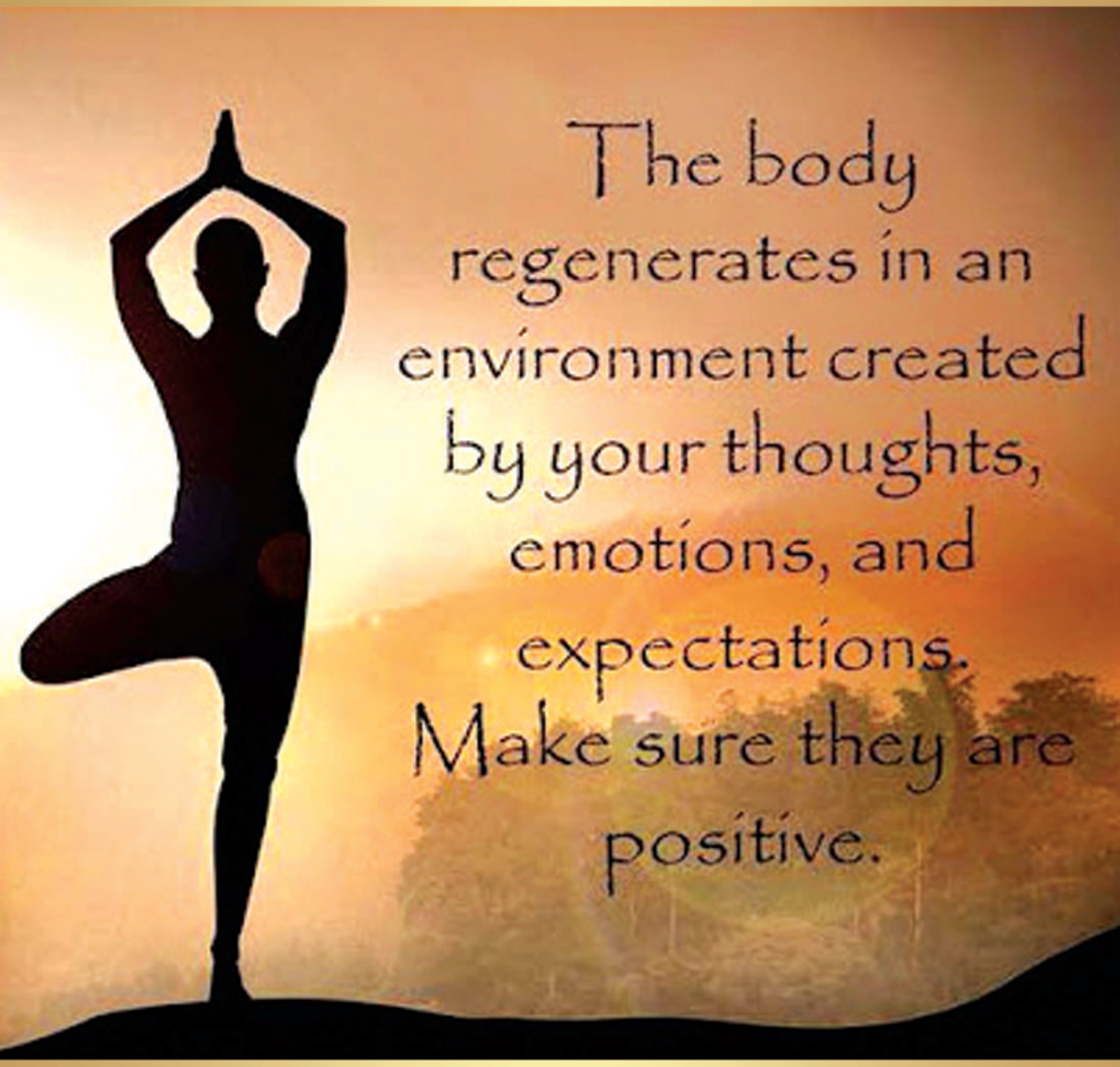
Yoga for the Welfare of All as
One World-One Family

Yoga for Vasudhaiva Kutumbakam



NATIONAL INSTITUTE OF TECHNOLOGY
WARANGAL


The body
regenerates in an
environment created
by your thoughts,
emotions, and
expectations.
Make sure they are
positive.

International Day of Yoga Celebrations

Yoga for Vasudhaiva Kutumbakam

























Display of Yoga Standees Photos around NITW Campus

















FIT INDIA

International Day of Yoga
21 June
Yoga for Humanity

Azadi Ka Amrit Mahotsav

G20
भारत 2023 INDIA

Yoga for the Welfare of All as
One World-One Family

Yoga for Vasudhaiva Kutumbakam



NATIONAL INSTITUTE OF TECHNOLOGY
WARANGAL

This booklet has been prepared on the eve of
International Day of Yoga -Yoga for humanity - 21st June 2023

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Disclaimer:

The information provided in thisYoga booklet is intended to create general awareness among people and community to get Fitness through Yoga. The information, techniques and suggestions mentioned in this yoga booklet are not a substitute for the medical advice of physician. In a particular case that you may require diagnosis or medical attention, consult your health care provider before practicing Yoga.

The publisher do not assume any responsibility or liability for any injury or loss that may result from practicing Yoga.

Preamble :

NIT Warangal has exclusively Yoga Hall and Meditation Hall.

- Yogic Practices for the campus community is a normal practice at our institution.
- Yoga classes were conducted for Staff and Students of the institution since 3rd November, 2014 onwards.
- The Department of Physical Education impart Yoga training for the first year B.Tech. students throughout their academic year as per the Academic Calendar.
- WORLD YOGA DAY celebrated on 21-6-15 by organising yoga asana demonstrations, one day work shop on Health and Wellness through Yoga been organised.

I am indebted to **Prof. Bidyadhar Subudhi,** Director, NIT, Warangal for his valuable guidance and whole hearted support. I thank Deans, Heads of the Departments, Registrar, Chief Warden, all Faculty Members, Staff Members, Research Scholars and Students for their enthusiastic participation in the Yoga Day Celebrations.

This motivated me in bringing out this Yoga booklet.

Prof. P. Ravi Kumar



TEXT OF UNGA RESOLUTION A/69/L.17

United Nations A/69/L.17

General Assembly

Distr.: Limited
7 November 2014

Original: English

Sixty-ninth session
Agenda item 124
Global health and foreign policy

International Day of Yoga

The General Assembly.

Recalling its resolutions 66/2 of 19 September 2011 on the Political Declaration of the High-level Meeting of the General Assembly on the Prevention and Control of Non-communicable Diseases and 68/98 of II December 2013 on global health and foreign policy.

Reaffirming General Assembly resolutions 53/199 of 15 December 1998 and 61/185 of 20 December 2006 on the proclamation of international years, and Economic and Social Council resolution 1980/67 of 25 July 1980 on international years and anniversaries.

Noting the importance of individuals and populations making healthier choices and following lifestyle patterns that foster good health.

Underscoring the fact that global health is a long-term development objective that requires closer international cooperation through the exchange of best practices aimed at building better individual lifestyles devoid of excesses of all kinds.

Recognizing that yoga provides a holistic approach to health and well-being.

Recognizing also that wider dissemination of information about the benefits of practising yoga would be beneficial for the health of the world population.

1. *Decides* to proclaim 21 June the International Day of Yoga;

2. *Invites* all Member and observer States, the organizations of the United Nations system and other international and regional organizations, as well as civil society, including non-governmental organizations and individuals, to observe the International Day, in an appropriate manner and in accordance with national priorities, in order to raise awareness of the benefits of practising yoga;

3. *Stresses* that the cost of all activities that may arise from the implementation of the present resolution should be met from voluntary contributions;

4. *Requests* the Secretary-General to bring the present resolution to the attention of all Member and observer Stales and the organizations of the United Nations system.



ABOUT THE IDY LOGO

- *Folding of both hands in the logo symbolise Yoga, the union, which reflects the union of individual consciousness with that of universal consciousness, a perfect harmony between mind & body, man & nature; a holistic approach to health & well being.*
- *The brown leaves symbolise the Earth element, the green leaves symbolise the Nature, blue symbolises the Water element, brightness symbolises the Fire element and the Sun symbolise the source of energy and inspiration.*
- *The logo reflects harmony and peace for humanity, which is the essence of Yoga.*





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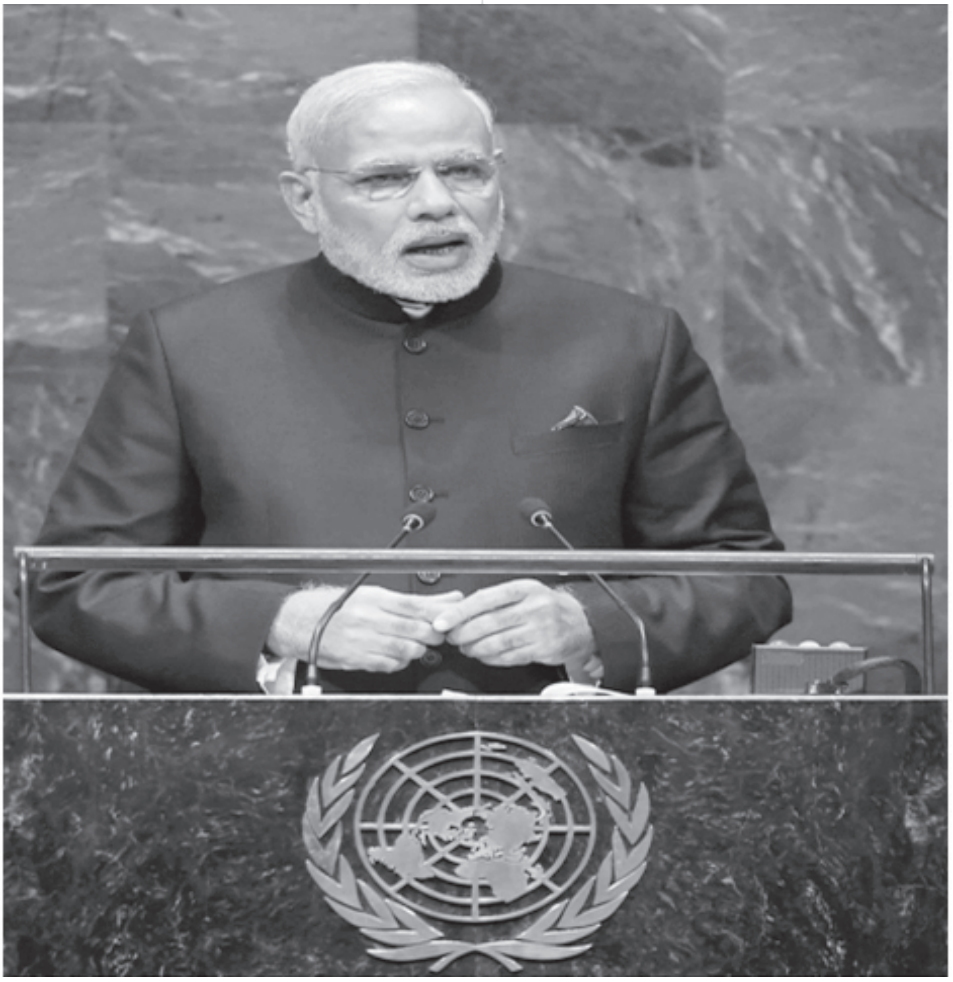
MESSAGE

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



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

INTRODUCTION

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

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

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

What isYoga?

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

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

Brief history and development of Yoga

The science of Yoga has its origin thousands of years ago, long before the first religion or belief systemswere born.According to, **Yogic lore** Shiva has seen as the first or a and the first or . yogi diyogi guru adiguru Several thousand years ago, on the banks of lake Kantisarovar in the Himalayas, poured his profound knowledge into the adiyogi legendary or "seven sages". These sages carried this saptarishis powerful Yogic science to different parts of the world

including Asia, the Middle East, northern Africa and South America. Interestingly, modern scholars have noted and marvelled at the close parallels found between ancient cultures across the globe. However, it was in India that the Yogic system found its fullest expression. Agastya, the saptarishi who travelled across the Indian subcontinent, crafted this culture arounda coreYogic way of life.

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

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

The Fundamentals of Yoga

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

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

Traditional schools of Yoga

The different philosophies, traditions, li neages and guru-shishya paramparas of Yoga led to the emergence of different traditional schools. These include *Jnana Yoga, Bhakti Yoga,*

Karma Yoga, a Patanjala Yoga, Kundalini Yoga, Ha ha Yoga, Dhyana Yoga, Mantra . . . Yoga, Laya Yoga, R ja Yoga, Jain Yoga, Bouddha Yoga a etc. Each school has its own approach and practices that lead to the ultimate aim and objectives of Yoga.

Yogic practices for health and wellness

The widely practiced Yoga are: *Sadhanas Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi, Bandhas and Mudras, Shatkarmas, Yuktahara, Mantra-japa, Yukta-karmaetc.*

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

Pranayama consists of developing awareness of one's breathing followed by willful regulation of respiration as the functional or vital basis of one's existence. It helps in developing awareness of one's mind and helps to establish control over the mind. In the initial stages, this is done by developing awareness of the "flow of in-breath and out-breath" *(svasa - prasvasa)* through nostrils, mouth and other svasa-prasvasa body openings, its internal and external pathways and destinations. Later, this phenomenon is modified, through regulated, controlled and monitored inhalation (*svasa*) leading to the awareness of the svasa body space getting filled (*puraka*), the space(s) remaining in a filled puraka state (*kumbhaka*) and it getting emptied (rechaka) during regulated, kumbhaka rechaka controlled and monitored exhalation (prasvasa).

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

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

Satkarmas are detoxification procedures that are clinical in nature and help to remove the toxins accumulated in the body. *Yuktahara* advocates appropriate foodandfoodhabits for healthy living.

* * *



Yoga for Humanity

General Guidelines for Yoga Practice

A Yoga practitioner should follow the guiding principles given below while performingYogic practices:

Before the Practice

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

During the Practice

- Practice sessions should start with a prayer or invocation as it creates a conducive environment to relax the mind.
- Yogic practices shall be performed slowly, in a relaxed manner,with awareness of the body and breath.
- Do not hold the breath unless it is speciallymentioned to do so during the practice.
- Breathing should be always through the nostrils unless instructed otherwise.
- Do not hold body tightly, or jerk the body at any point of time.
- Perform the practices according to your own capacity.
- It takes some time to get good results, so persistent and regular practice is very essential.
- There are contra-indications/ limitations for each Yoga practice and uch contra-indications should always be kept in mind.
- Yoga session should end with meditation / deep silence / Shanthipathya.

After Practice

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

Food for Thought

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

How Yoga Can Help

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

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



THE PATANJALI SLOKA

Tribute is made to **Patanjali** in this sloka (verse) written by the poet and grammarian Bhartrihari in about the 7th century A.D. It is often used as a prayer during yoga practice, and has been adopted as a standard beginning to many **Iyengar Yoga** classes.

Yogena cittasya padena vacam
Through Yoga, serenity of mind,
Malam sarirasya ca vaidyakena
Through Grammar, clarity of speech,
Yopa karottam pravaram muninam
Through Medicine, purity of body,
Patanjalim pranjalir anato'smi
Patanjali, I honour you.

Abahu purusa karam
Whose upper body has a human form,
Sankha cakrasi dharinam
Who holds a conch and discus,
Sahasra sirasam svetam
Who is crowned by a thousand headed cobra,
Pranamami Patanjalim
I salute the sage and scholar Patanjali.

The first half of the sloka is from Sushruta, an authority on Ayurveda. The second half describes ***Patanjali's*** symbolic form:

- the seven headed serpent represent infinity,
- the counch calls us to Yoga practice,
- the disc symbolises the wheel of time and the law of cause and effect.

In reciting the sloka, respect is paid to the three aspects of ***Patanjali's*** work: Yoga, grammar and medicine, and to ***Patanjali*** himself.

OPENING PRAYER



Om sahanaa vavatu Sahanau bhunaktu

Saha veeryam karavaa vahai

Tejasvi naa vadhee tamastu maa vidvishaa vahai

Om Shaanti Shaanti Shaantihi

Translation (in the context of a classroom)

May the teacher and the taught be protected together,

May the teacher and the taught be nourished together,

May they both work together with great energy,

May their study be enlightening and fruitful.

May the teacher and the taught never hate each other.

Om Peace, Peace, Peace.

Note: Although this ancient Sanskrit prayer is popular with teachers, at a deeper level, each one of us has an internal teacher whose voice we need to listen to. The prayer suggests that we may reconcile the two aspects of our selves (much like the yin and the yang) to stay in harmony. At the community level, we can interpret this as:

May WE protect each other,

May WE nourish each other,

May WE work together with great energy,

May OUR study be enlightening and fruitful.

May WE never hate each other.

Om Peace, Peace, Peace.



Loosening Practices

Yogic Jogging

Sthiti : **Tadasana**

PRACTICE



* Make loose fists of your hands and place them on the chest.
* Collapse and relax your shoulders.

Stage I : **Slow Jogging**

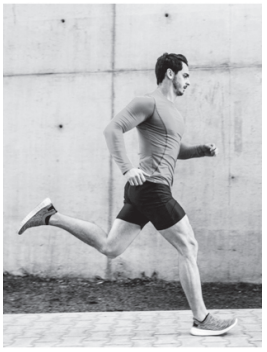
* Start jogging on your toes slowly.
* Jog about 20 times.
  As days go by, gradually increase upto 100 times.

Stage II : **Backward Jogging**

* Lean a little forward and increase the speed of jogging gradually.
* Start hitting the buttocks with the heels.
* Repeat this 20 times at your maximum speed.
* Then gradually slow down the speed.
* Do not stop.
* Continue and move on to slow jogging for at least 10 times.



Stage III : **Forward Jogging**



* Lean backward a little and now as you increase the speed again, try to raise the knees higher and higher.
* Raise the knees forwards to reach the chest level.
* Repeat 20 times at your maximum speed.
* Slow down the practice coming back to the stage of slow jogging again.
* Continue slow jogging for a few rounds, count 10 times.

Stage IV : **Side Jogging**



* Gradually increase the speed taking the heels side ways.
* As the speed increases bring the heels as close to the elbows as possible.
* Repeat this movement 20 times at your maximum speed.
* Gradually slow down to come back to slow jogging stage.
* Keep jogging a few more rounds (10) and finally stop the practice.

Note

* *Increase the speed of jogging gradually and not too quickly.*
* *Try not to stop at any stage of the practice until you have completed all the 4 stages of jogging.*
* *Keep the fists on the chest throughout the practice.*

State V : **Mukha Dhouti to relax**

* Bend forward and place the palms on the respective thighs keeping the arms straight.
* Inhale through the nose and exhale through the mouth.
* While exhaling blast out the air forcibly through the mouth.
* Then, stand in Tadasana and relax for a while.

Note

* *Exhalation in Mukha Dhouti relieves the strain of jogging and jumping.*
* *Pulling the abdomen inwards, during exhalation can improve the force of expulsion of air.*





FORWARD AND BACKWARD BENDING

Sthiti : **Tadasana**

Practice

* Stretch the arms straight above the head with the palms facing forward.
* Inhale and bend backwads with arms stretched above the head.
* While exhaling, bend forward as much as possible.
* While inhaling, come up and bend backwards and go on rapidly to forward bending with exhalation.
* Repeat 20 times with increasing speed.
* Gradually slow down and ultimately stop the practice.

Note

* *Start slowly and gradually increase the speed within your limits.*
* *You may also practice this while standing with legs apart when the arms will be moving between the legs.*
* *While bending forward do not let the hands touch the ground; swing them in the air backwards.*
* *Always bend from the lower waist.*
* *Make the movements free, easy and flowing.*



SIDE BENDING

Sthiti : **Tadasana**

PRACTICE

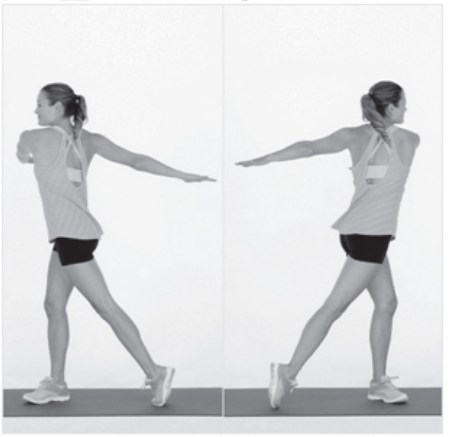


* Keep the legs about one meter apart.
* Raise the hands sideways parallel to the ground while inhaling.
* Bend to the right till the right hand touches the right heel while exhaling. Bend in the same plane.
* Look at the palm of the left hand directing forwards. Come up with inhalation.
* Repeat 4 of 5 times to the right and left side alternate.
* Relax in Tadasana.

TWISTING

Sthiti : **Tadasana**

PRACTICE



* Spread the legs about one meter apart.
* Raise the hands sideways parallel to the ground while inhaling.
* Keep the legs firm on the ground and twist to the right, keeping the right hand straight.
* Simultaneously twist the neck and look at the up of the fingers.
* Bend the left hand at the elbow to bring the hand close to the chest.
* Come back while inhaling.
* Repeat the same on the left.
* Gradually increase the speed to your maximum capacity.
* Repeat 10 to 20 rounds.
* Slow down the speed and stop the practice.
* Relax in Tadasana

Note

* *All twisting should be above the waist level. Keep the body below the waist, straight and firm.*
* *Do not bend the knees.*

PAVANAMUKTASANA

***Stage I* : Leg Rotation**

***Sthiti* : Supine Posture**

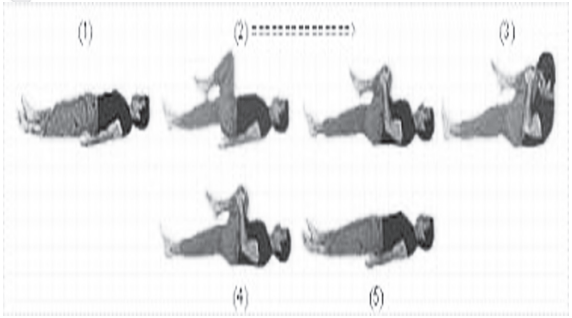
PRACTICE

* While inhaling raise the right leg up to 45^0 position, without bending the knee. Keep the left leg firm on the ground.
* At 45^0 exhale and again while inhaling raise the leg further up to 90^0 position.
* Now while exhaling, bend the right leg at the knee and pull the right knee towards the chest with the hands (fingers interlocked) and lift the head simultaneously and place the chin on the right knee. Normal breathing.
* Lift the left leg and rotate five rounds clockwise and five rounds anti-clockwise without bending the knee with normal breathing.
* Then lower the left leg to the ground.
* Now while inhaling release the hands, bring the head back on to the ground and straighten the right leg.
* While exhaling lower the right leg to 45^0 position.
* Here inhale and while exhaling again lower the right leg further down to the ground. Relax for a while.
* Repeat the same practice on the left side.

Note

* *While rotating the leg, try to draw as big a circle as possible in the air.*
* *Maintain the compression around the abdomen to have the best results.*
* *Here, the leg is raised to 90^0 position with two inhalations and similarly lowered on to the ground with two exhalations.*
* *Do not bend the leg at the knee, which is being rotated.*





Stage II : **Rocking and Rolling**
Sthiti : **Supine Posture**

* Inhale and raise both legs to 45^0 position.
* Exhale here and while inhaling again, raise the legs further up to 90^0 position.
* While exhaling fold both the knees and pull them towards the chest with the hands interlocked around the knees and place the chin on the knees.
* Normal breathing.

PRACTICE

a. Rocking



* Rock the body forwards and backwards 5 to 10 rounds.
* While rocking forward, try to stand on the feet and while rocking backward, feel the nice massage to the spine.
* Relax for a while in the same position and go on for rolling.

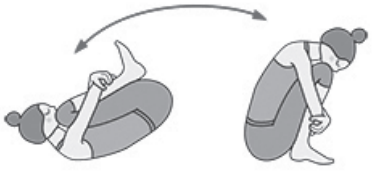
b. Rolling

* Roll the entire body to right until the right elbow touches the ground.
* Then roll to the left until the left elbow touches the ground.
* Repeat this rolling alternately to the right and left 5 rounds.
* Stop the movement
* Inhaling, release the hands, bring the head on to the ground and straighten both the legs to 90^0.
* While exhaling, lower the legs slowly to 45^0 position.
* Inhaling here and while exhaling again lower the legs further down till the legs are on the ground.
* Relax in Savasana.









BREATHING PRACTICES

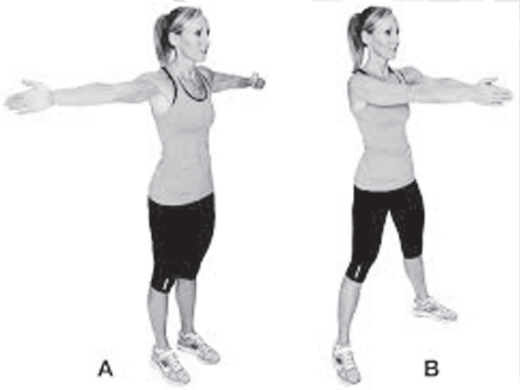
Standing

HANDS IN AND OUT BREATHING

Sthiti : **Tadasana**

PRACTICE

* Stretch out your arms in front, in level with your shoulders and bring the palms together.
* Inhaling spread your arms sideways in horizontal plane.
* While exhaling bring the arms forward with palms touching each other.
* Repeat 5 times, making your arm movements, continuous and synchronizing with the breath flowing in and out rhythmically.
* Relax in Tadasana. Feel the changes in the breath and the body, especially the arms shoulders and the back of the neck.



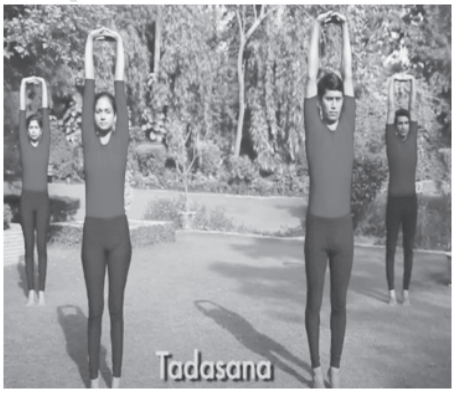


HANDS STRETCH BREATHING

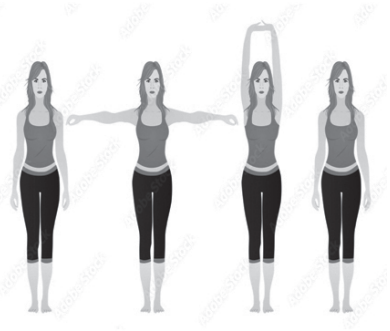
Sthiti : **Tadasana**

PRACTICE

* Stand erect with feet together (heels together and toes 4 to 6 inches apart) relaxed by the side of the body.
* Gently bring your hands in front of the chest.
* Interlock the fingers and place the palms on the chest.
* Collapse and relax your shoulders.
* Close your eyes.



PRACTICE



Stage 1 : **(Horizontal)**

* While inhaling, stretch the arms straight out in front of your body so that the arms are at shoulder level.
* At the same time twist the hands so that the palms face outwards.
* Fully stretch the arms, but do not strain.
* Now, while exhaling reverse the process and bring the palms back on to the chest.
* Collapse the shoulders again
* This is one round. Repeat 5 times.

Stage II : **(At 135^0)**

* Repeat the same movements now stretching the arms above the forehead at an angle of 135^0.
* Repeat 5 times.



State III : **(Vertical)**

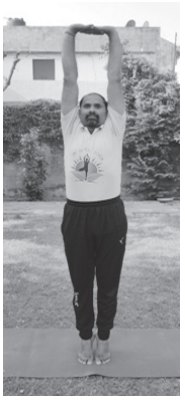
* Again repeat the same movements this time stretching the arms vertically above the head.
* While moving up and down, move the palms close to the nose tip.
* Repeat 5 times.

Note :

* *Collapse the shoulders at the beginning and end of each cycle.*
* *Maintain perfect awareness of the breathing.*
* *Exhalation should be longer than inhalation.*
* *If required, it can be practiced sitting in a chair too. Properly synchronize the breathing with hand movements.*

ANKLES STRETCH BREATHING

Sthiti : **Tadasana**



PRACTICE

* Open the eyes and fix your gaze on a point on the wall ahead. Place the palms on front of your thighs.



* While inhaling, raise your hands and stretch the ankles. Feel yourself growing taller and firm.
* As you exhale, bring your hands and heels down.
* Repeat 5 times keeping the movement of hands and ankles continuous, breathing in synchronization. Feel the stretch from your ankles up to finger tips as you reach upwards.
* Relax in standing position, hands by the side of the thighs. Observe your breath and enjoy the stability for a few seconds.



Sitting

DOG BREATHING

Sthiti : **Vajrasana**

PRACTICE

* Place the palms of the hands on the ground beside the knees.
* Make the spine slightly concave and fix the gaze straight ahead.
* The mouth is opened wide, the tongue is pushed out to its maximum. Practice rapid, forceful inhalation and exhalation, expanding and contracting the abdomen vigorously.
* Repeat the practice for 30 seconds.
* Relax in Sasankasana.

Note

* *Since this dynamic nature of practice is a form of hyperventilation, epileptics and high blood pressure patients should avoid it.*

TIGER BREATHING

***Sthiti* : Dandasana**

PRACTICE

* Come to Vajrasana.
* Lean forward and place the hands flat on the floor in line with the shoulders with fingers pointing forward. Arms thighs and heels should be about one shoulder width apart. The arms and thighs are perpendicular to the floor.
* While inhaling raise the head and look at the ceiling.
* At the same time, depress the spine making it concave.
* While exhaling, arch the spine upwards and bend the head downward bringing the chin towards the chest.
* This constitutes one round of tiger breathing.
* Repeat 5 rounds.

Note

* *Before starting the practice ensure that you are comfortable while standing on "all-fours" (i.e., two hands and two knees).*
* *Co-ordinate the movements with breathing.*
* *Keep the eyes closed and practice with awareness.*
* *Do not bend the arms or move the thighs forwards and backwards.*



SURYANAMASKAR
SALUTATIONS TO THE SUN

1	om mitraya namaha	(The friend of all)
2	om ravaye namaha	(Praised by all)
3	om suryaya namaha	(The guide of all)
4	om bhanave namaha	(The bestower of beauty)
5	om khagaya namaha	(Stimulator of the senses)
6	om pusne namaha	(The nourisher of all)
7	om hiranyagharbhaya namaha	(The creator)
8	om maricare namaha	(Destroyer of disease)
9	om adityaya namaha	(The inspirer)
10	om savitre namaha	(The purifier)
11	om arkaya namaha	(The radiant)
12	om bhaskaraya namaha	(The illuminator)

"O Lord Surya! O Sun of suns, the eye of the world, the eye of the Virat-Purusha. Thou art All-energy, All-strength, All-powerfu, please give me health, strength, vigour and vitality."

ॐ मित्राया नमः
om mitraya namaha
Prostration to Him who is affectionate to all.

ॐ रवये नमः
om ravaye namaha
Prostration to Him who is the cause for change.

ॐ सूर्याय नमः
om suryaya namaha
Prostration to Him who induces activity.

ॐ भानवे नमः
om bhanave namaha
Prostration to Him who diffuses Light.

ॐ खगय नमः
om khagaya namaha
Prostration to Him who moves in the sky.

ॐ पुष्णे नमः
om pusne namaha
Prostration to Him who nourishes all.

ॐ हिरण्यगर्भाय नमः
om hiranyagharbhaya namaha
Prostration to Him who contains everything.

ॐ मरीचये नमः
om maricare namaha
Prostration to Him who possesses rays.

ॐ आदित्याय नमः
om adityaya namaha
Prostration to Him who is God of gods.

ॐ सवित्रे नमः
om savitre namaha
Prostration to Him who produces everything.

ॐ अर्काय नमः
om arkaya namaha
Prostration to Him who is fit to be worshipped.

ॐ भास्कराय नमः
om bhaskaraya namaha
Prostration to Him who is the cause of lustre.

Prayers to the Sun

hiranmayena patrena / satyasyapihitam mukham tat tvam pushann apavrinu / satya-dharmaya drishtaye

O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Kindly remove that covering and exhibit Yourself to Your pure devotee. O Pushan, nourisher of all, please remove your glaring effulgence. (Isopanishad, Verse 15)

pushann ekarshe yama surya prajapatya vyuha rasmin samuha tejo yat te rupam
kalyana-tamam tat te pasyami yo 'sav asau purushah so 'ham asmi

"O my Lord, O primeval philosopher, maintainer of the universe, O regulating principle, destination of the pure devotees, well-wisher of the progenitors of mankind, please remove the effulgence of Your transcendental rays so that I can see Your form of bliss. You are the eternal Supreme Personality of Godhead, like unto the sun, as am I." (Isopanishad, Verse 16)

SURYANAMASKAR



Sthiti : **Tadasana**

PRACTICE

* Stand erect with legs together. Bring the palms together to namaskara mudra



Step:1

* Take the hands above the head while inhaling and bend the trunk backwards



Step:2

* Bend the body forward while exhaling. Touch the forehead to the knees.

* Keep the palms on the floor on either side of the feet.



Step: 3

* In this step breathe in and kick the right leg back.

* Push the buttock forward and downward so that the left leg is perpendicular to the ground.

* Look up.

Step: 4

* In this step, exhale and take the left leg also back, resting only on palms and toes. Keep the body straight from head to toes inclined to the ground at about 30^0

* *Take care to keep the neck in line with the back.*



Step: 5

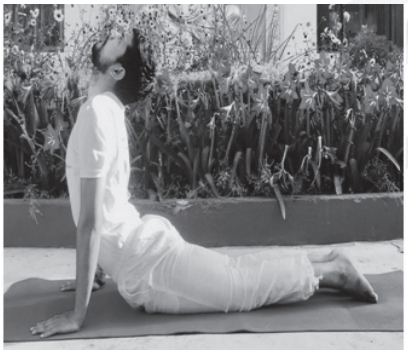


* While inhaling, bend the legs at the knees and rest them on the floor with buttocks resting on the heels without altering the position of the palms and toes.
* Exhale as you rest the forehead on the floor.
* Then relax in normal breathing.

Step: 6



* While exhaling without shifting the positions of hands and toes, glide the body forward and hold the breath (Behya kmbhak) and rest the forehead, chest, hands, knees and toes on the ground. Raise the buttock off the ground.
* Note that eight points of the body are in contact with the ground - hence the same sastanga namaskara (Salutation with eight parts).



Step: 7

* Inhale, raise the head and trunk making the spine concave up-wards without lifting the position of the hands and feet.
* Arch the back as far as you can until the elbows are straight.
* Keep the knees off the ground.

Step: 8



* While exhaling, raise the buttrocks, push the head down until the heels touch the ground without shifting the position of hands and feet.

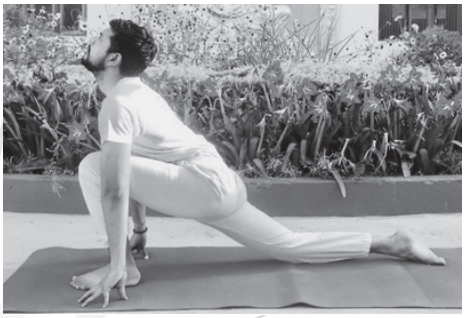
Step: 9

* Same as step 5.



Step: 10

* Inhale and bring the right leg in between the two hands. Arch the back concave up-wards as in step 3 until the right leg is perpendicular to the ground.





Step: 11

* Exhale and bring the left foot for ward next to the right foot and reach down with your uppear body to touch the forehead to the knees as in step 2.



Step: 12

While inhaling, come up to sthiti.

* This complete one round of Surya Namaskara.
Repeat 3 rounds.



Note :

(In 10-stages - Suryanamaskara the 5th and 9th stages are omitted).

The prolonged pronunciation of 'Omkar' followed by the Bija askara, 'Ha' and the sounds 'R' 'M' which come in every Mantra influences and stimulates the nerve centers in the brain corresponding to the respiratory, circulatory and digestive systems., make them more active, efficient and healthy.

The different names of the Sun according to their meanings, instil in you those qualities like friendship, devotion, energy, health, strength, lustre and vigor, as you identify with the Supreme and meditate on those qualities during the practice.

YOGASANAS

Standing Postures :

TADASANA *(Palm Tree Posture)*



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

Technique

- Stand with feet 2 inches apart.
- Interlock the fingers, and turn the wrist outwards. Now inhale, raise the arms up and bring them in line with the shoulders.
- Raise the heels off the floor and balance on the toes. Stay in this position for 10-15 seconds.
- Exhale, bring the heels down.
- Release the interlock of the fingers and bring the arms down parallel to the trunk, and come back to standing posture.

Benefits

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

A word of caution

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

VRUKSHASANA *(The Tree Posture)*

Vrukshasana means tree. The final position of this resembles the shape of a tree, hence the name.



Technique

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

Benefits

- Improves neuro-muscular coordination, balance, endurance and alertness.
- It tones up the leg muscles and rejuvenates the ligaments also.

A word of caution

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

ARDHAKATI CHAKRASANA

Sthiti : **Tadasana**

PRACTICE



1 While inhaling, slowly raise the right arm side ways up.

- At the horizontal level turn the palm upwards.
- Continue to raise the arm, with deep inhalation vertically until the biceps touch the right ear, palm facing the left side.

2 Stretch the right arm upwards.

- While exhaling bend the trunk slowly to the left.
- The left palm slides down along the left thigh as far as possible.
- Do not bend the right elbow or the knees.
- Maintain for about a minute with normal breathing

3. Slowly while coming back to vertical position inhale and stretch the right arm up.

- Feel the pull along a straight line from the waist upto the fingers.

4. Bring the right arm down as you exhale to sthiti position.

- Repeat on the left side, by bending towards the right side.

Note

Bend laterally. Do not bend either forwards or backwards.

Benefits

Reduces fat in waist region, stimulates sides of the body. Given lateral bending to the spine, improves function of liver.

Limitations

No Limitations.

ARDHA CHAKRASANA ***(The Half Wheel Posture)***



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

Technique

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

Benefits

- Ardha Chakrasana makes the spine flexible and strengthens the spinal nerves.
- Strengthens the neck muscles, and improves breathing capacity.
- Helps in cervicalspondylitis.

A word of caution

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

TRIKONASANA(*The Triangle Posture*)



Trikona means triangle. Tri means three and Kona is an angle. As the asana resembles three arms triangles made by the trunk and the limbs it has been named Trikonasana.

Technique

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

Benefits

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

A word of caution

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

PADA-HASTASANA *(The Handset Feet Posture)*



Pada means feet, hasta means hands. Therefore, Pada Hastasana means taking the palms down towards the feet. This is also referred as Uttanasana.

Technique

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

Benefits

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

A word of caution

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



Sitting Postures :

PADMASANA

Sthiti : **Dandasana**

PRACTICE



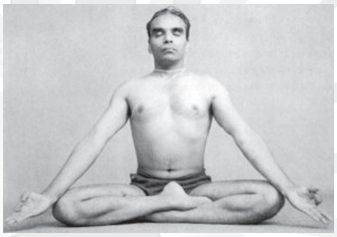
- Draw the right leg along the ground and bend the knee.
- Place the right foot on the left thigh near the left groin.
- In the same way bring the left foot on the right thigh near the right groin.
- The soles of both feet are turned upwards with the heels almost meeting each other in front of the pelvic bones.
- Sit erect with hands on the thighs in Cin Mudra with elbows bent.

Benefit

Erects the spine. Its a symmetrical posture brings stability to the mind.

Limitations

It has no limitations.





SIDHASANA *(For Men)*

SIDHAYONI ASANA *(For Women)*

Sthiti : **Dandasana**

PRACTICE

- Bend the right leg completely at the knees and place the for under the left thigh with the heels pressed against the perineum.
- Bend the left leg at the knee and place the left heel on the right heel.
- Tuck the toe of the left foot into the fold of the right knee.
- Push the right hand into the fold of the left knee and pull up the right big toe to ensure that it is kept pressed against the left inner thigh.
- Make sure that both the knees are resting on the ground.
- Sit erect with hands resting on the thighs in Cin Mudra with elbows bent.

Note

- *Althought the posture is exactly the same, it gets the name Siddhayoni Asana in women and Siddhasana in men.*

Benefits

Erects the spine. It is very useful for maintaining Brahamacharya and brings stability to the mind.

Lamitations

It has no limitations.

SUKHASANA

Sthiti : **Sit in Dandasana**

PRACTICE

- Fold the legs and cross them to place the feet under opposite legs.
- Sit comfortably with spine erect. The hands rest on the thighs in Cin Mudra with the elbows bent.



Note

- *Here the knees do not touch the ground.*

Benefits

Erects the spine. It is one of the simple meditative posture and brings stability to the mind.

Limitations

It has no limitations.

VAJRASANA

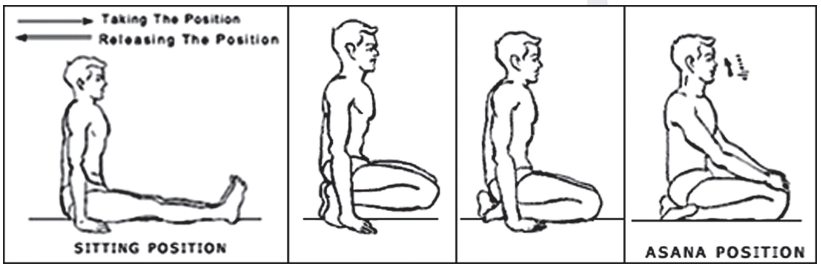
Sthiti : **Dandasana**

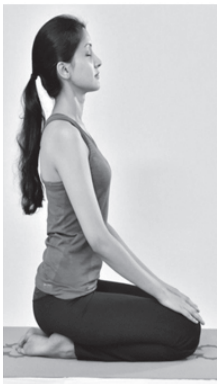
PRACTICE

- Fold the right leg and bring the right heel under the right buttock.
- Sitting on the right heel, fold the left leg and bring the left heel under the left buttock.
- Sit erect comfortably with the buttocks resting on both the heels and palms resting on the thighs.

Note

- In the final posture the soles of the feet face upwards, heels are kept together and the entire weight of the body is felt on the back of the feet.





BHADRASANA ***(The Firm / Auspicious Posture)***



Bhadhra means firm or auspicious.

Sthiti: Long sitting posture (Visramasana)

Technique

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

Benefits

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

A word of caution

Avoid this practice in case of severe arthritis and sciatica.

ARDHA USTRASANA ***(The Half Camel Posture)***

Sthiti: **Long Sitting Posture (Visramasana)**

Ustra means Camel. The final version of this asana resembles the hump of a camel. In this version, only the first stage (half) of the asana is being practiced.

Technique



- Sit in Visramasana
- Come to Dandasana.
- Fold your legs and sit on your heels.
- Keep the thighs close and big toes touching.
- Place the hands on the knees.
- The head and back should be straight.
- This is Vajrasana.
- Stand on your knees.

- Place the hands on the waist with fingers pointing downward.
- Keep the elbows and shoulders parallel.
- Bend the head back and stretch the neck muscles; inhale and bend the trunk backwards as much as possible. As you exhale, relax.
- Keep the thighs perpendicular to the ground.
- Remain in the posture for 10-30 seconds with normal breathing.
- Return with inhalation; sit in Vajrasana.
- Relax in Visramasana.

Note

- *If you can reach the heels, you can place your hands on them and bend backwards. This is called Ustrasana.*

Benefits

- Relieves constipation and back pain.
- Increases blood circulation to the head and cardiac region.

A word of caution

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

USTRASANA

Technique in Brief



Traditionally it is practiced in prone position but conventionally practiced in the manner shown here. Stand on Knees with sole upward, toes pointing backward on the ground. Taking the hands towards the back and giving the spine a backward bending place the palms with straight hands on respective soles. Keep the head relaxed. Come back in the reverse order.

Do's and Don'ts

Place palms on soles carefully. Hands should remain straight. Move the abdominal and waist part forward so as to stretch the spine backward completely.

Benefits

It makes the spine flexible. Strengthens the spinal muscles and corrects the respiration.

SASANKASANA

Sthiti : **Vajrasana**

Practice

* Take the hands behind the back, make a first of the right hand and hold the right wrist with the left hand.
* Relax the shoulders.
* While inhaling bend backwards from the waist opening up the chest.
* While exhaling slowly bend forward from the waist bringing the forehead on to the ground in front of the knees. Collapse the shoulders.
* While inhaling slowly come up to the vertical position and then slightly lean backwards.
* This forms on round. Continue ten rounds slowly.

Note

* *Keep the shoulders collapsed.*
* *You can separate the knees as per your comfort to avoid unnecessary pressure on the abdomen and chest.*
* *Synchronize breathing with movement.*
* *Keep your eyes closed and maintain breath awareness.*





VAKRASANA ***(The Spinal Twist Posture)***

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

Sthiti: **Dandasana**

Technique

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



Vakrasana

Benefits

- Increases flexibility of the spine.
- Helps to over come constipation, dyspepsia.
- Stimulates pancreas and helps in the management of diabetes.

A word of caution

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

ARDHA MATSYENDRASANA

Technique in Brief



Take long sitting position, fold right leg at knee and place the heel near the left hip. Fold the left leg and place the sole by the right side of the right knee. Now, turning the body towards left side, cross the right hand against left knee and catch hold of the toes. Now take the left hand towards back and place it on the waist while twisting the body towards left as much as possible. Come back in the reverse sequence. Repeat with the other leg.

Do's and Don'ts



Practice 'Vakrasana' regularly before resorting to this practice. Do not lean forward while twisting. In the beginning of the practice, one can catch the ankle.

Benefits

Makes the spine flexible. It is useful in relieving constipation and dyspepsia.

PASCIMATANASANA



Sthiti : **Dandasana**

PRACTICE

1. Inhale, raise both the arms sideways at shoulder level parallel to the ground.
2. Turn the palms facing upwards.

- Continue to inhale and raise the arms further up vertically biceps touching the ears and stretch the trunk from the coccys region. Now turn the palm forwards.

3. Exhale, bend the trunk forwards from the lower back. Stretch the arms, hands parallel to the ground.
4. Exhale completely, form hooks of index fingers and catch hold of the big toes. Bend the back further forward from the lumbar sacral region so that the trunk is stretched along the thighs and the face rests on the knee. Bend the hands at the elbow and relax the abdomen muscles.

- Maintain the position for about a minute with normal breathing.

  5-8 Return to Sthiti reversing the steps 3,2,1 and the breathing

- Relax in Sithila Dandasana

Note

Do not allow the knees to bend.

Benefits

Gives flexibility to the back bone. Stimulates the spinal nerves and back muscles. Improves digestion, energies the whole body. Removes constipation.

Limitations

People with heart ailments, back problems and spondylosis should avoid this posture.

SUPTA-VAJRASANA



Sthiti : **Dandasana**

PRACTICES

1. Repeat positions of Vajrasana as described earlier.
2. Decline slowly backwards taking the body weight on the right elbow first and then the left.
3. Lie flat on the back. Keep the hands crossed above the head. Keep the knees close together in touch with the ground.
4. Maintain, with normal breathing.
5. Slowly come up to position 3.

6. Inhale & come to Vajrasana.
7. Unfold the right leg
8. Unfold the left leg & return to Sthiti.

Benefits

Stretches the lumbar vertebra, stimulates the lumbar spinal nerves. Helps to prevent sciatica. Mobilises the hips, ankles and lower back. Helps in cases of varicose veins.

Limitations

Person with slip disc, spondylolisthesis and knees pain have to avoid this posture.

Prone Postures :

Crocodile Posture

MAKARASANA *(The Crocodile Posture)*

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

Sthiti: Prone relaxation posture

Technique

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

Benefits

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

A word of caution

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





BHUJANGASANA ***(The Cobra Posture)***



Bhujanga means snake or cobra. In this asana the body is raised like hood of a snake.

Stithi: Prone posture or Makarasana

Technique

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

This is Bhujangasana

- Exhale, rest your forehead on the ground and place your palms and rest your head on the palms and spread your legs and relax.

Note:

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

Benefits

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

A word of caution

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

ARDHA-SHALABHASANA

Technique in Brief



Take prone lying position. Place chin on the ground, fists closed. Raise one leg without bending at knee. Come back and do it with the other leg also.

Do's and Don'ts

Do not tilt pelvis while raising legs.

Benefits

Strengthens the muscles of lower abdomen. Removes Visceroptosis.

SALABHASANA ***(The Locust Posture)***



Salabha means a locust.

Sthiti: Prone posture; Makarasana

Technique

- Liedown on your stomach in Makarasana
- Rest the chin on the floor; keep both hands beside the body; palms facings wards
- Inhale, raise the legs off the floor as much as you can without bending the knees.
- Extend the arms and legswell to ease the lift of the body off the floor.
- Stay in this position for 10-20 seconds breathing normally.
- Exhale, bring the legs down towards the floor.
- Rest for a few seconds in Makarasana.

Note:

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

Benefits

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

A word of caution

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

DHANURASANA

Sthiti : **Prone Posture**

PRACTICE



1. Bend the knees and hold the ankles by the palms.
2. As you inhale, raise the head and the chest upwards. Pull the legs outwards and backwards so that the spine is arched back like a bow.

- Stabilize (rest) on the abdomen.
- Do not bend the elbows.
- Look up
- Keep the toes together.

- maintain for about half a minute with normal breathing.

3. Slowly come back to Sthiti while exhaling through 1.
4. Relax in Makarasana.

Note

- *Initially the knees will spread out, but with practice they can be brought very near, almost touching each other.*

Benefits

Useful for diabetes patients. Removes gastro intestinal disorders, stimulates and helps in slimming the whole body. Gives good stimulation and flexibility to the back.

Limitations

People with general ability should be cautious while performing this Asana. Practice after expert consultation.

Supine Postures :

SETUBANDHASANA *(The Bridge Posture)*



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

Sthiti: **Supine lying; Savasana**

Technique

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

Note

- *In the final position, the shoulders and head remain in contact with the floor.*
- *If required, in the final position, you can support your body at the waist with your hands.*

Benefits

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

A word of caution

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

SARVANGASANA
Sthiti : **Supine Posture**



PRACTICE

1. Inhale, raise the legs together slowly and gracefully (without bending the knees) till it forms about 45^0 to the ground.
2. Continue to inhale and raise the legs further to 90^0 postion. Bring the arms down and place them next to the buttocks.
3. Exhale, raise the buttocks and the trunk, taking support to the arms and elbows, without lifting the head. Rest the elbows on the ground firmly and support the back with both palms.

- While retaining the legs parallel to the ground. Straighten the trunk by pushing it with the hands until the chin is well set in the suprasternal hollow.

4. Inhale and raise the legs vertically keeping the body erect and come to the final shoulder stand position.

- Maintain effortlessly with normal breathing for about 2-3 minutes carefully avoid all jerks. 5-8 slowly come back to Sthiti through 3,2,1 and relax in Savasana

Benefits

Stimulates and keeps the thyroid healthy. Influences the pelvic organs. Useful in varicose veins, piles hernia and menstrual disorders.

Limitation

People with Cervical spondylosis, low back pain and hypertension should not do this posture.

HALASANA

Technique in Brief

Adopt initial position as in Uttanapadasana (1) raise both legs up to 90^0. Pressing hands on the ground, raise your buttocks and take legs towards the head. Continue stretching legs backward till toes touch the ground behind head. Make a finger lock of hands and place it on the head. Slowly come back.

Do's and Don'ts



Don't give jerk, don't bend your legs at knees. Do not force your legs to touch the ground. Balance your weight on hands and shoulders.

Benefits

Problem of dyspepsia and constipation is removed. Practice of Bhujangasana should follow Halasana to get the best results.

MATSYASANA

Technique in Brief

Sit in Padmasana. With the help of elbows lie on your back. Bend your head backward and place middle part of the head on the ground. Catch hold of toes and pull them a little in order to place the elbows on the ground. Come back in reverse order. If padmasana is not possible practice it with extended legs and place the palms on the groin.

Do's and Don'ts

Do not bend your head backward with jerk.



Benefits

This is a complementary asana of Sarvangasana.

It increases the benefits of Sarvangasana.

SAVASANA ***(The Dead Body Posture)***

Sava asana means dead body. The final position in this resembles a deadbody.

Sthiti: **Supine Relaxation Posture**

Technique

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

Benefits

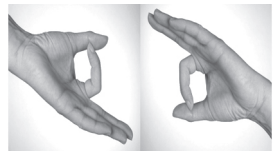
- Helps to relieve all kinds of tensions and gives rest to both body and mind.
- Relaxes the whole psycho- physiological system.
- The mind, which is constantly attracted to the outer world, takes a U-turn and moves inwards, thus gradually getting absorbed; as the mind turns quiet and absorbed, the practitioner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



PRANAYAMA

MUDRAS FOR PRANAYAMA AND MEDITATION

CIN MUDRA



- Touch the tips of the thumbs with the tips of the forefingers.
- Keep the other fingers straight.
- Rest the palms on the middle of the thighs.

CINMAYA MUDRA



- The tips of the forefingers touch the tips of the thumbs and all other fingers are folded in to the hollow of the palms.
- Rest them on the thighs.

ADI MUDRA



- Make fists of both hands with the thumbs tucked in.
- Rest the fists on the thighs.

BRAHMA MUDRA



- Make fists of both palms with the thumb tucked in and place them on either side of the navel with the palms facing upwards and the knuckles touching each other.

Note

- *Keep the elbows bent to ensure relaxed arm position in all the above mudras.*

NASIKA MUDRA



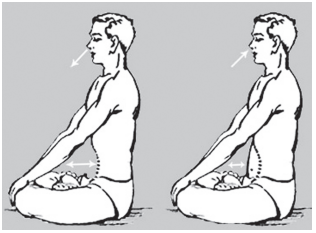
- Fold the index and middle fingers of the right hand into the centre of the palm.
- Use the thumb to gently close the right nostril. Use the ring and the little finger combination to close the left nostril.

Note

- *This mudra is used daring different types of uninostril pranayamas. During alternate nostril breathing when you need to change the fingers to close the alternate nostrils, make sure that the pressure exerted on the nostril is very gentle.*
- *While changing the nostrils, the movement of the hand should be a gentle rotation, action at the wrist and not at the arms or the elbows.*

PREPARATORY PRACTICES FOR PRANAYAMA

CLEANSING BREATH *(Kapalabhati Kriya)*



Sthiti: **Dandasana**

- Sit in any meditative posture.
- Keep your spine and neck erect perfectly vertical to the ground.
- Close the eyes and collapse the shoulders.
- Relax the whole body completely.

PRACTICE

- Practice rapid breathing with active and forceful exhalation and passive inhalation.
- During each exhalation, blast out the air by vigorous flapping movements of the abdomen in quick succession.
- Inhale passively by relaxing the abdominal muscles at the end of each exhalation.
- Repeat the exhalation as quickly as possible at the rate of 60 strokes per minute.
- At the end of one minute, stop the practice.
- Now observe an automatic suspension of breath. In fact, there will be no urge for breathing for a few seconds.
- Simultaneously the mind may experience a deep state of silence. Enjoy this state of deep rest and freshness.
- Wait until the breathing comes back to normal.

Note

- *Throughout the entire practice the spine must be kept erect without any movement of the trunk, neck or the face.*
- *It is important to learn to allow the inhalation to happen automatically by relaxing the abdominal muscles at the end of each quick exhalation.*
- *Kapalabhati can be practiced through alternate nostrils by alternately closing the right and left nostrils in Nasika Mudra.*
- *In the beginning it may not be possible to practice continuously at the rate of 60 strokes per minute. Therefore, one can start at the rate of 10 to 20 strokes per minute and repeat it 2 to 3 rounds with normal breathing intervals of a few seconds. With regular daily practice you can increase the speed to 60-120 strokes per minute.*
- *Persons with high BP, heart problems, vertigo, epilepsy, hernia, slip disc and spondylosis should avoid this practice. Women during menses and later months of pregnancy should also avoid this practice.*

Benefits

Physical :

Brain cells are envigorated. It brings brightness to the face with regular practice. It balances and strengthens the nervous system. It removes the drowsiness from the body.

Therapeutic :

It provides a nice massage to all the abdominal organs. People with digestive problems are highly benefited. It cleanses the lungs and also the entire respiratory tract. It is good for asthmatics and for other respiratory disorders.

Spiritual:

It removes the distractions of the mind and prepares it for meditation. The practitioner achieves a state of Kevala Kumbhaka, i.e. automatic cessation of breath.

Limitations

Practice of Kapalabhati is to be avoided in case of 'moderate and severe High Blood Pressure Ischemic Heart Disease, Vertigo, Epilepsy, Hernia, Gastric Ulcer, Slip Disc and Spondylosis. Women during menses and advanced stage of pregnancy should avoid.

PRANAYAMA (Practices)
SURYA ANULOMA VILOMA PRANAYAMA
Sthiti: **Vajrasana**

PRACTICE



- Adopt Nasika mudra with your right hand.
- Close the left nostril with the little and ring fingers of Nasika Mudra.
- Inhale and exhale slowly through the right nostril (Surya Nadi) only.
- Keep the left nostril closed all the time during the practice.
- One cycle of inhalation and exhalation forms one round.
- Practice nine rounds.

Note

- *Time taken for exhalation should be longer than inhalation.*
- *Depression patients may practice this Pranayama 27 rounds before breakfast, lunch, dinner and before sleep (4 times a day).*

CHANDRA ANULOMA
VILOMA PRANAYAMA
Sthiti: **Vajrasana**

PRACTICE



- Adopt Nasika Mudra with your right hand.
- Close the right nostril with the tip of the thumb.
- Inhale and exhale slowly through the left nostril (Candra Nadi) only.
- Keep the right nostril closed all the time during the practice.

- One cycle of inhalation and exhalation forms one round.
- Practice nine rounds.

Note

- *Time taken for exhalation should be longer than inhalation.*
- *Anxiety patients may practice this Pranayama 27 rounds before breakfast, lunch, dinner and before sleep (4 times a day).*

Benefits

(For Suryanuloma-Viloma and Candranuloma-Viloma Pranayama)

Physical :

These Pranayamas help in clearing of the nasal passages. With regular and long practice, flow of breath through each of the nostrils becomes smooth and slow.

Therapeutic :

It is very useful for nasal allergy and Deviated Nasal Spectrum (DNS). Suryanuloma-Viloma helps in reducing the obesity effectively and Candranulloma-Viloma help in increasing weight.

For specific significant imaprovement, the recommended schedule is to have twenty-seven rounds of this Pranayamas four times a day (before breakfast, lunch, dinner and before going to bed). Systematic practices have benefited large number of obese and under weight persons to achieve normal weight.

Spiritual :

Cleaning of Surya and Candra Nadis is the first step to bring the balance between the two Nadis. They aid in unbfolding of the inner layers of consciousness.

Limitations

For Suryanuloma-Viloma Pranayama, people suffering from high blood pressure, any heart disease and underweight persons should a avoid this practice.

For Candranuloma- Viloma Pranayama, people suffering from obesity and any type of allergies should avoid it.

NADISUDDHI PRANAYAMA

Sthiti: **Vajrasana**



PRACTICE

- Sit in any meditative posture.
- Adopt Nasika Mudra.
- Close the right nostril with the right thumb and exhale completely through the (left) nostril. Then inhale deeply through the same left nostril.
- Close the left nostril with your ring and little finger of the Nasika Mudra, release the right nostril. Now exhale slowly and completely through the right nostril.
- Inhale deeply through the same (right) nostril. Then close the right nostril and exhale through the left nostril. This is one round of Nadisuddhi pranayama.
- Repeat nine rounds.

Note

- *This practice helps to maintain balance between Nadis.*
- *If you feel headache, heaviness of the head, giddiness, uneasiness etc. it means you are exerting much pressure on the lungs.*
- *The first symptoms of correct practice is the feeling of freshness, energy and lightness of the body and mind.*

Benefits

Physical :

It promotes balance between the two nostrils apart from cleansing the nasal tract. It increases the vitality. Metabolic rate decreases as in case of all other Pranayama prctices. It increases the digestive fire and appetite.

Therapeutic :

It lowers the levels of stress and anxiety by harmonising the pranas. It is beneficial in respiratory disorders such as Bronchial asthma, Nasal allergy, Bronchitis etc.

Spiritual :

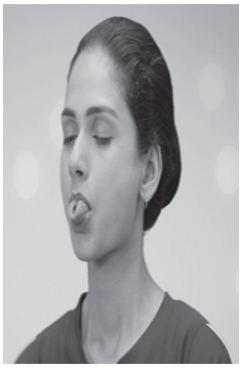
It induces tranquility, clarity of thought and concentration. It clears pranic blockages and balances Ida and Pingala nadis,causing Shusumna nadi to flow which leads to deep states of meditation and spiritual awakening. It helps to maintain Brahmacharya which is a pre-requisite for spiritual progress.

Limitations

No Limitations.

COOLING PRANAYAMAS

A. SITALI PRANAYAMA



Sthiti: **Vajrasana**

PRACTICE

- Place the palms resting on the thighs.
- Stretchthe tongue forward partly out of the mouth and fold it so as to resemble the beak of a crow.
- Slowly suck in the air through the beak and feel the jet of cool air passing down the throat into the lungs.
- Slowly exhale through the nostrils, feeling the movement of warm air all the way up from the lungs through the throat and the nasal passages.
- This completes one round of Sitali Pranayama.
- Repeat nine rounds.

B. SITKARI PRANAYAMA



Sthiti: **Vajrasana**

PRACTICE

- Place the palms resting on the thighs.
- Fold the tip of the tongue inwards horizontally. The folded tongue slightly comes out between the two rows of teeth and provides a narrow opening on both sides.
- Slowly suck the air in through the two sides of the tongue. Feel the cool stream of air diffusing throughout the mouth and throat into the lungs.
- Exhale slowly through both nostrils. Feel the warmth of the exhaled air.
- This completes one round of Sitkari.
- Repeat nine rounds.

C. SADANTA PRANAYAMA



Sthiti: **Vajrasana**

PRACTICE

- Place the palms resting on the thighs.
- Let the upper set of teeth touch the lower set of teeth.
- Keep the tip of the tongue just behind the teeth.
- Inhale through the crevices of the teeth and feel the cool air moving slowly and continuously into the mouth and passing down the throat into the lungs.
- The warm air is exhaled out slowly through both the nostrils. Feel the warmth of exhaled air.
- This completes one round of Sadanta.
- Repeat nine rounds.

Benefits
Physical :

They induce muscular relaxation and an over-all cooling effect. They soothen the eyes, ears and purify the blood. They quench the thirst, appease hunger and generate a feeling of satisfaction. The taste buds and the mouth are sensitised.

Therapeutic:

Allergies due to cold can be effectively overcome by prolonged practice. They help in reducing tensions and stresses and induce mental tranquility. Sitkari and Sadanta keep the teeth and gums healthy. They help reduce blood pressure and acidity in stomach. They cure chronic dyspepsia (indigestion), various chronic skin diseases, and releases even very subtle tensions.

Spiritual

Expansion of awareness - a facet of spiritual growth - takes place as you move from sitali (linear awareness) to sitkari (surface aware-ness) and then to sadanta (3-D awareness).

Limitations

People with Low Blood Pressure should avoid. People suffering from cold, sore throat, bronchitis etc. should avoid. Practitioners with sensitive teeth, missing teeth or dentures should avoid sitkari and sadanta. Instead they can practice sitali. Generally, avoid in winter or in cool climates.

BHRAMARI PRANAYAMA

Preparatary Practice of M-kara and Bhramari :



- In order to chant M-kara, you can chant any word ending with 'M' such as 'Om', 'Mum', 'Swim', etc. but stretch the 'M' part only. This will result in 'M-kara' chanting.
- Chant 'MM' a few times and observe that your lips are closed, rows of teeth are separated and the tongue is just behind the lower set of teeth.
- In order, to chant Bhramari, touch the tip of your tongue to the top of the palate. Close your mouth and chant M-kara. The result will be the humming sound of the female bee or, Bhramari.

Note:

- *In the beginning, 5 to 10 rounds of Bhramari is sufficient. Slowly increase to 10 to 15 minutes.*
- *It can be practised at any time to relieve mental tension.*

Benefits
Physical :

Creates a soothing effect on the nervous system. Cultures the voice and increases melody.

Therapeutic :

Relieves stress and cerebral tension. Reduces anger, anxiety, insomina and blood pressure. Good for all psychosomatic problems as it reuduces the stresses and tension. Eliminates throat ailments (tonsils, pains etc.). Speeds up healing of tissue and so may be practised after surgery.

Spiritual :

Develop the dimentional 3-D awareness. It aids in expanding the mind towards all pervasive awareness. It induces a meditative state by harmonising the mind and directing the awareness inwords.

Sthiti: **Vajrasana**

PRACTICE

- Assume Cinmudra.
- Inhale deeply.
- Exhaling, produce a low pitched sound resembling the humming of a female bee.
- Feel the vibrations in the entire head.
- This is one round.
- Repeat nine rounds.

Note

- *Initially the sound vibration is felt more at the throat region only.*
- *With long practice, try to feel the strong vibrations in the entire head region along with its resonating effect throughout the body.*

CLOSING PRAYER

Sarve bhavantu sukhinah
Sarve santu niraamayah
Sarve bhadraani pashyantu
Maa kaschit dukha abhaag bhavet
Om Shaanti Shaanti Shaantihi

Translation

May ALL be happy.
May ALL be free from diseases.
May ALL see things auspicious.
May NONE be subjected to misery.
Om Peace, Peace, Peace.

Note: *All refers to all beings (not just humans)*



GENERAL SHORT COURSE
FOR HALF-AN HOUR DAILY PRACTICE

	Number	Duration in Minutes
Śithilīkaraṇa Vyāyāma		
Forward-Backward Bending	10 times	2
ĀSANAS		
Sūryanamaskār	3 times	3
Standing :		
1. Ardhakaṭi Cakrasana	(both sides)	2
2. Ardha Cakrāsana		½
3. Pāda Hastāsana		2
Sitting :		
1. Yoga Mudra or Śaśāṅkāsana		2
2. Uṣṭrāsana or Supta-Vajrāsana		½
3. Ardha Matsyendrāsana	(both sides)	2
Lying Posture :		
1. Bhujaṅgāsana		1
2. Sarvāṅgāsana		3
3. Matsyāsana		1
4. Śavāsana		4
PRANAYAMA		
1. Kapālabhāti	60 strokes	1
2. Nāḍī Śuddhi	9 rounds	2
Silence		2
Prayer		2
	Total	30

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GENERAL COURSE
FOR ONE-HOUR DAILY PRACTICE

	Number	Duration in Minutes
Sithilīkarana Vyayama		
1. Jogging		3
2. Forward - Backward Bending	10 times	1
3. Twisting of the waist	10 times	1
4. Back-stretch or Tiger-stretch		1
Śavasāna		4
Agnisāra and Nauli		3
ĀSANAS		
Sūryanamaskāra	3 times	6
Standing :		
1. Ardhakaṭi Cakrāsana	(both sides)	1
2. Ardhacakrāsana		1
3. Pāda Hastasana		2
4. Parivṛtta Trikoṇāsana	(both sides)	2
Sitting :		
1. Pascimatānāsana		2
2. Supta Vajrāsana or Uṣṭrāsana		1
3. Yoga Mudrā or Śaśāṅkāsana		2
4. Ardhamatsyendrāsana	(both sides)	2
5. Makarāsana		4
Prone :		
1. Bhujaṅgāsana		1
2. Śalabhāsana or Dhanurāsana		1
Supine		
1. Sarvāngāsana or Viparītakaraṇi		2
2. Matsyāsana		1
3. Halāsana		2
4. Śavāsana		10
Pranayama		
1. Kapālabhāti	120 strokes	1
2. Naḍī Śuddhi	9 rounds	2
3. Omkar	3 times	2
Silence		2
	Total	60

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Integrated Yoga Module for PROMOTION OF POSITIVE HEALTH (Alternate Days) Set - A (60 minutes)

Practice No.	Practice	Rounds	Duration
3.2	**Breathing Practice**		
3.2.2	Hands stretch breathing	3x3	2 min.
3.2.3	Ankle stretch breathing	5	1 min.
3.2.5	Rabbit breathing	5	1 min.
3.2.7	Śaśāṅkāsana breathing	5	1 min.
5.3.25	Instant Relaxation Technique (IRT)		1 min.
4.3	**Loosening Exercises**		
4.3.1	Jogging		2 min.
4.3.2	Forward and backward bending	10	20 sec.
4.3.3	Side bending	10	20 sec.
4.3.4	Twisting	10	20 sec.
4.3.5	Pavanamuktāsana Kriya	5x2+10+10	2 min.
5.3.26	Quick Relaxation Technique (QRT)		2 min.
5.1	**Suryanamaskāra**	3	2 min.
5.3	**Yogāsana**		
	Standing Postures		
5.3.1	Ardhakati Cakrāsana	both sides	1+1 min.
5.3.4	Trikoṇāsana	both sides	1+1 min.
5.3.6	Pārśvakoṇāsana	both sides	30 sec. each
	Sitting Postures		
5.3.10	Paścimatānāsana		1 min.
5.3.11	Uṣtrāsana		1 min.
5.3.12/13	Vakrāsana or Ardha Matsyendrāsana	both sides	1+1 min.
	Prone Postures		
5.3.16	Bhujaṅgāsana		1 min.
5.3.17	Śalabhāsana		1 min.
	Supine Postures		
5.3.21	Halāsana		30 sec.
5.3.22	Cakrāsana		30 sec.
5.3.27	Deep Relaxation Technique (DRT)		7 min.
6.5	**Preparatory Practices for Prāṇāyāma**		
6.5.1	Cleansing breath (Kapālabhāti Kriya)	40 - 100	1 min.

6.5.2	Vibhāgīya Śvasana	3 x 4	2 min.
6.6	**Prāṇāyāma**		
6.6.1	Sūrya Anuloma Viloma Prāṇāyāma	5	1 1/2 min.
6.6.3	Nādiśuddhi Prāṇāyāma	5	3 min.
6.6.4(a/c)	Śītalī or Sadanta Prāṇāyāma	5	1.5 min.
6.6.5	Bhrāmari Prāṇāyāma	5	1.5 min.
8.3	Nādānusāndhāna Prāṇāyāma	3x4	3.5 min.
8.5	Devotional Songs		5 min.
8.4	Meditation		5 min.
		Total	60 minutes

Integrated Yoga Module for PROMOTION OF POSITIVE HEALTH (Alternate Days) Set - B (60 minutes)

Practice No.	Practice	Rounds	Duration
3.2	**Breathing Practice**		
3.2.1	Hands in and out breathing	5	1min.
3.2.4	Dog breathing	5	1 min.
3.2.6	Tiger breathing	5	1 min.
3.2.8	Stright leg raise breathing (alt.both)	5x2+5	2 min.
5.3.25	Instant Relaxation Technique (IRT)		1 min.
4.3	**Loosening Exercises**		
4.3.1	Jogging		2 min.
4.3.2	Forward and backward bending	10	20 sec.
4.3.3	Side bending	10	20 sec.
4.3.4	Twisting	10	20 sec.
4.3.5	Pavanamuktāsana Kriya	5x2+10+10	2 min.
5.3.26	Quick Relaxation Technique (QRT)		2 min.
5.1	**Sūryanamaskāra**	3	2 min.
5.3	**Yogāsana**		
	Standing Postures		
5.3.2	Artha Cakrāsana		1 min.
5.3.3	Pāda Hastasana		1 min.
5.3.5	Parivṛtta Trikoṇāsana	both sides	1+1 min.

	Sitting Postures		
5.3.7	Vajrāsana		1 min.
5.3.8	Śaśāṅkāsana		1 min.
5.3.9	Supta-Vajrāsana		1 min.
5.3.14/15	Hamsāsana or Mayūrāsana	one of them	1 min.
	Prone Postures		
5.3.18	Dhanurāsana		1 min.
	Supine Postures		
5.3.19	Sarvāṅgāsana		2 min.
5.3.20	Matsyāsana		1 min.
5.3.23/24	Ardha Śirṣāsana or Śirṣāsana	one of them	1 min.
5.3.27	Deep Relaxation Technique (DRT)		7 min.
6.5	**Preparatory Practice for Prāṇāyāma**		
6.5.1	Cleansing breath (Kapālabhāti Kriya)	40 - 100	1 min.
6.5.2	Vibhāgīya Śvasana	3 x 4	2 min.
6.6	**Prāṇāyāma**		
6.6.1	Candra Anuloma Viloma Prāṇāyāma	5.5 min.	
6.6.3	Nādiśuddhi Prāṇāyāma	5	3 min.
6.6.4(b)	Sītkarī Prāṇāyāma	5	1.5 min.
6.6.5	Bhrāmarī Prāṇāyāma	5	1.5 min.
8.3	**Nādānusāndhāna**	3x4	3.5 min.
8.5	**Devotional Songs**		5 min.
8.4	**Meditation**		5 min.
		Total	60 minutes

- Yoga
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YOGA QUOTES

You cannot always control what goes on outside. But you can always control what goes on inside - Mr. Yoga

The most important pieces of equipment you need for doing yoga are your body and your mind - Rodney Yee

Yoga teaches us to cure what need not be endured and endure what cannot be cured - B.K.S. Iyengar

Yoga, an ancient but perfect science, deals with the evolution of humanity. This evolution includes all aspects of one's being, from bodily health to self realization. Yoga means union - the union of body with consciousness and consciousness with the soul. Yoga cultivates the ways of maintaining a balanced attitude in day to day life and endows skill in the performance of one's actions - B.K.S. Iyengar

When you inhale, you are taking the strength from God. When you exhale, it represents the service you are giving to the world - B.K.S. Iyengar

Yoga is a light, which once lit, will never dim. The better your practice, the brighter the flame - B.K.S. Iyengar

Meditation brings wisdom; lack of mediation leaves ignorance. Know well what leads you forward and what hold you back, and choose the path that leads to wisdom - Buddha quotes

Vogue and Self are putting out the message of yoginis as buff and perfect. If you start doing yoga for those reasons, fine. Most people get beyond that and see that it's much, much more - Patricia Walden

When asked what gift he wanted for his birthday, the yogi replied: I wish no gifts, only presence - Unknown

Yoga is the practice of quieting the mind - Patanjali

Yoga is invigoration in relaxation. Freedom in routine. Confidence through self control. Energy within and energy without - Ymber Delecto

The autonomic nervous system is divided into the sympathetic system, which is often identified with the fight-or-flight response, and the parasympathetic, which is identified with what's been called the relaxation response. When you do yoga - the deep breathing, the stretching, the movements that release muscle tension, the relaxed focus on being present

in your body - you initiate a process that turns the fight or flight system off and the relaxation response on. That has a dramatic effect on the body. The heartbeat slows, respiration decreases, blood pressure decreases. The body seizes this chance to turn on the healing mechanisms - Richard Faulds

Inhale, and God approaches you. Hold the inhalation, and God remains with you. Exhale, and you approach God. Hold the exhalation, and surrender to God - Krishnamacharya

This yoga should be practiced with firm determination and perseverance, without any mental reservation or doubts - Bhagavad Gita

Yoga is possible for anybody who really wants it. Yoga is universal.... But don't approach yoga with a business mind looking for worldly gain - Sri Krishna Pattabhi Jois

This yoga is not possible, for the one who eats too much, or who does not eat at all; who sleeps too much, or who keeps awake - Bhagavad Gita

The word yoga comes from Sanskrit, the language of ancient India. It means union, integration, or wholeness. It is an approach to health that promotes the harmonious collaboration of the human being's three components: body, mind, and spirit - Stella Weller

Watch your thoughts; they become words. Watch your words; they become actions. Watch your actions; they become habits. Watch your habits; they become character. Watch your character; for it becomes your destiny - Upanishads

Plant the seed of meditation and reap the fruit of peace of mind - Unknown

Yoga Science is not just a scholarly pursuit. It is a moment by moment and thought by thought practical guide for living - Leonard Perlmutter

Fear less, hope more; eat less, chew more; whine less, breathe more; talk less, say more; hate less, love more; and all good things are yours - Swedish Proverb

Yoga is a way to freedom. By its constant practice, we can free ourselves from fear, anguish and loneliness - Indra Devi

Yoga is almost like music in a way; there's no end to it - Sting

* * *

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Yoga Workshop for Students










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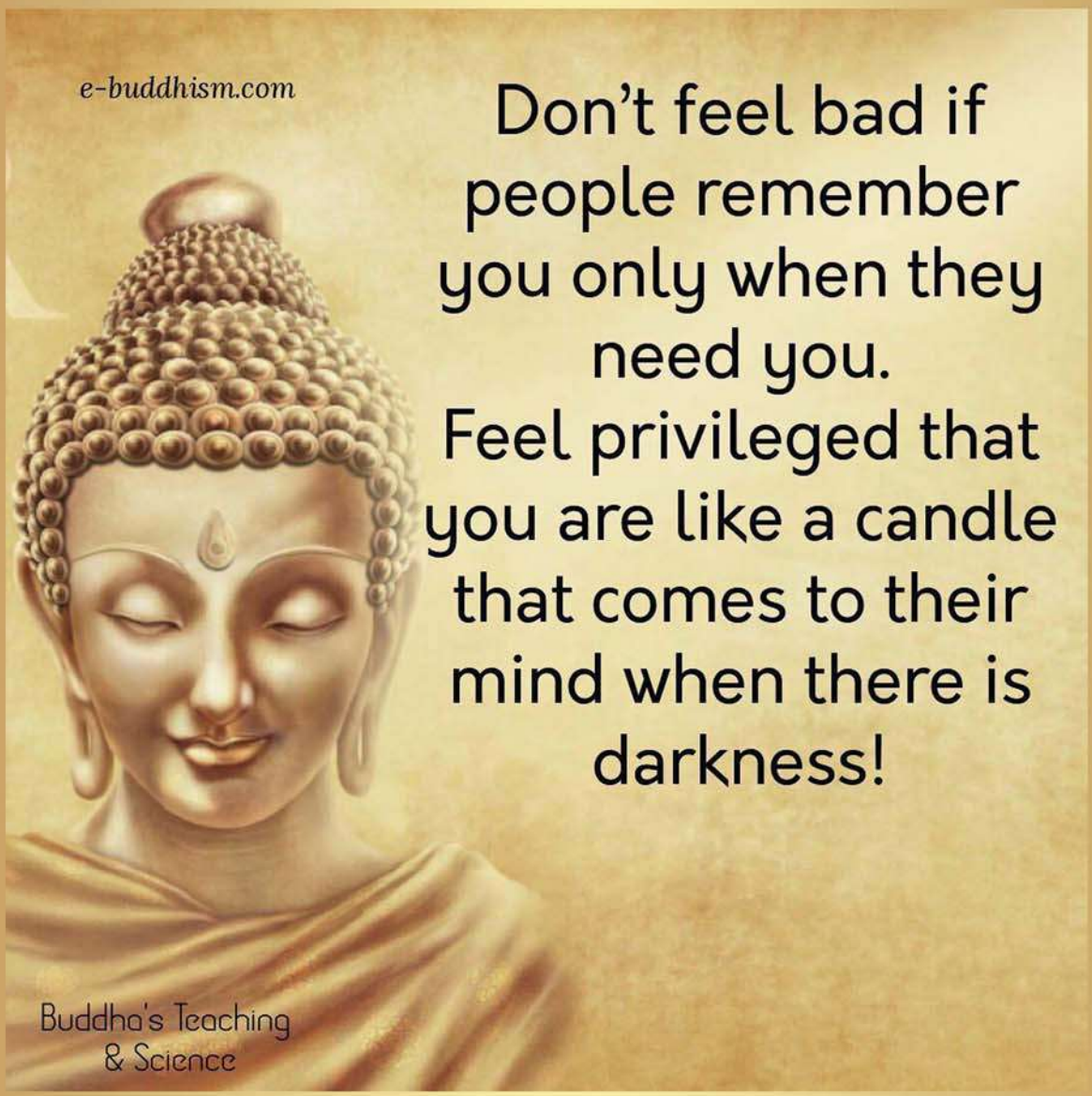
be in harmony
For one minute, walk outside,
stand there, in silence, look up at the sky,
and contemplate how amazing life is.



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