

Yoga

A Healthy Way of Living



Secondary Stage



Educate her, as She will Spread the Light of Knowledge

Yoga

A Healthy Way of Living

Secondary Stage

विद्यया ऽ मृतमश्नुते



एन सी ई आर टी
NCERT

राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद्
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Foreword

The National Council of Educational Research and Training (NCERT) takes the pride of contributing through this book entitled *Yoga: A Healthy Way of Living* meant for school children while celebrating International Yoga Day on 21 June. Yoga is an integral part of 'Health and Physical Education' which is a compulsory subject upto secondary stage. This curricular area adopts a holistic definition of health within which Physical Education and Yoga contribute to the physical, social, emotional and mental development of a child. Yoga has been considered to be introduced from Class VI onwards, though yogic activities may begin in an informal way from primary level onwards. The present book is meant for secondary stage.

This book includes three Units. Unit 1 is an Introductory Unit, explains in brief the origin and history of yoga and the general guidelines for doing yogic activities. The emphasis of other two units is on personality development and managing stress among adolescent children through yogic practices and adopting other yogic principles. Developing physical fitness, emotional stability, concentration and mental development of students through yoga have also been given due emphasis in.

The book is more practice oriented aligning with the syllabi of yoga and holistically dealing with 'Health and Physical Education'. Each unit gives a brief description of *Asanas*, *Pranayamas*, *Kriyas* and Meditation followed by the successive actions or steps of these yogic practices. The material is explained in simple language and also profusely illustrative so that the students can learn and practice it even at home. This material can also be used by others who wish to learn some common and important yogic practices for healthy living.

The success of this effort will depend on the steps that school principals and teachers will take to encourage children to do these practices and reflect on their learning. I am deeply indebted to all the team members and others for their invaluable help in preparing this material. I am specially thankful to Professor Saroj Yadav, Dean and National Project Coordinator of NPEP and AEP for her continuous effort to develop this material in the present form.

However, an organisation committed to systemic reform and continuous improvement in the quality of its products, NCERT welcomes comments and suggestions which will enable us to undertake further revision and refinement.

It is hoped that students will find it useful.

B. K. TRIPATHI
Director

New Delhi
5 June 2015

National Council of Educational
Research and Training

About the Book

The National Council of Educational Research and Training on the eve of International Yoga Day to be observed on 21 June, has developed textual material on yogic activities for students of upper primary and secondary stages. This textual material is meant for the students of secondary stage (Classes IX and X). It includes various yogic activities to be performed by the students of these classes. These activities are an integral part of the syllabi of Health and Physical Education brought out by the NCERT. Formal introduction of yogic activities are from Class VI however, yogic activities in an informal way can be included at the primary stage. In this textual material, practices of *asanas*, *pranayama*, *kriyas* and meditation have also been included

The main emphasis of development of these units for secondary stages are on developing personality and managing stress among adolescent children through yogic activities. Developing physical fitness, emotional stability, concentration and mental development of students have also been considered while developing this material

There are three Units in this material. Unit 1 is an introductory unit, explains in brief the origin and history of Yoga and the general guidelines for doing yogic activities. It also includes specific guidelines related to yogic practices (*asanas*, *pranayamas*, *kriyas* and meditation, etc.). Unit 2 is for students of Class IX and Unit 3 is for students of Class X. In these two units, a brief description of each yogic practices followed by a description of steps or stages for practice have been included. Variation in techniques of yogic practices may exist. In this material, techniques which are commonly used are given. The benefits of doing these yogic activities has been mentioned. Some important do's and don'ts including limitations which have to be kept in view while practising these yogic practices have also been given.

A special feature of this material is that it is profusely illustrated so that teachers can learn the *asanas* listed in the syllabus after some initial training in *yogasanas*. Illustrations made the material more attractive and user friendly. The material was developed by a team. We are deeply indebted to them for their invaluable help in preparing this material. It is hoped that student and teachers will find it useful. Comments and suggestions are welcomed to enable us to undertake further revision and refinement.

Professor Saroj Yadav
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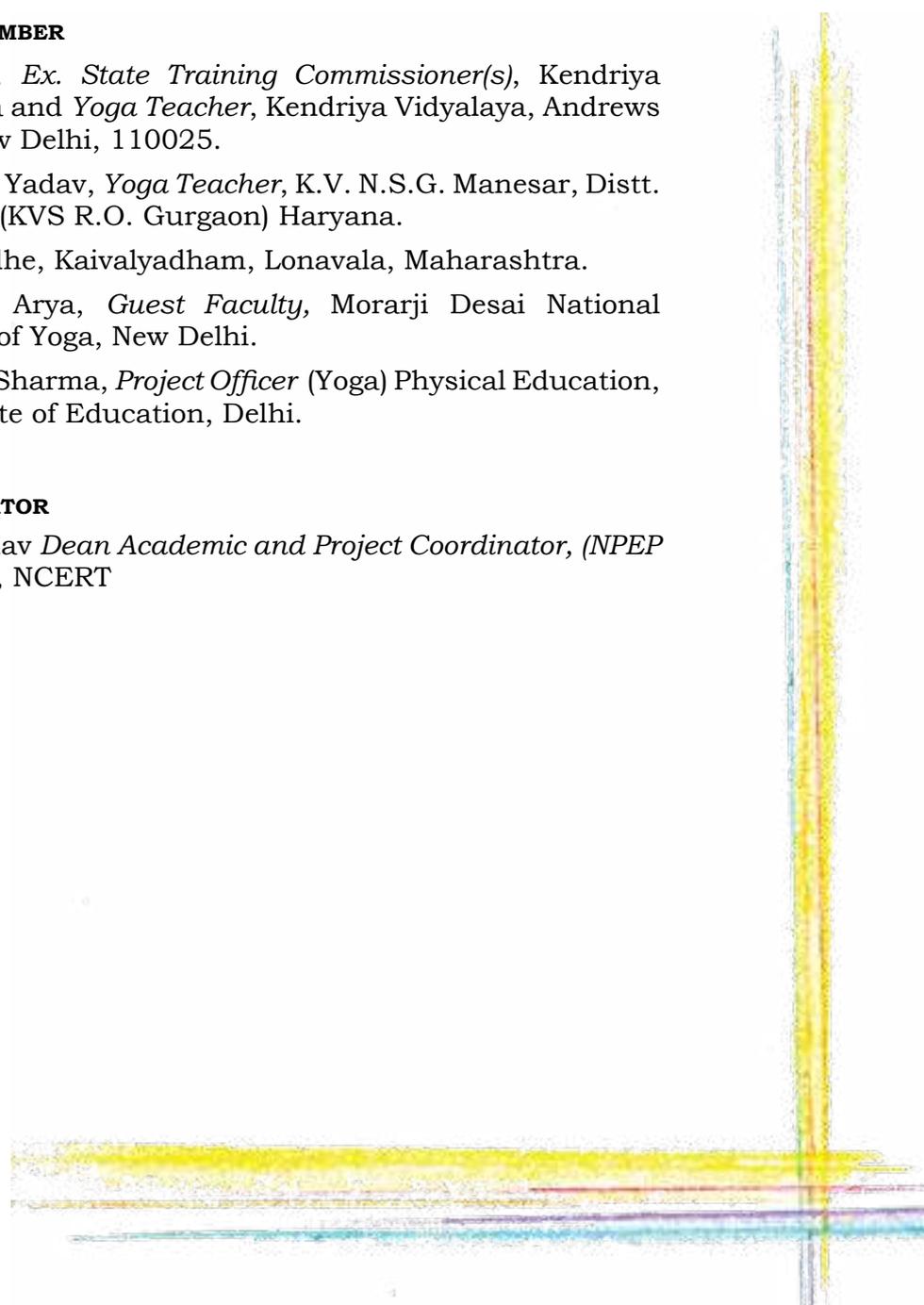
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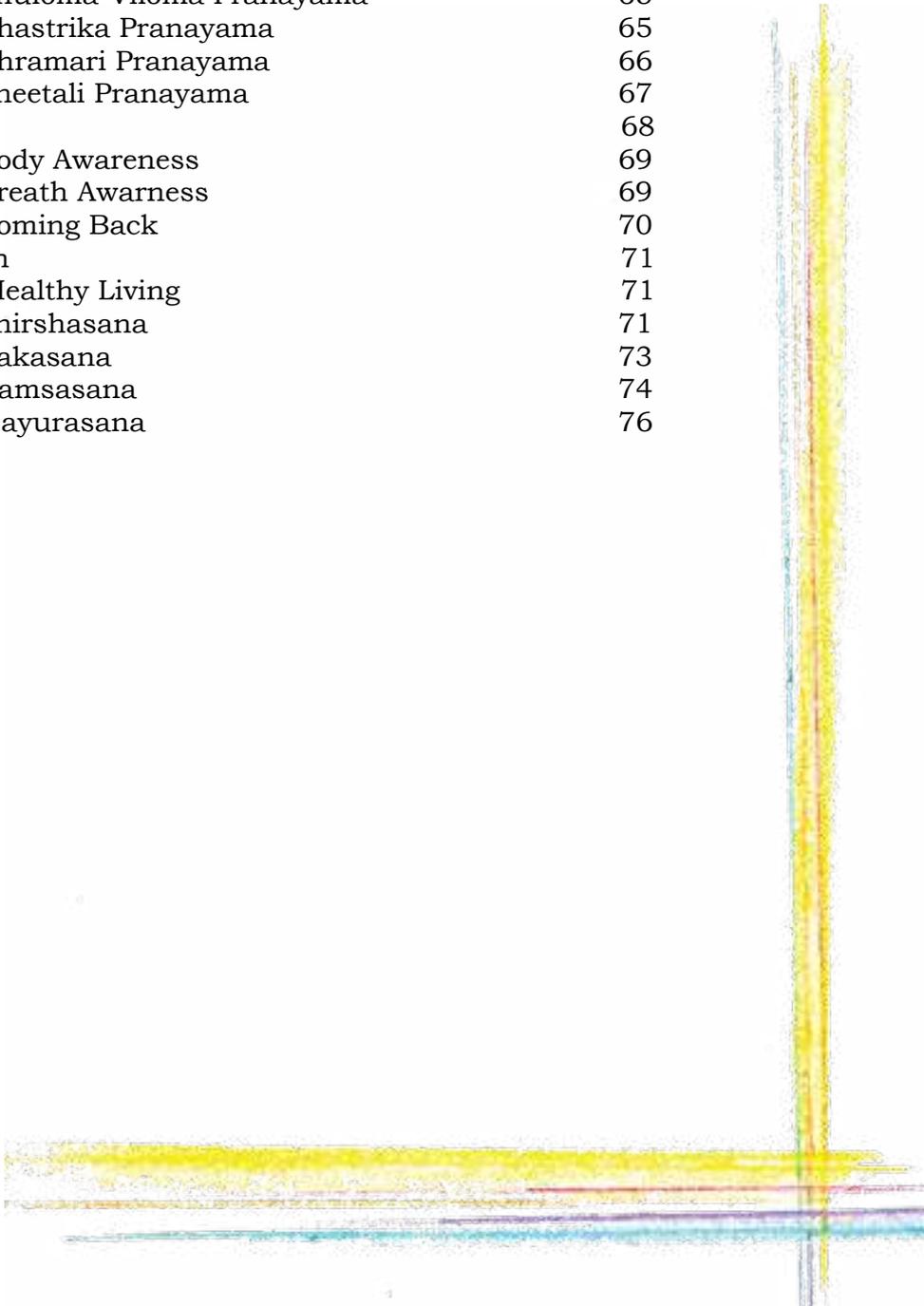
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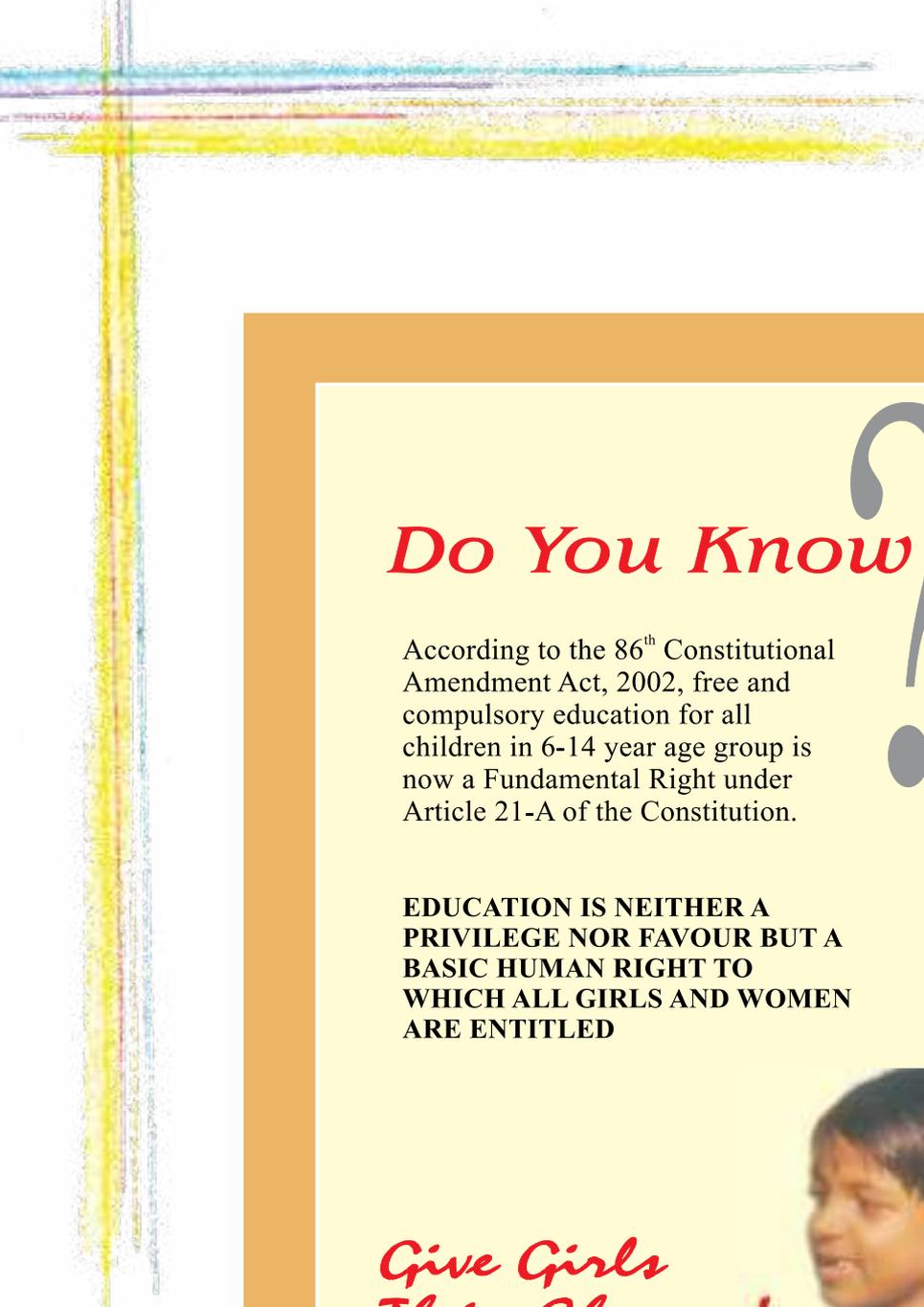
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Do You Know

According to the 86th Constitutional Amendment Act, 2002, free and compulsory education for all children in 6-14 year age group is now a Fundamental Right under Article 21-A of the Constitution.

**EDUCATION IS NEITHER A
PRIVILEGE NOR FAVOUR BUT A
BASIC HUMAN RIGHT TO
WHICH ALL GIRLS AND WOMEN
ARE ENTITLED**

*Give Girls
Their Chance !*



Unit 1

INTRODUCTION

OVERVIEW

Yoga is a healthy way of life, originated in India. Now it is believed to be a form of science accepted all over the world. The western culture also is accepting it as a healthy form of scientific exercise. Although the origin of yoga is obscure, it has a long tradition. In course of time, various schools of yoga developed. The major schools of yoga are *Jnana yoga*, *Bhakti yoga*, *Karma yoga* and *Raja yoga*. These schools of yoga advocate particular type of methodology which includes a variety of systematised practices of yoga depending on their particular approach. However, all these are leading to the common goal of self-realisation and integration of body and mind.

Yoga for a common person contains the practices of *yama*, *niyama*, *asana*, *pranayama*, *pratyahara*, *kriya*, *mudra*, *bandha* and meditation which are helpful to keep oneself physically fit, mentally alert and emotionally balanced. This ultimately prepares ground for the spiritual development of an individual.

The main emphasis of the present yoga curriculum for school-going children is to develop their physical fitness, mental development and emotional stability rather than on the spiritual aspect of yoga.

Postures or *asanas* form an important basis of this curriculum. These have, therefore, been given more weightage. Though, other yogic activities have also been included in the curriculum.

WHAT IS YOGA?

The word 'Yoga' is derived from Sanskrit root *yuj* which means 'join' or 'unite'. This may be taken as the union of body, mind and soul, and is used in the literature both as an end as well as means. As an end, yoga signifies 'integration of personality' at the highest level. As means, yoga includes various practices and techniques which are employed to achieve the development of such integration. These practices and techniques are means in the yogic literature and are also referred collectively as 'Yoga'.

IMPORTANCE OF YOGA

Good Health is the right of every human being. But this right depends on individual, social and environmental factors. Along with social or environmental factors to a large extent, we can develop a better immune system and a better perception of oneself so that other conditions do not affect us adversely and we can achieve good health.

Health is a positive concept. Positive health does not mean merely freedom from disease, but, it also include a jubilant and energetic feeling of well-being with an amount of general resistance and capacity to easily cultivate immunity against specific offending agents.

There are many modern and indigenous methods and disciplines that can help us to successfully fight with diseases. For example, the system of yoga, naturopathy, *ayurveda*, *unani*, *homeopathy* and *siddha* can be quoted among indigenous systems, whereas allopathic system is quoted as the modern and popular medical system. Yoga is one of the most powerful drugless system of treatment. It is having its own concept of wellness which has been scientifically understood and presented by many. Yoga can be adopted as lifestyle for promoting our physical and mental health. Yoga, if introduced at the school level would help to inculcate healthy habits and healthy lifestyle to achieve good health.

The aim of yoga thus, at the school level, is to encourage a positive and healthy lifestyle for physical, mental and emotional health of children. Yoga helps in the development of strength, stamina, endurance and high energy at physical level. It also empowers oneself with increased concentration, calm, peace and contentment at mental level leading to inner and outer harmony.

YOGA – ITS HISTORY

Yoga has its origin thousands of years ago in India. It has originated from a universal desire towards attaining happiness and getting rid of sufferings. According to yogic lore, Shiva is considered as the founder of Yoga. A number of seals and fossil remains of Indus Valley Civilisation, dating back to 2700 BC indicates that yoga was prevalent in ancient India. However, systematic reference of yoga is found in Patanjali's *Yogadarshna*. Maharishi Patanjali systematised the yogic practices. After Patanjali, many sages and yogis contributed to its development and as a result, yoga has now spread all over the World. In this sequence, on 11 December 2014, the United Nations

General Assembly (UNGA) with 193 members approved the proposal to celebrate 'June 21' as the 'International Yoga Day'.

OBJECTIVES OF YOGIC PRACTICES

- To develop a understanding of yogic practices and apply this understanding accordingly in one's life and living.
- To develop a healthy habit and lifestyle in children.
- To develop humane values in children.
- To develop physical, emotional and mental health through yogic activities.

General Guidelines for Yogic Practices

Yoga may be introduced from the primary level onwards in informal ways, but formal introduction of yogic exercises should begin only from Class VI. The yoga curriculum must address itself to the children and there should be some hints to them to take up a study of this subject on their own in addition to what is being taught in the class. Yogic activities can be done by all children including children with special needs. However, children with special needs should perform these activities in consultation with yoga experts/yoga teacher as per their capacity.

- The yogic practices should start with a quiet mood which could be attained by reciting a short prayer.
- It is essential that body should be prepared by activities such as ankle bending, knee bending, finger movements, hand clenching, wrist bending, wrist rotation, elbow bending, shoulder rotation and eye movement. After this, *Surya Namaskara* can be practised.
- Regularity of practice is essential both in the physical and mental aspects of yoga.
- Patience is an important requirement for yoga. Do not despair if you do not succeed today in doing a certain *asana* or in following a right principle of conduct. Perseverance in your efforts is needed. Success will come with time.
- Do not compete but cooperate. A spirit of competition is a definite hindrance on the path of yoga. Competitions feed our ego while yoga helps us to rise above our ego.
- Yogic practices should be learnt under the guidance of experienced teacher.

- Some yogic practices should be practised on an empty or on a very light stomach.
- Early morning is the ideal time for yoga practice but it can also be practised in the evening.
- Yoga should not be practised in hurry or when you are exhausted.
- Select a well-ventilated, clean and non-disturbing place for your practice.
- Yogic practices should not be performed on hard surface. A durry, a mat or a blanket can be used for this purpose.
- Bathing before the practice is good. Use cold or warm water as per the requirement of the individual and season.
- Clothes should be loose and comfortable while performing the yogic practices.
- Breathing should be as normal/natural as possible. It is not to be manipulated unless instructed specifically to do so.
- There are limitations of yogic practices. If you are suffering from any problem or chronic disease, inform your teacher before starting yogic practices .
- Yogic practices should be adopted on the basis of the principle of progress. At initial stage, easy practices should be adopted. Later on more difficult ones can be practised. Therefore, start with simple yogic practices and gradually proceed to do advance practices.
- Yogic practices should not be combined with other physical activities in same session. These are two different types of activities and could be separately practised.
- Yogic practices can be carried on at home once they are properly learnt in the school.
- Yoga has a broader meaning. Therefore, apart from *asana* and *pranayama*, one should practise moral and ethical values in life.

COMMON YOGIC PRACTICES

Yogic texts propound several practices such as *yama*, *niyama*, *asana*, *pranayama*, *pratyahara*, *shatkarma* (cleansing practices), *mudra*, *bandha*, *dharana*, *dhyana* (meditation). Here, we will discuss those practices which are commonly used.

Yama and Niyama

These are initial sets of principles that are concerned with our conduct in personal and social life. These are related to ethics and values.

Asana

The term *asana* means sitting in a particular posture, which is comfortable and which could be maintained steadily for long time. *Asana* gives stability and comfort, both at physical and mental level. There may be variations in the techniques of some of the *asanas* depending upon the following yoga institutions.

Asana may broadly be classified into three categories:

- (a) Cultural or Corrective *asana*
- (b) Meditative *asana*
- (c) Relaxative *asana*

Cultural *asanas* can further be classified into two groups, depending on the effects produced:

- (i) *asana* that work through and on the spine and visceral organs.
- (ii) *asanas* that work through the skeletal muscles, ligaments and joints.

Meditative *asanas* are those *asanas* which are aimed at quiet sitting and are used for higher practices in yoga. *Padmasana*, *Swastikasana*, *Sukhasana* and *Siddhasana* can be put in this category.

Relaxative *asanas* are those which remove tension and bring about physical as well as mental relaxation. The important *asanas* in this category are *Shavasana* and *Makarasana*.

Guidelines for the Practice of *Asanas*

- Generally, the *asanas* are practised in the sequence of standing, sitting, prone-lying and supine-lying position. Though there is other version which follows different sequence.
- *Asanas* must not be practised in haste or by applying any sort of undue force and under an urgency. Jerks should be avoided.
- *Asanas* should be performed with body and breath awareness. There should be coordination between breath and movement of body-parts.
- As a general rule, inhale while raising any part of the body and exhale when bending down.

- The practitioner has to follow instructions sincerely with optimal attention.
- Final position should be attained slowly step-by-step and should be maintained with closed eyes for developing an inward awareness within the body.
- Final position of *asanas* must be maintained for as long as one is comfortable. One should maintain the final posture according to one's own limitations and should not go beyond one's capacity.
- During maintenance of final position of *asana*, there should ideally be no tremors or any type of discomfort.
- An utmost care must be taken in increasing the time for maintaining the *asanas*.
- Regular practice is essential. Body starts listening to your command only after a regular and diligent training for a sufficient period of time. If regularity is disturbed due to some reasons, then one should resume the practice within minimum time.
- In the initial phase, *asanas* involve de-conditioning and re-conditioning processes. Therefore, initially, one may feel little fatigued after the practice but after few days' practice, body and mind get adjusted and one starts experiencing a feeling of well-being and happiness again.

Pranayama

Pranayama consists of the breathing techniques which are related to the control of breath or respiratory process. *Pranayama* popularly known as 'yogic breathing', involves a conscious manipulation of our breathing pattern.

The health of the respiratory system depends upon the quality as well as the quantity of air inhaled by the person. It also depend on the rhythm and completeness of the breathing. Through *pranayama*, a practitioner advantageously works with her/his respiratory, cardiovascular and the nervous system which bring about emotional stability and peace of mind.

Pranayama has three phases known as *puraka*, *rechaka* and *kumbhaka*. *Puraka* is controlled inhalation; *rechaka* is controlled exhalation and *kumbhaka* is controlled retention of breath.

Initially, the exhalation (*Rechaka*) may be a little more prolonged in comparison to inhalation (*Puraka*). Insistence on 1:2 ratio in the beginning may prove counterproductive. As we practice, 1:2 ratio is reached in natural manner.

Guidelines for the Practice of *Pranayama*

- *Pranayama* should be done preferably after the practice of *asanas*.
- Breathing in *pranayama* should be done through the nose only except *sheetali* and *sheetkari*.
- During *pranayama*, there should not be strain in facial muscles, eyes, ears, neck, shoulders or any other part of the body.
- During *pranayama*, eyes should remain closed.
- In the beginning, one should be aware about the natural flow of the breathing. Make inhalation and exhalation prolonged in a gradual manner.
- While observing breathing, attend to your abdominal movement which bulges a bit during inhalation and goes in a bit during exhalation.
- In the beginning stage one should learn to maintain in gradual manner the 1:2 ratio of breathing which means exhalation time should be double the inhalation. However, while practicing *pranayama*, do not make haste in resorting to any of the above mentioned ideal ratio.
- *Kumbhaka* (retention of breath) should not be performed in the initial stage. After a prolonged practice of the 1:2 ratio, one should learn the retention of breath under the guidance of a competent teacher.
- The ideal ratio according to tradition is 1 (*puraka*): 4 (*kumbhaka*): 2 (*rechaka*). *Kumbhaka* must not be resorted to unless one has undergone sufficient practice of 1: 2 ratio.

Pratyahara

Yogic practice of *Pratyahara* means withdrawal of senses from sense organs in order to control mind. In *pratyahara* the awareness about the external surrounding is withdrawn and is taken to inside. Introspection, studying good books are some practices which can help in *pratyahara*.

Bandha and Mudra

Bandha and *Mudra* are the practices involving manipulation of certain semi-voluntary and involuntary muscles in the body. These practices bring about voluntary control and tone up the internal organs.

Shatkarma/Kriya (Cleansing Process)

Shatkarma means six *karmas* or *kriyas*. The *karma/kriya* means 'action'. *Shatkarma* consists purificatory processes which cleanse the specific organs of the body by detoxifying them. The purification helps to keep the body and mind healthy.

There are six cleansing processes described in hatha yogic texts. These are *Neti*, *Dhauti*, *Basti*, *Trataka*, *Nauli* and *Kapalabhati*. These are used to clean the internal organs or systems by using water, air or manipulation of certain organs of the body.

Guidelines for the Practice of Kriyas

- *Kriyas* should be done with an empty stomach. Therefore, they should be done preferably in the morning.
- *Kriyas* should be performed under supervision of an expert.
- Each *kriya* has specific process which should be strictly adhered to.
- Different things like water, salt, air, manipulation are used for each *kriya*.

Meditation

Meditation is a practice which helps in concentration of the body and mind. In meditation, concentration is focussed for a long time on a single object like tip of the nose, space between eyebrows, etc. It develops a sense of well-being and improves memory and decision making power in the person.

Guidelines for the Practice of Meditation

- Practice of *asana* and *pranayama* if performed before meditation will help in developing ability to sit in one position for a considerable period of time in meditation.
- Select a peaceful calm and quiet place for the practice of Meditation.
- Allow your eyes to get closed gently to enter into an inner awareness.
- A meditative practice invites many thoughts, memories and emotions may surface on mind. Remain non-reactive to them.
- As you continue with this process for sometime, you may feel an abstract and a non-specific awareness of the whole body. Now continue with the whole body awareness. In case of any difficulty go back to the breathing awareness.
- In the beginning it is, generally difficult to observe the breath. If mind wanders, do not feel guilty. Slowly but firmly bring your attention to your breath.

Unit 2

PERSONALITY DEVELOPMENT THROUGH YOGA

OVERVIEW

Development of personality is an important issue. Personality starts developing since birth, but it assumes great importance during adolescence, when reorganisation of personality takes place.

Personality is a very common term which is used in our day-to-day life. It tells us what type of person one is. We know that each person generally behaves consistently in most of the situations. The examples of this consistency can be seen in a person who remains friendly or a person who is generally kind or helpful in most situations. Such a consistent pattern of behaviour is termed as personality. It can be called as the sum total of behaviour that includes attitudes, emotions, thoughts, habits and traits. This pattern of behaviour is characteristic to an individual.

There are various dimensions of personality. These dimensions are related to physical, emotional, intellectual, social and spiritual aspects of our behaviour. For a holistic personality development, yoga plays an important role.

YOGA AND PERSONALITY DEVELOPMENT

Yogic practices are found effective for development of all dimensions of personality.

Let us talk about the yogic practices that influences development of different dimensions of personality.

Yoga and Physical Dimension of Personality: Physical dimension is related to our body. It means that all organs and systems of our body should be properly developed and function. It implies a healthy body without any disease. Yogic practices like *asana*, *pranayama*, and *bandha* play a beneficial role in physical development of children. There is a series of *asanas* and *pranayamas* which help to improve the functioning of the body.

Yoga and Emotional Dimension of Personality: Yogic practices are effective for development of emotional dimension related to our feelings, attitudes and emotions. There are two kinds of emotions—positive and negative. For example love, kindness are positive emotions, while anger and fear (exam phobia) are negative emotions. Similarly, our feelings and attitudes may be positive and negative. For emotional development, positive feelings, attitudes and emotions should be developed and negative ones should be controlled, as the negative attitudes and emotions work as a mental block for the development of personality. Yoga plays a crucial role in development of positive emotions. It brings emotional stability. It helps to control negative emotions. Yogic practices such as *yama*, *niyama*, *asana*, *pranayama*, *pratyahara* and meditation help in emotional management. For example, the principle of non-violence will protect us from negative emotions and develop positive feelings of love and kindness. Similarly, other principles of *yama* and *niyama* will help to develop positive emotions and attitudes in our personal and social life and therefore help in the management of emotions.

Yoga and Intellectual Dimension of Personality: Intellectual development is related to the development of our mental abilities and processes such as critical thinking, memory, perception, decision making, imagination, creativity, etc. Development of this dimension is very important as it enables us to learn new things and acquire knowledge and skills. Yogic practices such as *asana*, *pranayama*, *dharana*, *dhyana* (meditation) help to develop concentration, memory and thereby help in intellectual development.

Yoga and Social Dimension of Personality: Primary socialisation, probably the most important aspect of the personality development takes place during infancy, usually within the family. By responding to the approval and disapproval of parents and grandparents and imitating their examples, the child learns the language and many of the basic behaviour patterns of her/his society. The process of socialisation is not limited to childhood, but continues throughout life and teach the growing child and adolescent about the norms and rules of the society in which she/he lives. Some key elements of this process include respect for others, listening carefully to other persons, being interested in them, and voicing your thoughts and feelings politely, honestly and clearly so that you can be easily heard and understood.

Principles of *yama* include these key elements *and* are very important as these helps us in the betterment of our relationships with our friends, parents, teachers and others.

Yoga and Spiritual Dimension of Personality: This dimension is related to the development of values. It is also concerned with self-actualisation which is related to recognising one's potential and developing them to the maximum. Proper development of this dimension helps the person to realise one's true identity. For spiritual development, *yama*, *niyama*, *pratyahara* and *dhyana* (meditation) are helpful. *Yama* and *niyama* help to develop our moral values while *pranayama*, and *meditation* help us to realise our true self. Introspection is a very effective for the development of 'self'.

Yama (Restraint) and Niyama (Observance)

Yama and *Niyama* are principles which need to be adopted always in our day-to-day life. These can be considered as the universal codes of conduct that help us in following high standards in our personal and social life. Principles of *yama* are concerned with one's social life; while the principles of *niyama* are concerned with one's personal life. *Yama* and *niyama* are part of *Ashtanga yoga*.

The five principles of *yama* are: *Ahimsa* (non-violence), *Satya* (truthfulness); *Asteya* (non-stealing); *Brahmcharya* (abstinence) and *Aparigraha* (non-collectiveness).

The five principles of *niyama* are: *Shaucha* (cleanliness); *Santosh* (satisfaction); *Tapas* (austerity); *Swadhyaya* (study of good literature and knowing about the 'self') and *Ishwarpranidhana* (dedication to the God/Supreme power).

YOGIC PRACTICES FOR PERSONALITY DEVELOPMENT

In the following section, we will discuss some yogic practices which contribute to the development of various dimension of personality.

We begin with *Surya Namaskara*. Prepare the body by performing yogic micro practices.

Surya Namaskara (Sun Salutation)

Surya means 'sun' and *namaskara* means 'salutation' or 'bowing down'. It consists of 12 postures. The regular practice of *surya namaskara* helps improve blood circulation throughout the body and maintain health, and thereby helps one to remain disease-free. Postures practised during *surya namaskara* act as a good link between warm-ups and *asanas*. *Surya namaskara* should preferably be done at the time of sunrise. It can be done any time on an empty stomach. However, morning is considered to be the best time for it. Adolescents should start doing *surya namaskara* daily to have a healthy body and mind.

Let us perform *surya namaskara* by following the steps given below:

1. Stand erect with legs together and hands by the sides of the body. Bring both the arms to the chest with palms together in the prayer posture. (*Namaskarasana*).
2. Inhaling, raise both the arms above the head. Stretching bend the trunk backwards. (*Hastottanasana*)
3. Exhaling, bend the trunk forward and place the hands on the floor besides the feet and forehead near the knees. (*Padahastasana*).



1.



2.



3.



4.



5.

4. Inhaling, stretch the right leg backward and bend the left leg at the knee. Tilt the head backward and, look up while arching the spine. (*Ashwasanchalanasana*)
5. Stretch the left foot backward by the side of right foot, lower your head and move buttocks upwards. Keep arms and legs straight and heels on the floor. (*Parvatasana*)
6. Lower the knees, chest and chin to the floor. Keep the hips slightly up. The toes, knees, chest, hands and chin should be touching the floor. (*Ashtanga namaskara*).
7. Lower the hips. Raise the head and torso upto the navel region. Bend the head backwards. (*Bhujangasana*)



6.



7.



8.



9.



10.

8. Lower the head and trunk to the floor, now raising the buttocks and straightening the arms, bring feet towards the head. Head should be between the arms. Come to the position 5. (*Parvatasana*)
9. By bending the right leg, bring it to the front between the hands. Take the left leg behind with knee touching the floor. Keep palms on both the sides of the right foot and head tilted backward and back arched. Look up. (*Ashwasanchalanasana*)
10. Exhaling, bring the left leg forward and keep it by the side of right leg. Keep the hands on the floor on sides of the feet and head near the knees. (*Padahasthasana*)
11. Inhaling, raise both the arms above the head and bend the trunk backwards. (*Hastottanasana*)
12. Come to the erect and straight position. Join both palms in prayer posture. (*Namaskarasana*)



11.



12.

Benefits

- It helps to increase strength, endurance and flexibility.
- It regulates all the systems of the body.
- It improves concentration.
- It helps in removing excess fat.
- It helps in constipation and improves blood circulation in the body.
- It energises the body.
- It helps in increasing the height of the growing children and toning up the body.
- It revitalises the body and refreshes the mind.
- It stretches abdominal organs and improves digestion.

Limitation

- One should avoid practising *surya namaskara* in case of high blood pressure, fever, heart diseases, hernia, slipped disk, intestinal tuberculosis and sciatica.

ASANAS

We all know that *asanas* are beneficial for our physical and mental development. You have also learnt so many *asanas* in previous classes. Now, we will discuss some more *asanas* in this section.

Tadasana (Palm Tree Posture)

Tada in Sanskrit means 'palm tree'. This is called *Tadasana* because in this *asana* the student stands straight like a palm tree. Hence, it has been named *Tadasana*.

Let us perform Tadasana by following the steps given below:

1. Stand erect, feet together, hands by the side of the thighs. Keep the back straight and gaze in front.
2. Stretch the arms upward, keep them straight and parallel with each other in vertical position, with the palms facing inward.
3. Slowly raise the heels as much as you can and stand on toes. Stretch body up as much as possible. Maintain the position for 5-10 seconds.
4. To come back, bring the heels on the floor first. Slowly bring down the hands by the side of the thighs and relax.



Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • The inner upper arms should be touching the respective ears. • Stretch the arms and fingers fully. • Keep the head, neck and the body in one straight line. 	<ul style="list-style-type: none"> • Do not bend forward or backward.

Benefits

- It gives vertical stretch to whole body muscles.
- It strengthens thighs, knees and ankles.
- It helps improve height of the children.
- This posture plays an important role in increasing one's self-awareness.
- It helps to remove laziness and lethargy.

Limitation

- Those having complaints of vertigo should not practice this *asana*.

Katichakrasana (Lumber Twist Posture)

Kati in Sanskrit means 'waist' and *chakra* means 'wheel'. In this *asana*, the waist is moved towards right side and left side. The movements of the waist along with arms look like a wheel. Hence, it is called *Katichakrasana*.

Let us perform *Katichakrasana* by following the steps given below:

1. Stand erect on the ground with feet 12 inches apart.
2. Now, keep the arms out-stretched in front of the body with palms facing each other at the shoulder level.
3. While inhaling, swing the arms slowly towards right side of your body.
4. Twist your body from the waist to the right and take your arms back as far as possible.



5. While swinging towards right side, keep the right arm straight and left arm bent.
6. Repeat the practice twisting toward left side as well.

Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • Right hand is kept straight while twisting to the right and vice versa. • Fingers should be stretched out. Inhale while twisting towards back and exhale while coming to the normal position. • In the final position of <i>asana</i> gaze behind. 	<ul style="list-style-type: none"> • Don't bend forward or backward. • Don't move the lower part of the body. • Do not jerk the body.

Benefits

- It helps in making slim.
- It relieves constipation and makes the lumber region strong.
- It is good for respiratory ailments. Tuberculosis of lungs can be prevented.
- It strengthens shoulders, neck, arms, abdomen, back and thighs.

Limitation

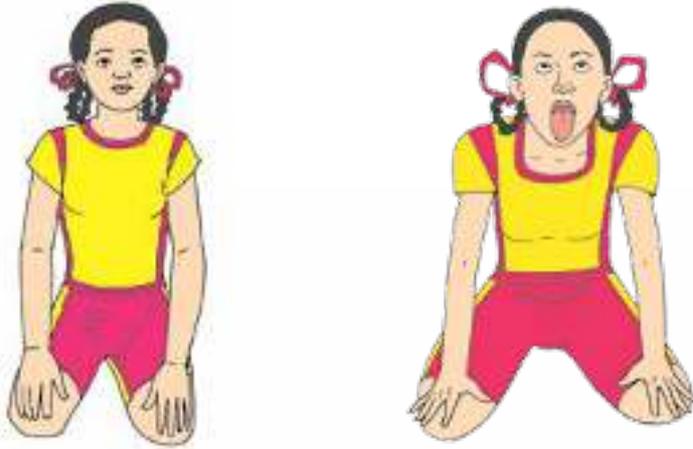
- Do not practice it if suffering from chronic spinal pain or injury.

***Simhasana* (Lion Posture)**

In Sanskrit *Simha* means 'lion'. In this *asana*, the face with open mouth and tongue stretched out towards the chin resembles the fierce look of a lion, hence, it is called *Simhasana*.

Let us perform *Simhasana* by following the steps given below:

1. Sit in *Vajrasana* with palms on the respective knees.
2. Keep the knees apart.
3. Place both the heels upwards under perineum.
4. Place both the palms on the respective knees widely spreading out the fingers.



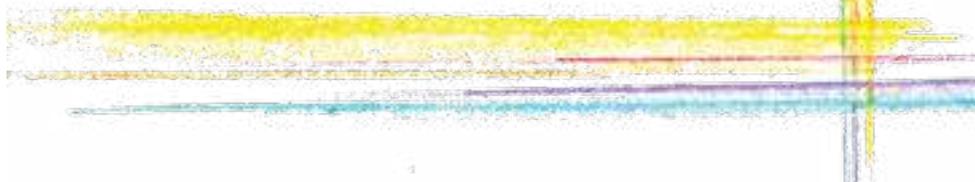
5. Lean forward and place the palms on the floor between the knees.
6. Open the mouth and stretch out the tongue as much as possible and gaze at *bhrumadhya* (centre of eyebrows).
7. Release the *bhrumadhya dristi* and relax your eyes.
8. Come to *Vajrasana* by placing the palms on the respective knees and relax.

Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • The knee should rest on the ground. • Sit on the heels. • The buttocks are to be lifted up. • The fingers should be spread out in imitation of the lion's paws. 	<ul style="list-style-type: none"> • Do not protrude the tongue beyond the capacity.

Benefits

- It is beneficial for the muscles of the face and neck.
- The tongue becomes more elastic and healthier.
- Salivary glands become strong.
- It regulates functioning of thyroid.



- It helps in reducing dullness and depression and improves slurring of speech.

Limitation

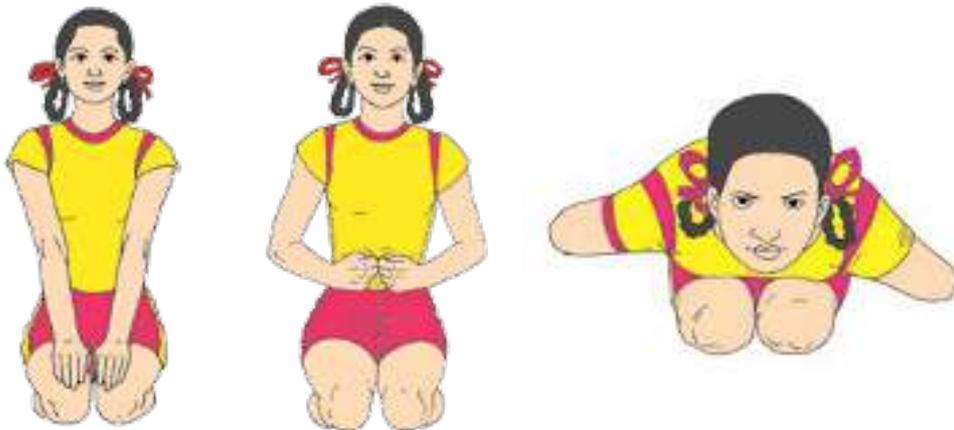
- Do not practice if suffering from backache, arthritis of hip and knee, throat problems and pain in jaws.

Mandukasana (Frog Posture)

Manduka, a Sanskrit word means 'frog'. In this *asana*, the final posture resembles the shape of a frog. Hence, it is named *Mandukasana*.

Let us perform *Mandukasana* by following the steps given below:

1. Sit in *Vajrasana*.
2. Make the fists with thumbs inside and put them near navel and press the navel area.
3. Exhale slowly, lean forward from the waist, lower the chest, so that it rests on the thighs.
4. Keep the head and neck raised and gaze in front.
5. Maintain the position comfortably for 5-10 seconds.
6. To release the posture, come back to the sitting position by raising the trunk; remove your fists from the navel area and sit in *Vajrasana*.



Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • Keep the head and neck raised in final position. • Look in the front. • Put pressure on the navel area. 	<ul style="list-style-type: none"> • Do not lean beyond the capacity. • Do not jerk the body while leaning forward.

Benefits

- This *asana* is beneficial for the people having heavy bellies, thighs or hips.
- It eliminates gases from the abdomen.
- It benefits people suffering from constipation, diabetes and digestive disorders.

Limitation

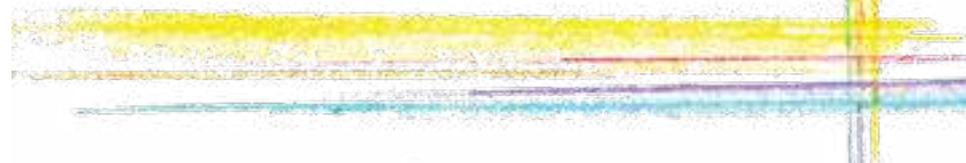
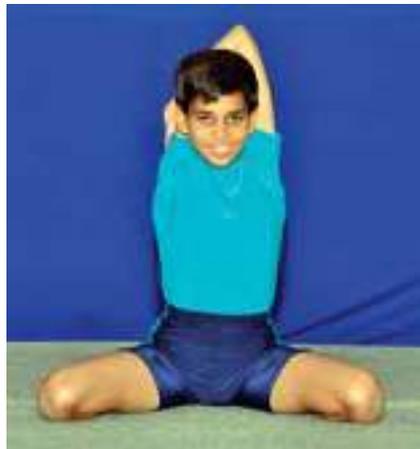
- Person with slipped disc, lumber spondylitis or any other major disease of the spine should not practise this *asana*.

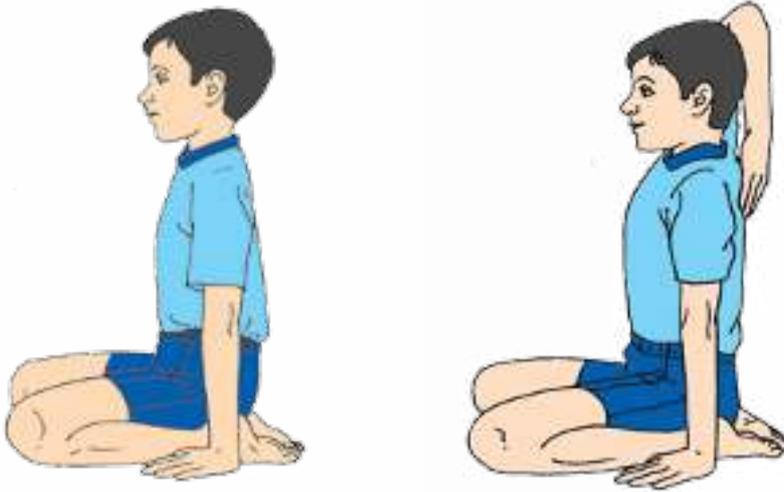
***Uttana-mandukasana*
(Stretched up Frog Posture)**

Uttana means 'upright' or 'stretched up' and *manduka* means 'frog'. In final position of this *asana*, the body looks like a stretched up or upright frog, hence, it is called *Uttana-mandukasana*.

Let us perform *Uttana-mandukasana* by following the steps given below:

1. Sit in *Vajrasana*.
2. Keep both the knees wide apart to such an extent that toes of both the feet touch each other. The head, neck and trunk are kept erect. The eyes are either closed or kept open.
3. Raise the arms above the head, fold them and take them behind.





4. Place the right palm below left shoulder and left palm below right shoulder.
5. Maintain this position comfortably for 5-10 seconds.
6. To come back, remove the arms one by one, bring the knees together and come to *Vajrasana*.

Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • The head is surrounded by the elbows. • Keep the spine and neck erect. 	<ul style="list-style-type: none"> • Do not bend the arms. • Do not lean forward.

Benefits

- It helps in reducing backache.
- It improves the blood circulation in the chest and abdomen.
- It tones the abdominal and shoulder muscles.
- It improves the functioning of lungs by improving the movements of diaphragm.

Limitation

- Those suffering from chronic knee pain and piles should avoid this *asana*.

Kukkutasana (Cockerel Posture)

This is called *Kukkutasana* because this *asana* imitates the posture of a cock. This is a balancing posture, therefore, it should be practised with caution. Before taking up this practice, one must have sufficient practice of *Padmasana*.

Let us perform *Kukkutasana* by following the steps given below:

1. Sit in *Padmasana*. Keep your hand on side
2. Now insert the arms between calves and thighs until the palms reach the floor.
3. Inhaling, lift the body up as high as possible in the air. Support and balance the body on the hands. Keep the neck and head straight.
4. Maintain the position with normal breath comfortably for 5-10 seconds.
5. To release the posture, exhaling lower the body and bring it to the floor. Take the inserted arms out and sit in *Padmasana*.



Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • Keep the head straight and eyes on fixed in front. • Keep palms apart firmly on the ground while fingers pointing forward. • Body should be balanced on the arms. • Hold the back straight. 	<ul style="list-style-type: none"> • Do not bend forward. • Do not bring the fingers close. • Do not bend the head or neck.

Benefits

- This posture helps to strengthen the shoulder, arms and elbows.
- This posture also helps to develop a sense of balance and stability.
- This makes the body strong.

Limitation

- People suffering from heart disease or high blood pressure should not practise this *asana*.

Akarna Dhanurasana (Bow and Arrow Posture)

Akarna means 'ear' and *Dhanur* means 'bow'. In this *asana*, the posture resembles like a 'bow'. In this posture, hand is pulled up to ear like pulling a bow and arrow. Hence, this is called *Akarna Dhanurasana*.

Let us perform Akarna Dhanurasana by following the steps given below:

1. Sit and stretch out both the legs in front. Keep both the arms by the side of the body. Palms should be resting on the ground, fingers together pointing forward.
2. Catch hold of the right big toe by the hook of the index finger and thumb of the left hand.
3. Make the hook with the help of index finger and thumb of right hand. Clasp the big toe of the left leg.
4. Bend the right leg at knee. Pull the feet by the toe, so as it reaches up to the left ear.



5. Maintain the position for 5 to 10 seconds.
6. To come back, lower the right foot, release the hand and keep it by the side. Now bring the left leg on the floor. Release the right hand and keep it by the side of the body.

(Do it from other side changing the position of legs and hands.)

Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • Keep the trunk and head erect. • While bending the leg, the arms should be straight. • Pull the foot upto ear as much as you can. 	<ul style="list-style-type: none"> • Do not jerk or strain. • In the beginning do not pull the foot upto ear.

Benefits

- This *asana* is beneficial in constipation and indigestion.
- It strengthens the abdominal muscles, muscles of arms and legs.
- It makes the legs supple.

Limitation

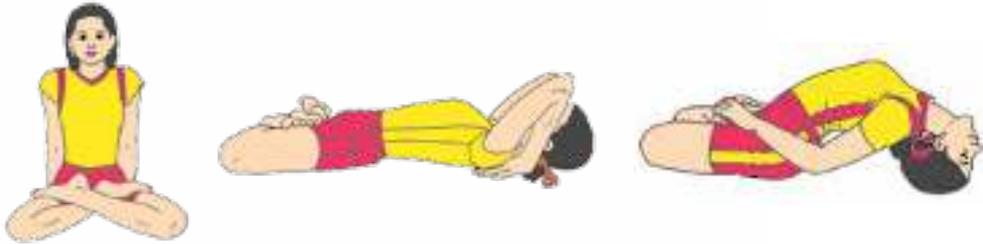
- Do not practice, if suffering from spinal complaints, dislocation of hip joints and sciatica.

***Matsyasana* (Fish Posture)**

In Sanskrit, *Matsya* means 'fish'. In final posture of this *asana*, the body takes shape of a floating fish. The folded legs resemble the tail of a fish, hence, it is called *Matsyasana*. This *asana* should be performed under the supervision of an expert.

Let us perform *Matsyasana* by following the steps given below:

1. Sit in *Padmasana*.
2. Lie on the back with support of the elbows.
3. Lift the neck and chest slightly up; the back should be arched and raised from the ground.
4. Bend the head backward and place the crown of the head on floor.



5. Make hooks with the index fingers of both hands; and clasp the big toes with hooks of opposite hands.
6. Maintain the position for 10-15 seconds or as long as comfortable.
7. To come back, release the toes; place hands on the ground; raise head up with the support of hands. Sit with the help of the elbows.

Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • Try to make the maximum arch of the spine. • Keep the arms bent at the elbows. • The crown of head must touch the floor. • The knees must touch the ground. 	<ul style="list-style-type: none"> • Do not allow the knees to come up from the ground while arching the back. • While leaning backward, do not strain.

Benefits

- It improves blood supply to the brain.
- It regulates the functioning of thyroid gland and improves immune system.
- It alleviates backache and cervical spondylitis.
- It divert the blood from the legs to the pelvic region and helps to increase the tone of the abdominal muscles.
- It is beneficial in lungs and respiratory disorders.

Limitation

- Avoid practising this *asana* in case of vertigo, cardiovascular diseases, hernia, arthritis, knee and ankle and spinal problems.

Bhujangasana (Cobra Posture)

Bhujangasana comprises of two words - *bhujanga* and *asana*. In Sanskrit, *bhujanga* means cobra (snake) and *asana* means posture. In the final position of this *asana*, the body resembles the shape of a hooded snake, hence the posture is called *Bhujangasana*.



Let us perform *Bhujangasana* by following the steps given below:

1. Lie prone on the ground with forehead touching the floor; legs together, hands by the side of thighs.



2. Fold the hands at elbows and place the palms by the side of the shoulders, thumbs under armpits, with tip of the fingers not crossing the shoulder line.
3. Inhaling, slowly raise the head, neck and shoulders. Shoulders should be shrugged backwards.
4. Raise the trunk up to the navel region. Raise the chin as high as possible.
5. Eyes should be kept gazing upward.
6. Maintain the position for 5 -10 seconds or as long as comfortable.
7. To come back, bring down the upper part of naval region, chest, shoulders, chin and head.
8. Place the forehead on the ground and arms along the body, hands by sides of the thighs. Relax.

Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • Put minimum weight on hands. • Distribute weight on the back . • The trunk should be raised up to the navel only. • While raising, shoulders should be shrugged bakdwards. 	<ul style="list-style-type: none"> • Do not give jerk to lift the body. • Do not allow the elbows to spread out. • Do not raise the region beyond the navel region.

Benefits

- It affects the spinal column and makes it flexible.
- It solves digestive complaints.
- It increases intra-abdominal pressure benefitting the internal organs especially the liver and kidneys.
- It relaxes both body and mind.

Limitation

- Those suffering from hernia, peptic ulcer, intestinal tuberculosis and acute abdominal pain should avoid this practice

Makarasana (Crocodile Posture)

The posture is called *Makarasana* as the body resembles the shape of *makara*, which in Sanskrit means 'crocodile'. *Makarasana* is a relaxing *asana* to body and mind and is very beneficial for reducing stress.



Let us perform Makarasana by following the steps given below:

1. Lie down on your stomach.
2. Keep the legs at a comfortable distance with heels inside and toes pointing outward.
3. Fold arms at elbows, and keep them under the head.
4. Place the head on the cushion of the arms, close the eyes and relax.
5. To come back bring the arms along the body and legs together.

Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • Both elbows can be kept slightly apart if found difficult to put one above the other. • Do a deeper abdominal breathing. 	<ul style="list-style-type: none"> • Do not press the chest hard on the ground so that the breathing becomes uncomfortable. • Do not bring the feet together.

Benefits

- Traditionally it is a relaxing posture.
- It is beneficial in almost all psychosomatic disorders.
- It is beneficial for respiratory organs, as well as digestive organs.

Limitations

- Those having complaint of obesity and cardiac problems should avoid this practice.

Shalabhasana (Locust Posture)

This *asana* is named after the locust. In Sanskrit *Shalabha* refers to 'locust' and *asana* means 'posture'. In the final posture of this *asana*, body resembles a locust.

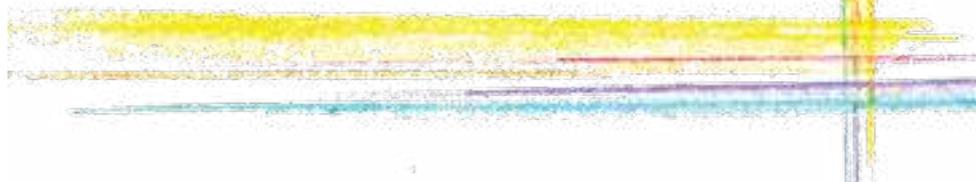


Let us perform Shalabhasana by following the steps given below:

1. Lie flat on the stomach, legs together, hands by the side of the thighs, palms facing downward and heels together. Chest and forehead should be placed on the ground.



2. Place both palms under the thighs.



3. Stretch the chin slightly forward and keep it on the floor.
4. Inhaling and pressing the palms on the ground, raise both the legs upward as high as possible.
5. Maintain the position with normal breathing for few seconds.
6. To come back, slowly bring down the legs to the floor. Take out the hands from the thighs. Lie flat on the stomach, legs together, hands by the side of the thighs and palms facing downward.

Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • Use the hand to balance and also to control the body weight. • While lifting the leg, contract the lower dorsal muscles and press the abdomen on the floor. • Legs should be outstretched and straight. 	<ul style="list-style-type: none"> • Jerk and unbearable strains should be avoided. • Do not rush through the exercise and do not push yourself too much. • Do not put too much pressure on the hands.

Benefits

- *Shalabhasana* stimulates the autonomic nervous system especially the parasympathetic system.
- It strengthens the lower back and pelvic organs.
- It gives relief in the conditions of mild sciatica, backache and non-serious slip disk.
- It is a good exercise for the legs, thighs, hips, buttocks, the lower abdomen, diaphragm and wrists.
- It improves blood circulation in the pelvic region.
- It helps to reduce excessive fat formed around the knees, the thighs, the waist and the abdomen and thereby improve physical appearance and positive body image.
- It helps to regulate the functioning of liver.
- It is beneficial to increase elasticity and flexibility of spine.

Limitation

- People suffering from high blood pressure, asthma and cardiac diseases, weak lungs, hernia, peptic ulcers and intestinal tuberculosis should avoid practising this *asana*.

Dhanurasana (Bow Posture)

In Sanskrit *Dhanur* means 'bow'. This is called the bow posture because in this posture the body resembles a bow with its string attached to it. The trunk and the thighs represent the bow, whereas the hands and legs take the place of the string.

Let us perform *Dhanurasana* by following the steps given below:

1. Lie down in prone position.



2. Exhaling, slowly bend the legs backwards at the knees.



3. Hold the toes or ankles firmly with hands as per your capacity.
4. Inhaling, raise thighs, head and chest as high as possible. Stretch and bring the toes or ankles towards head. Look upward. Maintain the position comfortably for 5-10 seconds.
5. To come back, release the arms and keep them beside the body. Straighten the legs. Bring the legs, head, shoulders and chest slowly on the floor and relax in starting position.



Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • Balance the weight of body on lower abdominal region. • Arch the back, as much as possible. • Keep the chest close to the floor. • The arms should be straight. 	<ul style="list-style-type: none"> • Do not jerk or strain , take the position slowly. • While assuming the posture, do not lean over to a side. • Do not bend or spread out the elbows, while maintaining the posture.

Benefits

- *Dhanurasana* is a good exercise for joint of the shoulders, knees, ankles and entire backbone.
- It is beneficial for management of diabetes mellitus as it massages the liver and pancreas.
- It helps to reduce excess fat around the belly, waist and hips.
- It strengthens the ligaments, muscles and nerves in the back, arms, legs, shoulders, neck and abdomen.
- It stimulates and regulates thyroid and adrenal glands.
- It helps in reducing backache pain.
- It is good for the conditions of hunched back and drooping shoulders.

Limitation

- Person with high blood pressure, hernia, peptic ulcer, appendicitis, colitis slipped disc, lumber spondylitis should not practice this *asana*.

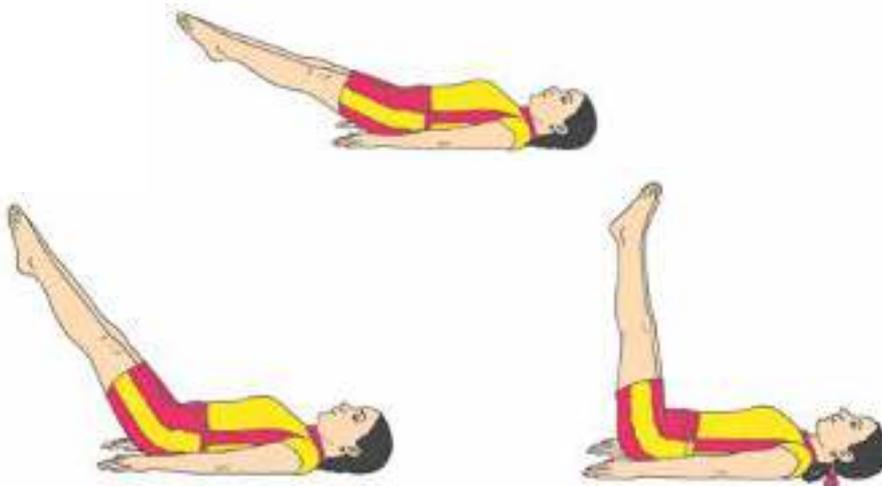
***Sarvangasana* (Shoulder Stand Posture)**

Sarvangasana comprises three words: *sarva*, *anga* and *asana*. In Sanskrit, *sarva* means 'whole' and *anga* means 'parts of the body' and *asana* means 'posture'. The posture is called *Sarvangasana*, because it influences the whole body.

Let us perform *Sarvangasana* by following the steps given below:

1. Lie on the back with the hands along the thighs, palms resting on the ground.

2. Pushing down on hands slowly raise both the legs up to 30°. Hold the position for few seconds.
3. Slowly, raise the legs further up to 60° and maintain the position for few seconds.
4. Raise the legs further up to 90° and maintain the position for few seconds.
5. Bend the arms at the elbow and place the hands at the hips. Now, cupping the buttocks with hands raise the buttocks. Raise legs, abdomen and chest up vertically in a straight line with the trunk. Place the palms on your back to support the back.
6. Push the chest forward so that it presses firmly against the chin. Keep the elbows close to each other.
7. Maintain the position comfortably for 5-10 seconds.
8. To come back, lower the spine very slowly along the floor. Lower the buttocks with hands supporting the back and bring the buttocks on the ground. Bring the legs up to 90° and stop there. Place the hands firmly on the ground close to the body. Lower the legs still up to 60° and 30° and then slowly on the ground and relax.



Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • Movements of the legs should be very slow, stopping at different angles. • In the final position, keep the legs vertical in a straight line with the trunk. • Support the back with your hands. 	<ul style="list-style-type: none"> • Avoid bending the legs. • Avoid jerky action in assuming the final position or returning from it.

Benefits

- It regulates the thyroid function.
- It helps in increasing the circulation of blood to the brain.
- It strengthens the neck region.
- It helps in managing problems related to endocrine glands.

Limitation

- Those suffering from high blood pressure, epilepsy, pain in neck and lumber region, excessive obesity and cardio-vascular complaint should not practise it.

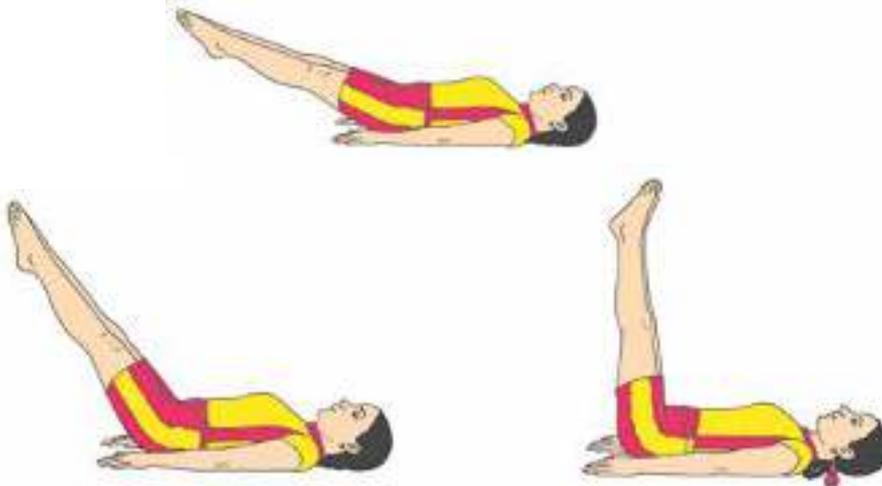
Halasana (Plough Posture)

Hala in Sanskrit and Hindi means 'plough'. In the final position of this *asana*, the body resembles the shape of a plough. As plough makes the hard ground soft, in this *asana* the veins are stretched which reduces the stiffness of the body.

**Let us perform Halasana by following the steps given below:**

1. Lie in supine position, legs together and arms beside the body.
2. Keeping the knees straight, raise the legs up to 30°.
3. Raise the legs further up to 60°.

4. Raise the legs still further up to 90°, keeping them vertical and straight.
5. Pressing the arms raise the trunk by lowering the legs over the head, the toes touching the ground. Push the legs a little beyond the head.
6. Keep the arm straight on floor. Maintain the position for 5-10 seconds.
7. To come back, remove the arms, slowly lower the back and buttocks to the ground, bring the legs to 90° position. Lower the legs to starting position.



Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • Go to the different stages slowly and retain them for some time. • Give the support of the hands to the back while raising the trunk. • Keep the knees straight through all the stages of the <i>asana</i>. • Balance weight on hands and shoulders. 	<ul style="list-style-type: none"> • Avoid giving any type of jerk to the body. • Do not withdraw the support of the hand at the back until the legs touch the ground. • Do not force the legs to touch the ground, if it is difficult.

Benefits

- It gives good exercise to the thyroid gland/parathyroid gland.
- It gives a good stretch to the spinal column and back deep muscles, making the spine strong and healthy.
- It helps in increasing the height of children.
- It alleviates problem of dyspepsia and constipation is removed.

Limitation

- Practice of this *asana* should be avoided in case of stiffness in spine, cervical spondylities, hernia, high blood pressure and slipped disc.

Shavasana (Corpse Posture)

In Sanskrit, *Shava* means a 'dead body'. In this posture the body resembles like a dead body, hence, this *asana* is called *Shavasana*. As the name suggests, this *asana* takes the person away from tension; reduces stress and is relaxing to the body and the mind.



Let us perform *Shavasana* by following the steps given below:

1. Lie flat in supine position.
2. Keep the legs straight with feet at 8-12 inches apart. Keep heels inside and toes outside.
3. Keep the palms facing upward slightly away from the body with fingers in a semi-flexed position.
4. Take deep breath and simultaneously close the eyes. Feel complete relaxation in your body. Try to relax all parts of your body.
5. Breathe normally and concentrate on the flow of breath.
6. To come back, open your eyes and come to the starting position.

Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • Withdraw attention from external surroundings. • All parts of body should be relaxed. • Try to be aware of the internal happenings. 	<ul style="list-style-type: none"> • Do not tense the muscles of body. • Try not to sleep.

Benefits

- It removes stress and tension.
- It is useful to reduce high blood pressure.
- It relaxes the body and mind.
- It removes fatigue from the body.
- It is beneficial in the case of insomnia as it helps to induce sleep.

Limitation

- Do not practise if suffering from low blood pressure.

KRIYAS**Kapalabhati (Frontal Brain Cleansing)**

Kapalabhati is considered a *Kriya* (cleansing practice) which cleanses the frontal brain. In Sanskrit, *Kapala* means 'skull' and *bhati* means 'shine'. *Kapalabhati* helps to improve the functions of the organs located in the skull.

Let us perform *Kapalabhati* by following the steps given below:

1. Sit straight in any meditative pose like *Padmasana* or *Vajrasana*.
2. Take deep breath through the nostrils.
3. Exhale forcefully in such a way that the lower abdomen is contracted to expel out the air. Inhale spontaneously and passively without making any efforts. Do not make effort to inhale. Air will enter the body through the passive inhalation. This is one



stroke of *Kapalabhati*. Begin with 20 strokes at a time. This is one round. One can practise one to three rounds in a practical session. Gradually increase the strokes in one round.

Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> Inhalation should be passive and short, while exhalation should be forceful. <i>Kapalabhati</i> should be practised after <i>asana</i> but before meditation. 	<ul style="list-style-type: none"> Do not move the chest or shoulders during exhalation. Do not contract or distort the face.

Benefits

- It stimulates the nerves in the abdominal region, tones up the abdominal muscles and improves digestion.
- *Kapalabhati* expels more carbon-dioxide and other waste gases from the lungs than the normal breathing.
- It improves heart and lungs capacity and therefore good for bronchial asthma.
- It improves blood circulation throughout the body.
- It energises the body and removes lethargy.

Limitation

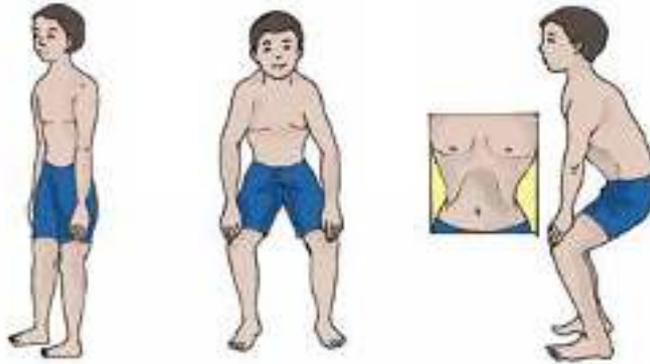
- Those suffering from cardio-vascular problems, high blood pressure, hernia, vertigo and gastric ulcer complaints, should avoid practising *Kapalabhati*.

Agnisara

It is considered as a *Kriya* in yogic practices. The meaning of *Agnisara* is to increase the gastric fire. In Sanskrit *agni* means 'fire' and *sara* means 'essence'. This *kriya* regulates the essence of fire which is supposed to be located in the navel region. This practice regulates the functioning of abdominal organs.

Let us perform *Agnisara* by following the steps given below:

1. Stand erect with the feet apart from each other.
2. Keep the hands on thighs above the knee. Exhale completely.



3. Bend the knees and the upper part forward.
4. Contract and expand the abdominal muscles rapidly for as long as comfortable while retaining the breath outside.
5. Then slowly breathe in. Repeat the practice 2-3 times.

Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • It is advisable to practise it on an empty stomach. • Do practise for two or three times. 	<ul style="list-style-type: none"> • Avoid slightest inhalatory effort. • Do not practise it after meals.

Benefits

- It strengthens the abdominal muscles and nerves.
- It improves the gastric fire and stimulates appetite.
- It alleviates constipation and sluggishness of liver.
- It alleviates dullness and depression.

Limitation

- Person suffering from high blood pressure, heart disease, peptic ulcers or chronic diarrhoea should not perform this *kriya*.

PRANAYAMA

Prana refers to the 'universal life force' and *ayama* means to 'regulate'. *Prana* is the vital energy without which the body would not survive. *Pranayama* relates to breathing techniques which help to increase breathing capacity. Some common *pranayamas* include *anuloma-viloma*, *bhastrika*, *ujjayi*, *sheetali*, etc.

Anuloma-viloma Pranayama (Alternate Nostril Breathing)

The *Anuloma* means 'towards' and *Viloma* means 'reverse'. It is called *Anuloma-viloma* because alternate nostrils are used for each inhalation and exhalation. One inhales through the left nostril and then exhales through the right nostril, then the order is reversed by inhaling through the right nostril, and exhaling through the left nostril. This *pranayama* is called *Nadi-shodhana pranayama* also, if it is performed with *kumbhaka* (holding the breath).



Let us perform *Anuloma-viloma* by following the steps given below:

1. Sit in the position of *Padmasana* or in any other comfortable meditative posture.
2. Keep the body erect and place the hands on the respective knees.
3. Raise the right hand and place the right thumb on the right nostril and close it.
4. Inhale slowly through the left nostril.
5. Close the left nostril by the ring finger and the little finger and exhale slowly through the right nostril.
6. Again inhale through the right nostril.
7. Close the right nostril with thumb and exhale through the left nostril. This is one round of *Anuloma-viloma*.
8. Repeat it 10 times.

Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • Inhale the air slowly without bulging the abdomen. • Keep the ratio of 1:1 or 1:2 between the inhalation and the exhalation. 	<ul style="list-style-type: none"> • Avoid producing sound from the nose. • Do not press hard on the nostrils. • Avoid retaining breath (<i>kumbhaka</i>) in the beginning.

Benefits

- It calms down the mind and improves concentration.
- It improves functioning of all cells of the body by providing them sufficient oxygenated blood.
- It purifies the blood.
- It improves blood supply to brain.
- It helps to regulate blood pressure.
- It helps in managing stress by reducing anxiety.
- It is beneficial in many diseases such as asthma, high or low blood pressure, insomnia, chronic pain, endocrine imbalances, heart-problems, hyperactivity, etc.

Limitation

- In the beginning, retention of breath should be avoided.

Bhastrika Pranayama

The word *Bhastrika* has been taken from a Sanskrit word 'bhastra' which means a pair of 'bellows'. In this *pranayama*, the action of a *bhastra* or bellows are imitated. In this *pranayama*, inhalation and exhalation are done forcefully in rapid succession. Just as a blacksmith blows in and out the bellows forcefully in rapid succession, dilating and contracting it, similarly breath is taken in and out by dilating and contracting the stomach in forced and rapid succession.



Let us perform *Bhastrika Pranayama* by following the steps given below:

1. Sit in *Padmasana*, *Ardhapadmasana* or in any other meditative posture. Keep the body erect.
2. Slowly inhale through the nostrils.
3. Then exhale quickly and forcefully through the nostrils.
4. Immediately inhale with force.
5. Continue this forceful rapid exhalation and inhalation counting up to ten breaths.

6. At the end of the tenth breath, the final exhalation is followed by a deep inhalation and slow exhalation. This is one round of *Bhastrika pranayama*.
7. Take few normal breaths after this round before starting another round.
8. Complete three rounds of *Bhastrika pranayama*.

There may be variations in the technique of *Bhastrika pranayama*.

Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • Sit straight and open the chest for proper strokes. • Lungs, diaphragm and stomach should move with each inhalation and exhalation. • <i>Bhastrika pranayama</i> should be performed after <i>asana</i> and <i>nadishodhana pranayama</i>. 	<ul style="list-style-type: none"> • Do not go beyond the capacity. • Chest and shoulders should not move. • Do not practice it in extremely hot conditions.

Benefits

- It increases gastric fire and improves appetite.
- It destroys phlegm.
- It is beneficial in case of asthma.

Limitation

- *Bhastrika pranayama* should not be practised during ear infection. Person suffering from heart problems, high blood pressure, vertigo, stomach ulcers should not practise this *pranayama*.

BANDHA

Uddiyana Bandha

In Sanskrit, *uddiyana* means 'raising up' and *bandha* means 'contraction' of any part of the body. This may be called *uddiyana* because it raises the diaphragm up. In this *bandha*, the diaphragm is made to fly up from its original position and held very high in the thoracic cavity.



This *bandha* exercises the diaphragm and the ribs. It can be practised either in sitting or in standing position.

Let us perform *Uddiyana Bandha* by following the steps given below:

1. Sit in *Padmasana*, *Vajrasana* or *Sukhasana*. Keep the hands on knees.
2. Exhale through the mouth emptying the lungs as much as possible. Hold the breath outside and press down the knees with palms.
3. Form a pit in the abdomen. For making the pit, contract the abdominal muscles inward towards the spine and upwards (abdominal lock). Hold the breath outside with abdominal lock for as long as comfortable.
4. To come back, gradually release the abdominal lock, come slowly to the starting position and start inhaling slowly.

(Repeat it 3-4 times.)

Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • Have the deepest possible exhalation. • Keep the front abdominal muscles completely relaxed and expand the chest. • Practise <i>uddiyana</i> only on an empty stomach. • Perform <i>uddiyana bandha</i> with external breath retention only. 	<ul style="list-style-type: none"> • Avoid allowing the air to flow into the lungs during the practice. • A beginner should not make more than three attempts a day.

Benefits

- It increases the respiratory efficiency.
- It improves blood circulation in the thoracic and abdominal region.
- It tones up the abdominal muscles.
- It is beneficial in the conditions of constipation, indigestion and diabetes mellitus.

Limitation

- Person suffering from hernia, high blood pressure, heart disease, intestinal ulcers should not practise this.

DHYANA (MEDITATION)

Meditation is a yogic practice by which mind becomes still and relaxed. We all know that our mind always remains active and never takes rest. All kinds of thoughts and emotions negatively affect it and as a result mind becomes disturbed. In order to pacify and relax the mind, it is to be stilled. This can be done by taking the mind away from the external things.

For pacifying and relaxing the mind, meditation is a very effective practice. It relaxes body and mind both and refuels them with energy. Several researches indicate that meditation improves the functioning of brain.



There are several techniques of meditation. They vary in the methodology but the goal of all techniques is same, i.e., reaching an inner calm and a higher level of awareness. All techniques of meditation involve focussing on a single point which could be breath, a *mantra*, a word or an object. In the beginning, focussing of the mind is difficult; therefore a beginner can start meditating for a few minutes only and later on can increase its duration.

Let us practise meditation by following the steps given below:

1. Sit in *Padmasana*, *Sukhasana* or in any meditative comfortable posture. Place your hands in *Jnana mudra* on your respective knees. Keep your spine erect. Close your eyes gently.

2. Breathe normally.
3. Focus your attention on the breath. Go inside yourself and observe your breathing. Concentrate on inhalation and exhalation. During the practice, your mind may wander here and there. Try to concentrate on your breath only. Breathe normally.
4. Now you can focus on the space between the eyebrows with closed eyes. Remain in this position for five minutes.
5. To come back, bring your consciousness very slowly back to the external surroundings.
6. Cup the eyes with the hands and blink the eyes for a few seconds so that sudden exposure to light does not irritate them. Slowly open your eyes and remove the hands. Slowly externalise yourself.

Meditation can be performed in different forms. For example, instead of breath, one may focus on sound also. For this, slowly produce the sound, keep on reducing its volume till it comes to a barely audible note. Then stay calm and concentrate on the tip of the nose or the space between the eyebrows with closed eyes.

Benefits

- It gives deeper relaxation.
- It lowers heart rate and blood pressure.
- It slows respiratory rate.
- It helps to reduce stress.
- It helps in managing emotions.

Introspection

In addition to above yogic practices, you can practise introspection for personality development. Introspection means inner inspection or self observation. It also means looking within. Introspection is an important method by which a person becomes aware about the self. This practice makes us aware about our strengths and weaknesses. Introspection can be done anytime.

You can practise introspection before going to bed.

Let us practise introspection by following the steps given below:

1. Sit in *Padmasana* or any other comfortable meditation pose.
2. Close your eyes.
3. Observe your breaths. Focus your mind on your breath only. Many unwanted thoughts may come to your mind and disturb you but try to focus on breath only.
4. Now think about the day that has just passed. Think on the following —
 - How did you spend your day?
 - Did you waste your time on unnecessary activities?
 - How did you behave with others?
 - What kind of thoughts you had during the day?
5. Analyse your behaviour. If you find mistakes in your behaviour then make a resolve not to repeat them again.
6. Make a plan for the next day. Fix your targets for the next day and plan accordingly to achieve them.
7. Now, stop thinking and focus on your breath. Now gently open your eyes and relax.

ASSESSMENT

1. Mention various dimensions of personality.
2. Which yogic practice is useful for developing physical dimension of personality?
3. Which practice can help you develop emotional control?
4. Write two advantages of *asana*?
5. What are the benefits of *Kapalabhati*?
6. Which practices would you like to perform to develop interpersonal relationships?
7. What are the benefits of *Bhastrika*?

8. Write the names of *asana* which derive their name from living and non-living objects.
9. Mention the importance of introspection.
10. Write the technique of meditation.
11. Write a short note on *pranayama*.
12. Which yogic practices are related to the behaviour and need to be adopted irrespective of time and place.

PROJECT

- Prepare a chart of five *asanas* which have been named after animals.
- Collect stories related to the principles of *yama* and *niyama* and prepare a folder.
- Prepare a chart on the changes you have experienced in various dimensions of personality.

Unit 3

YOGA FOR STRESS MANAGEMENT

OVERVIEW

An adolescent in different situations experiences a wide range of emotions that could vary from positive to negative such as happiness, satisfaction, sadness, anger, frustration, etc. They have high expectations from themselves that may be further reinforced by people and environment around them. There are many occasions when they may get stressed or feel angry or frustrated. It is natural for adolescents to experience both positive and negative emotions. Simultaneously, it is necessary for everyone to be aware of her/his feelings and emotions. It is also natural to express one's emotions. But, it is also essential for all to know that there are both positive and negative ways of expressing the emotions. It is pointed out that negative emotions and their expression in negative way may be caused by certain stresses experienced by the adolescents.

In today's life, stress is becoming a major cause of many health-related problems. It is a known fact that stress negatively affects health. In the management of stress, lifestyle plays an important role. Lifestyle is characterised by one's habits relating to eating, working, sleeping and all those things that influence one's health and life. In other words, lifestyle means one's food habits, recreation, thinking and all her/his day-to-day activities. A healthy lifestyle reduces stress and promotes one's health.

It is important to recognise that stress is something that can be tackled, controlled and definitely decreased. Many times, we may not necessarily be in control of the situations which causes the stress but we can control our over-all response to any of such situations.

WHAT IS STRESS?

Stress can be understood as the responses of the body which occur in difficult situations. These situations are perceived by the person as a

threat to her/his physical or emotional well-being. This threat may be real or imaginary.

The responses towards these situations occur at the physiological level and the psychological level. At the physiological level, there may be changes in heart rate, pulse rate, blood pressure, secretions of hormones, etc. At the psychological level, there may be changes in attention, concentration, memory and alertness and also in the emotional state (like anger, fear, hate, sadness, etc.).

Stress generally occurs as a result of major events in life such as tough competitions, getting low scores in an examination, recent break-up in friendship, not getting a good job, a fight with others and so on. There are several other factors which may cause stress in a person like diseases, poor living conditions, poverty, problems in relationship, challenges of adolescence, wrong habits, high aspirations, unrealistic goals, death of close relative, tough competition, discrimination, fast changing life and many others. However, sometimes it may also occur due to minor issues such as not getting up early, not getting ready on time, reaching school late, not getting the desired food, arguments with a friend, not getting permission from parents for attending a late night party and so on.

Intensity of stress varies from person to person and generally depends on perception of the particular situation by that person. A situation may be easy to handle for one person, while it may pose a big challenge to another. For example, examination may cause stress in one student, while it may not affect another student.

Stress may be beneficial as well as harmful. Stress which motivates us to perform better and learn new skills is beneficial. For example, getting admission in a new course, preparing for an examination or getting promotion may cause stress but this stress is beneficial as it finally contributes towards growth and development. Stress may be harmful also. When stress is severe and chronic then it negatively affects efficiency of a person. It may adversely affect our ability to feel, think and act.

During severe stress, a person may become restless and worried. She/he may not remember the things properly. Even small things may make her/him angry. You also might have observed that when you are in tension you become restless. You may not be able to focus on your studies and small things may cause irritation in you.

Chronic and severe stress reduces our body's ability to fight diseases. It can lead to various psychosomatic diseases such as

peptic ulcer, migraine, diabetes mellitus, high blood pressure, etc. It could even result in heart attack, brain stroke and death. Several psychological disorders such as anxiety attacks and depression may also result from chronic and severe stress. However, the fact is — we cannot avoid stress. Therefore, management of stress is necessary

Activity

Think and discuss the following with your friends/peers:

- (a) Have you ever experienced stress?
- (b) What was the cause of it?
- (c) How did you manage it?
- (d) Can you think any other way by which you could have better managed it?

Yoga has been considered a panacea for stress. In this context, we will discuss the role of yoga in developing a healthy lifestyle by which stress can be managed. Yoga practices once become a way of life, can play an important role in stress management.

YOGA AS A WAY OF LIFE FOR STRESS MANAGEMENT

You have learnt about *asana*, *pranayama*, *kriya*, *mudra*, *bandha* and meditation in earlier class. However, yoga is not limited to the physical postures, breathing techniques or meditation for a few minutes only rather yoga is a way of life also. It propounds several principles including *asana*, *pranayama*, *kriya*, *mudra*, *bandha* and meditation which are relevant to healthy living. Yogic principles of healthy living can be adopted by all, irrespective of age, gender, profession or place. As a way of life, yoga gives direction about food, eating habits, thinking, recreational means and conduct. Yogic way of life, if adopted in true sense, empowers us to deal with stress and in promoting physical and mental health.

The components of yogic way of life are:

- *Ahara* (Food)
- *Vihara* (Relaxation)
- *Achara* (Conduct)
- *Vichara* (Thinking)
- *Vyavahara* (Behaviour or actions)

Ahara (Food)

The principles of *ahara* are related to food consumption. Yoga emphasises on *mitahara*, which are related to quality and quantity of food and also the state of mind during the intake of food.

As for the quality, the concept of *mitahara* implies that food should be freshly cooked, nutritious, nourishing and in the natural form. Regarding quantity of food, *mitahara* mentions that two quarters of the stomach should be filled with food, one quarter of stomach should be filled with liquid and the remaining quarter (one-fourth) of the stomach should be left empty for free flow of air. This implies that quantity of food may vary from person to person depending upon the individual requirements. It is very natural that a sportsperson will require more food as compared to a person who is doing desk job. *Mitahara* also advocates that the food should be eaten with positive state of mind with utmost concentration. You might have observed if someone eats while watching the television or in an angry mood or when her/his attention is somewhere else, then she/he tend to just gulp down the food without enjoying it. So, the state of mind is also very important while eating. Thus, *mitahara* emphasises that right quality and quantity of food should be eaten in positive state of mind.

Activity

In Column I, put a list of food items that you like to eat and in Column II put the food items that you consider good for health.

Column I	Column II
Food items that you like to eat	Food items that you consider good for health
_____	_____
_____	_____
_____	_____

Questions

- Compare the items of both the columns. Do the items in Column I tally with the items in Column II?
- Do you think that you need to change your food habits? Make a separate list indicating which food items from the list (Column I) you want to change.

Vihara (Relaxation)

Vihara means relaxation, which can be brought about by activities such as exercise, recreation and creative activities like drawing, painting, singing, etc. These activities help to regulate and channelise our emotions and bring us joy and happiness. Yogic practices of *asana*, *pranayama* and *meditation* relax body and mind. In addition to this, relaxation can be attained in good company also. Sound sleep is also important for relaxation. It is, therefore, important that we should regularly follow a timetable that provides adequate time for yogic and creative activities.

Activity

Prepare a timetable that allow some leisure time to pursue your hobbies/creative activities, yogic activities and sufficient time for sleep.

Time allocated	Activities
<ul style="list-style-type: none"> • 5.30 pm – 6.30 pm • _____ • _____ • _____ 	<i>Yogasana</i> _____ _____ _____

Achara (Conduct)

Achara means conduct that includes emotions, attitudes, desires, instincts and habits. Right conduct is essential for a stress-free life. Positive emotions, positive attitudes, good habits and control on desires help in making us strong, both, individually and socially. The right conduct protects us from unnecessary stress. Therefore, we should have control on our desires, instincts, emotions, habits and attitudes. Here, yoga is important as it encourages good conduct in our personal and social life. Yoga advocates for positive emotions and positive attitude towards self and other persons. Yogic principles of *Yama* (restraint) and *Niyama* (observance) help to develop control on our desires and emotions and bring about peace and harmony.

Activity

Read the case study and answer the questions.

Ramesh and his friends planned to skip their classes and go for a movie instead. Ramesh was worried as he felt that it was not right to skip the class without informing his parents. But at the same time, he did not want to be seen as a fun-spoiler by his friends. Finally, he succumbed to the peer pressure, skipped the class and went for a movie. Now, he is disturbed to think what would happen if his parents come to know of it.

Questions

- Why was Ramesh worried?
- Was his conduct appropriate? Explain your answer.
- Can you suggest some ways which could help Ramesh to get out of this situation?
- What would you do, if you were in Ramesh's place?
- Do you think the yogic principles of *Yama* (restraint) and *Niyama* (observance) help to develop control on our desires and emotions and lessen our stress?

Vichara (Thinking)

We know that thoughts are very important as our behaviour is guided by the kind of thoughts we have. Our thinking should be positive. Positive thoughts bring pleasure in our life; while negative thoughts can make us unhappy. Right thinking guides us towards appropriate behaviour. It helps in prevention and management of stress-related health problems. Yoga prescribes that one should have positive thoughts. Positive thoughts give us strength to bear the sorrows of life. Yogic practices like *pratyahara*, and *dhyana* (meditation) help us in controlling our thoughts and thereby promoting optimism in life.

Activity

Write your thoughts about various people in the appropriate columns in the table given below.

People	Positive Thoughts	Negative Thoughts
Teachers		
Parents		
Sitting partner in the class or your friend		

Questions

On the basis of your thinking, as given in the above table, answer the following questions:

- (a) Find out which type of thoughts – positive or negative – were dominating you today?
- (b) Do you feel that you need to change your thoughts? If yes, why?

Vyavahara (Behaviour or Action)

Vyavahara (behaviour) means actions. *Vyavahara* is the result of *ahara*, *vihara*, *achara* and *vichara*. Yogic philosophy propounds that our actions should be right. We should not be indulged in wrong activities. Our behaviour towards others should be appropriate. *Karma-Yoga* proposes that we should perform right act with full dedication without worrying about the results. We can remain stress-free and become happy if we follow this philosophy and act accordingly.

Activity

Read the case study and answer the questions.

Shreya is an intelligent, kind and friendly girl. She helps her friends in their studies. She gives her pocket money to poor students to buy stationery items like pen, pencils, books, notebooks, etc. One day, she needed one of her friend's help for an assignment. Her friend refused to help her. Shreya somehow managed to complete the assignment. She felt hurt with her friend's behaviour, but later on, she continued to help others as she did earlier as it made her happy.

Questions

- (a) Was the behaviour of Shreya's friend appropriate?
- (b) Shreya's behaviour did not change even after one of her friend refused to help her. Did her helping behaviour reduce Shreya's stress?

YOGIC PRACTICES FOR STRESS MANAGEMENT

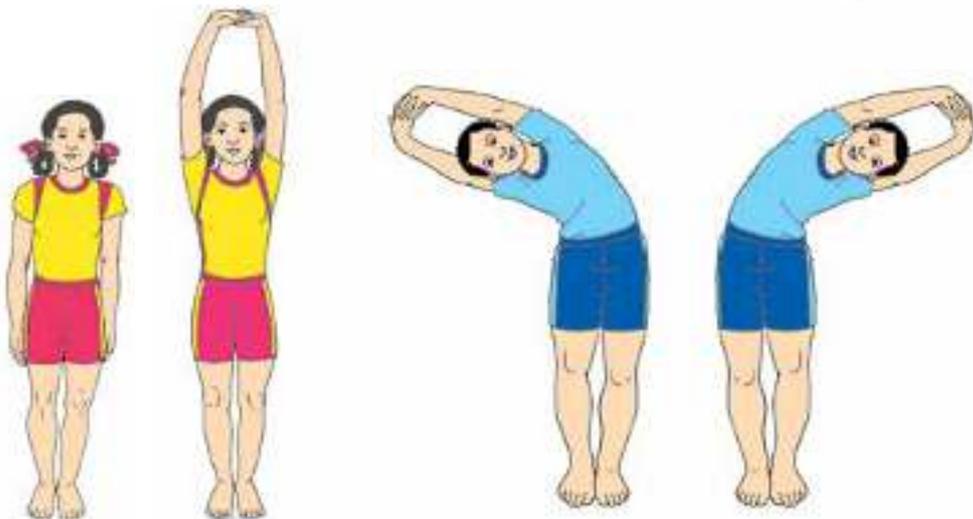
For stress management, we should perform those practices which can relax our body and mind. The practices which can strengthen the systems especially the autonomic nervous system with the dominance

of para-sympathetic system of body are also beneficial for managing stress. Here, some *asanas*, *pranayamas*, *kriya* and relaxing practices which are helpful in stress management are given below.

ASANA

Hastottanasana (Up-Stretched Arms Posture)

Hastottanasana comprises of three words– *hasta*, *uttana* and *asana*. *Hasta* means 'arms'; *uttana* means 'stretched up' and *asana* means 'posture'. In this posture, the arms are stretched upwards, hence is called *Hastottanasana*.



Let us perform *Hastottanssana* by following the steps given below:

1. Stand erect on the ground with both feet together.
2. Slowly inhaling, raise both arms over the head.
3. Keep the palms facing up and interlock your fingers.
4. Exhaling bend from the waist towards the right side. Maintain this position comfortably for 5-10 seconds in the beginning.
5. Inhaling, come to the centre.
6. Repeat it from left side as well.

Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • Bend from the waist only. • Stretch the arms up as much as possible. 	<ul style="list-style-type: none"> • Avoid bending forward.

Benefits

- It relaxes whole body.
- It relieves pain in neck, shoulders and arms.
- It is beneficial for increasing the height of growing children.
- It increases the flexibility of spine.

Limitation

- During hernia, abdominal inflammation, this *asana* should not be performed.

Padahastasana

Padahastasana consists of three words: *pada*, *hasta* and *asana*. In Sanskrit *pada* mean 'feet', *hasta* mean 'arms' and *asana* means 'posture'. In this *asana*, the hands are brought near the feet, hence it is called *Padahastasana*. It strengthens the organs located in the abdominal area and improves their functioning.

**Let us perform Padahastasana by following the steps given below:**

1. Stand erect, keep both feet together, hands beside the body. Balance weight of the body on the sole of the feet.
2. Inhaling, raise both arms above the head and stretch them up.
3. While exhaling, bend forward from the waist. Place the palms on the floor beside the feet or touch the feet with palms.
4. Maintain this position comfortably for 10 to 15 seconds.
5. To come back, slowly come to the standing position keeping your arms up over the head. Then slowly bring the arms down to the starting position.

Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • Keep the legs straight. • Keep the arms straight and bring them down along the head while bending down from the waist. 	<ul style="list-style-type: none"> • Do not bend the knees.

Benefits

- It improves digestion.
- Liver and spleen are activated by this *asana*.
- Abdominal muscles are toned by this *asana*.
- It improves the circulation of blood to the head and upper region of the body.
- It increases the flexibility of the legs' muscles.

Limitations

- In case of severe backache and high blood pressure one should avoid this *asana*.

Trikonasana (Triangle Posture)

Trikonasana is made of two words: *trikona* and *asana*. *Trikona* in Sanskrit means 'triangle'. In this *asana*, the body assumes the shape of a triangle, hence it is named *Trikonasana*. This *asana* helps to manage stress by strengthening abdominal organs and muscles in legs, trunk and the buttocks.



Let us perform Trikonasana by following the steps given below:

1. Stand erect with legs together, hands by the side of the thighs.
2. Move your legs 2-3 feet apart.
3. Stretch the arms sideways and raise them to shoulder level parallel to the floor so that they are in one straight line.
4. Bend to the right side from the waist, taking care not to bring the body forward.



5. Place the right hand on the right foot. If possible, the right palm can rest on the floor also.
6. Stretch the left arm up gradually bringing it to the right side, lower it over the ear until it is parallel to the floor with palm facing down. Optionally, the left arm can be kept straight above the left shoulder keeping the two arms in a line at 180°. Maintain this position with normal breathing comfortably for 5 - 10 seconds.
7. To come back, lift the right palm. Raising the trunk bring the arms sideways in line with shoulders. Bring down your arms and keep hands by the sides of thighs. Bring your feet together and relax.
8. Repeat the *asana* from other side.

Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • In final position, the back of the legs, the back of the chest and the back of the hips should be in a line. • Maintain the final posture with normal breathing. 	<ul style="list-style-type: none"> • Do not bend the knees while turning sideward. • Do not lean forward/backward while performing this asana.

Benefits

- It tones up the muscles in trunk, legs and hips.
- It improves the flexibility of spine.
- It invigorates the abdominal organs.
- It is effective for increasing the height of growing children.

- It relieves the pain in the neck and back.
- It is beneficial for the person suffering from sciatica.

Limitation

- Practice of this *asana* should be avoided in case of backache and abdominal inflammation.

Shashankasana (Hare Posture)

This *asana* is made of two words: *Shashanka* and *asana*. *Shashanka* in Sanskrit means 'hare'. In the final position of this *asana*, the body resembles the shape of a hare, hence, it is called *Shashankasana*.

This *asana* helps to regulate the functioning of the organs of the endocrine system especially the adrenal glands and the pancreas located in the abdominal and pelvic regions of the body. These glands produce hormones and play a vital role in energy allocation.



Let us perform Shashankasana by following the steps given below:

1. Sit in *Vajrasana*.
2. Raise both arms over the head.
3. Exhaling, bend forward from the waist keeping the arms straight.
4. Place the forehead and arms on the ground.
5. Close the eyes. Stay in this position for 5-10 seconds or as long as you feel comfortable.
6. To come back, raise your arms and chin; and slowly come to the *Vajrasana*.



Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • Bend from the waist only. • In the final position, the forehead should be placed between the arms. 	<ul style="list-style-type: none"> • Do not bend the arms while bending down.

Benefits

- It relaxes the body and helps in reducing the stress.
- It improves the functioning of liver, kidneys and other visceral organs.
- It tones up reproductive organs.
- It is effective in the management of diabetes mellitus and sciatica.

Limitation

- Persons suffering from backache and cervical spondylitis should avoid this *asana*.

Ushtrasana (Camel Posture)

In Sanskrit, *Ushtra* means 'camel'. In the final position of this *asana*, the body resembles a camel. Hence, this is called *Ushtrasana*. This *asana* should be practised after *Sarvangasana*.

Let us perform Ushtrasana by following the steps given below:

1. Sit in *Vajrasana*.
2. Stand on the knees with toes pointing backward and resting on the floor.
3. Inhaling, bend backward giving the spine a backward bend.
4. Place the palms on the respective heels or soles.
5. Keep the head tilted backwards.
6. Maintain the posture comfortably for 5 -10 seconds.



7. To come back, release the hands one by one, bring the head, neck and chest back to the normal position and slowly come to the *Vajrasana*.

Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • Place palms on soles/heels carefully and keep the arms straight. • Contract the buttock and stretch the dorsal region of back when bending backwards. • In the final position, thighs should be perpendicular to the floor; and head should be tilted backwards. • Weight of the body should be supported by legs and arms. 	<ul style="list-style-type: none"> • Do not jerk the neck while assuming and releasing the posture. • Do not bend the spine forcefully beyond the capacity.

Benefits

- It is beneficial for people with drooping shoulders and hunched back.
- It helps to regulate the functions of the endocrine system especially the thyroid glands.
- It helps to tone-up the entire digestive system as well as excretory system.
- It makes the spine flexible; loosens up the vertebra and stimulate spinal nerves.

Limitation

- Avoid practising this *asana* in hernia, abdominal complaints, severe arthritis and vertigo.

***Ardhamatsyendrasana* (Half Spinal Twist)**

Ardhamatsyendrasana is a milder version of the *Matsyendrasana* which is named after Yogi Matsyendranath. *Ardha* means 'half'. The original *Matsyendrasana* is difficult to practise, hence its easier version called *Ardhamatsyendrasana* is generally practised. In *Ardhamatsyendrasana*, the spine is given the maximum lateral twist.

Let us perform *Ardhamatsyendrasana* by following the steps given below:

1. Sit on the ground with legs extended in front.

2. Bend the knee of the left leg, place left foot close to the right buttock, heel touching the side of hip and the left knee touching the ground.
3. Bend the right knee; and place right foot flat on the ground near outside of the left knee. Toes of the right foot should face forward.
4. Place left arm over right knee in such a way that it covers outside of the right knee. Hold the right foot or ankle with left hand. The right knee should be close to the left armpit.
5. Bend the right arm from the elbow and take it behind and encircle the waist as much as possible as if trying to touch the naval.
6. Turn the head towards right side. Try to look behind over the shoulder.
7. Stay in this position for 5-10 seconds.
8. To come back, bring your head to the centre. Bring the right arm in the front. Similarly, bring the left arm, right leg and left leg in the starting position. Repeat it on the other side.



Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • Twist the spine with support of the arm. • Toes of the foot kept near the outside of knee should be facing forward. • The outside edge of the foot which is kept near the buttock should touch the floor. • Sit as straight as possible. • While twisting the spine, simultaneously move the arm, trunk and head. 	<ul style="list-style-type: none"> • Do not give jerk to the spine.

Benefits

- It stimulates liver, spleen and pancreas and helps to regulate their functioning.
- It benefits intestines also.
- It is beneficial for free movements of the shoulders.
- It rejuvenates the nerves around the navel.
- It is useful for persons suffering from diabetes mellitus and lower back pain.
- It strengthens the spinal column and muscles of the back.

Limitation

- Person suffering from peptic ulcer, hernia and severe arthritis should avoid this practice. Person with sciatica or slipped disk should be cautious and seek expert advice.

Bhujangasana (Cobra Pose)

Bhujangasana is very helpful in stress management. In *Bhujangasana* the organs of endocrine system especially the adrenal glands and pancreas are activated which help in strengthening them. You have learnt *Bhujangasana* in previous class. Follow the technique as given in Unit 2.



Makarasana (Crocodile Posture)

Makrasana is a relaxing practice. It relaxes body and mind.

The technique of this *asana* is given in Unit 2. You are advised to practise this *asana* to combat the effects of stress.



Sarvangasana (Shoulder Stand Posture)

Sarvangasana strengthens whole body. It regulates the functioning of thyroid gland. It increases the supply of blood to the brain and strengthens the central nervous system enabling the person to fight the problems induced by stress. The technique for practising this *asana* is given in Unit 2.



Matsyasana (Fish Posture)

Matsyasana is effective in reducing stress. In *Matsyasana*, one has a feeling of floating on water like a fish which is soothing to the body and mind both.

The technique to perform this *asana* is given in Unit 2. Continue to practise this *asana* for reducing stress.



Shavasana (Corpse Posture)

Shavasana is a relaxing practice. This *asana* is very effective for de-stressing the body and mind. In this *asana*, the body and mind remain in a state of rest. This helps in the repair of tissues and



cells, and thereby rejuvenates the body and mind. It helps to reduce blood pressure, anxiety and insomnia. It gives relief to the tired body and mind. You have learnt it in previous classes. The technique for practising this *asana* is given in Unit 2.

KRIYAS

Kapalabhati

Kapalabhati is a *kriya* (cleansing procedure). It helps to revitalise the nervous system which becomes exhausted due to stress. It invigorates the person and helps in fighting negative effects of stress.

You have already learnt *Kapalabhati* in previous class. Practise *Kapalabhati* by following the technique given in Unit 2 of this book.



PRANAYAMA

Anuloma-viloma Pranayama (Alternate Nostril Breathing)

Anuloma-viloma pranayama relaxes body and mind. This *pranayama* nourishes the body with oxygen and purifies the blood. It stimulates various centres in brain thereby improves its efficiency. It lowers stress by developing harmony in various systems of the body.

For managing the stress, *anuloma-viloma pranayama* should be practised daily. The technique has been given in Unit 2.



Bhastrika Pranayama

Bhastirka pranayama is a yogic breathing practice in which quick and deep inhalation and exhalation are done to strengthen the functioning of lungs. This *pranayama* increases the supply of oxygenated blood to the whole body. It strengthens all the systems of body and provides more energy which is required to fight the effects of stress.

You are advised to follow the techniques of *bhastrika pranayama* which has been given in Unit 2.



Bhramari Pranayama

The word *Bhramari* is derived from *bhramara* which means a 'black humming bee'. In this *pranayama*, the practitioner makes the sound which resembles the buzzing sound of a black bee, therefore it is named as *Bhramari Pranayama*. It is a relaxing *pranayama*. It soothes the mind and, therefore, good for stress management.



Let us perform *Bhramari Pranayama* by following the steps given below:

1. Sit in the position of *Padmasana* or *Siddhasana* or any comfortable sitting position. Close the eyes.
2. Inhale deeply through the nose.
3. Close both the ears with thumbs, put the fingers on forehead and eyes and exhale making soft sound of a humming bee.
4. Concentrate on the sound keeping it low pitched.
5. After exhalation, bring your hands back on your knees and breathe in slowly. This is one round.
6. Practise five to ten rounds in similar way.

Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • While exhaling make a soft humming sound. • Focus on the sound and enjoy it. • Practise it after <i>asanas</i> and <i>anuloma-viloma</i>, but before meditation or sleep. 	<ul style="list-style-type: none"> • Do not make the sound at high pitch.

Benefits

- The sound resonating in the brain is very soothing and removes tension and anxiety.
- It is very useful to reduce high blood pressure.

- It energises the mind and refuels it with new energy.
- It pacifies the mind and helps reduce anger, anxiety and insomnia.
- It helps in enhancing the concentration.
- It improves memory.
- It alleviates throat ailments.

Limitation

- During ear infection, this *pranayama* should not be practised.
- People suffering from cardiac diseases should also avoid the practice.

Sheetali Pranayama

Sheetali means 'cooling'. *Sheetali pranayama* cools the body and mind, hence the name is *sheetali pranayama*.

Let us perform *sheetali pranayama* by following the steps given below:

1. Sit in *Padmasana* or any other meditative posture.
2. Keep the hands in *jnana mudra*.
3. Open the mouth. Extend the tongue and bring it outside the mouth as far as possible.
4. Roll the tongue from the sides to make it like a tube. The sides of the tongue should be curled up.
5. Inhaling draw the air from the curled tongue and fill the lungs with air to the maximum.
6. Draw the tongue inside and close the mouth.
7. Exhale through the nose making a sound similar to the rushing wind.



(This is one round of *sheetali pranayama*. Practise it 3-5 times.)

Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> Focus on the tongue and the cooling sensation of breath. 	<ul style="list-style-type: none"> Do not practise it during cold weather. Do not practice it in polluted environment because inhaling through the mouth does not have filtering process.

Benefits

- It cools the body and tranquilises the mind.
- It quenches thirst and improves digestion.
- It enhances endurance to short deprivation of water.
- It is beneficial in the case of high blood pressure and also in low fever.
- It is beneficial for skin and eyes also.

Limitations

- Persons suffering from low blood pressure, asthma, bronchitis and constipation should avoid practising this *asana*. It should not be practised in cold climate also.

Yoganidra

Yoganidra means 'sleep' with awareness. *Yoganidra* is a state of mind in between wakefulness and dream. In normal sleep, we sleep without awareness. But in *yoganidra* we sleep with awareness. *Yoganidra* is helpful in management of stress. It relaxes body and mind and reduces tension.

Yoganidra is practised in *Shavasana*. It consists of body awareness and breath awareness. The awareness is rotated in quick succession through all parts of the body, then it is taken to the breath and finally to the mind.



Let us practise *Yoganidra* by following the steps given below:

Lie supine in *Shavasana*. Take deep breath and feel completely relaxed.

Phase 1: Body Awareness

- Now you rotate your awareness to different parts of body.
- Relax..... the right first (big) toe, second toe, third toe, fourth toe, fifth toe, sole of foot, heel, ankles, calf muscles, knee, thigh and right hip. Similarly relax the left first (big) toe, second toe, third toe, fourth toe, fifth toe, sole of foot, heel, ankles, calf muscles, knee, thigh and left hip.
- Now relax..... thumb of right hand, first finger, second or middle finger, third finger, fourth (little) finger of right hand, palm, back of the hand, wrist, lower arm, elbow, upper arm and right shoulder. Now relax..... thumb of left hand, first finger, second or middle finger, third finger, fourth (little) finger of left hand, palm, back of the hand, wrist, lower arm, elbow, upper arm and left shoulder.
- Now be aware of the back and relax it. Relax..... right buttock, left buttock, middle part of right back, middle part of left back, right shoulder blade, left shoulder blade, the spine and the whole back together.
- Now focus your attention to the front part of your body. Relax..... area above the chest, right side of chest, left side of chest, navel, right side of your abdomen, left side of abdomen, upper parts of right leg and upper part of left leg.
- Now relax..... your neck, left side of neck, right side of neck, front side and then back side of neck, throat, chin, lower lip, upper lip, tip of the nose, the right cheek, the left cheek, the right ear, the left ear, the right eye, the left eye, the right eyelid, the left eyelid, the right eyebrow, the left eyebrow, the space between eye-brows, the right side of head, the left side of head, the back of head and top of the head. Now relax..... the whole body.
- Now relax whole body. Relax..... Relax..... whole body.

Phase 2: Breath Awareness

- Now focus your attention on breath. Feel the flow of your natural breath. Do not change it. Feel the movement of nostrils with each

breath. Now you focus your attention on the movements of the abdominal area during breathing. Abdomen falls and rises with each exhalation and inhalation.

Phase 3: Coming Back

To come back, become aware of your body and be aware of the time and place you are in. Move your fingers, toes, and head from one side to other side. Take your own time. Be wide awake. Slowly sit up and open your eyes very slowly.

Note:

After breath awareness a scene may be described and the practitioner is asked to visualise it in that state. Alternately, different things like floating in a swimming pool, sitting in a garden, burning candle, chirping birds, mountains, flowers, rising sun, a song, etc. can be named and the practitioner is asked to develop vision about them on thinking, feeling and emotional level. After this a resolve also can be made. For making a resolve, before the stage of body awareness, the person is asked to think about a resolve which she/he wants to pursue. This resolve is repeated three times. After this the person is asked to come back as mentioned above in the come back phase.

Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> Relax all parts of body one by one. Focus on the part of body which is being named. Follow the instructions properly. 	<ul style="list-style-type: none"> Do not tense the muscles of body. Do not sleep.

Benefits

- It reduces anxiety and tension.
- It activates parasympathetic system and thereby helps in management of stress related problems.

- It reduces bodily tension and relaxes whole body.
- It helps to reduce blood pressure.

Limitation

- In case of depression this practice should be avoided.

MEDITATION

Meditation is an important yogic practice which is commonly used for relaxation and stress management. Meditation provides rest and peace to the mind. During meditation, all kinds of thoughts which are causing stress are eliminated. This results into an enhanced state of physical and emotional well-being. After meditation, the person feels fresh and gains a new perspective on stressful situations. Meditation helps to reduce negative emotions and increases self-awareness.



You have learnt about meditation in Class IX. The technique of meditation is given in Unit 2 of this book. Practise meditation to de-stress yourself.

YOGA FOR HEALTHY LIVING

In this section some advanced *asanas* are given which you can learn at this stage. These are balancing *asanas* which will also help you to remain healthy.

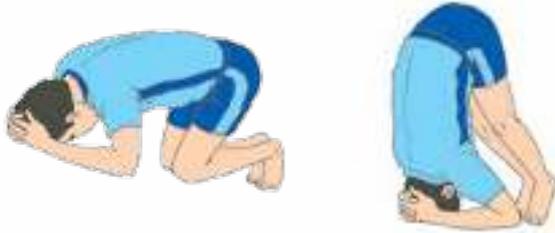
Shirshasana (Head Stand Posture)

Shirsha, a Sanskrit word means 'head'. In this posture one stands on one's head, hence it is called *Shirshasana*.

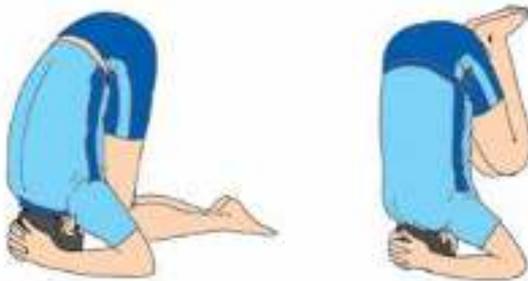
Let us perform *Shirshasana* by following the steps given below:

1. Put a folded cloth or blanket on the floor: Kneel on the ground, with the buttocks resting on heels.
2. Inter-lock the fingers and form a finger-lock.

3. Place hands on ground making an angle of 60° between the elbows.



4. Place centre of the head on the ground supported by the finger-lock.
5. Straighten the legs.



6. Bend the legs at the knees and bring the knees closer to the chest.
7. Resting on the elbows and contracting abdominal muscles raise the feet off the ground.
8. Keeping the legs folded in the knees, straighten the thighs.
9. Unfold the legs and bring them vertically in line with the body and maintain the posture for 5-10 seconds.
10. To come back, reverse the order. Fold the legs at the knees.
11. Bring the knees closer to the chest. Bring the legs down to the ground. Take the feet away from the body. Place the knees on ground. Raise the head and the finger-lock from the ground. Open the finger-lock and come to the starting position.

Remember the following points:

Do's	Dont's
<ul style="list-style-type: none"> • All the movements should be very slow. • Proceed from one stage to another stage after having mastered the former stage. • Keep the elbows firmly on the ground so that the balance is not lost. • Normal breathing should continue. 	<ul style="list-style-type: none"> • Avoid giving any jerk or push to the body to make the balance. • Avoid spreading and shifting the elbows while doing the <i>asana</i> • Avoid any bend in the waist.

Benefits

- It improves blood circulation, particularly of venous blood.
- It helps in the proper functioning of the abdominal organs and endocrine glands.
- It increases the supply of blood to the brain and strengthens central nervous system.

Limitations

Avoid performing this posture in case of problems of ears, weak eye, capillaries, high blood pressure, heart trouble, etc.

Bakasana (Crane Posture)

Baka, a Sanskrit word, means 'crane'. The final posture in the *asana* imitates a crane, hence, it is called *Bakasana*.



Let us perform *Bakasana* by following the steps given below:

1. Squat on the floor.
2. Place the hands flat on the floor in front the feet, with the fingers pointing forward. Keep the elbows slightly bent.
3. Pressing the arms raise the feet with bent knees above the ground. Leaning forward, adjust the knees so that knees touch the upper arms near the armpits.
4. Hold the body above the ground while keeping the hands on ground. Maintain the position for 5 to 10 seconds.
5. To come back, slowly lower the feet to the floor and come to the squatting position.

Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • Spread the fingers well. • Keep the chest forward and look in front in the final position. • Contract the abdominal muscles while lifting the body. • Support weight of the body on hands. 	<ul style="list-style-type: none"> • Avoid exerting pressure on the elbow with the raised foot-lock. • Do not make haste in balancing the body.

Benefits

- It increases strength of the arms and shoulders.
- It increases a sense of balance.
- It tones abdominal muscles.
- It provides adequate supply of blood to hand, shoulders and chest.

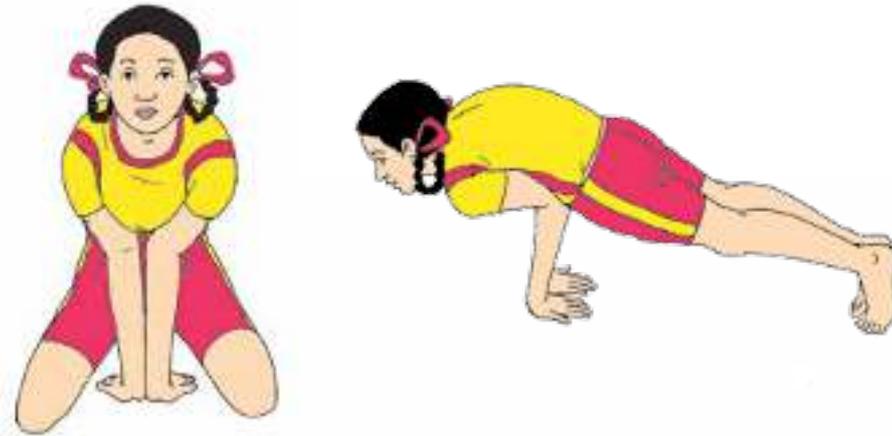
Limitation

- Person with high blood pressure, heart disease or cerebral thrombosis should not practise this *asana*.

***Hamsasana* (Swan Posture)**

Hamsa, a Sanskrit word, means 'swan'. In final posture of this *asana*, the body resembles a swan, hence, it is called *Hamsasana*.

It is a preparatory pose for *Mayurasana*. The only difference is that in *Mayurasana* legs are raised; while in *Hamsasana* feet are kept on the ground and the body is kept little bent and balanced on the elbows.



Let us perform *Hamsasana* by following the steps given below:

1. Take the kneeling position.
2. Make a little distance between the knees. Keeping the heels together.
3. Place the hands in front between the knees on the ground, fingers pointing towards legs.
4. Place the elbows on the naval region.
5. Extend the legs. Raise the trunk up, keeping the feet on the ground. Rest the whole body on the elbows pressing the abdomen. Maintain this position for 5-10 seconds.
6. To come back bend the legs and bring them closer keeping the knees on ground. Remove the elbow from the abdomen. Bring the hands to the sides of the body and the knees closer and come to the starting position.

Remember the Following points:

Do's	Don'ts
<ul style="list-style-type: none"> • Keep the legs straight. • Keep the elbows together. • Keep the fingers spread out. • Tense the muscles of the body when raising the trunk. 	<ul style="list-style-type: none"> • Avoid keeping more distance between the bent elbows kept on the abdomen.

Benefits

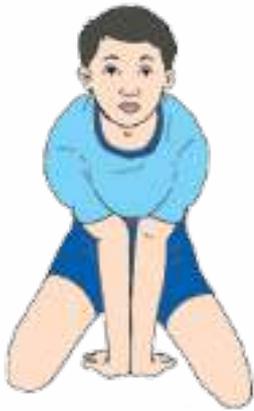
- It gives exercise to the arms.
- Pressure exerted on the abdomen in this *asana* improves functioning of the abdominal organs and increases appetite.

Limitation

- Person suffering from peptic ulcers, hyper acidity, high blood pressure or hernia, should not practise this *asana*.

Mayurasana (Peacock Posture)

In Sanskrit *Mayura* means 'peacock'. In the final posture, the body resembles a peacock, hence, it is called *Mayurasana*.



Let us perform *Mayurasana* by following the steps given below:

1. Kneel on the ground.
2. Keep feet together and knees apart.
3. Bring the elbows together and place palms on the ground between the knees, the fingers facing towards legs.
4. Place the elbows at the navel region and stretch the legs backwards.
5. Raise the trunk slowly and legs off the ground. Maintain this position for 5-10 seconds. The whole body should be balanced on palms and supported by abdomen muscles by shifting the body weight a little forward and balance the body on the elbows.

6. To come back lower the legs to the ground. Bring the legs towards the hands and place the knees on the ground. Remove elbows from the navel and place the hands by the side of the body. Reduce the distance between the knees and come to the starting position.

Remember the following points:

Do's	Don'ts
<ul style="list-style-type: none"> • Shift the body weight by propelling the body forward and raise the legs up while balancing the body. • Spread out the fingers well to secure a broad base for balance. • Tense the muscles of the body while raising the trunk. • In the final position the weight of body should be supported by abdominal muscles. 	<ul style="list-style-type: none"> • Do not throw the legs up with a jerk. • Do not keep the elbows apart while in balance.

Benefits

- It strengthens the arms.
- It helps to promote circulation in the abdominal region.
- It helps to increase appetite.
- It massages the digestive organs.
- It helps to regulate the functions of kidneys and liver.
- It helps to develop muscles control and balance in body.

Limitation

- Person suffering from high blood pressure, heart disease, hernia or peptic ulcers should not practise this *asana*.

ASSESSMENT

1. Mention any two stressful situations experienced by you and how did you manage the situation?
2. Write any two symptoms of stress.
3. 'Yoga is a way of life'. Explain.
4. Discuss the importance of *mitahara*.
5. Which specific yogic practices are relevant for relaxation?
6. Write the advantages of *asanas* and *pranayamas*.
7. You are stressed due to a certain happening. Mention any two yogic practices you would like to perform to de-stress yourself. Give reasons.
8. After performing relaxation practices, what change did you experience in you?
9. Do you feel de-stressed after performing *asanas*? Give some examples.
10. Which yogic practices are related to balancing of body.
11. What is the difference between *Hamsasana* and *Mayurasana*?
12. Which practices would you like to practise to de-stress yourself during examinations.

PROJECT

- Prepare a chart of relaxation practices.
- Discuss with your friends the changes you experienced in your body and mind after practising meditation.
- Teach Yoga for 15 days in your neighbourhood and prepare a report.

Syllabus for Secondary Stage in Yoga

Class IX

Units	Questions	Key Concepts	Resources	Activities/ Processes
Unit 1 Introduction	Why Yoga is Important	What is Yoga Importance of yoga and Guidelines for Yogic Practices	Charts, Posters, Various Visual Aids	Discussion
Unit 2 Personality Development through Yoga	1.Role of Yoga in all-round. Development 2.How can We Improve flexibility and Strength through Yogic Practices.	Yoga and personality development Personality : • Physical • Mental • Intellectual • Emotional • Social Yogic practices for personality development Meditation • Introspection • Meditation/Introspection or self-observation. Meditation, Yognidra, etc.	Play ground, Halls, Classrooms, Charts, Posters, Various Visual Aids. Discussion	a. <i>Surya Namaskar</i> b. <i>Asanas</i> • <i>Tadasana</i> • <i>Katichakrasana</i> • <i>Simhasana</i> • <i>Mandukasana</i> • <i>Uttana Mandukasana</i> • <i>Kukkutasana</i> • <i>Akarna Dhanurasana</i> • <i>Matsyasana</i> • <i>Bhujangasana</i> • <i>Shalabhasana</i> • <i>Dhanurasana</i> • <i>Sarvangasana</i> • <i>Halasana</i> • <i>Shavasana</i> c. <i>Kriyas</i> • <i>Kapalabhati</i> • <i>Agnisar</i> d. <i>Pranayamas</i> • <i>Anuloma-viloma</i> • <i>Bhastrika</i> e. <i>Bandha</i> • <i>Uddiyana</i> f. <i>Meditation</i> • <i>Meditation</i> • <i>Introspection</i>

Class X

Theme/ Sub-Theme	Questions	Key Concepts	Resources	Activities/Processes
Yoga for Stress Management	Do we feel stressed?	Stress Factors inducing stress. Yogic Life Style Role of Yoga in Stress Management	Photographs, Posters of yogic practices, Audio-Visual Aids	Demonstration and performing of various Yogic Practices: Yoga for Stress Management <ul style="list-style-type: none"> • <i>Hastottanasana</i> • <i>Padhastasana</i> • <i>Trikonasana</i> • <i>Shashankasana</i> • <i>Ushtrasana</i> • <i>Ardhamatsyendrasana</i> • <i>Bhujanagasana</i> • <i>Shalabhasana</i> • <i>Sharvangasana</i> • <i>Matsyasana</i> • <i>Makarasana</i> • <i>Shavasana</i> • <i>Kapalabhati</i> • <i>Anuloma-viloma Pranayama</i> • <i>Bhramari Pranayama</i> • <i>Bhastrika Pranayama</i> • Meditation Yoga for Healthy Living <ul style="list-style-type: none"> • <i>Shirshasana</i> • <i>Bakasana</i> • <i>Mayurasana</i> (for boys) • <i>Hamshasana</i> (for girls) • <i>Uttana Kurmasana</i> (for boys)





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विद्यया ऽ मृतमश्नुते



एन सी ई आर टी
NCERT

राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद्
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