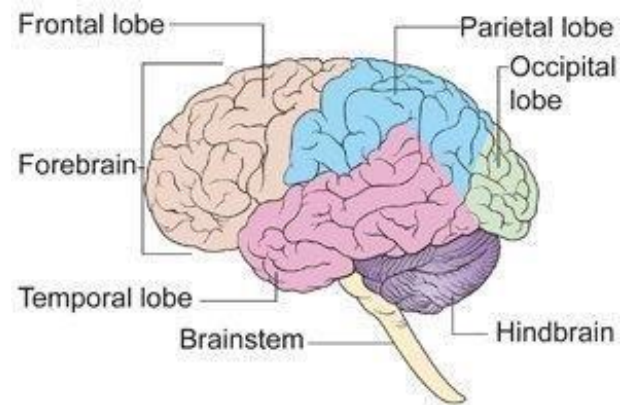


Diagram of the brain
Copyright © CancerHelp UK

1. **Frontal Lobe** - Found at the front of the head, near the temples and forehead, the frontal lobe is essential to many of the advanced functions of an evolved brain. It deals with voluntary muscle movements and deals with more intricate matters such as thought and speech
 2. **Parietal Lobe** - Situated behind the frontal lobe, this section deals with spatial awareness in the external environment and acts as a receptor area to deal with signals associated with touch.
 3. **Temporal Lobe** - The temporal lobes are situated in parallel with the ears, they serve the ears by interpreting audio signals received from the auditory canal
 4. **Occipital Lobe** - This is the smallest of the four lobe components of the cerebrum, and is responsible for interpreting nerve signals from the eye at the back of the brain.
- * The above components of the brain work in tandem in a healthy brain.

PERIPHERAL NERVOUS SYSTEM (PNS)

The spinal cord is the main pathway for information connecting the brain and peripheral nervous system. The length of the spinal cord is much shorter than the length of the bony spinal column.

SOMATIC NERVOUS SYSTEM

The somatic nervous system is responsible for the voluntary movement of our body, i.e., movement that you consciously thought about doing.

There are **43 segments** of nerves in our body and with each segment, there is a pair of sensory and motor nerves. In the body, 31 segments of nerves are in the spinal cord and twelve are in the brain stem. Besides these, thousands of association nerves are also present in the body.

3 Parts:

1. **Spinal Nerves:** They are peripheral nerves that carry sensory information into the spinal cord and motor commands.
2. **Cranial Nerves:** They are the nerve fibers, which carry information into and out of the brain stem. They include smell, vision, eye, eye muscles, mouth, taste, ear, neck, shoulders and tongue.
3. **Association Nerves:** These nerves integrate sensory input and motor output numbering thousands.

AUTONOMIC NERVOUS SYSTEM

An autonomic nervous system is a part of the Peripheral Nervous System (PNS), which controls the unconscious functions of the body. The Autonomic nervous system controls involuntary activities of the body, like sweating, salivation, peristalsis, etc.

Made up of 2 coordinating systems, the Sympathetic Nervous System and the Parasympathetic Nervous System, which adjust automatically to the environment.

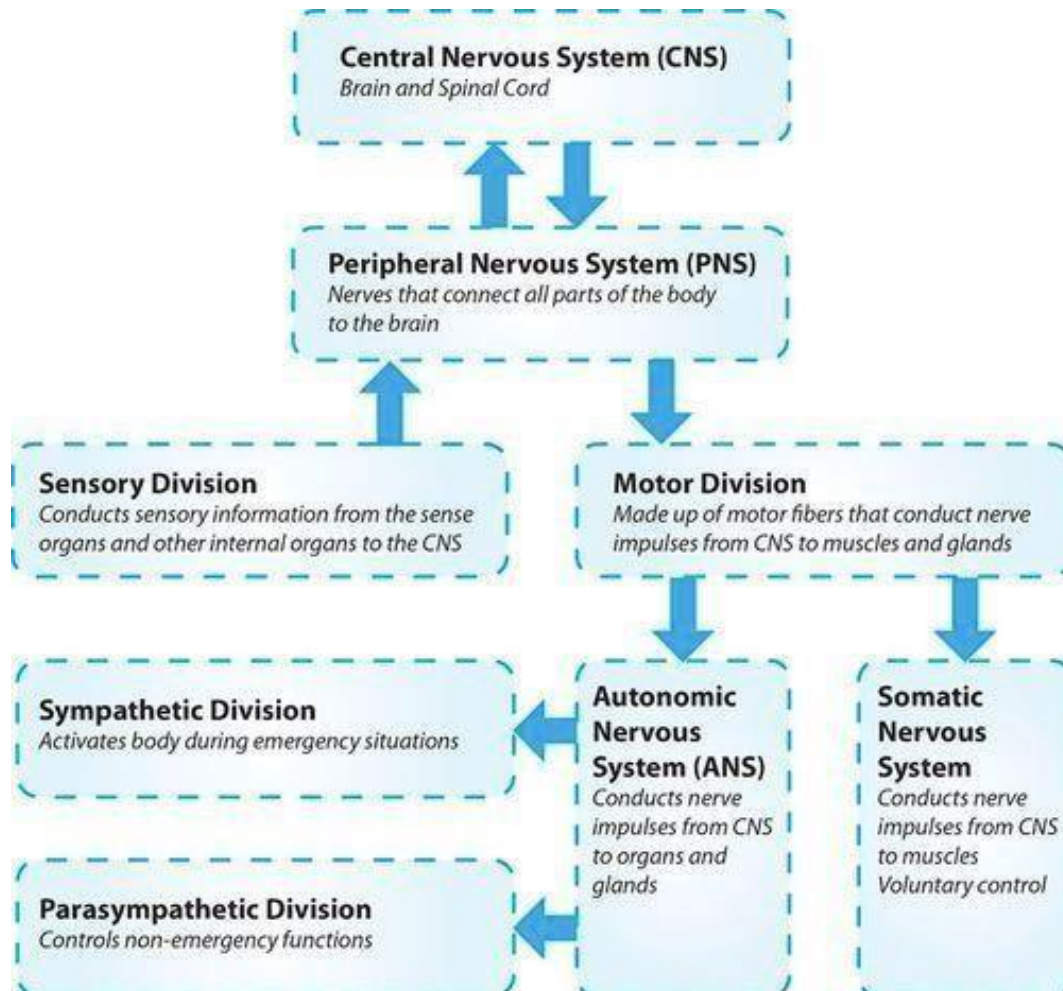
SYMPATHETIC activities are widespread and diffuse and combat the acute emergencies. It is mainly concerned with the mobilization of the body's resources under stress to induce the "**fight or flight response**".

PARASYMPATHETIC activities are usually discrete and isolated and provide a comfortable environment. It is responsible specifically for stimulation of activities that occur when the body is at rest. The main goal of this system is to conserve the resources of the body so that they can last longer.

The stress of modern society has our sympathetic nervous systems constantly activated by both conscious and unconscious stimuli, leading to exhaustion and illnesses.

***Yoga and meditation** not only help maintain the Parasympathetic Nervous System which helps maintain overall vitality but it minimizes the level of stress hormone, Cortisol, that is released during Sympathetic activation.*

HOW ALL SYSTEMS WORK TOGETHER

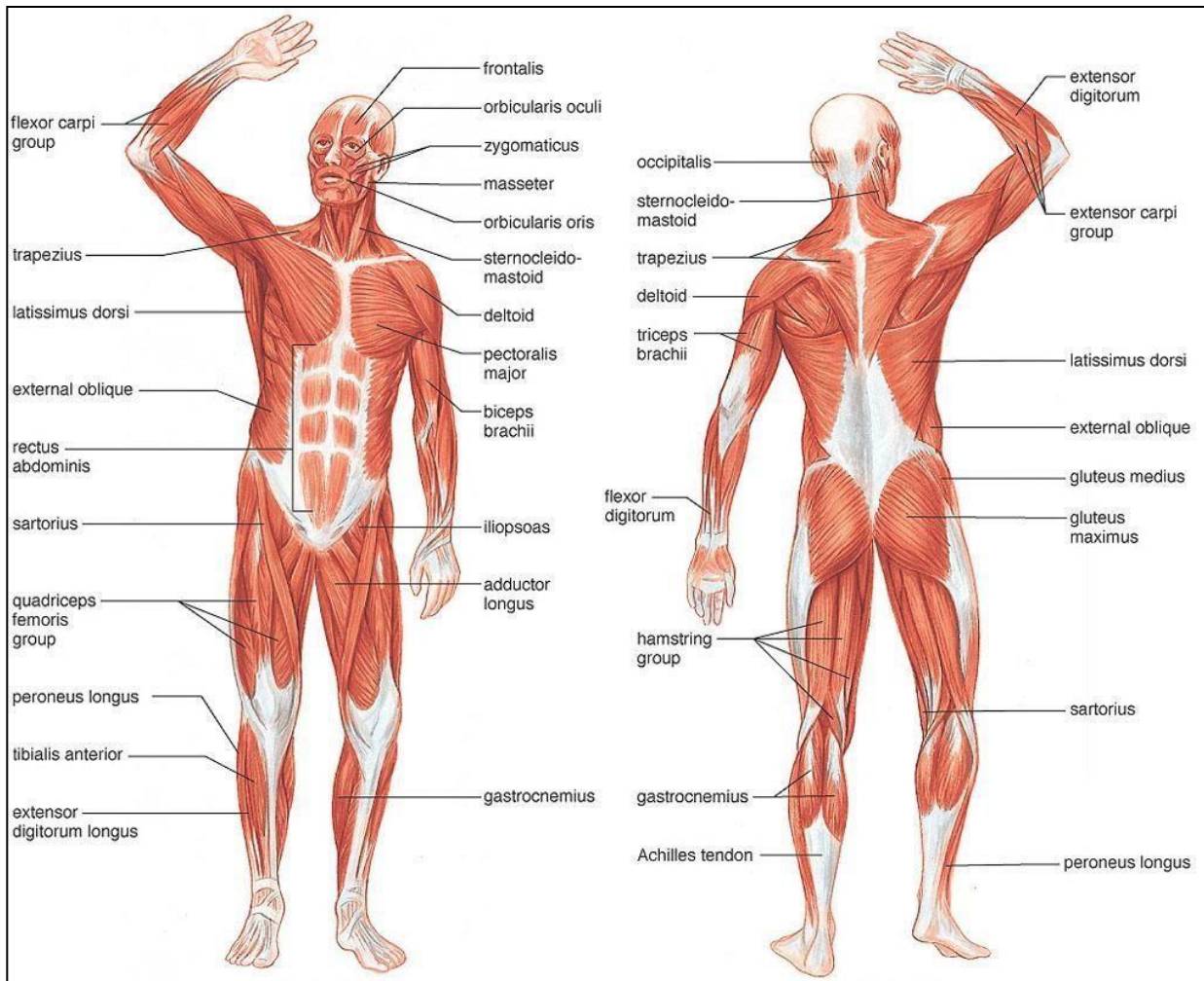


MUSCULAR SYSTEM

The term “muscle” is derived from the Latin word “muscles” diminutive of “mus” meaning mouse. They were named so because their belly resembles body of the mouse and their tendons resemble mouse’s tail.

The muscular system is responsible for the movement of the human body. Attached to the bones of the skeletal system are about 700 named muscles that make up roughly half of a person’s body weight. The muscular system is an important system of the human body because without it, life will completely stop. Muscles produce not only those movements that are under the control of our will and that we can see and feel, but also those movements that are responsible for activities like breathing, digestion of food, pumping of blood etc.

TENDONS: cords and straps that connect muscles to bones






FUNCTIONS

1. **MOVEMENTS OF BODY PARTS:** Skeletal muscles are responsible for all voluntary movements of human body parts. They provide the force by contracting actively at the expense of energy.
2. **STABILITY AND POSTURE:** Skeletal muscles stabilize the human skeleton and give a proper posture to human beings. Some joints of the human body are weak and they require the support of the muscular system to achieve stability.
3. **HEAT PRODUCTION:** The muscular system uses a large share of the body's energy. As a result of a high metabolic rate, muscles produce a great amount of heat in the body. The heat produced by muscles is very important in cold climates.
4. **CIRCULATION:** Cardiac muscles provide the main force for the circulation of blood throughout the human body. The regular pumping of heart keeps the blood in motion and nutrients are readily available to every tissue of the human body.
5. **HELP IN DIGESTION:** Smooth muscles of organs like stomach and intestine help the digestive system in the process of digesting food.

INTERESTING FACT: Even when the body is at rest, certain muscle fibers in all muscles are contracting. This activity is directed by the brain and cannot be controlled consciously. This state of continuous partial muscle contractions is known as muscle tone. These contractions are not strong enough to produce movement but do tense and firm the muscles. Muscle tone is important because it helps human beings maintain an upright posture. Without muscle tone, an individual would not be able to sit up straight in a chair or hold his or her head up.

◆ TYPES OF MUSCLES

Muscles are basically of three types: Skeletal, Cardiac and Visceral (Smooth).

	Location	Function	Appearance	Control
Skeletal 	skeleton	movement, heat, posture	striated , multi-nucleated (eccentric), fibers parallel	voluntary
Cardiac 	heart	pump blood continuously	striated , one central nucleus	involuntary
Visceral (smooth muscle) 	G.I. tract, uterus, eye, blood vessels	Peristalsis, blood pressure, pupil size, erects hairs	no striations , one central nucleus	involuntary

HOW THEY WORK

A skeletal muscle is attached to one bone and extends across a joint to attach to another bone. A muscle can also attach a bone to another structure, such as skin. When the muscle contracts, one of the structures usually remains stationary, while the other moves. The following terms refer to this characteristic of muscle contraction:

- The *origin* of the muscle is the muscle end that attaches to the stationary structure, usually a bone or a bony structure.
- The *insertion* of the muscle is the muscle end that attaches to the moving structure.
- The *belly* of the muscle is that part of the muscle between the origin and insertion.

Muscles usually work in pairs or groups, e.g. the biceps flex the elbow and the triceps extend them. This is called antagonistic muscle action. The working muscle is called the prime mover or agonist. (It's in agony!) The relaxing muscle is the antagonist. The other main muscles that work together are the quadriceps and hamstrings.

The prime mover is helped by other muscles called synergists. This contract at the same time as the prime mover. They hold the body in position so that the prime mover can work smoothly.

INTERESTING FACTS:

Number of muscles used to make a smile? Seventeen

Number of muscles used to make a frown? Forty-three

Strongest muscle in the body? Gluteus maximus

Fastest-reacting muscle in the body? Orbicularis oculi: the muscle that encircles the eye and closes the eyelid. It contracts in less than 0.01 second.

MUSCLE FATIGUE and CRAMPS. Even though muscle fibers store some oxygen, that oxygen is quickly used up, especially during strenuous exercise in order to convert glucose into In order to continue working, muscles must



can cause cramping.

receive more oxygen via the blood. That is why respiration or breathing rate increases during physical exertion. In times where work or play activities are exhausting; muscle fibers may literally run out of oxygen. If not enough oxygen is present in muscle fibers, the fibers convert glucose into lactic acid, a chemical waste product which


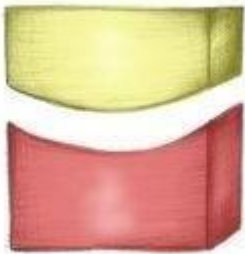
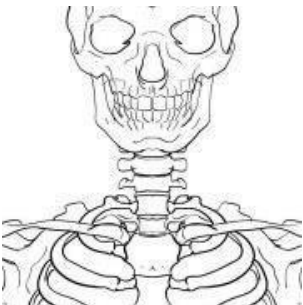

JOINTS & MOVEMENTS


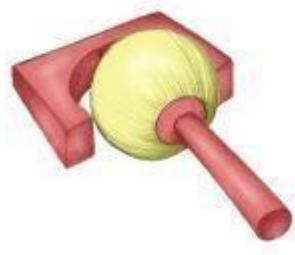
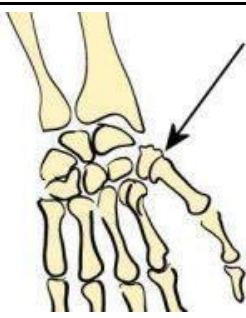
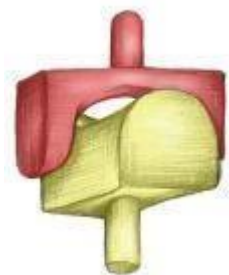
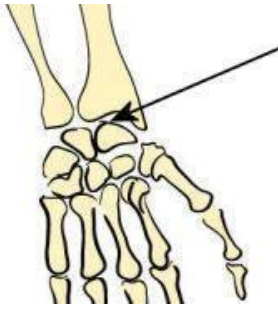
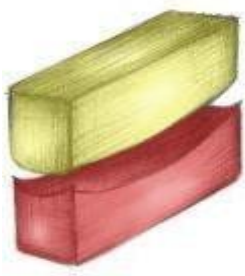
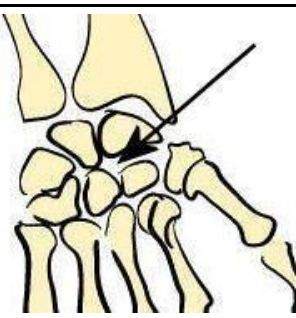

❓ JOINTS

A joint is a junction between two or more bones or cartilages. It is a device to permit movements in a hard and rigid skeleton. Joints are formed in such a way that they keep a balance between the movement, stability, and strength of the skeleton. However, there are some types of joints where movements are sacrificed for stability and in other cases, the stability is sacrificed for movements. For example, the shoulder joint and hip joint are both ball and socket joints but the shoulder joint is more mobile and less stable, while the hip joint is more stable and less mobile. Also, there are certain types of joints where motion does not occur. These joints are called immovable joints and are primarily meant for growth as they permit shaping during childbirth.

There are more joints in a child than in an adult because as growth proceeds, some of the bones fuse together e.g. the ischium, ilium and pubis fuse together to form the pelvic bone (hip bone). Similarly the two halves of the infant frontal bone and the infant mandible fuse together, five sacral vertebrae from one sacrum and four coccygeal vertebrae from one coccyx.

It is essential to understand the types of joints and their movements in order to achieve appropriate yoga poses and avoid any injuries.

Joint Type	Movement at joint	Examples	Structure
Hinge	Flexion/Extension	 <p>Elbow/Knee</p>	 <p>Hinge joint</p>
Pivot	Rotation of one bone around another		

		Top of the neck (atlas and axis bones)	Pivot Joint
Ball and Socket	Flexion/Extension/Adduction/ Abduction/Internal & External Rotation	 Shoulder/Hip	 Ball and socket joint
Saddle	Flexion/Extension/Adduction/ Abduction/Circumduction	 CMC joint of the thumb	 Saddle joint
Condyloid	Flexion/Extension/Adduction/ Abduction/Circumduction	 Wrist/MCP & MTP joints	 Condyloid joint
Gliding	Gliding movements	 Intercarpal joints	 Gliding joint

? MOVEMENT (Synergy of Muscular and Skeletal System)

The muscle, the bones and the joints work in harmony to bring about movement in the body.

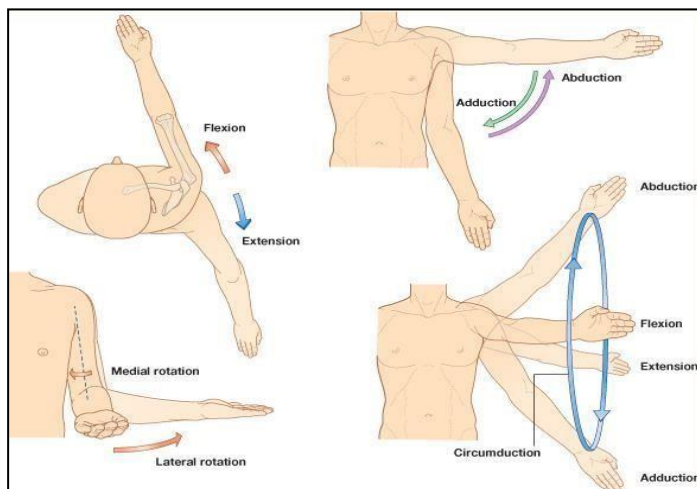
Flexion/Extension:

The movement at a joint which decreases the angle between two adjacent body segments is known as flexion. The opposite action is an extension, where the angle between body segments is increased.

Pronation/Supination:

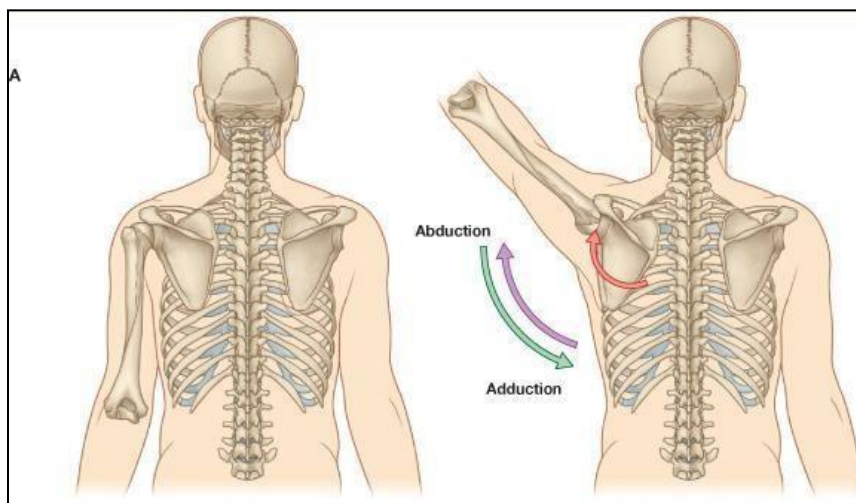
Pronation is the movement of crossing the radius over the ulna. This movement results in the dorsal surface of the hand turning forward, or prone.

Supination is the opposite action, wherein the radius is uncrossed and the palmar surface of the hand is returned to the anatomical position, or supine (forward).



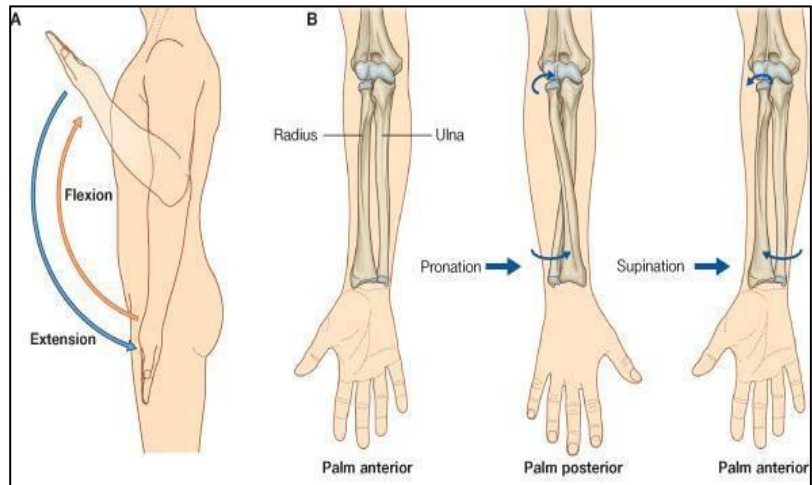
Abduction/Adduction:

A movement of a body part away from the midline, either of the body as a whole or that of the hand or foot, is termed abduction (L., to carry away). A movement of the body part back toward the midline (i.e., to the anatomical position) is known as adduction.



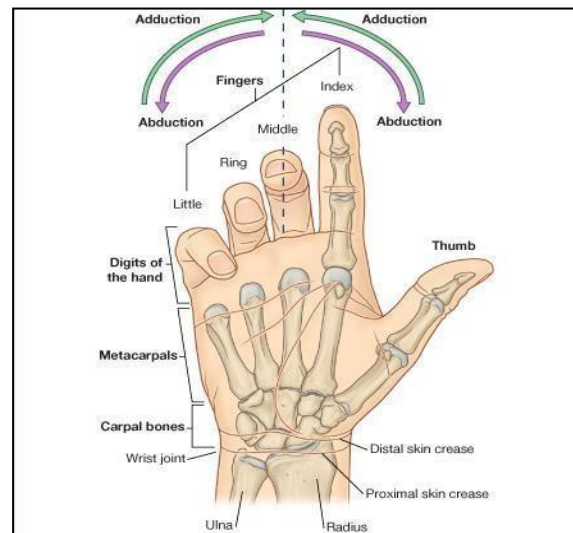
Circumduction:

A combination of the actions of flexion, abduction, extension and adduction, in that order, is known as circumduction.

**Opposition:**

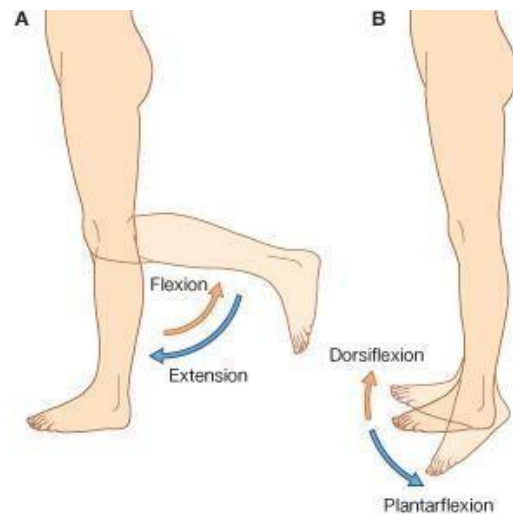
Opposition is a special action of the hand, whereby the thumb and little finger are brought around to touch the fingertips.

This action occurs at the joints between the carpal bones and the metacarpals of the thumb and little finger.

**Plantar Flexion / Dorsiflexion:**

Tipping the sole of the foot downward, increasing the angle between foot and leg is plantar flexion. The usual term for the increase in such an angle would be an extension, but in order to emphasize the relation between foot and hand, this action is instead termed plantar flexion.

Tipping of the upper surface (dorsum) of the foot toward the anterior surface of the leg decreases the angle between the body segments is dorsiflexion.



CARDIO VASCULAR SYSTEM

The term “cardiovascular” is a combination of two words “cardio” and “vascular”. The term “cardio” is derived from “cardiac” meaning heart and the term “vascular” means blood vessels.

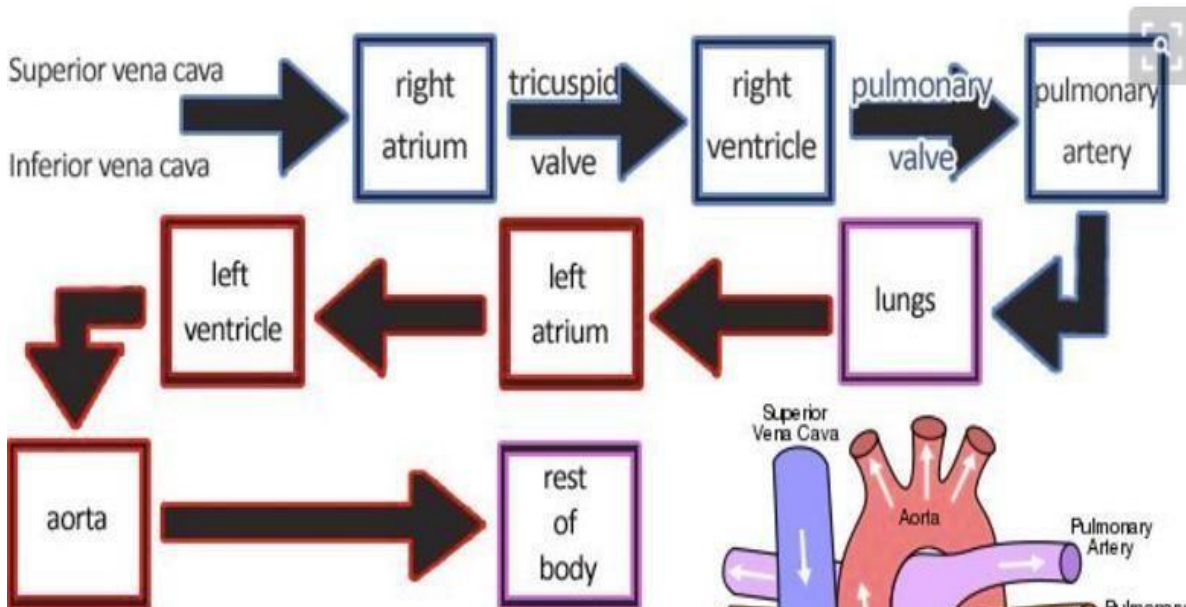
The cardiovascular system is the transportation system of the body, through which the nutrients are conveyed to places where these are utilized, and the metabolites (waste products) are conveyed to appropriate places from where these are expelled. The conveying medium is a liquid tissue, the blood, which flows in tubular channels called blood vessels. The central pumping organ, heart, maintains the circulation.

***YOGA TIP:** After Shavasana, we roll over on to our right side rather than our left because our heart is on our left side and this ensure that put as little pressure on our heart as possible as we arise out of our deep rest.*

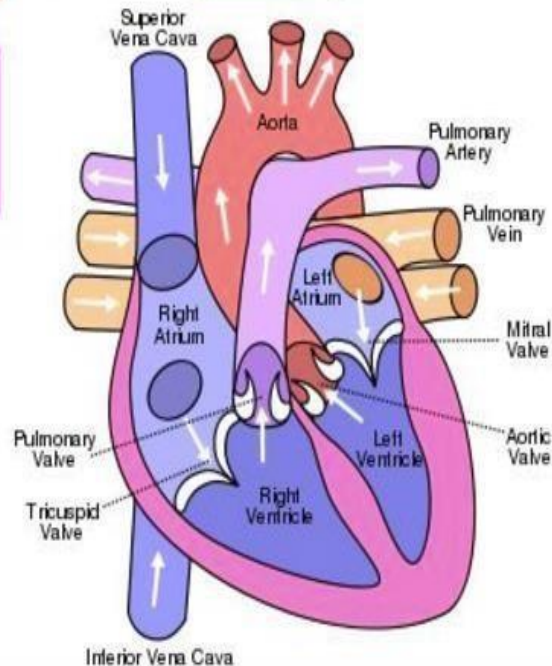
Heart	Hollow muscular organ providing the force for flow of blood throughout human body			
Blood Vessels	Pathways of blood flow in human body, hollow tubes, of 3 types			
	Arteries	Carry oxygenated blood away from the heart to other body parts, very muscular and elastic, fast as it is NOT going against gravity		
	Capillaries	Microscopic blood vessels where exchange of nutrients with tissues take place		
Blood	Veins	Carry blood towards the heart from other body parts, their walls are thinner as compared to corresponding arteries. They work against gravity and have walls with flaps that help prevent back flow		
	Special type of body tissue that is in fluid form, consists of the following components;			
	Plasma	Blood cells		
		White Blood Cells	Red Blood Cells	Platelets

HEART

It is a four-chambered muscular organ which pumps blood to various parts of the body. Each half of the heart has a receiving chamber called atrium, and a pumping chamber called ventricle



Circulation of Blood Through the Heart:



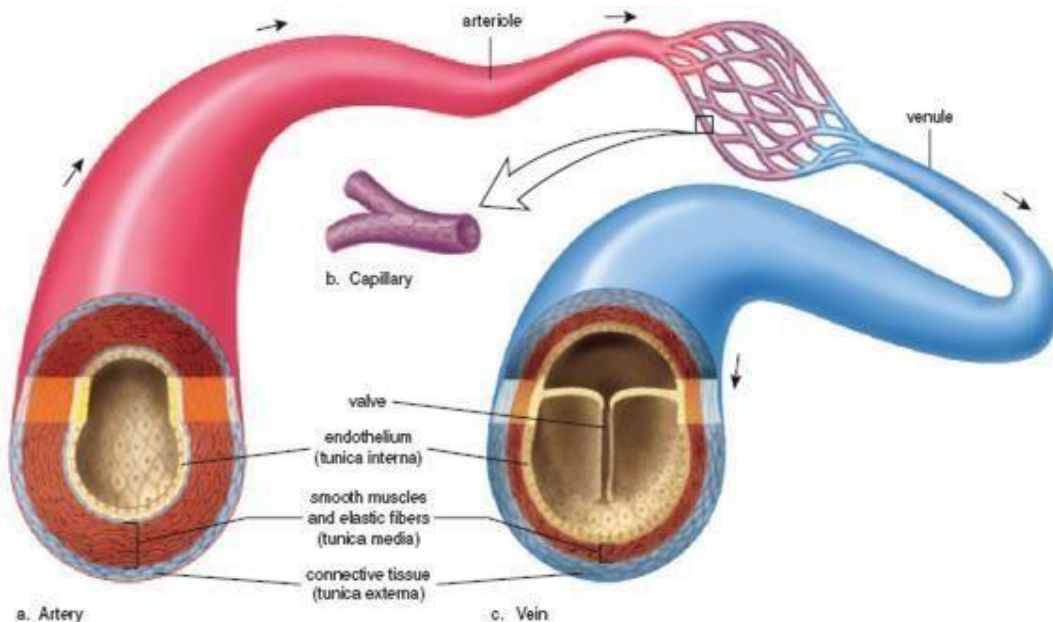
ARTERIES vs. VEINS

- **Arteries** carry oxygenated blood, away from the heart (except pulmonary artery)
- These are mostly deeply situated in the body
- These are thick-walled, highly muscular except arteries of cranium and vertebral column
- These possess narrow lumen
- Valves are absent
- These are reddish in color
- These show spurt movement of blood giving pulse
- Blood in arteries moves with pressure
- Arteries empty up at the time of death
- If arterial wall is injured, the blood comes out like a 'fountain' in a large area all around the artery

- **Veins** carry deoxygenated blood, towards the heart except pulmonary veins
- These are superficial and deep in location
- These are thin-walled
- These possess wide lumen
- Valves are present which provide unidirectional flow of blood
- These are bluish in color
- These show sluggish movement of blood
- Blood in veins moves under very low pressure
- Veins get filled up at time of death
- If venous wall is injured, blood comes out, collects in a pool in a small area around vein

CAPILLARIES

These are networks of microscopic vessels, which connect arterioles with the venules. These come in intimate contact with the tissues for a free exchange of nutrients and



metabolites across their walls between the blood and the tissue fluid. The metabolites are partly drained by the capillaries and partly by lymphatics. Capillaries are replaced by sinusoids in certain organs, like liver and spleen.

? BLOOD

Blood is a unique tissue in that it is liquid. It is composed of blood cells and plasma. Plasma is the watery portion of blood and makes about 55% of the blood volume. The blood cells make up about 45% of the blood volume and are of three types:

- Red Blood Cells
- White Blood Cells
- Platelets

Heart rate – number of times the heart beats per minute

Pulse rate- As the blood gushes through the artery from a heartbeat, it creates a bulge in the artery. The rate at which the artery bulges can be measured by touching it with your fingers, as on the wrist (radial artery) or neck (carotid artery). Heart rate is generally measured via pulse rate.

Normal Adult rate: 60-100 beats per minute (BPM)

Blood Pressure:

The blood pressure is the arterial pressure exerted by the blood on the arterial walls. The maximum pressure during ventricular systole is called systolic pressure; the minimum pressure during ventricular diastole is called diastolic pressure. The systolic pressure is generated by the force of contraction of the heart; the diastolic pressure is chiefly due to arteriolar tone (peripheral resistance). The heart has to pump the blood against the diastolic pressure which is a direct load on the heart. Normally, the blood pressure is roughly 120/80 mm Hg, the systolic pressure ranging from 110-130, and the diastolic pressure from 70-80. The difference between systolic and diastolic pressure is called pulse pressure

Interesting Facts: The average heart which is only about the size of a closed fist, easily pumps over 5 liters of blood throughout the body every minute

? TYPES OF CIRCULATION

1. SYSTEMIC

The blood flows from the left ventricle, through various parts of the body, to the right atrium, i.e., from the left to the right side of the heart through the arteries and veins, which travels the whole body. This circulation is responsible for keeping the body tissues alive by supplying a continuous stream of blood to them.

2. PULMONARY

The blood flows from the right ventricle, through the lungs, to the left atrium, i.e. from the right to the left side of the heart. This circulation is responsible for oxygenation of blood. In pulmonary circulation, the blood passes through the lungs where Carbon dioxide is eliminated and Oxygen is added to the blood. In this way, the pulmonary circulation makes sure that systemic circulation remains effective.

RESPIRATORY SYSTEM

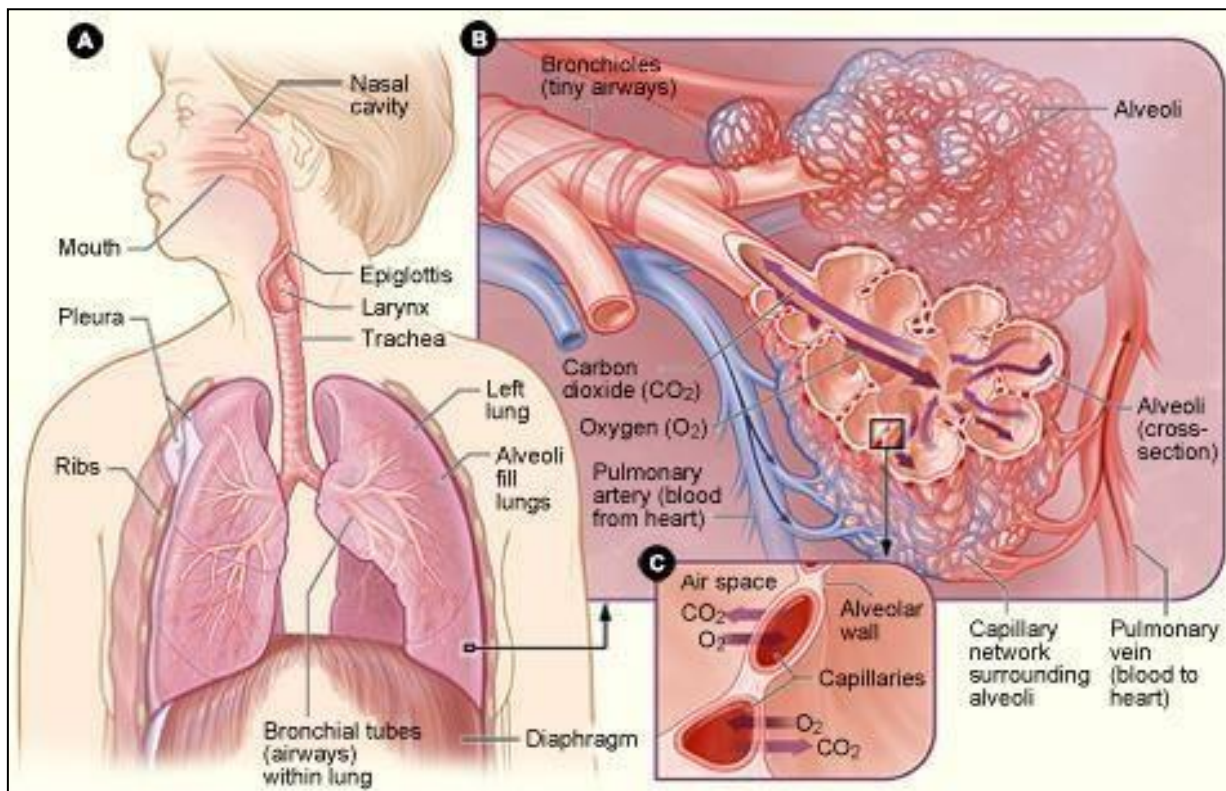
“When the breath wanders, the mind also is unsteady. But when the breath is calmed, the mind too will be still and the yogi achieved long life. Therefore one should learn to control the breath.” – Hatha Yoga Pradipika

The respiratory system is the system of respiratory passages, lungs and respiratory muscles. It is responsible for the exchange of gases between the human body and the surroundings. In the process of exchange of gases, the body gains oxygen and gets rid of carbon dioxide. Other gases of the atmosphere are not utilized in the human respiratory system.

The human body needs oxygen to sustain itself. A complete lack of oxygen is known as anoxia and a decrease in oxygen is known as hypoxia. After four to six minutes, brain cells without oxygen are destroyed and an extended period of hypoxia leads to brain damage and ultimately death.

The average resting respiratory rate for adults is 12 to 20 breaths per minute. Physical exertion also has an impact on the respiratory rate. Healthy adults can average 45 breaths per minute during strenuous exercise.

Components	Nose	The most external organ, air is inhaled and exhaled through nose, has different mechanisms for cleaning and condensing the inhaled air	
	Larynx	Also known as sound box, formed of cartilages, connects the trachea to the laryngopharynx	
	Trachea	Tubular structure with about 1 inch diameter, composed of 15-20 C shaped cartilages that keep it dilated	
	Bronchi	Left and Right divisions of trachea, enters the lungs and divide into secondary bronchi	
	Lungs	Main organs of respiration, two in number (one on each side of heart) Conical in shape, divided into lobes	
Parts	Conductive Parts	Parts of respiratory system where exchange of gases does not take place include Nose, larynx, trachea, and bronchi.	
	Respiratory Parts	Parts of respiratory system where exchange of gases takes place, Include Lungs	

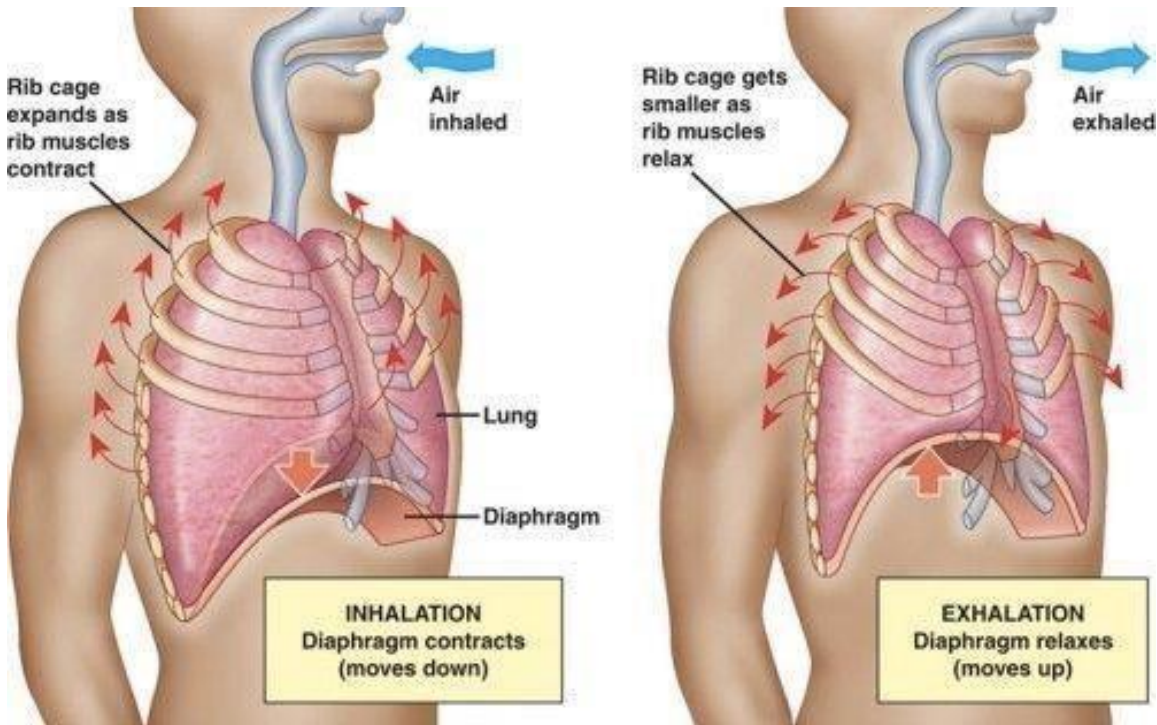


❓ **FUNCTION:** To supply the blood with oxygen in order for the blood to deliver oxygen to all parts of the body.

❓ **HOW?**

Respiration is achieved through the mouth, nose, trachea, lungs, and diaphragm. Oxygen enters the respiratory system through the mouth and the nose. The oxygen then passes through the larynx (where speech sounds are produced) and the trachea which is a tube that enters the chest cavity. In the chest cavity, the trachea splits into two smaller tubes called the bronchi. Each bronchus then divides again forming the bronchial tubes. The bronchial tubes lead directly into the lungs where they divide into many smaller tubes, which connect to tiny sacs called alveoli. The average adult's lungs contain about 600 million of these spongy, air-filled sacs that are surrounded by capillaries. The exchange of oxygen and carbon dioxide occurs in the alveoli, the tiny sacs that are the basic functional component of the lungs. The alveolar walls are extremely thin (about 0.2 micrometers). These walls are composed of a single layer of epithelial cells and the pulmonary capillaries. The inhaled oxygen passes into the alveoli and then diffuses through the capillaries into the arterial blood. Meanwhile, the waste-rich blood from the veins releases its carbon dioxide into the alveoli. The carbon dioxide follows the same path out of the lungs when you exhale.

The diaphragm's job is to help pump the carbon dioxide out of the lungs and pull the oxygen into the lungs. The diaphragm is a sheet of muscles that lies across the bottom of the chest cavity. As the diaphragm contracts and relaxes, breathing takes place. When the diaphragm contracts, oxygen is pulled into the lungs. When the diaphragm relaxes, carbon dioxide is pumped out of the lungs.

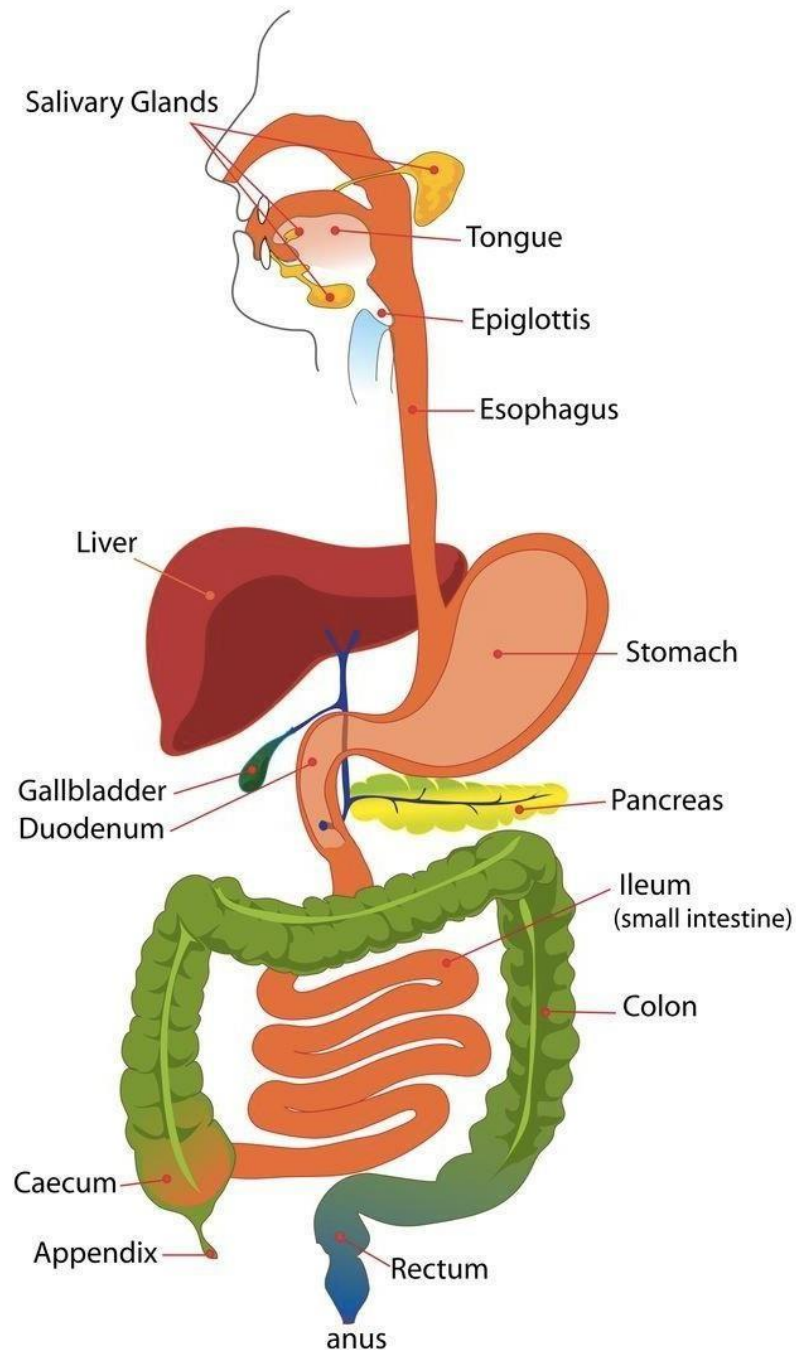


Improving Breath

- The respiratory system is greatly improved by increasing oxygen capacity in the lungs.
- The physical movements of yoga teach us how to combine movement and breath (*Vinyasa*).
- This helps to free up the diaphragm and strengthen the respiratory system as a whole.
- Proper use of the diaphragm calms the nervous system, increasing the feeling of overall well-being.
- Diaphragmatic breathing also aids proper digestion and elimination.

DIGESTIVE SYSTEM

The digestive system processes the food and nutrients that we put in our body. The whole digestive system is in the form of a long, hollow, twisted and turned tube, called the alimentary canal, which starts from the oral cavity and ends at the anus. The overall process of digestion and absorption of food occurs in this tube. The tube is divided into different parts on the basis of the structure and function of each part.



❓ PARTS OF DIGESTIVE SYSTEM

Some organs are directly involved in the process of digestion and absorption of food by producing chemical substances or by some other way but are not directly involved in the process of digestion and absorption. Without the aid of accessory organs, the process of digestion is seriously impaired. When the accessory organs fail to perform their functions completely, the process of digestion may also completely stop.

Components	Necessary Organs	Oral cavity	It is the cavity of mouth, irregular in shape, contains tongue, teeth and salivary glands,
		Esophagus	Muscular tube passing the food from pharynx to stomach
		Stomach	Muscular, hollow and dilated part of alimentary canal, involved in both mechanical and chemical digestion of food, secretes strong acid and enzymes to aid in digestion of food
		Small Intestine	Lies between stomach and large intestine, majority of digestion and absorption takes place here, About 5 meters in length
		Large Intestine	Second-to-last part of alimentary canal, main function is to absorb water from indigestible food.
		Anus	Last part of alimentary canal, opens to outside for ejection of food, Controls the expulsion of feces
	Accessory Organs	Liver	Produces bile for emulsification of fats
		Pancreas	Secretes pancreatic juice containing different digestive enzymes into the small intestine
		Teeth	Chewing and mastication of food
		Tongue	Rolling and lubrication of food

Mouth

Food begins its journey through the digestive system in the mouth, also known as the **oral cavity**. Inside the mouth are many accessory organs that aid in the digestion of food—the tongue, teeth, and salivary glands. Teeth chop food into small pieces, which are moistened by saliva before the tongue and other muscles push the food into the pharynx.

- *Teeth.* The **teeth** are 32 small, hard organs found along the anterior and lateral edges of the mouth. Each tooth is made of a bone-like substance called dentin and covered in a layer of enamel—the hardest substance in the body. Teeth are living organs and contain blood vessels and nerves under the dentin in a soft region known as the pulp. The teeth are designed for cutting and grinding food into smaller pieces.
- *Tongue.* The tongue is located on the inferior portion of the mouth just posterior and medial to the teeth. It is a small organ made up of several pairs of **muscles** covered in a thin, bumpy, skin-like layer. The outside of the tongue contains many rough papillae for gripping food as the tongue's muscles move it. The taste buds on the surface of the tongue detect taste molecules in food and connect to nerves in the tongue to send taste information to the brain. The tongue also helps to push food toward the posterior part of the mouth for swallowing.
- *Salivary Glands.* Surrounding the mouth are 3 sets of salivary glands. The salivary glands are accessory organs that produce a watery secretion known as saliva. Saliva helps to moisten food and begins the digestion of carbohydrates. The body also uses saliva to lubricate food as it passes through the mouth, pharynx, and esophagus.

Pharynx

The pharynx, or throat, is a funnel-shaped tube connected to the posterior end of the mouth. The pharynx is responsible for the passing of masses of chewed food from the mouth to the esophagus. The pharynx also plays an important role in the respiratory system, as air from the nasal cavity passes through the pharynx on its way to the larynx and eventually the **lungs**. Because the pharynx serves two different functions, it contains a flap of tissue known as the **epiglottis** that acts as a switch to route food to the esophagus and air to the larynx.

Esophagus

The esophagus is a muscular tube connecting the pharynx to the stomach that is part of the upper gastric tract. It carries swallowed masses of chewed food along its length. At the inferior end of the esophagus is a muscular ring called the lower esophageal sphincter or cardiac sphincter. The function of this sphincter is to close off the end of the esophagus and trap food in the stomach.

Stomach

The stomach is a muscular sac that is located on the left side of the abdominal cavity, just

inferior to the **diaphragm**. In an average person, the stomach is about the size of their two fists placed next to each other. This major organ acts as a storage tank for food so that the body has time to digest large meals properly. The stomach also contains hydrochloric acid and digestive enzymes that continue the digestion of food that began in the mouth.

Small Intestine

The small intestine is a long, thin tube about 1 inch in diameter and about 10 feet long that is part of the lower gastrointestinal tract. It is located just inferior to the stomach and takes up most of the space in the abdominal cavity. The entire small intestine is coiled like a hose and the inside surface is full of many ridges and folds. These folds are used to maximize the digestion of food and absorption of nutrients. By the time food leaves the small intestine, around 90% of all nutrients have been extracted from the food that entered it.

The duodenum is the first and most fixed portion of the small intestine. It is C-shaped. At its end, it joins the jejunum - the second portion of this intestine.

Liver (Unnecessary)

The liver is a roughly triangular accessory organ of the digestive system located to the right of the stomach, just inferior to the diaphragm and superior to the small intestine. The liver weighs about 3 pounds and is the second largest organ in the body. The liver has many different functions in the body, but the main function of the liver in digestion is the production of bile and its secretion into the small intestine.

Gallbladder

The gallbladder is a small, pear-shaped organ located just posterior to the liver. The gallbladder is used to store and recycle excess bile from the small intestine so that it can be reused for the digestion of subsequent meals.

Pancreas (Unnecessary)

The **pancreas** is a large gland located just inferior and posterior to the stomach. It is about 6 inches long and shaped like a short, lumpy snake with its "head" connected to the duodenum and its "tail" pointing to the left wall of the abdominal cavity. The pancreas secretes digestive enzymes into the small intestine to complete the chemical digestion of foods.

Large Intestine

The large intestine is a long, thick tube about 2 ½ inches in diameter and about 5 feet long. It is located just inferior to the stomach and wraps around the superior and lateral border of the small intestine. The large intestine absorbs water and contains many symbiotic bacteria that aid in the breaking down of wastes to extract some small amounts of nutrients. Feces in the large intestine exit the body through the anal canal.

PROCESS

Food is digested into simpler molecules that can be absorbed into the blood and utilized for various functions of the human body. To achieve the goal of providing energy and nutrients to the body, six major functions take place in the digestive system:

- Ingestion
- Secretion
- Mixing and movement
- Digestion
- Absorption
- Excretion
- The digestive system is stimulated through postures and, through proper food choices.
- Spinal twists, forward folds and backbends all assist in keeping the digestive tract happy and healthy.
- Practices such as abdominal pumping and diaphragmatic breathing also aid the digestive process.

Great Asanas for Digestion...

- Ustrasana: The Camel is a frontal opener for spine and abdomen. It's a strong pose that activates the abdominal muscles, thighs and shoulders. It improves both the respiratory and digestive systems.
- Seated Spinal Twists
- Cat/Cow Stretches
- Balasana: Child's Pose elongates the lower back, massages and tones the abdominal organs, and stimulates digestion and elimination.
- Supine Twists

YOGA HUMANITIES **(HISTORY/PHILOSOPHY/ETHICS)**

YOGA HISTORY & PHILOSOPHY

◆ WHAT IS YOGA?

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

The Sanskrit word “Yog” means “union.” Yoga is the unity of Atman (the Self) with Paramatman (Supreme Self). In other words, dissolving the ego and experiencing oneness with the universal consciousness is called Yoga. Yoga as bringing balance between the Sun (Ha) and Moon (Tha) energies, and ultimately opening the path to Sahasrara chakra (the seventh energy center) and thereby attaining the state of Samadhi. Yoga path aims to achieve the Moksha (liberation) by entering into the state of Samadhi.

Yoga is a science of life, developed over thousands of years. It promotes health and happiness by working on the mind, body, and spirit. Yoga originated in India and had spread all around the world. It is not a religion. Yoga deals with universal truths and is therefore compatible with all faiths and none.

Each culture responds to the environment they inhabit. Different survival strategies develop when the group goes beyond mere survival and start focusing on spiritual development. Just like specific animals and plants adapt and thrive in certain conditions, so do the spiritual seekers thrive in India’s fertile environment. Its culture, land, and climate have been receptive to this incredible knowledge of Yoga to benefit the mankind. The true beauty lies in the fact that these enlightened ones, such as Patanjali, shared their wisdom by being with the populace to direct us on our spiritual journey.

Origins of Yoga

Yoga is one of the greatest gifts from the Consciousness to humans to connect to our divine nature. Not much is known about the ancient history of yoga since the ancient's texts were transmitted orally and their teaching considered secret. The old writings about Yoga were written on fragile palm leaves that were easily destroyed or lost.

Ancient scriptures that refer to yogic practices are the Upanishads by unknown Rishis (seers), and Shiv-sutra from Lord Shiva and the Bhagavad-Gita by Sri Krishna. Physical evidence suggests that Yoga was present about 5000 years ago, but some researchers believe that Yoga could be about 10,000 years old. Yoga is said to have originated from Shiva. In the yogic culture, Shiva is not known as a God, but as the first Guru or the Adi Guru. He is the Adi Yogi or the first Yogi. Out of his realization, he became ecstatic and danced all over the mountains or sat absolutely still. The first part of Shiva's teaching was to Parvati, his wife. She was a great devotee of Shiva and interested in all difficult experiences.

There were thousands of known, unknown Yogis, seers, mystics, and enlightened Masters who experienced liberation. Traditionally Yoga was meant only for Sadhus (monks), who renounced everything including family to attain the liberation through spiritual practice. Initiation (sannyas) process was done by living with the Master in humble devotion that underpinned all the yogic practices and methods. The Sannyasis surrendered absolutely to learn and practice under the guidance of the Master. One never knew when the disciple would attain liberation, but practicing with patience and surrender was essential to be with the Master.

As the population expanded, a greater number of householders with families and responsibilities had a thirst for spiritual practices, yet were unable to renounce the world. Some compassionate Masters started making it available to the householders as well. The Yogic path leads one ultimately to attain liberation from this world, but along the path, it benefits our physical, mental, and emotional health immensely. In the modern world, Yoga is geared more towards holistic health purposes, managing stress in our lives, and enjoying and maintaining good health.

TYPES OF YOGA

Hatha Yoga

Hatha yoga is the origin of all Yoga types. It is the union of opposing forces, **HA-** meaning “**sun**” and **THA-** meaning “**moon**.”

Hatha Yoga is a slow-paced stretching class that attempts to balance and calm the mind while strengthening the body asanas. The practice of Hatha Yoga finds a balance between your sun and moon traits and balances the opposites within you – from the right and left sides of your brain to the masculine and feminine sides of your personality. Shat-kriyas, Asanas, Pranayama, Mudra, Bandha, and meditations are practiced to achieve the state of Samadhi.

Bhakti Yoga

This is the path of devotion and is suitable for the people who are heart-oriented. It is said that one reaches enlightenment much faster through a devoted heart than through any other way. Followers of Krishna are Bhakti yogis. In Bhakti yoga the Bhagwan (god) or Guru (enlightened master) and Bhakta (devotee) is important. This path is a path of surrender. In all situations, the devotee's ability to feel surrendered to their Guru and God, liberates them from the ignorance, towards truth. This is an adaptable yoga path; the devotee is concerned with growing in a loving relationship from the heart with the Divine. Bhakti Yoga offers nine ways to establish and maintain a constant link to God.

Any or selected practices can be followed according to the individual's circumstances, nature, and preference.

The **Nine Practices** are:

1. Dasya: Servitude
2. Sakhya: Friendship
3. Pada-sevana: Rendering service
4. Vandana: Prayer and prostration
5. Kirtana: Praise through Song
6. Shravana: Hearing the scriptures
7. Smarana: Constant remembrance
8. Atma-nivedana: Complete surrender
9. Archana: Worship

Karma Yoga

Karma means "action." It extends beyond actions, into thoughts, words, and deeds. Karma yoga literally translates to the path of union through action. The law of karma says that for every action there is an equal and opposite reaction. Albert Einstein was reminding us of the law of karma when he pointed out that space is curved. Whatever is thrown out there will eventually, but inevitably, find its way back to its origin. Karma Yoga means that every action is done with meditative/ mindful awareness. Doing actions with responsibility (awareness) aligned with the heart (joy) and not expecting anything in return is called Karma Yoga.

Kriya Yoga

The illumined sages of India discovered the spiritual science of Kriya Yoga in the long forgotten past. Lord Krishna praises it in the Bhagavad Gita. The sage Patanjali speaks of it in his Yoga Sutras. Kriya Yoga was lost for centuries in the dark ages and reintroduced in modern times by Mahavatar Babaji, whose disciple Lahiri Mahasaya (1828–1895) was the first to teach it openly in our era. Later, Babaji asked Lahiri Mahasaya's disciple, Swami Sri Yukteswar Giri (1855–1936), to train Paramahansa Yogananda and send him to the West to teach Kriya yoga technique to the world.

Jnana Yoga - The Yoga Of Knowledge Or Wisdom

This focused yoga path practices intellectual inquiry into the nature of the divine. Taking the philosophy of Vedanta the Jnana Yogi uses his mind to inquire into its own nature. Vedanta is that philosophy which comes from the ancient sacred scriptures called Vedas and Upanishads.

Kundalini Yoga

Kundalini is the primal energy located at the tailbone. According to Yoga, there are 7 Chakras and when Kundalini energy awakens it moves upward, and persons transform by its awakening. Mantra chanting also used in this practice.

Tantra Yoga

Lord Shiva originates tantra Yoga. It requires many years of dedicated practice of Yoga and meditation also Yogic diet and ethics of Yoga. When body, mind, and heart are purified, and meditation deepened then one can practice the tantra techniques with the opposite sex partner. Taking help of the outer man/woman and discovering the inner man/woman.

Iyengar Yoga

Iyengar Yoga, established by B.K.S. Iyengar, makes extensive use of props, such as blocks, chairs and straps, to ensure the body is correctly aligned during a yoga pose. Iyengar Yoga is based on the Anatomical structure. Alignment is the essential part of Iyengar Yoga. Learning and teaching goes quite slow, when one master in specific asana only they can move to more advanced asanas. To learn Iyengar Yoga can take at least some years.

Sivananda Yoga

This style of Yoga was devised by Swami Vishnudevananda who named the practice after his master Swami Sivanada Saraswati.

This practice is based on 5 principles:

- a. Proper Asanas
- b. Proper Pranayama
- c. Proper Relaxation
- d. Proper Diet
- e. Positive Thinking and Meditation

Ashtanga Yoga

Ashtanga yoga, as taught by Pattabhi Jois a student of T. Krishnamacharya. There are 6 structured series excluding the Primary Series which is considered a basic series. Start with Surya Namaskar A & B then followed by asanas. Each series is progressively more difficult. It takes several years of regular practice to master each series.

Vinyasa Flow Yoga:

In Vinyasa Flow Yoga one can pick up any level of asanas and explore them with creativity and flow. It can be adapted of participants physical level and can be taught modified asanas if required.

Yin Yoga:

Yin is the balancing practice for your yang style of yoga, or it is yoga for the joints, not the muscles! Yin Yoga targets the connective tissues, such as the ligaments, bones, and even the joints of the body that normally are not exercised very much in a more active style of asana practice. This is suitable for all levels of students & more relaxing practice.

Restorative Yoga:

In Restorative Yoga, the body is fully supported by the props, so that there is no strain on any part of the body. The aim is to create a completely relaxed state that encourages a parasympathetic nervous system response in the body, taking us away from our predominant fight and flight response.

Yogsutras of Patanjali

Introduction to great sage Patanjali

Patanjali was an Enlightened Indian Mystic and Yogi who compiled what we refer to as the Yogsutras. There are many milestones in yoga and Patanjali is one of the most important individuals in the yoga tradition. Patanjali is said to have been born sometime between 500 -200 BC. Patanjali gave a scientific approach to yoga. There are 4 chapters, containing 196 sutra (verses) in which he describes the entire yoga philosophy, along with its practices, concepts, advantage, a way for liberation.

The 4 Padas (Chapters)

1. Samadhipada – State of consciousness. Samadhi refers to a blissful state where the Yogis get absorbed into. (51 sutra)
2. Sadhanapada – Sadhana means spiritual practice. This is about Yoga practice. (55 sutra)
3. Vibhutipada – Vibhuti means power. It is about Siddhis (Occult powers on the path of Yoga) (56 sutra)
4. Kaivalyapada – Kaivalya means aloneness. Attaining liberation. (34 sutra)

Truths

1. There is pain and suffering in life- that should be avoided (heyah)
2. There must be cause of pain and suffering (heyahetu)
3. Removal of pain is possible (hana)
4. There are ways to remove pain and suffering (hanopaya)

*This is the same approach Buddha has explained his philosophy

In this **200 Hr Yoga Teacher Training**, we are discussing the most important

part of the Yogsutras which is Ashtanga Yoga and a few sutras about yoga. If you are interested in reading more about Patanjali Yogsutras, then you can check the suggested readings at the end of this chapter. For yoga practitioners, these are ethical guidelines to follow for their practice and teaching. Patanjali's yoga is usually called the Eight-limbed (Ashtanga) Yoga. In Sanskrit **Ashta** means eight and **Anga** means limbs. (Yoga Sutras 2:29). These are the eight steps and eight limbs together. Every step is important; skipping any step would keep the yoga journey incomplete.

The Chart of Ashtanga Yoga lets us understand, study and practice in detail.

1. **Yam:** Self Restraint
 - a. Ahimsa
 - b. Satya
 - c. Asteya
 - d. Bramhacharya
 - e. Aparigraha
2. **Niyam:** Observance
 - a. Shaucha
 - b. Santosh
 - c. Swadhaya
 - d. Tap
 - e. IswarPranidhan
3. **Asana:** Posture
4. **Pranayama:** Breath
5. **Pratyahar:** Abstraction
6. **Dharna:** Concentration
7. **Dhyan:** Meditation
8. **Samadhi:** Enlightenment

**See next for detailed explanation*

1. Yama (Self Restraint). Yama - self-restraint means restraining your behavior; they are moral codes of conduct. Yama consists of the five Don'ts of Yoga, and they all apply to actions, words, and thoughts. Yama is to create a suitable environment around you. To Patanjali, self-restraint does not mean to repress oneself. It simply means to direct one's life. If you are adverse to everybody -- fighting, hateful, angry -- how can you move inwards? Harmony between yoga practitioner and other people is important for the inner journey.

a. **Ahimsa** (non-harming nonviolence) – Non-violence means love; it is the first discipline. Ahimsa means loving kindness to others, compassion, mercy, gentleness and also corresponds to the commandment “thou shall not kill” or hurt any living being, whether it is physical, mental, or emotional directly or indirectly. It is also the attitude of the mind that determines the karma.

b. **Satya** (truthfulness) – Truthfulness means authenticity, be truthful to yourself. Listen to your inner voice the guide exists within you. Not concealing the truth or exaggerating. Telling the truth not only external but also part of the internal observation. Acknowledging the flaws and facing them without fear and guilt. Being in the present moment helps to be truthful.

c. **Asteya** (Non Stealing) - Stealing is taking the things from others without their permission. Stealing is not limited to material things only. Seeing and experiencing the world and people with clarity without any conditioning and prejudice. Nothing belongs to you and practicing non Identification helps the practice of Asteya.

d. **Brahmacharya** means "living like a god." Living a life of divine. Brahmacharya is not a repression of the sex; it is the transformation of the energy into Samadhi. The path of Yoga is the journey from Mooladhar to Sahasrara chakra. By regular Yoga and Meditation practice the same energy which was going into sex, it will transform into unconditional love if taken higher then it becomes compassion.

e. **Aprigraha** (non-possessiveness, non-greed, no clinging) – By Possessing we become possessed by what we possess. Non-possession means not renouncing the material things but enjoying and making life more convenient and living in comfort without possessing the things or getting attached to them. Possession is the sign of no love in the heart and sharing will be helpful to come out from possessive state or habit. Not accumulating things which are not necessary and not in use. Living simplicity, not accumulating things which are not necessary.

2. Niyama (Observance). Niyama consist of the five Dos of Yoga. Niyam is between you and yourself. This is self discipline for yourself and living beautifully with hygiene and cleanliness.

a. **Shaucha** (purity) – means cleanliness, orderliness, Internal and external purification. Maintaining the purity on the physical, mental and emotional level. Keeping and maintaining hygiene and purity about food, body, and mind should be a way of living beautifully for the yoga practitioners. The Shatkarma's (yogic detox) is the part of Shaucha. The body is the temple of the divine consciousness and mind is the extension and expression, to reach the state of Samadhi purity of the body and mind should be taken care of.

b. **Santosha** (Contentment, Peace, tranquillity) - Contentment is not consolation about what you are missing in your life, but it is appreciated with respect and love what you have in your life at this moment. Santosha comes with acceptance and forgiveness. The world is not perfect and never will be. Santosha is the way of the attitude in the life. One can live complaining about the things in the life and becoming serious and passing this serious to others knowingly/unknowingly or living life playfully with appreciation and forgiveness. The choice is yours!

c. **Tapas** means austerity, practical, spiritual discipline. Tapa is not limited to austerity only but in day today life and moment to moment it can be practiced. There is suffering in the life, and it can be removed with wisdom, and it requires willpower and dedication. Following Yamas in the life without fear, compromise and greed is also part of Tapa. Practicing yoga and meditation with consistency and dedication is Tapa.

d. **Swadhyay** (self-study, Self-inquiry, mindfulness spiritual study) – Swa means self and Adhyay means study. Observing your actions, thoughts, feelings, emotions with awareness. There is another meaning of swadhyay means meditating on the self. Contemplation on life, are you happy the way you are living? What are the desires? What is most important in the life? Are you positive in the life? How are your relations? What you could do to make your life better in a positive way.

e. **Ishwarapranidhan** (surrender to God) - For Patanjali God is just help on the way. In the name of God, one can surrender easily. By surrendering ego becomes less and one can relax easily. In Yoga whoever walks on this path, they attain something more or less depending on their intensity of the practice. Seeing the results great ego can arise and that is the great obstacle in the journey towards meditation. This is also a way to give credit to the God or divine power and feel unburdened by the actions.

3. Asana – By Patanjali, Asanas are defined as “STHIRAM SUKHAM ASANAM.” Sthiram means steady, sukham means comfortable and asana means posture. So an asana should be steady and comfortable. Practicing various asanas with awareness body becomes flexible, toxin removed, the mind becomes quiet. When the body is more flexible, and with the awareness, one can achieve the state of “SthiramSukhamAsanam.” With this definition, almost every asana becomes like a meditation.

4. Pranayama - Prana means vital energy or life force that is present in all things animate and inanimate and Ayama means expansion so Pranayama means expansion of the vital force. Pranayama practices purify the body, mind, emotions, and energy as well as can be practiced for achieving deeper experiences in Yoga. It gives more energy and vitality to the body. Through proper pranayama practice, Kundalini energy can be awakened.

5. Pratyahara- Abstraction or withdrawal of the senses. When you start practicing yoga starting from Yama, Niyama, Asan, Pranayama; you achieve so much purity on the physical and mental level, and at the same time you will feel very energetic. Pratyahara is about retaining this energy not dissipating it unnecessarily. When you turn this energy inward it penetrates the chakras, and they consume all the energy, and you start feeling transformed day by day. You would require excess energy to penetrate or activate the chakras for this reason Pratyahara is important for yogi and yoginis.

6. Dharana– Dharana means focus or concentration on one point or direction. It needs energy and will power to bring all the energy to one point. Most of the creative people are practicing Dharana for example painters, musicians, sculptures, scientist they need a lot of concentration for their creativity. Some meditation techniques also part of the concentration.

7. Dhyan– Dhyan means Meditation, the state of thoughtlessness. In Zen, it is called No-Mind. To achieve this state, there are many methods and techniques to practice, and one has to determine to practice meditation regularly. The whole day being aware whatever you are doing and finding some time and space to sit silently without doing anything just observing the mind, body, sensations, and feelings. This is passive meditation, and there are many active meditations which can give you better and fast results for making your mind silent.

8. Samadhi – means Samadhan, fulfillment. No more searching meaning of the life outside, energy is drawn within. In Meditation, you can be without thoughts for some moments and this can happen for a short time but in Samadhi mind becomes empty of thoughts completely and you see the reality as it is also your mind becomes a friend and volunteer instrument. When the mind is silent one experiences the inner and outer world with consciousness itself Mystery of the life

starts revealing and all the questions disappear, fulfillment happens. Samadhi is the highest state and goal in spiritual practice where one finds the meaning in life and becoming one with it. One transcends the body and mind far behind and experiences eternal life and bliss where all the desires cease and life becomes blissful. This state is also called SATCHITANAND means truth, consciousness and bliss.

Few Yogsutras of Patanjali:

ATHAYOGANUSHASANAM – “Now, the discipline of yoga.”

“**Atha**” means now and “**Anushasanam**” means discipline.

Yoga is the path of discipline and willpower. With the right discipline and practice, one can reach to the state of Samadhi. The discipline of yoga is a moment to moment that’s why Patanjali is saying now; he is talking about the present moment. You start from outer discipline with your progress you will get tuned with your inner discipline that is called inner voice, inner guru.

CHITTAVRITTINIRODDHAH – “Yoga is the cessation of the mind.”

Here you will understand the real meaning of yoga. Patanjali is not saying that yoga is the ability to practice all of the arduous and advanced asanas or that yoga is making the body healthy and beautiful. His intention and explanation are very simple and easy to understand. Yoga is the cessation of the mind is the definition of the yoga by Patanjali and it is scientific and aligned with the higher purpose and goal of yoga practice. There are people who have attained a state of Samadhi and they never practiced any asanas in their life, but their life still reached fulfillment.

THEN THE WITNESS IS ESTABLISHED IN ITSELF. IN THE OTHER STATE THERE IS IDENTIFICATION WITH THE MODIFICATIONS OF THE MIND.

When the mind becomes silent, then the witness is established in itself. When there are no thoughts in mind, then the witness can be felt or experienced. While witnessing the thoughts without any identification slowly the mind starts becoming silent and energy becomes free from the mind and one can establish into the witness of itself.

THE MODIFICATIONS OF THE MIND ARE FIVE. THEY CAN BE EITHER A SOURCE OF ANGUISH OR OF NON-ANGUISH. THEY ARE RIGHT KNOWLEDGE, WRONG KNOWLEDGE, IMAGINATION, SLEEP AND MEMORY.

The mind can be either the source of bondage or the source of freedom. The mind becomes the entry gate for this world. It can also become the exit. The mind leads you to hell. The mind can lead you also to the heaven. So it depends on how the mind is used. The right use of mind becomes meditation. Wrong use of the mind becomes madness. The mind is there with everyone. The possibility of darkness and light both are implied in it. Mind itself is neither the enemy nor the friend.

You can make it a friend you can make it an enemy. It depends on you – on you who is hidden behind the mind. If you can make the mind your instrument, your slave, the mind becomes the passage through which you can reach the ultimate. If you become the slave and the mind is allowed to be the master, then this mind which has become a master will lead you to ultimate anguish and darkness. All the techniques, all the methods, all the paths of yoga, are really concerned deeply only with one problem: how to use the mind. Rightly used, the mind comes to a point where it becomes no-mind. Wrongly used, the mind comes to a point where it is just chaos, many voices antagonistic to each other – contradictory, confusing, insane. The madman in the madhouse and Buddha under his bodhi tree – both have used the mind; both have passed through the mind. Buddha has come to a point where mind disappears. Rightly used it goes on disappearing; a moment comes when it is not. The madman has also used the mind. Wrongly used, the mind becomes divided; wrongly used, the mind becomes many; wrongly used it becomes a multitude. And, finally, the mad mind is there, you are absolutely absent. Buddha's mind has disappeared, and Buddha is present in his totality. A madman's mind has become total, and he himself disappeared completely. These are the two poles. You and your mind, if they exist together, then you will be in misery. Either you will have to disappear or the mind will have to disappear. If the mind disappears, then you achieve truth; if you disappear, you achieve insanity.

7 CHAKRAS

- Chakras can be translated from Sanskrit, means wheels or turbines. These are energy centers in the body that rise *prana* (energy) from the base of the spine toward the crown of the head.
- *Another symbol that is connected to the Chakras is the Lotus, Padma.* The flower that rises from the muddy depths, through the water, pushing into the light. This is how the Kundalini energy (*prana*) rises within us to liberate our consciousness.
- Chakras are situated at the cross points of the nadis. As there are said to be 72 000 nadis in the body, there are bound to be a multitude of smaller chakras along these channels as well. However, the seven major psychic centers are located along the spine and head. Five along the spine and two located within the head. These chakras are located at the points where the Ida Nadi and Pingala Nadi overlap.

There are seven chakras, or energy centers, in the body that become blocked by long-held tension and low self-esteem. But practicing poses that correspond to each chakra can release these blocks and clear the path to higher consciousness.

The chakra system provides a theoretical base for fine-tuning our yoga practice to suit our unique personality and circumstances. Traditionally, Indians saw the body as containing seven main chakras, arranged vertically from the base of the spine to the top of the head. Chakra is the Sanskrit word for wheel, and these "wheels" were thought of as spinning vortices of energy.

Each chakra is associated with particular functions within the body and with specific life issues and the way we handle them, both inside ourselves and in our interactions with the world. As centers of force, chakras can be thought of as sites where we receive, absorb, and distribute life energies. Through external situations and internal habits, such as long-held physical tension and limiting self-concepts, a chakra can become either deficient or excessive—and therefore imbalanced.

These imbalances may develop temporarily with situational challenges, or they may be chronic. A chronic imbalance can come from childhood experiences, past pain or stress, and internalized cultural values. For instance, a child whose family moves every year to a different state may not learn what it's like to feel rooted in a location, and she can grow up with a deficient first chakra.

A deficient chakra neither receives appropriate energy nor easily manifests that

chakra's energy in the world. There's a sense of being physically and emotionally closed down in the area of a deficient chakra. Think of the slumped shoulders of someone who is depressed and lonely, their heart chakra receding into their chest. The deficient chakra needs to open.

When a chakra is excessive, it is too overloaded to operate in a healthy way and becomes a dominating force in a person's life. Someone with an excessive fifth (throat) chakra, for example, might talk too much and be unable to listen well. If the chakra were deficient, she might experience restraint and difficulty when communicating.

1. Muladhara Chakra

Centered at the perineum and the base of the spine and called *Muladhara Chakra* (Root Chakra), this energy vortex is involved in tending to our survival needs, establishing a healthy sense of groundedness, taking good basic care of the body, and purging the body of wastes. The associated body parts include the base of the spine, the legs, feet, and the large intestine.

Circumstances that pull up our roots and cause a first chakra deficiency, include traveling, relocation, feeling fearful, and big changes in our body, family, finances, and business. Some people, often those with busy minds and active imaginations, don't need special challenges to become deficient in this chakra; they feel ungrounded most of the time, living more in the head than in the body.

We experience deficiencies in this chakra as "survival crises." However mild or severe—whether you've been evicted, gone bankrupt, or just have the flu—these crises usually demand a lot of immediate attention. On the other hand, signs of excessiveness in the first chakra include greed, hoarding of possessions or money, or attempting to ground yourself by gaining a lot of excess weight.

There are many yoga poses that correct first chakra imbalances, bringing us back to our body and the earth and helping us experience safety, security, and stillness. Muladhara Chakra is associated with the element earth, representing physical and emotional grounding, and with the color red, which has a slower vibration than the colors that symbolize the other chakras.

2. Swadisthana Chakra

In Sanskrit, the second chakra is called Svadisthana, which translates as "one's own place or base," indicating just how important this chakra is in our lives. Getting things in order was the work of the first chakra. The tasks of the second chakra include allowing for emotional and sensual movement in our life, opening to pleasure, and learning how to "go with the flow." Associated with the hips,

sacrum, lower back, genitals, womb, bladder, and kidneys, this chakra is involved with sensuality, sexuality, emotions, intimacy, and desire. All watery things about us have to do with this chakra: circulation, urination, menstruation, orgasm, tears. Water flows, moves, and changes, and a healthy second chakra allows us to do so too.

Trying to influence the outer world is not the province of the second chakra. Instead of demanding that our body or a relationship be different, the second chakra encourages us to feel the feelings that arise as we open to life just as it is. As we allow ourselves to accept what is, we taste the sweetness (and bittersweetness) of life. When we relax our resistance to life, our hips let go, our reproductive organs become less tense, and we're open to experiencing our sensuality and sexuality.

Along with the second chakra at the pelvis, the other even-numbered chakras (the fourth, at heart, and the sixth, at the third eye) are concerned with the "feminine" qualities of relaxation and openness. These chakras exercise our rights to feel, to love, and to see. Odd-numbered chakras, found in the legs and feet, solar plexus, throat, and crown of the head, are concerned with the "masculine" endeavor of applying our will in the world, asserting our rights to have, to ask, to speak, and to know. The odd-numbered, masculine chakras tend to move energy through our systems, pushing it out into the world and creating warmth and heat. The even-numbered, feminine chakras cool things down, attracting energy inward.

In the modern world, the masculine and feminine principles of life are out of balance: The masculine energy of action and expression too often overrules the feminine energy of wisdom and acceptance, causing increased stress in our lives. So many people have taken on an imbalanced work ethic that scoffs at pleasure and affords little time for enjoyment or relaxation.

Our lives give us plenty of opportunities to express ourselves and be active; in our yoga practice and elsewhere, we need to make sure we complement this with relaxation and receptivity. Harmony requires balance. In yoga, that means creating a practice that combines strength and flexibility, effort and surrender. Any imbalance in your yoga practice will be mirrored in your chakras.

In a culture as confused as ours is about sexuality, pleasure, and emotional expression, there is an infinite number of pathways to an imbalanced second chakra. For example, people who were raised in an environment where emotions were repressed or pleasure denied will be more likely to lack energy in the second chakra. Symptoms of a second chakra deficiency include fear of pleasure, being out of touch with feelings, and resistance to change. Sexual problems and discomfort in the lower back, hips, and reproductive organs can also signify that this chakra needs some kind of attention. Sexual abuse during childhood can lead to

feeling closed down in this chakra or may result in making sexual energy the most dominant part of the personality. An excessively charged second chakra may reveal itself through overly emotional behavior, sexual addiction, or poor boundaries. Excessiveness may also result from a family environment where there's a constant need for pleasurable stimulation (entertainment, partying) or frequent emotional drama.

3. Manipura Chakra (Navel, Solar Plexus)

Located in the area of the solar plexus, navel, and the digestive system, the fiery third chakra is called Manipura, the “lustrous gem.” Associated with the color yellow, this chakra is involved in self-esteem, warrior energy, and the power of transformation; it also governs digestion and metabolism. A healthy, spirited third chakra supports us in overcoming inertia, jump-starting our “get-up-and-go” attitude so that we can take risks, assert our will, and assume responsibility for our lives. This chakra is also the place of our deep belly laughter, warmth, ease, and the vitality we receive from performing selfless service.

Sensible risk-taking is one way of gaining confidence and flexing your third chakra power muscles. For some people, a risk is dropping back from Tadasana (Mountain Pose) into Urdhva Dhanurasana (Upward Bow Pose); for others, it might simply be getting to their first yoga class. Risks may involve confrontation, setting limits, or asking for what we need—all ways of reclaiming our power.

Digestive problems, eating disorders, feeling like a victim, or experiencing low self-esteem can all be indications of a deficient third chakra. When you feel disempowered or in need of re-energizing, the third chakra poses fan the flames of your inner fire and restore vitality so that you can move from the strength of your core. Practice Surya Namaskar (Sun Salutation), abdominal strengtheners like Navasana (Boat Pose), Ardha Navasana (Half Boat Pose), and Urdhva Prasarita Padasana (Leg Lifts); Warrior poses, twists, and Bhastrika Pranayama (Bellows Breath or Breath of Fire).

Perfectionism, anger, hatred, and too much emphasis on power, status, and recognition reveal an excessive third chakra. In addition, taking in more of anything that you can assimilate and use also indicates excessiveness. Restorative, passive backbends that cool off the belly's fire act as calming agents for third chakra excess.

We live in a time where there is little encouragement for paying attention to our body's natural energy levels and giving it what it needs. So often when we are really tired, we ignore our longing for rest and manipulate our bodies with caffeine, sugar, and other stimulants to create a false sense of energy. When we're overstimulated and want to relax or draw inward, many people turn to

overeating, alcohol, or drugs to slow down. Yoga offers us a different choice: to listen to what our body requires and to truly nourish ourselves, using appropriate asanas and pranayama practices to create more energy or relaxation. Once we've done that, we can get a taste of our true personal power.

4. Anahata Chakra (Heart)

The fourth chakra, the heart chakra, rests in the center of the chakra system, at the core of our spirit. Its physical location is the heart, upper chest, and upper back. The fourth is the balance point, integrating the world of matter (the lower three chakras) with the world of spirit (the upper three chakras). Through the heart chakra, we open to and connect with harmony and peace. The health of our heart center registers the quality and power of love in our life. In Sanskrit, the heart chakra is called Anahata, which means "unstruck" or "unhurt." Its name implies that deep beneath our personal stories of brokenness and the pain in our heart, wholeness, boundless love, and a wellspring of compassion reside.

This chakra's element is air. Air spreads and energizes. Like water, air assumes the shape of whatever it fills, yet it is less subject to gravity than water. When you feel swept up in love, you often need to replant your first chakra in order to stay grounded. Air permeates breath, so pranayama practice helps balance and tone this chakra. All forms of pranayama can help you use more air, more prana, thereby increasing your vitality and enthusiasm for life.

If you notice that you are sitting with your head forward, shoulders rounded and your chest collapsed, it's a good time to start practicing the fourth chakra poses to give your heart some breathing space. When we lead with our head and not with the heart, we may be overly focused on thought and tend to cut ourselves off from the emotions and the body. When the heart chakra is deficient, you may experience feelings of shyness and loneliness, an inability to forgive, or a lack of empathy. Physical symptoms can include shallow breathing, asthma, and other lung diseases.

Asanas that enliven the heart chakra include passive chest openers in which we arch gently over a blanket or bolster, shoulder stretches such as the arm positions of Gomukhasana and Garundasana (Eagle Pose) and backbends. Being an even-numbered, feminine chakra, the heart center naturally yearns to release and let go. Doing backbends develops the trust and surrender we need to open the heart fully. When we feel fearful, there is no room for love, and our bodies show contraction. When we choose to love, the fear melts away, and our practice takes on a joyful quality. In many back bending poses, the heart is positioned higher than the head. It's wonderfully refreshing to let the mind drop away from the top position and instead lead with the heart.

Some signs that the heart chakra is overpowering your life can include co-dependency, possessiveness, jealousy, heart disease, and high blood pressure. For these symptoms, forward bends are the best antidote, because they are grounding and foster introspection. While people with deficient heart chakras need to open to receive love more fully, those with excessive heart chakras find healing by slowing down to discover inside themselves the nourishment they have been seeking from others.

The most powerful way to open, energize, and balance not just the heart chakra but all of our chakras is to love ourselves and others. Love is the greatest healer. In our hatha yoga practice, remembering what we love and appreciate as we practice fourth chakra asanas enhances the power of the poses and our general well being.

5. Visuddha Chakra (Throat)

Since the heart chakra is the bridge between the lower, more physical energy centers and the upper, more metaphysical ones, as we ascend through the chakras, the fifth is the first primarily focused on the spiritual plane. The throat chakra, Visuddha, is associated with the color turquoise blue and with the elements sound and ether, the field of subtle vibrations ancient Indians believed pervaded the universe. Located in the neck, throat, jaw, and mouth, the Visuddha chakra resonates with our inner truth and helps us find a personal way to convey our voice to the outside world. The rhythm of the music, the creativity of dance, the vibration of singing, and the communication we make through writing and speaking are all fifth chakra ways to express ourselves.

Visuddha means "pure" or "purification." Purification of the body through attention to diet, yoga, meditation, and exercise opens us to experience the subtler aspects of the upper chakras. Some yogis notice that drinking more water and letting go of products such as tobacco and dairy helps to loosen up the neck and shoulders and clear the voice. In addition, sound itself is purifying. If you think of the way you feel after chanting Indian kirtans, reading poetry aloud, or simply singing along with your favorite music, you'll recognize how the vibrations and rhythms positively affect your body, right down to the cellular level.

Deficient energy in this chakra leads to neck stiffness, shoulder tension, teeth grinding, jaw disorders, throat ailments, an underactive thyroid, and a fear of speaking. Excessive talking, an inability to listen, hearing difficulties, stuttering, and an overactive thyroid are all related to excessiveness in this chakra.

Depending on the ailments, different neck stretches and shoulder openers, including Ustrasana (Camel Pose), Setu Bandha Sarvangasana (Bridge Pose), Sarvangasana (Shoulderstand), and Halasana (Plow Pose), can aid the fifth chakra.

6. Ajna Chakra (Third Eye)

Can you recall last night's dream? Can you imagine how you would like your body to feel tomorrow? These imaginative abilities—visualizing the past, creating positive pictures of the future, and fantasizing—are all aspects of Ajna Chakra, whose Sanskrit name means both "the perception center" and "the command center." Associated with the element light and the color indigo blue, the sixth chakra is located between and just above the physical eyes, creating the third spiritual eye. While our two eyes see the material world, our sixth chakra sees beyond the physical. This vision includes clairvoyance, telepathy, intuition, dreaming, imagination, and visualization.

The sixth chakra is involved in both the creation and perception of art and in the recognition that what we see has a powerful impact on us. Even when we're not aware of it, we're all sensitive to the images we find in our environment.

When the third eye is excessively abuzz with energy, we experience headaches, hallucinations, nightmares, and difficulty concentrating. When this chakra is deficient, we have a poor memory, experience eye problems, have difficulty recognizing patterns, and can't visualize well.

As a yoga teacher, I occasionally like to work with this chakra by having my students close their eyes during an entire class. Temporarily deprived of sight, which provides such a huge percentage of our sensory input, students have a very fresh experience of yoga. They can't be distracted by the room, by other students, or by looking critically at their own bodies. Instead, they experience pratyahara, the drawing inward of the senses. After these classes, students have shared with me profound insights about their bodies and lives that came up because their vision was directed more deeply inside themselves. Another yogic approach to supporting the health of the Ajna Chakra is to do supported forward bends, adding an extra bolster or blanket to press upon and stimulate the third eye area. Also, creating positive images and visualizations is a practice that helps create a healthy sixth chakra. Such affirmative visions act as natural magnets, drawing the imagined situation into your life.

7. Sahasrara Chakra (Crown)

The Sanskrit name of the seventh chakra is *Sahasrara*, which means "thousandfold." Although this chakra is represented by a thousand-petaled lotus (the symbol of purity and spirituality), the number 1000 is not meant literally; instead, it implies the infinite nature of this chakra, which provides us with our most direct connection with the Divine. Although some teachers associate this chakra with the color violet, it is usually associated with white, a combination of all colors, just as this chakra synthesizes all the other chakras.

The seventh chakra is located at the crown of the head and serves as the crown of the chakra system, symbolizing the highest state of enlightenment and facilitating our spiritual development. The seventh chakra is like a halo atop the head. In art, Christ is often depicted with a golden light surrounding his head, and the Buddha shown with a lofty projection on the top of his head. In both cases, these images represent the awakened spirituality of the *Sahasrara Chakra*.

The element of the seventh chakra is thought, and this chakra is associated with the highest functions of the mind. Even though the mind cannot be seen or felt concretely, it creates the belief systems that control our thoughts and actions.

Excessiveness in this chakra appears as being overly intellectual or feeling yourself to be a member of a spiritual or intellectual elite. Deficient energy manifests as difficulty thinking for yourself, apathy, spiritual skepticism, and materialism.

Meditation is the yogic practice best suited for bringing this chakra into balance. Just as our body needs a shower frequently, the busy mind filled with so many thoughts and concerns also needs a cleansing. Why tackle today's problems with yesterday's muddled mind? Furthermore, the energy of this chakra helps us to experience the Divine, to open to a higher or deeper power. All the various forms of meditation, including both concentration and insight practices, allow the mind to become more present, clear, and insightful.

u The ancient Hindus associated the chakras with the sleeping serpent goddess Kundalini. She coils around the base of the first chakra and, when awakened, spirals up the energy channels (nadis) and pierces each chakra, bringing successively higher states of awareness that culminate in enlightenment at the crown chakra.

u Focused on transcendence, many people seeking higher consciousness have disregarded the importance of the lower chakras. Yet we all need strong and solid support of our base chakras in order to open to the spiritual in a healthy and integrated way. The lower chakras focus on details such as our home, family, and feelings, while the upper chakras develop synthesizing views and wisdom that help us understand the grander order of things. All of our chakras affect one another and ultimately work together. As we learn to use this ancient Indian system to understand our lives, we can gain insight into personal issues that require our attention—and we can use the techniques of hatha yoga to bring our chakras and lives back into harmony.

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3 NADIS

“Nadi” - flow or current

Ancient texts say that there are 72 thousand nadis in the body, and these nadis correspond to nerves in the body. The 3 most significant nadis in the body are Shushumna, Ida, and Pingla.

1. **Shushumna Nadi**- Center Nadi or Main Nadi
2. **Ida** nadi flows from the left side of the mooladhara in spirals. Ida is passive, introvert, feminine known as Chandra or moon nadi, represents Shakti. Ida and pingala correspond to the principle of yin and yang. Representing mental energy and dominating during sleep
3. **Pingala** flows from the right side of the mooladhara mirroring Ida. Ida and Pingala represent 2 opposite forces flowing within us. Pingala is active, extrovert, masculine known as Surya or sun nadi represents Shiva. This is vital energy for physical work, digestion of food, and allows the body generates more heat. If the Pingala energy flows at night, you will be restless and easily awoken.

One may adjust activities to the energy flow if either ida or pingla is more dominant or passive than desired.

5 KOSHAS

- Often also referred to as the 5 sheaths or 5 bodies
- Patanjali divides human personality into five seeds, five bodies. Each body has certain methods of purification, and after purifying each body you will get access into another higher body. Yamas and Niyamas also have big roles in purifying all five bodies. Everybody has its mysteries and greater qualities with greater space. By purifying each body one by one or working on all the bodies simultaneously will lead to self-realization, beyond bliss body the Atman (the self) exist.

Kosha Names

Elements

No.	In Sanskrit	In English	In Sanskrit	In English
1.	Annamaya kosha	Food body	Prithvi	Earth
2.	Pranamaya kosha	Energy Body	Tej	Fire
3.	Manomaya kosha	Mental Body	Jal	Water
4.	Vigyanmaya kosha	Intuitive, wisdom body	Vayu	Air
5.	Anandmaya kosha	Bliss Body	Akash	Ether

1. Annamaya Kosha – In Sanskrit, ‘Anna’ means food and this body is created by the food. Annamaya Kosha becomes impure by eating the wrong food, the wrong way, by eating without hunger, living for eating and also drinking alcohol, smoking, taking drugs. This impurity affects the mind and emotions. Asanas, exercise, walking, swimming, and Yogic diet are very important purifiers of the food body.

2. Pranamaya Kosha – This is the vital energy body. This is bigger than the food body. Pranamaya Kosha becomes impure by air pollution, smoking, not having enough prana and oxygen in the body and not doing enough physical exercise. Pranmaya kosha becomes purified in nature with fresh air and proper breathing. Practicing Shatkriyas and various Pranayama methods increase the flow of the prana in the body and purify the Pranamaya kosha.

3. Manomaya Kosha – In Sanskrit, ‘man’ means mind. Manomaya Kosha becomes impure by wrong thinking and actions. The mind accumulates the information through the five senses, and it becomes the food for the mind. One

has to be careful what we are taking in through the five senses. Manomaya Kosha can be developed by reading spiritual, creative, positive books, seeing positive programs on the TV or internet, listening to meditative music and eating Yogic food. Manomaya Kosha becomes pure when the mind is silent, and there are no thoughts.

4. Vigyanmaya kosha – This is the wisdom and intuitive body. Intuition is always direct and it is beyond reason, logic and thinking. Living in doubt, the mind, arguments, logic, and ignoring the inner voice can make this body impure or inactive. Trust in yourself and your existence, surrender, be receptive, let go of attachments the mind and this kosha will strengthen. The intuitive body takes you to very far out horizons, but still there is one body more.

5. Anandmaya Kosha – In Sanskrit, 'Anand' means Bliss. This is the state where a person can experience bliss without any opposite polarity. Every feeling has an opposite polarity like pleasure and pain, but bliss stands alone. This bliss is not dependent on any outer source. It is an inner flowering of meditation. After Anandmaya Kosha, Atman(self) resides.

Shattkriya's

Shat Karma, or Shat Kriya as they are often known, are six yogic cleansing processes used by yoga practitioners to help purify the body.

Shat is the Sanskrit word for six, however each of the six kriyas may involve several different cleansing techniques or practices.

The six Kriyas are:

1. Neti
2. Dhauti
3. Nauli
4. Basti
5. Kapalabhati
6. Tratak

These are only brief descriptions and should not be taken as instructions. The kriyas should be learned from an experience teacher and should not be attempted on your own.

1 - Neti kriya has two component practices named Jala neti & Sutra neti.

Jala neti involves the use of a neti pot. The neti pot is filled with warm salty water, and the contents of the pot are poured into one nostril and allowed to flow out of the opposite nostril. This helps to cleanse the nasal passages of particles of dust or pollution and stimulates the mucous glands.

Sutra neti is done by inserting a string in one of the nostrils and gently pushing that string through the nasal passage and letting it come down to the back of the throat. Then the string is grasped between two fingers and drawn out of the mouth. The ends of the string can be attached together and the circle thus formed is drawn through the nostrils several times. This practice strongly stimulates the mucous glands and also activates the tear ducts which in turn naturally cleanse the eyes. Traditionally a thin string with waxed ends is used though nowadays it is common to use a rubber surgical catheter.

2 - Dhauti kriya can be divided into five different practices: Kunjal kriya, vastra dhauti, danta dhauti, vatsara dhauti and agni sara all of which are best practiced on an empty stomach.

Kunjal Kriya, also known as vaman dhauti, cleanses the upper digestive tract of excess mucus. The practitioner drinks a large quantity of warm salty water and

then vomits. The vomiting can either be induced by vigorously rubbing the back of the tongue or may occur spontaneously.

The food one chooses to eat after this practice is very important as the lining of the digestive tract needs to be re-established. Traditionally kedgeree, a mixture of rice and moong dal, is eaten within the hour after practicing kunjal kriya.

Vastra dhauti is done by swallowing a long thin strip of cloth. The cloth can be up to 3 metres long and needs to be soaked in salty water first. This rather intense practice removes excess mucous from the digestive tract.

Danta dhauti means cleaning the teeth. The gums are also massaged to strengthen them and improve the blood circulation.

Vatsara dhauti involves swallowing air and belching (or alternatively letting the air pass through the lower intestine). The digestive system is stimulated and excess gas is removed.

Agni Sara is performed by exhaling while leaning forward and then holding the breath while pumping the abdomen. It helps to improve digestion and strengthens the abdominal region. Practicing regularly will improve overall energy levels and remove lethargy.

3 - Nauli is a technique whereby the abdominal muscles are contracted in a specific manner and moved about in order to massage the digestive tract.

4 - Basti is essentially the same as an enema and is used to cleanse the lower digestive tract. Water is taken into the lower digestive tract via the anus and then expelled. Traditionally yogis practiced this by standing in a fast flowing river and using a hollow reed to take in the water.

5 - Kapalabhati is often considered as a Pranayama breathing technique, but it is also an important kriya. The breath is expelled through the nose by a strong contraction of the abdominal muscles. Then the abdomen is relaxed completely which automatically lowers the position of the diaphragm creating a passive inhalation. The abdomen is contracted and relaxed in this way for a series of pumpings. The air sharply expelled helps to remove dust particles from the respiratory tract and strengthens the lungs. The increase in air inhaled raises the oxygen levels in the bloodstream and helps regulate the metabolic rate. Kapalabhati is useful to practice before meditation as it induces a calm state of mind.

6 - Tratak cleanses the eyes and is used as an approach to meditation. Sitting comfortably you stare at the wick of a lit candle for a minute or so. Then close the eyes and observe the afterimage left on the retina. Try to keep this image of the flame steady by keeping the eyes very calm.

The candle flame should be at eye level and about an arm's length away from the eyes. When the afterimage fades the eyes can be covered with the hands and the image may be rediscovered. Then the practice is repeated. This deceptively simple exercise affects the mind on many levels and is excellent for improving concentration, alleviating sleep disorders and quietening the mind.

MUDRAS

WHAT ARE MUDRAS?

This is a list of **Yoga mudras**. In **yoga**, mudrās are used in conjunction with pranayama (yogic breathing exercises), generally while seated in Padmasana, Sukhasana or Vajrasana pose, to stimulate different parts of the body and mind, and to affect the flow of prana in the body.

HOW DO MUDRAS WORK?

Each finger is divided into three parts. When we touch the lower part, the corresponding element is increased. When we touch the middle part, the corresponding element is decreased. When we touch the upper part, the corresponding element is balanced. This is the basic principle of the Science of Mudras. The fingers can be used individually or collectively or in various combinations to form a variety of Mudras.



Relationship of Five Elements with Chakras and planets

Each Chakra is associated with one Endocrine gland which produces hormones in the body. Planets also influence our mind, body, and spirit. As per Astrology, planetary influence directly affects our health and prosperity. The five fingers of our hand also represent five planets, as mentioned below.

ELEMENT	FINGER	CHAKRA	PLANET
Fire (Agni)	Thumb	Manipur (Solar Plexus)	Mars (Mangal)
Air (Vayu)	Index	Anahat (Heart)	Jupiter (Brihaspati)
Space (Akash)	Middle	Vishudhi (Throat)	Saturn (Shani)
Earth (Prithvi)	Ring	Mooladhar (Root)	Sun (Surya)
Water (Jal)	Pinky	Swadhisthan (Sacral)	Mercury (Budha)

GUIDELINES FOR USING MUDRAS

When Mudras are practiced along with suitable exercise, Yogasanas and Pranayamas and a mindful diet, they have a wonderful effect. For example, if you do Surya Mudra to reduce weight, you obviously have to cut down on your fat and sugar consumption for quicker results.

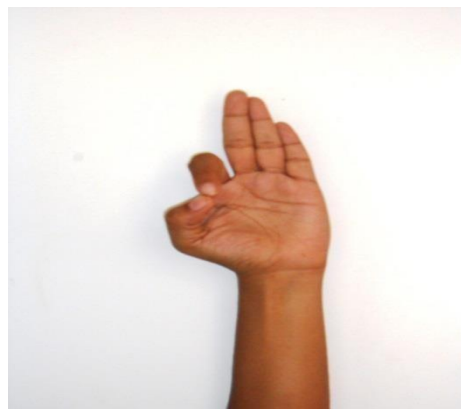
1. Doing Anulomvilom Pranayama twice a day daily for fifteen minutes, morning and evening greatly enhance the effect of Mudras. In fact, Anulomvilom and Mudras can be done simultaneously also. Keep the left hand in required Mudra while doing Anulomvilom.
2. For best results, Mudras can be performed in any meditative pose Padmasana, Sidhasana, Sukhasana, Virasana, or even while sitting on the chair and standing.
3. Mudras should preferably be done with both hands simultaneously, though one-handed Mudra can also be made, but its effect will be in half only. Right-hand Mudra affects the left side of the body and vice versa.
4. Two Mudras can be done simultaneously, one by left and the other by the right hand, as long as they aren't directly conflicting with each other's purpose. For example, one cannot do Prithvi Mudra by one hand (as it increases weight) and Surya Mudra (as it decreases weight) by the other hand, they have opposite effects.

GYAN MUDRA

Join the tip of thumb with the tip of the index finger and keep other three fingers straight preferably sitting in Padmasana or sitting cross legged comfortably. Keep the back of your hand on the knee. It is the most widely practiced and most celebrated Mudra, practiced very often by our ancient saints and seers in their meditation.

BENEFITS:

1. When joined together with index finger it energizes the mind and brain, increases concentration, memory and intellect hence it is excellent Mudra for students, teachers, and all people engaged in intellectual activity.
2. This Mudra has a calming effect on the mind, and thus reduces anger, jealousy, envy



and stress and produces positive effect on the Nervous System.

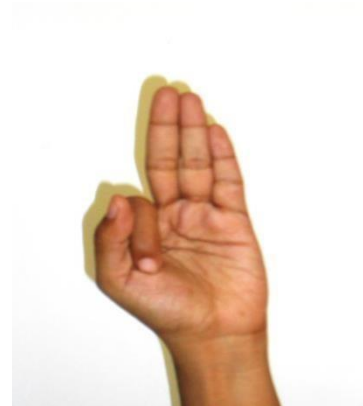
3. Improves focus and enhances memory power.

VAYU MUDRA

Fold the Index finger and place its tip at the base of the Thumb, and there after slightly press this finger with the Thumb, keeping the other three fingers straight.

BENEFITS:

1. Reduces excessive Vayu (gas) from the body.
Improves blood circulation.
2. Builds immunity for your body against cold and cough.
3. It helps fight against any disorder in neck.



AKASH MUDRA

Touch middle finger with the Thumb, keep other three fingers straight.

BENEFITS:

1. Helpful in ear pain and for hearing problems.
2. This mudra can be used for meditation as well.
3. It control high blood pressure.



SHUNYA MUDRA

Fold middle finger at the root of the thumb, other three fingers remain straight.

BENEFITS:

1. Helpful in reducing the numbness in the body. It



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improves blood circulation.

2. Helpful for thyroid problem, and make our voice sweet and gives relief from gum diseases.

3. It is immensely helpful in case of thyroid.

PRITHVI MUDRA

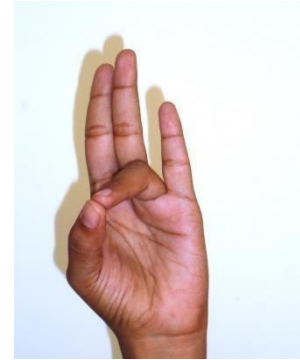
Touch ring finger with the thumb, other three fingers remain straight.

BENEFITS:

1. It removes Vitamin deficiency and increases our energy and produces glow on the face.

2. It strengthens the digestive system, increases mental strength and efficiency.

3. Helpful in burning in eyes, acidity, urine.



SURYA MUDRA

Fold ring finger at the root of the thumb, other three fingers remain straight.

BENEFITS:

1. It produces heat in the body and generates energy, helpful for headache.

2. Helpful for reducing the weight, high blood pressure, and constipation.



INDRA MUDRA

Touch little finger with the thumb, other three fingers remain straight.

BENEFITS:

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1. Effective in dehydration. Helpful for Urinary and Kidney problems.
2. Helps to relive from muscular cramps.
3. It activates the fluid circulation in the body.

CAUTION-In cases of cold, cough and sinusitis do not do this Mudra.

VARUN MUDRA

Fold little finger at the root of the thumb, other three fingers remain straight.

BENEFITS:

1. Helpful in swelling of any part of the body.
2. It is useful in cough, asthma, sinusitis, and running nose.
3. This Mudra is helpful in common cold involving running nose or watery eyes.



INTRODUCTION TO 5 PRANAS

Prana is energy and vitality. Prana is the foundation and essence of all life; the energy and vitality that permeates the entire Universe. Prana flows in everything that exists.

1. **Pran:** is that vital force which moves in the body between heart and throat. It is the most important part of life force as it is responsible for body activities of respiration, digestion, conversion of water into blood, urine and perspiration, etc. It is directly related to the Air element and the Heart chakra (Anahat).
2. **Apan:** Vital force is that part of Energy flow which moves between navel and feet, and affects the health of all organs in this region such as reproductive organs, back, knees, thighs, excretory organs like kidneys, bladder, colon, rectum, etc. It is related to Earth element and the Root Chakra (Mooladhaar).
3. **Samaan:** Energy flows from between navel and heart and affects the digestive organs like liver, pancreas, stomach, intestines, spleen, etc. It is responsible for the proper functioning of digestive system and for conversion of food into nutritional juices and distribution of these juices into the blood. It is related to Fire element and solar plexus (Manipur Chakra).
4. **Udaan :** Energy flows between throat and vertex (top of the head). It is related to the functioning of organs in this part of the body and Space element and Throat Chakra (Vishudhi Chakra).
5. **Vyan:** Energy flows in all parts of the body, and it regulates the blood circulation into all cells, tissues, organs, and nerves. It is related to Water element and Sacral Chakra (Swadishthan Chakra).

◆ PRANIC MUDRAS

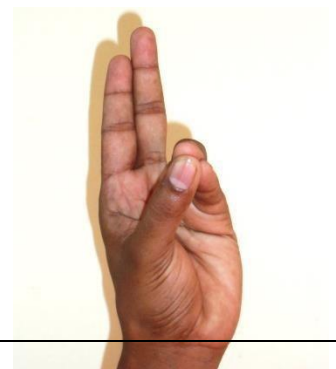
According to five Pranas, five Pranic Mudras are created. Pran Mudra , Apan Mudra , Samaan Mudra , Udaan Mudra and Vyan Mudra.

PRAN MUDRA

Join the tips of little and Ring finger with the tip of the Thumb, keeping the other two fingers straight.

BENEFITS:

1. Good for heart and lungs, which in turn, regulate the blood



circulation in the body.

2. Increases flexibility of all blood vessels, veins, and arteries removes blockages from them, allowing for free circulation of blood.

3. Helpful for eyes and eyesight. It increases concentration and memory.

APAAN MUDRA

This Mudra is formed by joining tips of Ring finger and middle finger together with the tip of the Thumb, keeping other two fingers straight.



BENEFITS:

1. It has a cleansing effect on all organs and removes toxins from the body. It stimulates the process of cleansing through perspiration, stools, skin.

2. Helpful for digestive system, high blood pressure, and hiccup. Reduces pain and cramps during menses.

VYAN MUDRA

Joining the tips of middle finger and Index finger together with the tip of the Thumb, keeping other two fingers straight.



BENEFITS:

1. Strengthening effect on the heart and lungs.

2. To keep blood pressure under control, do this Mudra 20 minutes each twice a day in any meditation pose.

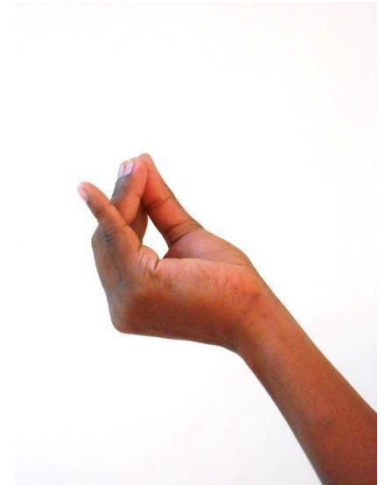
3. Balances Vata, Pitta, and Kapha and keeps the body healthy.

UDAAN MUDRA

Join tips of Index, Middle and Ring fingers with the Thumb, keeping Little finger straight. This involves union of Fire, Air, Space and Earth elements together.

BENEFITS:

1. UdaanVayu is the energy which flows from throat to head. It thereby purifies all organs in this region of the body.
2. It activates Vishudhi (Throat) Chakra and helpful in Thyroid problems.
3. It strengthens the brain, gives a calming effect on the mind thus beneficial for concentration and meditation.



SAMAAN (MUKUL) MUDRA

Join all the fingers together. Navel is the center of the human body, and is rightly called the engine of the body. It is linked to all the nerves system.

BENEFITS:

1. Helps to heal any part of the body
2. Stimulates the mount of Venus and thereby brings Happiness and Prosperity.



CAUTION- Do this Mudra for 5 – 10 minutes only at a time and not more. Do it for 5 minutes five times a day.

AYURVEDA

Ayur means life and Veda means knowledge. Knowledge of life is Ayurveda. It is believed that Ayurveda came into existence in the same time of Yoga and considered to be sister branch of Yoga.

Ayurveda deals more with the health of the body.

Ayurveda recognizes three main doshas (energy) in the body, which can be corrected by diet, herbs, Asanas, Pranayama, and meditation. Charaka Samhita along with Sushruta Samhita are original compendium texts on Ayurveda, that is valued as one of the best-written literatures of Ayurveda in India. It can be called the mother of all healing; teaching us how to live in a true, natural and balanced environment.

TRI-DOSHAS IN AYURVEDA

In Ayurveda *Vata*, *Pitta* and *Kapha* are main 3 doshas. If these 3 doshas are in balance then body can remain healthy.

VATA

- Developed from AKASH (space) and VAYU (air element)
- Vata represents subtle aspects of the human being. It dominates the lower part of the body like intestines, lumbar spine, ears, bones and skin. Movements of the body, fluid elimination of waste products, heartbeat, and respiration are all assisted by Vata. Vata is usually activated in the mornings and the season is winter.
- **Emotions:** Vata represents fear and greed.
- Vata gets corrupted due to controlling natural urges like urination, hunger, thirst, late nights, irregular food habits, talking in high-pitch and exposure to the cold climate.
- To keep Vata doshas in balance, choose more heavy liquid warm foods like soups and dhal (cooked pulses).
- Diseases according to Doshas: Vata diseases are joint pain, arthritis, back pain, paralysis, brain damage, and heart attack.

PITTA

- Developed from the Fire element (Tej). Represents digestive fire, energy, courage and fast-grasping power. Pitta is usually activated in the afternoons. The season is summer.
- **Emotions:** Pitta represents anger.
- Pitta gets corrupted due to consumption of alcohol, short-temper, using dry food, and over-exposure to the sun. To keep Pitta doshas in balance choose more light, cool, and dry foods like salads and cold soups.
- Pitta diseases are Acidity, hyperacidity, hypo-acidity, peptic-ulcer and gastro-intestines, and heartburn.

KAPHA

- Developed from the water and earth element, Kapha represents the structure of the body, like the skeletal system, the organs and it signifies memory.
- Kapha dominated regions are the chest, the neck, stomach, body fat, nose and tongue.
- Usually activated at night. The season is monsoon.
- **Emotion:** Represents grief and melancholy. It provides the bulk of the body moistness, fertility and strength. It is the heaviest of all doshas.
- Kapha gets corrupted due to sleeping in the daytime, consumption of sweets in excess, chilled food, fish, and sugar cane, milk, and milk products.
- To keep Kapha doshas in balance, choose very light semi-liquid, nourishing, easily digestible foods.
- Kapha diseases are a Migraine, asthma, respiratory problems, cold, cough, flu, fever, and obesity.

Ayurvedic diet according to the Doshas

We know that healthy living we require a balanced diet constituted of protein, carbohydrates and fats, minerals,, and other micro-nutrients that all work synergistically to build and maintain our physical bodies.

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Ayurvedic tradition places a strong focus on the importance of diet. The Ayurvedic diet is one that not only nourishes the body but also restores balance in the three doshas. Depending on our dosha, constitutional type, some foods can be beneficial while others should be avoided. These same foods may have the opposite effect on another dosha. The science of Ayurveda teaches that the right diet is the foundation of healing. For maximum health and vitality, the ideal diet is one that dynamically balances our doshas by constantly evaluating the changing state of these constitutions.

Qualities of the three doshas:

VATA DOSHA

cold, dry, light, hard, and rough.

VATA PACIFYING FOODS: In general excess, Vata can be counter-balanced with nutritious and tissue-building foods that are warm, moist, heavy, soft and oily, as well as foods with a sweet, sour and salty taste.

Vata pacifying foods include Ghee, soft dairy products, wheat, rice, corn, bananas.

A person with a vata constitution should favor foods like hot cereal with ghee, hearty soups and vegetables, and whole cooked grains and chapatis. Spicy foods are generally okay for vata.

Vegetables: Asparagus, beets, carrots, cucumber, green beans, okra (bhindi), onions and garlic, radishes, sweet potatoes, turnips. Fruits: Bananas, coconuts, dates, mangoes, melons, peaches, all fresh fruits in general. Grains: Oats, rice and wheat

VATA AGGRAVATING FOODS: In general, foods with the vata qualities, such as crackers, frozen desserts, and large amounts of raw vegetables and salads, will aggravate vata. Also, refined foods such as white flour and sugar, have light and dry qualities and would be best avoided by people with vata constitutions.

Pungent, bitter, astringent; light, dry, cold foods, stimulants like smoking, alcohol, junk food, sugar, tea (especially black green tea), brown rice.

Vegetables: Cabbage, cauliflower, celery, brinjal, leafy green vegetables, mushrooms, peas, peppers, potatoes, sprouts, tomatoes, zucchini (tori). If you do have these vegetables cook them in pure desi ghee or unrefined til oil. Tomatoes are best avoided except as a small addition to salads. Fruits: Apples, pears, pomegranates. Spices: Vatas can have almost all spices and herbs in moderation. When there is aggravated Vata, the following are to be taken with

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Contraindications / Precautions: coriander seeds (dhaniya powder), fenugreek (methi seeds), saffron, turmeric, parsley. Avoid too much hot, dry spices such as dried chili, which will aggravate dryness.

PITTA DOSHA

Pittas properties are hot, sharp, oily and light.

PITTA PACIFYING FOODS:

General: you can balance excess pitta with foods that are cool, dry and heavy with a mild, naturally sweet, bitter or astringent taste. For example, milk, rice, beans, steamed vegetables, and fruit are good for pitta people. Mild spices like cumin, coriander, and cilantro are particularly beneficial for pitta. Sweet, bitter, astringent; cold, heavy, dry. Moderation, coolness, ghee, coconut oil, olive oil, green coriander (dhaniya), coriander seeds, cardamom, sprouts, and raw foods.

Vegetables & Fruits: can eat most vegetables and fruits. Exceptions are given below.

Grains: Barley, oats, wheat, parboiled rice.

PITTA AGGRAVATING FOODS:

General: pungent and oily foods such as curry, fried foods, and spicy condiments, as well as spices such as cayenne, garlic and dry ginger, should be avoided by pitta constitutions. Pungent, sour, salty, hot, light, oily. Stimulants like smoking, alcohol, coffee, pickles, vinegar, fried foods, spicy foods, fermented foods, curds, almond, corn, til, mustard oil. Vegetables: Beets, carrots, brinjal, garlic, hot peppers, onions, spinach, tomatoes. Fruit: Sour and unripe fruits. If there is aggravated Pitta avoid grapefruit, papayas, peaches, bananas, apricots. Grains: Brown rice, corn, millet, rye.

KAPHA DOSHA

The qualities of kaphadosha are cold, heavy, liquid and unctuous.

KAPHA PACIFYING FOODS:

In general, to balance Kapha dominance, eat smaller amounts of food and emphasize food with vata properties of light and dry. Also, foods which are dry, hot or sharp are recommended, so look for foods with pungent, bitter or astringent tastes. Examples include puffed cereals such as smoked rice or corn; small, astringent grains, such as millet, amaranth, and quinoa; and light, bitter vegetables such as leafy greens. Spices like ginger, turmeric, and chili are generally good for Kapha people.

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Flavor: Warm light food, dry food cooked without much water, minimum of butter, oil and sugar, stimulating foods (ginger, chilies, pickles), raw foods, salads, fruits.

Vegetables: Generally all vegetables are good, but if you are suffering from any Kapha disorder like lung congestion, congestive asthma, sinuses, obesity, heart disease, diabetes, high cholesterol, then avoid all sweet juicy vegetables such as cucumbers, pumpkin family, sweet potatoes, tomatoes, tori, ghiya, etc.

Fruits: Apples, apricots, pears, pomegranates, dried fruits in general (apricots, figs, prunes, raisins) Lentils & Legumes: If the dosha is not aggravated all except tofu and kidney beans are acceptable. Spices: All are good - ginger is best for improving digestion, turmeric is excellent for drying out the mucous, chilies are excellent for removing mucus.

KAPHA AGGRAVATING FOODS:

General: Foods such as dairy products, wheat, avocados, and oils have these qualities and will increase Kapha in the body. Sweet, sour, salty; heavy, oily, cold. Desserts, sweets, ice cream, deep fried foods, possessiveness, miserliness, laziness.

Vegetables: all sweet juicy vegetables such as cucumbers, pumpkin family, sweet potatoes, tomatoes, tori, ghiya, etc. Fruits: All sweet juicy fruits in general. Lentils & Legumes: Tofu and kidney beans. Spices: excess salt.

Yogic Diet

What we consume has a direct effect on how we act, react and function in our environment. What we eat influences not only our physical well being but also our thoughts, emotional and spiritual well being.

Nutrition has been widely researched by modern science, and there is an immense amount of theories and studies to aid us in following a proper diet. This body of growing and ever-evolving knowledge can be quite daunting. The variety of influences and personal physical responses of each person makes this science even more complex. One just needs to start by becoming aware of what, when, where and how one consumes food and monitor what the outcome is of this process of consumption and energy release.

Yogis are also more interested in the subtle energies and values of food, rather than the contained chemical content of the food. If one looks at spiritual scriptures and teachers, they also speak of nutrition:

Buddha says: "SAMYAK AHAAR" (BALANCED DIET)

Bhagwatgita says: "YKT AHAAR" (APPROPRIATE DIET)

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In the Bhagwat Gita, Chapter 14, the explanation of the three natures (Gunas) of this reality is described as: food can also follow these classifications. The 3 categories are:

- Sattva (quality of life) “Luminous and harmonious due to its essential purity”
- Rajas (quality of activity/passion) “Passion-based and productive of longings for unattained objects and attachment for those in one's possession”
- Tamas (quality of darkness) “Ignorance-born and is productive of delusion in all beings.”

The Bhagwat Gita, Chapter 17, further explains how these Gunas relate to what we eat.

- The Sattvic food promotes clarity of thoughts and calmness of mind. It is sweet, fresh, agreeable. It includes fruits, nuts, vegetables, honey, milk, grains, ghee (clarified butter).
- Rajasic food feeds the body, but promotes activity and induces restlessness of the mind and disturbs the equilibrium of the mind. It includes spicy foods, coffee, tea.
- Tamasic food that should be avoided induces heaviness of the body and dullness of the mind. It includes alcohol, garlic, onion, meat, fish, and processed foods as well as food that is stale and overripe.

Guidelines for Yogic eating:

Timing of Meals:

One should monitor ones meal times, as eating too late at night causes indigestion. The digestive system rests when one goes to sleep; therefore there should be a gap of at least 3 hours between your dinner and bedtime.

Check your breathing patterns. According to Swami Rama in “Science of Breath” If your right nostril is dominant in breathing, it is the ideal time for eating, if your left nostril is more dominant, then it is the ideal time to go to bed.

Manner of Eating:

The ritual of eating extends beyond just the act of chewing and tasting the food on your tongue. One should be aware of the origin and the process of how the meal was grown, picked, processed, transported, prepared served and eaten. It continues further in the process of clearing the table, cleaning the dishes, digesting the meal and finally recycling the waste to be composted or disposed of in a mindful manner.

- Food should be freshly prepared and eaten with attention, respect, gratitude.
- Observe silence while eating and maintain awareness as this turns the process of eating into meditation.
- Consume fruits and fast digesting ingredients first and allow the stomach at least 15-20 minutes to digest the serving.
- Consume more complex foods, such as carbo-hydrates and proteins separately, because they need different types of enzymes to break down the food.
- According to Dr. Jensen’s Nutritional Handbook, the body is overly acidic. One needs to bring balance to this pH level through consuming the right amounts of green vegetables. Consume at least two thirds to three quarters of ones diet as alkaline based foods, such as leafy greens. And a quarter to a third of acidic inducing foods, such as most proteins and carbohydrates.
- Fill the stomach half to three quarters with food. Leave the last quarter empty for digestion.
- Drink fluids 20 minutes before a meal and at least 20 minutes after a meal, to avoid diluting the digestive fluids in the stomach.

HRISHIKESH YOGA SCHOOL

- If one needs to consume fluids during the meal, avoid icy drinks that will put out the digestive 'fire'.
- Take at least one day of fasting per week, by only consuming light soups, liquids and yoghurt. This will allow the digestive system to recover and allow the body to focus on purging impurities gathered in the body.

Guidelines for what one should consume:

- Yogic diet is essentially vegetarian as it includes very light and easily digestible foods to still the mind and make the body light and unobstructed for physical asanas and pranayama practice.
- Eating meat potentially violates the first leg of yoga, (*Yamas*) laid down by Patanjali (*ahimsa*/nonviolence)
- Protein can be obtained from nuts, legumes and dairy products.
- It is much easier to appreciate and get the optimal nutrition needed from one's meals when one consumes slowly, mindfully, and from ingredients that are locally sourced.

Thus a yogic diet is considered to be healthy, nourishing and fulfilling not only for the physical body but also for the mind and soul.

ETHICS FOR YOGA TEACHERS

As Yoga teachers, we are a leading example to our students. If students forget to follow Yamas and niyamas, it can be forgiven, but yoga teachers should follow the ethics from Patanjali to keep their Sadhana ongoing and to make progress towards Samadhi. Our behavior reflects upon the great tradition and lineage of yoga which we represent. Consequently, we must exhibit a very high degree of personal integrity in all matters, both inside and outside the classroom. Apart from Yama and Niyamas, there are additional ethical topics that we should keep incorporate into our practice as teachers.

Ethical Guidelines

- 1) Conduct myself in a professional and conscientious manner.
- 2) Create and maintain a safe, clean and comfortable environment for the practice of yoga.
- 3) Welcome all students regardless of nationality, religion, gender, cultural background, age and physical limitations.
- 4) Respect the dignity and privacy of all students.
- 5) Be loving, kind and friendly to them and be willing to help them as best as you can
- 6) Acknowledge the limitations of my skills and scope of practice- When you don't know the answer to a question, say "I don't know." Be willing to do research and to bring an answer back to the student as soon as possible. Tell and show the students that you are also a student – we are learning our whole life.
- 7) Follow all local government and national laws that pertain to my yoga teaching and business
- 8) Be patient with yourself and the students - Acknowledge that yoga is a process
- 9) Use right speech- Speaking is one of our primary forms of communication. Awareness not only of what we say, but also of how and when we speak will help to maintain right speech. Before speaking, examine if what you are about to say using the Four Gates of Speech:
 1. Is it truthful?
 2. Is it necessary to say?
 3. Is it the appropriate time?
 4. Can it be said in a kind way?

PROFESSIONAL ESSENTIALS

PROFESSIONAL DEVELOPMENT IN YOGA

If you are considering to either start a yoga studio, work at a studio or whatever way you would like to transition into a career as a yoga teacher, one should be aware of few things. Being able to teach various classes in a specific venue is the fruits of planting a variety of seeds for prosperity. A yoga studio has various facets that need to be set-up beforehand, such as a financial business plan, ethical marketing strategy, integrating into the yoga support structures by registering with a reputable umbrella organization, such as Yoga Alliance, and following their underwritten ethical codes, will nurture the development of the business, vision, investors, teachers and students.

As a new Yoga teacher few points will be helpful when you start teaching:

- **QUALITY:** As a teacher you need to keep up your own practice of yoga and meditation with sincerity and regularity. Quality creates confidence in you. And quality comes with regular practice and developed by teaching.
- **COMPETITION:** There has been an explosion of various yoga studios and centers offering various practices around the world. This proves that there is a huge demand for sharing the teachings by competent teachers. With time and dedication, your message to share will develop into your unique voice in the expanding field of yoga. Apart from teaching Asana classes, there are many ways that one can be creative in teaching yoga and meditation. Initially, you can offer personal yoga lessons to slowly build your confidence and your own yoga community. Incorporate Pranayama and Mudra classes into the weekly class schedule. With a firm foundation created by your own practice and learning, you will be able to offer and share and connect with students and fellow teachers. Competition can be seen as necessary kindle to stoke your fire for learning and developing the quality of your teaching. There is no need to shy away from competition, we are here to learn lessons and share lessons in various- and most of the times, challenging ways.
- **PROFESSIONAL ATTITUDE:** As a teacher, you are offering a space, a unique service and valuable knowledge that is essentially beyond the value of money. However, we are also practicing to successfully engage with the world and society we inhabit. Therefore, a teacher must feel comfortable accepting money as a means of enabling the teachings to continue for the students and the teacher. Accepting money and using it in an honest and open manner will allow the students to be inspired to see the value of the classes and the potential of ethical business management.

HISHIKESH YOGA SCHOLL

- **LOCAL LEGAL RULES:** Do thorough research into necessary legal requirements, indemnity forms, payments and taxes to establish and safeguard your business. It is always best to welcome new students with an application form where they can inform you of any health conditions to establish a safe practice for both you and the student from the onset.
- **OBSERVING TEACHER 'S ETHICS:** Teaching yoga as a profession and business, gives the Yoga practitioner an opportunity to establish and practice the ethical guidelines beyond the practice in a confined environment of one's mat, Orin comfortable social and spiritual environments. This challenging business practice allows one to infuse more aspects of one's life with ethical awareness. One cannot achieve heights and depths of meditation ignoring Ethics. Refer the Teachers Ethics and Patanjali Yog sutras.
- **MARKETING SKILLS:** It does not matter how good a teacher you are; one needs to make an effort to reach out and connect to potential students. Don't quit your dayjob just yet. Teaching yoga is a privilege that one needs to nurture through establishing and growing one's own practice and knowledge, this needs to be integrated into functioning and sustaining one's financial needs. Do not put unnecessary strain and stress on your vision. Be sure to build up a financial nest egg to sustain the growing pains of a business. Start out taking 1-3 classes a week at a studio, or start teaching friends, to build up experience and confidence. Beyond traditional marketing strategies, such as well-designed flyers in well located spaces, such as in local health restaurants and shops, community forums, one must not underestimate the power of word of mouth and the support of friends and the local community. Create events, workshops, private classes, open classes in public spaces to attract attention to what you have to share. Social media and other marketing avenues are rapidly changing and evolving, and connecting all reaches of the globe. This might seem daunting, so start small, and start local. Your reach grows as one becomes ready to expand into the potential of the business. Before investing finances, time and energy into creating a web site, social media marketing. It is important to build up a network of trusted professionals, such as a web-designer that understands your vision and that can guide you in registering a domain name for your business or studio.
- **REGISTERING WITH YOGA ALLIANCE:** The certificate you will receive from Oceanic Yoga is valid around the world. You can immediately start teaching yoga life you want. It is not obligatory to register immediately; you can register with Yoga alliance as a RYT 200 whenever you feel like. Once you receive your certificate scanit and save it in your email. Keep the hard copy of your certificate safe.