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# YOGA, HEALTH AND PHYSICAL EDUCATION

## Standard 9



### PLEDGE

India is my country.  
All Indians are my brothers and sisters.  
I love my country and I am proud of its rich and varied heritage.  
I shall always strive to be worthy of it.  
I shall respect my parents, teachers and all my elders and treat everyone with courtesy.  
I pledge my devotion to my country and its people.  
My happiness lies in their well-being and prosperity.

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## FUNDAMENTAL DUTIES

It shall be the duty of every citizen of India : \*

- (a) to abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;
- (b) to cherish and follow the noble ideals which inspired our national struggle for freedom;
- (c) to uphold and protect the sovereignty, unity and integrity of India;
- (d) to defend the country and render national service when called upon to do so;
- (e) to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;
- (f) to value and preserve the rich heritage of our composite culture;
- (g) to protect and improve the natural environment including forests, lakes, rivers and wild-life, and to have compassion for living creatures;
- (h) to develop the scientific temper, humanism and the spirit of inquiry and reform;
- (i) to safeguard public property and to abjure violence;
- (j) to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement;
- (k) to provide opportunities for education by the parent or the guardian, to his child or a ward between the age of 6 and 14 years as the case may be.

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## About This Textbook...

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It is stated in National Curriculum Frame Work 2005 that Yoga, health and Physical Education is essential for development of child. The problems occurred in the school can be solved with the help of this subject. The child's development at school depends on nutrition and well-planned physical activity programmes. This subject is important for all-round development of a child and for the development of intellectually responsible citizen. This curriculum area adopts a holistic definition of health within which physical education and yoga contribute to the physical, social and mental development of child. So, the teacher should take proper care to teach and organise suitable activities.

With reference to Nation Curriculum Frame Work 2005, the subject matter of syllabus of all subjects has been framed afresh keeping various stages in mind.

In this book, a well co-ordinated approach based on new syllabus has been adopted for the first time. It mainly consists of subject matters of various sciences of Yoga, Health and Physical Education. Yoga is an immortal valuable heritage of Indian Culture. As per NCF 2005, 'The need-based approach could guide the dimensions of the Physical, Psychological and Mental aspects that need to be included at different levels of schooling. A basic understanding of the concerns is necessary; but the more important dimension is that of experience and development of health, skills and physical well-being through practical engagement with play, exercise, sports and practices of personal and community hygiene. These demands of children are tried to integrate into the book. Sports and games of the local areas are included in the book. Moreover, games of other countries are also included in the book. An attempt has been made to reduce the load of subject matter and hypothesis. Three different books on Yoga, Health and Physical Education have been incorporated in a single text book as an independent subject of study.

**Unit - 1 : Yoga education :** In this unit meaning of yoga, Ashtang Yoga, Asanas, Suryanamaskar are included. In Yoga, meaning of yoga, benefits of Yoga and Bahirang (External) Yoga are included.

In Asanas, meaning, basic position, method, to take care and benefits of Asanas are given. Padmasana, Gomukhasana, Dhanurasana, Tadasana, Padhastasan, Bhadrasana, Shavasana, Uttanpadasana, Poorna Titli Asana are included in this unit. Twelve positions of Suryanamaskar and their benefits are mentioned.

The necessary pictures and figures are given to help the understanding of an unit. Yoga Science is an immortal valuable heritage of Indian Culture. Yoga has a capacity to put on spiritual approach of life, not only that but it is useful in practice also. Yoga is a perfect method for skillful work, freedom from stress, concentration of mind, original creation and development of personality.

**Unit - 2 : Health Education :**

In this unit, there are four chapters, in which important subject matters for maintaining child development are given : (1) Health (2) Accidents occurred during games and their first aid treatment (3) First-aid (4) Effects of exercises on respiring and blood circulation systems are included in this unit.

**Unit - 3 : Physical Education :** Athletics and games are included In this unit.

In athletics running (Sprints), Jumping(Long jump) and throwing(Shot-put) are included. In games ground, equipment, skills and rules of Kabaddi, Volleyball, Cricket and Kho-Kho are included. This unit is important for the development of sportsman spirit and education for responsible citizen for students.

The instructions of NCF - 2005 for Textbook should be carried out. It is mentioned that the unit is recent addition to the curriculum of Yoga. The entire group must be taken together as a comprehensive health and Physical Education Curriculum, replacing the fragmentary approach current in schools to-day. As a core part of the curriculum, time allocated for games and Yoga must not be reduced or taken away under any circumstances.

We hope that this book assists in the Herculean Task of development and national building. It shall also effectively contribute in making the students knowledgeable and intelligent along with moulding them as responsible citizens.



## Introduction

We all are very much familiar with the word 'Yoga'. Nowadays this word has reached to each and every house through media like news papers and television. Yoga is an excellent gift presented to the world by the ancient India. It is an ever new science. Yoga is much more useful in the present times than it was in the ancient times. It is not that, yoga encourages only individual development. Hence, due to its important universal acceptance the United Nations Organization (U.N.O.) has declared the 21st June as an "International Yoga Day".

There is a description of Yoga in many volumes of the oldest (ancient) literature like vedas, upanishads etc. In fact, we can see six darshan (systems of philosophy) traditions in the vedas. e.g. (1) Sankhya (2) Yoga (3) Nyay (4) Vaisheshik (5) Poorva Meemansa (6) Uttar Meemansa. By compiling all these excellent and natural thoughts Maharshi Patanjali has written a great volume "Yogasootra". Maharshi Patanjali was the Principal of the Takshashila University. He was expert also in grammar and Ayurveda over and above Yoga. A shloka has been said in his sincere praise.

योगेन चित्तस्य वदेन वाचां मलं शरीरस्य च वैद्यके न ।

याऽवाकरोत्त्वं प्रवरं मुनिनां पतञ्जलिमानतोऽस्मि ॥

This volume of his is sootratmak (aphoristic). He has discussed at length the yoga through clear and unfailing sootras (maxims) aphorisms in spite of its being so deep. He has divided all the 195 aphorisms in four chapters.

Yoga is not a shashtra but it is a Science of transforming life by knowing truth of life. In other words, yoga is a system of living life in which there is no place for insistence on one's own opinions. Yoga is unfailing medicine for complete all-round development of all the aspects of human personality. Application and practice of yoga in the Yoga classroom makes any student physically strong, mentally peaceful, intellectually brilliant, heartily delighted and sincere and honest in his day-to-day life dealings. As a result, the Yoga is such a potential activity so as to bring welfare of the society, nation and the entire humanity.

## Different terminologies and meaning of Yoga

The form of Yoga is so vast that it is difficult to bind it in any single definition.

The word "Yoga" is derived from the root Yuj in Sanskrit. Its meaning is to join, to meet or to amalgamate. Yoga is to join the soul (Atma) with the worldly great soul (Paramatma).

Swami Vivekanand has said, "Every individual has the potential to attain divinity." Yoga makes our union with the concealed divinity possible i.e. it manifests that divinity.

Maharshi Patanjali, defines Yoga in the second sootra of the first chapter of his first volume. "योगः चित्तवृत्तिनिरोधः" i.e. yoga is the ending of uncontrolled thoughts arising in our mind. Thus, the compiler author considers it 'mental (psychological) rather than physical. In reality Yoga is also psychology. The aim of Yoga is to make such thoughts still and firm that are useful in one's own development by removing useless thoughts through control of tendencies of mind.

## Different approaches of Yoga

In our volumes the word "Yoga" has been used differently. The original meaning of Yoga is to attain unity with the great soul Paramatma. There are different approaches to attain unity and their names are according to the approaches. e.g. to attain unity through worship (भक्ति) means **Bhaktiyoga**. This world is manifested form of God. Accordingly effort to attain unity through service of the world is **Karmayoga**. Effort to attain unity through the path of knowledge by getting understanding of the universe and its creator by intellect means Gnyanyoga. Effort to attain unity by controlling body, pran and mind means **Rajyoga**. The same is called Patanjali Yoga or simply "Yoga".

## **Illusions regarding Yoga**

There prevail many misunderstandings and illusions about Yoga even though yoga is a very important and obliging subject e.g.

- Yoga is not for common people but only for sadhu(saints)
- Yoga is a superhuman-divine subject
- Yoga means only Aasan, Pranayam
- Yoga means one type of exercise.
- Yoga means only medical diagnosis and treatment method.
- Yoga is a religious, communal subject
- Yoga is a subject of reading discourse
- Yoga is for beauty
- Yoga is a type of miracle.

Due to this type of many illusions we were deprived of the benefits of yoga for a pretty long duration. Now again there is awakening. Yoga-shibirs are frequently arranged. They organise everyday yogabhyas (practice) of yoga at certain places. People are seen performing Aasan-Pranayam in public gardens also. But in fact yoga is a science to understand mind and body. Such a pure scientific approach is needed to be aroused instead of the narrow approach, Yoga is merely a physical exercise by making more comprehensive and deep efforts even now.

Thus Yoga is such a joyful psycho-physical arrangement that gives our body sound health without any disease and strength as well as peace and calmness to mind and thereby prepares the individual for spiritual development.

## **Benefits of Yoga**

Yoga is a science of both body and mind. Hence, it has achieved welcome and scientific acceptance all over the world. World Health Organization (WHO) has emphasized yoga training as an important link of physical-mental health. Intelligence is naturally developed through ever practice of yoga (i.e. yogabhyas). Physical cleanliness, health and peace are achieved naturally by practising yoga constantly with continuity alongwith studies. Science is an understood through experiments. In the same way Yoga is an internal experiment i.e. it is a subject of experience (अनुभूति).

Qualities like faith, politeness, discipline, sadhana, service, simplicity, will-power etc. are very essential for achieving knowledge. These qualities get developed in us naturally by observing yama-niyama through practice of yoga. Our Pranas (breath) should be strong enough alongwith enthusiasm and desire for achieving knowledge. Pranayam makes pran strong. Hence, Pranayam should be performed daily.

The nervous system is a very important medium for achieving knowledge. Efficiency of a nervous system depends on the flexibility of the spine. The spine becomes flexible by performing Aasans.

We have to study with one mind-complete concentration for achieving knowledge i.e. we have to make unsteady mind calm and concentrated. Meditation should be practised daily for concentration of mind. Spiritual joy is also experienced through meditation. In present times manifestations have made physical comforts and conveniences available. Even then physical illnesses, mental stress and strain have also increased due to hurrying and hastening after physical things without any understanding. The royal road to get release from all this disorder situation is yoga. Perform yoga and keep fit.

Yoga is a very important and useful subject. Even then if it is accepted without any understanding unfavourable result may occur. It, then, harms, rather than it benefits. Yoga is a subject of direct experience instead of reading and lecturing. Hence, initially Yoga should be practised under the guidance of expert.

## EXERCISE

### 1. Answer the following questions in two to three sentences :

- (1) Who was the author (compiler) of yogadarshan ? Which volume did he write ?
- (2) Who was the Pracharya (Principal) at the Takshashila University ? In which subjects was he expert ?
- (3) What is yoga ?
- (4) What are the benefits of performing practice of yoga daily ?

### 2. Answer in detail :

- (1) Clarify the meaning of yoga.
- (2) What are illusions prevailing about yoga ?
- (3) What you do to remove these illusions ?
- (4) What are the benefits of the practice of yoga ?

### 3. Select the correct choice :

- (1) Which day is celebrated as the International Yoga Day ?  
(a) 21 March                      (b) 21 June                      (c) 21 July                      (d) 21 May
- (2) Which is the basic root of the word Yoga ?  
(a) भुज्                      (b) योग                      (c) युज्                      (d) None of the above
- (3) Yoga means to restrain .....  
(a) Feelings                      (b) Senses                      (c) Thoughts of mind                      (d) Mental abilities
- (4) On what does efficiency of the nervous system depend ?  
(a) Efficiency of the brain                      (b) Flexibility of the spine  
(c) Thoughts of the mind                      (d) Mental abilities



### Introduction

Yoga is an ancient knowledge (vidya) gained through sages and saints of India. It is our responsibility to protect such a valuable hereditary wealth. Yoga is an art of living. In the Indian culture six darshanas have very much importance. Yogashastra is one of them. Maharshi Patanjali studied Yogavidya scientifically and wrote Patanjali Yogasootra. Since then yoga is called effective tool of purification of mind.

We have born as human beings. Do we know what is the specific objective of human life ? What is the end target of our life ? Generally it is understood that the objective of human life is to get wealth to raise up progeny or to attain fame and reputation. But if we think of specific goal, it is emancipation from bindings, realization of God of one's faith or to achieve perfect eternal joy in life. There is a description of many ways to attain the determined aim in human life in Indian ancient shashtras, one among them is Yogadarshan. In the terminology of Yoga many types of ways have been shown e.g. Karmayoga, Bhaktiyoga, Gnyanyoga, Hathyoga and Ashtangayoga etc. The method and direction of each way may be different but the end target of all of them is the same. Indian culture is very vast and hence every one gets the way according to one's convenience. Every one can choose the suitable way according to one's variety of likings and individual ability Traditional clarification of Yoga has been done differently through ancient book, like Hathyoga, Pradeepika, Gharand Sanhita, Shiv Sanhita and Patanjali Yogasootra. But if it is considered through clear scientific point of the modern science, Ashtang Yoga as shown by Maharshi Patanjali is very brilliant vidhya for today's man.

In Patanjali's Yogasootra Maharshi Patanjali has shown eight angas of Yoga which can be understood easily and accordingly Yoga is known as Ashtang yoga. It is known as Ashtang yoga as it contains a collection of different eight Angas. The said eight Angas are shown below.

### External (Bahirang) Yoga

Maharshi Patanjali has described Ashtang yoga from 29th sootra of Sadhanpad to third sootra of Vibhootipad, in which first five angas are called as Bahirang yoga, while the rest three angas are known as Internal yoga. Five angas included in Bahirang yoga are : (1) Yama (2) Niyam (3) Asana (4) Pranayam (5) Pratyahara Many a yogacharyas describe Pratyahara as Antarang yoga. First four angas, Yama, Niyam, Asana and Pranayam relate to external actions of the body. So it is called Bahirang yoga. The last three angas, Dharana Meditation and Samadhi relate only to the soul. Hence it is called internal yoga. Pratyahara relates to both the actions outside the body and the soul. Hence in the beginning Pratyahara is an external yoga but it result in an Internal yoga while practising .

Now we will study all the five angas included in Bahirang yoga, viz. Yama, Niyam, Asana, Pranayam and Pratyahar.



**Maharshi Patanjali has given a sootra in the terminology of Ashtang yoga as follows.**

यमनियमासन प्राणायाम प्रत्याहार धारणा ध्यान समाधयोऽष्टांगानि।

Yama, Niyam, Asan, Pranayam, Pratyahar, Dharana, Dhyan (meditation) and Samadhi are eight angas of yoga.

### Meaning

यम Yama

नियम Niyam

आसन Aasan

प्राणायाम Pranayam

प्रत्याहार Pratyahar

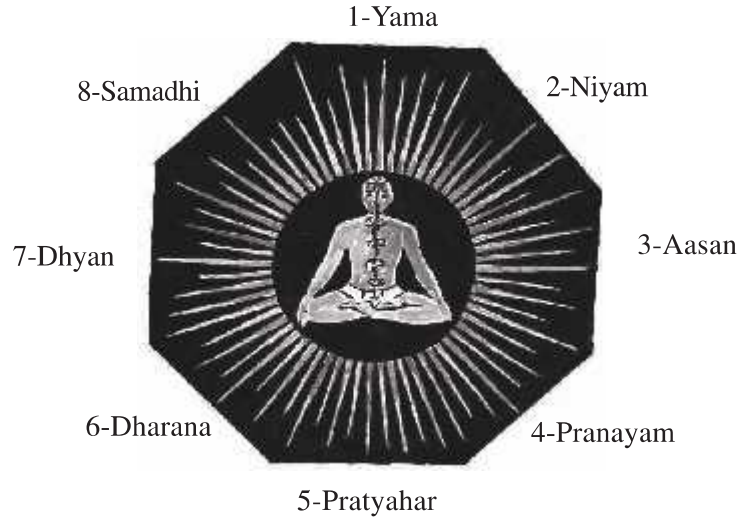
धारणा Dharana

ध्यान Dhyan

समाधि Samadhi

अष्ट eight

अंगानि Angas



If we think in general terminology yoga is a well-arranged scientific method of long life given by the ancient sages. Ashtang yoga as given by Maharshi Patanjali is a master-key to develop internal abilities of the individual personality. This holy scientific method develops personality. There by human improvement is possible. Maharshi Patanjali has shown a path to get the end-achievement through a sequential way by emancipating man from total bondage. In Yogadarshan man experiences physical (bodily) steadiness, mental peace, intellectual maturity and spiritual joy through Ashtang yoga for development of the human body, mind and internal consciousness (चेतन). The eight angas of yoga are inter connected. According to Ashtang yoga all the eight angas are complementary to one another.

### Yama

Yama is the first step of Ashtang yoga. Maharshi Patanjali has described in all five types of yama, as follows. To attain control over senses and mind is the motive of yama.

(1) Non-violence (2) Truth (3) Non-stealing (4) Brahmacharya (celibacy) (5) Non-possession

#### (1) Non-violence :

Generally not to hurt others or oneself is called Non-violence. Violence in the yoga terminology has been thought of as materially and minutely. Non-violence means not to cause any pain and unhappiness bodily (physically) through speech and mentally to any life. Bodily means not to cause physical pain. Though speech means not to hurt through bitter word and mentally means not to wish bad (evil). By practising such non-violence, we can progress speedily in the path of yoga. According to Maharshi Patanjali a person coming in contact with such a person practising such type of non-violence gets relieved from enmity and feeling of hatred.

In shashtras अहिंसा परमो धर्मः i.e. Non-violence is the greatest religion. It vanishes evils, like attachment (temptation) anger greed. In Bhagvadgeeta Non-violence is meant as : to change into (become) devoid of enmity and hatred. The objective of work is equally important.

To cause unhappiness to an innocent person for own self-interest is violence. To kill any life of nature is violence. But when a Doctor makes a patient hale and healthy by giving unavoidable pain to his body is not violence. It is essential to practise non-violence by mind, speech and action.

## **(2) Truth :**

Truth means to speak true (truthful). But acceptance of true values of life and total abundance of speaking false is called Truth. It is a general terminology of Truth to tell the thing in the same form as what we have heard. But this definition of Truth is incomplete. It is essential to understand the extensive (vast) form of Truth.

In psychological remedies many a times a patient is recovered by speaking what is not true, but then it is not untruth. Thus the concept of truth is to be properly understood. One who practises path of yoga is required to make effort to become veracious along with the spirit of adventure and honesty. Mind engrossed in untruth experiences constant unrest and remains always delighted with practice of Truth.

## **(3) Non stealing :**

Non stealing means not to steal. To seize anything belonging to others considering it as one's own or to capture right over it is nothing but theft. The meaning of Non-stealing should be thought of in minute form and not in material form. Stealing of one's duty is the biggest latent stealing. Stealing of time is also stealing as stealing of thoughts is also considered as stealing. To take away somebody's thing without asking for it is also one type of stealing. Thus one who desires to progress on the path of yoga should protect one self from stealing.

## **(4) Brahmacharya :**

Brahmacharya means "no" contact with woman as is understood generally, but the meaning of Brahmacharya is very vast i.e. practising Brahma is essential conduct for attaining Brahma. Brahmacharya means control of senses i.e. each and every sense should be used in limit and judiciously. If body is in control but not the mind, then also it is of no meaning. Hence practice of Brahmacharya should be done with mind, speech and action. Semen e.g. strength or valour (vigour) as shown in shastras should be seen not as physical only but as in the form of psycho-physical form. Practising Brahmacharya helps accumulating internal light and energy and thereby spiritual progress can be attained speedily.

## **(5) Non-possession :**

Non-possession means not to hoard, not to hoard anything over and above one's own necessities. Anything useful in life if not needed even then to hoard it is possession. Hence sadhak who practises non-possession should keep minimum and essential necessities and that too with perfect satisfaction. Non-possession should not be on simply material layer but on mental layer. The Stronger the feeling of non-possession, the greater the experience of true joy.

Maharshi Patanjali has instructed these five yamas to get control over senses and mind.

In fact these five yamas guide a person how to behave with other people in society. If more and more persons in society practice them in their day to day life there would be, greater would be happiness, wealth, peace and harmony in society.

## **Niyam**

The second step of Ashtang yoga of Maharshi patanjali is Niyam . He has laid five Niyams just like Yuna as follows : A person desiring to have development of life has to practise these Niyamas.

(1) Purity (2) Satisfaction (3) Penance (4) Swadhyaya (Regular studies) (5) Contemplation of God.

### **(1) Purity :**

Purity generally means cleanliness or holiness. This purity can be of two types :

(1) External purity (2) Internal purity. Activities like bathing etc. is external purity. Internal purity is also necessary over and above external exposition of personality. Purity of mind alongwith purity of body means to remove all evils like pride and vanity, jealousy, attachment, hatred and unhappiness. Internal purity is indeed first Niyam of yoga.



## **(2) Satisfaction (Contentment) :**

Satisfaction means satisfied with what is and as it is. Contentment is a very useful thing for sustaining body. Satisfaction is a root of happiness and desire is a root of unhappiness. Hence if one has to be completely happy one must be satisfied with mind, speech and action. Simple living and high thinking is the characteristic of contentment. Contented man lives with delight and joy. To keep sustaining in this delight in any situation is the second Niyam of Yoga.

## **(3) Penance ( तप ) :**

The word तप is formed from the Sanskrit root तप which means to be heated. Impurities in gold get removed by heating much. It is necessary to perform this penance physically and mentally without any expectation of fruit. Penance performed with mind, speech and action without any self-interest leads to achievement. One meaning of penance is : To labour physically and mentally for achievement of high aims determined in life (by us). In present times this meaning seems (more) proper.

## **(4) Swadhyaya :**

Swadhyaya means self-learning. Learning of one's own life so that one can recognise oneself is called Swadhyaya. It can be understood in three ways. :

- Reading of veda-shashtras
- Contemplation of the subject read
- Not only that, Japa of God's name to observe own's nature and antahkaran is also the very swadhaya. Swadhaya makes mind introvert. Swadhayoga is the fourth Niyam for progress in yoga.

## **(5) Contemplation of God :**

Contemplation means to contemplate. Contemplation of God means to contemplate God but according to yoga contemplation of God means surrender to God completely more over whatever the fruit or the desired things achieved should be offered to feet (चरण) of God. Faith in God makes practice of yoga (yogabhyasa) easy. It helps achieving liberation. Thus contemplation of God means to accept complete surrender.

## **Importance of Yama-Niyam :**

In today's complicated times it is very difficult to observe yama-Niyam. But it is not that impossible through gradual sequential study (Abhyasa). Internal character of a person develops through yama and Niyama. True darshan (seeing) of merits and demerits in a person can be known through yama and Niyama. The end-target at yoga is happiness and peace or completeness. Hence a person is required to practise yama and Niyam by mind, speech and action in his behaviour and conduct. That is the basis of Ashtanga yoga. Sadhaka can proceed further through these first two steps. By observing five yamas and five Niyamas, the person becomes mature for the further steps of yoga like Asana and Pranayama. Practice of yama creates the best social environment while personal qualities blossom through Niyama.

## **Asana**

Maharshi patanjali has shown Asana as the third step in yoga. Asana is a Sanskrit word. The base is the root असि. Its general meaning is seat, to sit or to attain some specific type of position but its true meaning does not reveal through the meaning of the word only. Maharshi Patanjali explained the specific terminology of Asana and described it as : 'स्थिरसुखमासनम्' i.e. Asana means comfortable position with stillness (stability). Maharshi Patanjali has said in that position of the body, there is no unsteadiness and comfortable position with stability means Asana. This steadiness and comfortable position should be in both body and mind. Maharshi Patanjali did not talk of performing Asanas with bodily exertion. Control of body with physical and mental steadiness without bodily exertion for long time is the basic requirement of Asana.

Generally if we try to sit peacefully in one position our body is not able to sit even for a short time i.e. that we can see is material body. What we call our body as ours does not remain in our control for more time our body creates our existence. Even then to what extent it remains in our control is known through direct experience of practice of Asanas. At the time, of practice of Asanas initially some trouble, stress and physical exertion are experienced but gradually steadiness and peace are experienced through Asanas, even in hard and unfavorable situation. Through Yogasootra of Maharshi Patanjali. Reality of Asanas and experience of the vast darshan can be understood.

In modern times labour has decreased in life. Man running after physical amenities and comforts loses day-by-day physical and mental health. Then this third step of Ashtang yoga as shown by Maharshi Patanjali is invaluable.

### **Types of Asanas :**

Asanas have effects on body and mind. Accordingly there are three types Asanas :

(1) Meditation Asanas (2) Health Asanas (3) Relaxation Asanas

#### **(1) Meditation Asanas (Meditation) :**

Some Asanas are performed for pranayam and meditation for long time. These asanas are done with steadiness and happiness without fatigue. They are called Meditation Asanas. Mind becomes calm and quiet. Mental unsteadiness and stress decrease. The main symbol of meditation Asanas is pyramid. Its main aim is spiritual upliftment. They are mainly Padmasana, Vajrasana, Bhadrasana and Swastikasana etc.

#### **(2) Health Asanas (culture) :**

The main objective of these Asanas is to promote health and hygiene. Most of the Asanas are included to this type. In these asanas, the spine and internal organs of stomach one given more importance. The spine gives support to body and to sustain its flexibility for long time. These asanas are inevitable. This includes mainly Uttanpadasana, Bhujangasana, Halasana, Dhanurasana, Gomukhasana Pawanmuktasana etc.

#### **(3) Relaxation Asanas :**

These asanas relieve physical and mental fatigue, providing a condition of complete laxity. Such asanas are called Relaxation Asanas. Especially these asanas are performed inbetween two health asanas. This removes physical stress and fatigue produced due to the asanas done before. These relaxation asanas when done in the beginning or in between while practising asanas can make the body free of stress. The main among them is Shavasan in the position of sleeping on the back. Moreover Makarasana, Balakasan etc. are all included in them.

### **Complementary Asanas**

It is necessary to practise complementary Asanas before or after any asana done. It brings balance in arterial system and glands, Gradually through practice of both physical, pranik or psycho-physical completeness are achieved.

#### **Complementary Asanas :**

- |                  |   |                 |
|------------------|---|-----------------|
| (1) Sarvangasana | - | Matsyasana      |
| (2) Halasana     | - | Supta Vajrasana |

- (3) Bhujangasana - Shalabhasana  
- Paschimottanasana  
(4) Paschimottanasana - Ushtrasana

Asanas to be performed on both left and right sides are complementary to one another. It removes obstructions to practice.

Keeping in view the condition of the body Asanas are of the following types :

**(1) Asanas to be performed in sleeping on the back position :**

Uttanpadasana , Pavanmuktasana, Halasana, Matsyasana

**(2) Asanas to be performed in the position sleeping on the stomach (sleeping inverted i.e. sleeping on the chest) :**

Bhujangasana, Shalabhasana, Dhanurasana

**(3) Asanas to be performed in sitting position :**

Padmasana, Gomukhasana, Sukhasana, Vajrasana

**(4) Asanas to be performed in standing position :**

- Standing on feet : Ardhakati Chakrasana
- Standing on knees : Ushtrasana, Mayurasana

**Pranayama**

Pranayama is the fourth and very important anga (step) in Ashtanga yoga. Pranayama means Aayam of prana. Pranayama is a word made by joining two words. Prana + Aayam = Pranayama. Prana means breath and aayam means to prolong it, or Aayam also means control. According to Yogadarshana of Maharshi Patanjali, Pranayama tells to control speed of Prana alongwith its prolongation. According to Yogadarshana of Maharshi Patanjali the definition of Pranayama is as follow :

“तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः” i.e. Pranayama means to interrupt the speed of breathing (in and out). Materially Prana means process of breathing in and breathing out and interruption means, to control its speed specially. That is Pranayama i.e. the process of breathing in and breathing out is detained according to one's desire, and one has authority over breathing. It is the original form of Pranayama. Pranayama is considered the greatest penance (परम तप) in shashtras.

“प्राणायामः परं तपः” Pranayama is called atma at yoga.

In view of Yogashashtra breath is a bridge joining mind and body. Mind is reached through breath. Hence the process of pranayama is very essential for purification of mind. It is said in Hathyoga Pradeepika चले वाते चले चितं निश्चले निश्चलं भवेत् । According to Hathyoga Pradeepika the definition of Pranayama is as follows :

“पवनो बध्यते येन मनस्तेनैव बध्यते ।” i.e. one who has bound breathing has bound mind also.

It is said in ancient shashtras that one who has known life tatva has also known vedas. It is shown in Vedantsootra. Breathing (in and out) is called Brahma. In every shashtra prana and pranayama have been given the highest place. चले वाते चले चितं निश्चले निश्चलं भवेत् । i.e. when breath is unsteady, mind is also unsteady and when speed of breath becomes steady, mind also becomes steady. Man gets his need of prana through breath from life-element residing in Brahmand and getting control over that pran

tatva through pranayam body can be built up more and more strong. It is required to get control over energy produced in body and over moving of Prana flowing in body and how to use it is shown through Pranayam. In short Pranayam is a process of controlling mind. The never failing (Ramabana) medicine as bringing pranas in self-control lovingly means pranayama.

**Form of Pranayama** : Pranayama can be distributed in three parts stage wise :

(1) Pooraka : Inhaling the Air (2) Kumbhaka : Retention of breath in body (3) Rechaka : Exhalation or Releasing Breath

Pranayama is in complete form by a group of these three processes. In shashtras kumbhaka itself is shown as original pranayama i.e. retention of breath in pranayama is very important. There are two types of Kumbhaka. (1) Internal Kumbhaka - to retain breath in the body. (2) External Kumbhaka - to retain breath outside the body. The general meaning of Pranayam is just like to retain breath but it is the best key to get control over Antahkaran (अंतःकरण)(mind)

Hence it can be said that Pranayam awakens not only physical strength but also the latent strengths hidden in the depth of the unconscious mind. Practice of pranayam can bring miraculous results but if it is not practised properly, then it is very harmful.

प्राणायामेन युक्ते न सर्वरोग क्षयो भवेत् ।

अयुञ्जताञ्जयासयोगेन सर्वरोग समुद्भवः ॥

All the diseases are recovered by practising pranayam properly and its improper practice may cause diseases. There is also a mention in ancient shashtras that a lion can also be controlled through pranayam. But its wrong practice without any skill is just like riding on a mad elephant.

Swami Satyanand Saraswati has explained pranayam that due to practice of pranayam obstructions in Pranayam Kosha (प्राणायाम-कोष) (second of these five sheaths of the son) which is made up at five pranas namely Prana, Apana, Samana, Udana and Vyana are removed. Healthy body is built up. Competency to hold Pranatatus and to express it is achieved.

In modern times pranayam is believed simply as a method of breathing in and breathing out, but is not simply an exercise of breath.

**Types of Pranayama** :

Maharshi Patanjali has not mentioned anywhere names for pranayama in Ashtang yoga but according to standard granthas mainly there are standard Eight Types of pranayam

(1) Suryabhedan Pranayam (2) Ujjayi Pranayam (3) Sheetkari Pranayam (4) Sheetali Pranayam (5) Bhastrika Pranayam (6) Bhramari Pranayam (7) Moorchha Pranayam (8) Plavavini Pranayam. In Hathyoga Pradeepika only these eight types of Kumbhaks are shown.

For an ordinary person practice of (1) Anuloma-Viloma Pranayam (2) Suryabhedan Pranayam (3) Bhastrika Pranayam and (4) Bhramari Pranayam are essential.

Minute practice of pranayam where in steadiness of body, breath and mind is very necessary. Hence Pranayam can be practiced in certain special asanas. There is a description of mainly four asanas in shashtra. They are called meditation asanas.

(1) Padmasan (2) Siddhasan (3) Shavasan (4) Swastikasana

Moreover pranayam can be practised even in other asanas like Vajrasan, Bhadrasan or Sukhasana.

### Useful Mudra (Movement of body in yogic practice) in pranayam :

In pranayam certain hand, Mudras are used. Mainly a hand mudra namely Pranav mudra, is used to open or close both the nostrils of nose with the help of hand.

### Benefits of Pranayam :

- Pranayam makes body healthy and comfortable, but mind also becomes comfortable and delighted
- External and internal, all the impurities of body get removed.
- Longevity is achieved through pranayam
- It increases concentration, memory, decision power or expression power
- Pranayam brings strength of body, purity in arteries and concentration of mind
- The greatness of pranayam has been explained in shashtra as : pranayam destructs all sinful acts.
- All physical and mental diseases are removed through pranayam but its constant practice helps to attain spiritual strength and delight i.e. sat-chit-anand form
- Maharshi Patanjali says “ततः क्षीयते प्रकृताश्रयणम्” i.e. Pranayam removes obstacle to light and of attachment to knowledge and achievement of knowledge becomes natural and easy.

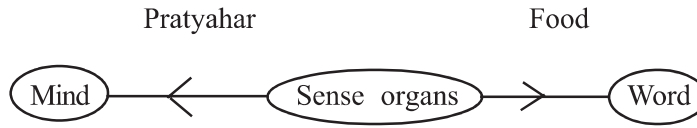
### Pratyahara

Pratyahara (प्रत्याहार) is the fifth limb of Ashtangyoga. It is called the gateway of internal yoga. In Pratyahara there are two words joined : Prati means in the opposite direction e.g. Pratim-aaghat means pratyaghat i.e. is the opposite direction of aaghat, Aahar means food but in a broad sense aahara means to take in beats through senses. Our five senses of perception and their food (aahar) are as follows :

| Aid    | Sense-organs | Food    |
|--------|--------------|---------|
| Eyes   | Seeing       | Visuals |
| Ears   | Hearing      | Words   |
| Nose   | Smelling     | Smell   |
| Tongue | Tasting      | Taste   |
| Skin   | Touching     | Touch   |

Thus all the five sense organs are inclined towards one's own aahara (food). Pratyahara means to help them inclined towards the opposite direction i.e. mind. Pratyahar is in the beginning, psychophysical and then mental process only. Its practice helps the mind to turn back from external events of the world and worldly subjects to internal consciousness (Antah chetana) (अंतः चेतना).

This process is called Pratyahar. A tortoise is the best illustration of Pratyahar. As the tortoise contracts its organs towards inside, in the same way the sadhaka of pratyahar turns back his sense organs toward



inside i. e. internal consciousness. This way purity, steadiness and peace of mind are achieved. Then the sadhak becomes eligible for internal yoga (અંતરંગ યોગ) i.e. Dharana, Dhyan (Meditation) and Samadhi.

### EXERCISE

#### 1. Answer the following questions in detail :

- (1) Mention the steps which are included in Ashtang Yoga Describe each step in brief.
- (2) Which steps are included in external yoga ? Why are they called external yoga ?
- (3) What are Yam- Niyam ? Describe Yam-Niyam in detail.
- (4) Explain the meaning of asana. Give its specification and types of Asanas.
- (5) Give the definition of Pranayam as stated by Maharshi Patanjali. Give the detail of Pranayam and types of Pranayam.
- (6) Describe the importance of Pranayam and its benefit.
- (7) What is Pratyahar ? Describe in detail the importance of it in recent life ?

#### 2. Write short notes on :

- (1) Benefits of Asanas
- (2) Importance of Ashtang Yoga
- (3) Yam
- (4) Niyam
- (5) Pratyahar
- (6) Types of Pranayam.

#### 3. Answer the following questions in short (in one or two sentences) :

- (1) Who is writer of Ashtang Yoga ? Which experience do you feel from it ?
- (2) What is external yoga ?
- (3) Why Pratyahar is called a door of internal yoga ?
- (4) How many types of yama ? Which are they ?
- (5) How many types of Niyam ?
- (6) Describe the importance of Yama - Niyama.
- (7) સ્થિરસુખમાસનમ્ explain motto.
- (8) Give the types of Asanas and the name of them.
- (9) Describe the types of Asanas.
- (10) Describe the benefits of Asanas.
- (11) Explain પ્રાણાયામ પરં તપઃ।



- (12) Describe types of Pranayam.  
 (13) Give the types of Pranayam.  
 (14) Why Tortoise is given the symbol of Pratyahara ?

**4. Write answer to the following questions by selecting correct option from the options given below :**

- (1) In how many steps Maharshi Patanjali had shown yoga and there by shown utility of Yoga ?  
 (A) Five (B) Three  
 (C) Four (D) Eight
- (2) By which name the first five steps of Ashtang Yoga are known ?  
 (A) External (B) Extrovert  
 (C) Internal (D) Conscience
- (3) How many types of Asanas are there according to their benefits ?  
 (A) Five (B) Three  
 (C) Four (D) Eight
- (4) What do internal organs of the body get naturally through yogasanas ?  
 (A) Massage (B) Stability  
 (C) Peace (D) Tension
- (5) Which step is not Niyam ?  
 (A) God Pranidhan (B) Purity  
 (C) Non-violence (D) Austerity
- (6) Which step is not Yam ?  
 (A) Celibacy (B) Without possession  
 (C) Exercise (D) Non-violence
- (7) Which one step of Ashtang Yoga is Pranayam ?  
 (A) Second (B) Fourth  
 (C) Third (D) Fifth
- (8) How many stages of Pranayam are to be distributed ?  
 (A) Three (B) Five  
 (C) Two (D) Eight
- (9) What is action of exhale ?  
 (A) Poorak (B) Internal Kumbhak  
 (C) External Kumbhak (D) Rechak
- (10) Which Mudra is used in Pranayam ?  
 (A) Shoonya Mudra (B) Gnan Mudra  
 (C) Pranav Mudra (D) Viprit Karani Mudra
- (11) When vat (വായു) is wavering, what is another thing that is also wavering ?  
 (A) Mind (B) Chit  
 (C) Breathing (D) Thought
- (12) What is removed by Asanas ?  
 (A) Tamogun (B) Rajogun  
 (C) Sattvagun (D) Chanchal (wavering) gun

- (13) Which Asana can not be done while sleeping on belly ?  
(A) Bhujangasana (B) Dhanurasana  
(C) Shalabhasana (D) Ushtrasana
- (14) Which Asana can be done in seating position ?  
(A) Halasana (B) Pawanmuktasana  
(C) Vajrasana (D) Mayurasana
- (15) What is the meaning of ASTEYA (Theft) ?  
(A) Do not to much hoard (B) Do not theft  
(C) Do not speak truth (D) Obey with others
- (16) What is the best example of Pratyahar ?  
(A) A mad elephant (B) Lion  
(C) Fish (D) Tortoise
-



Suryanamaskar is a scientific exercise (yogic activities). It gives freedom from many diseases. Our ancient sages and saints have given this very precious gift- a gift of well organised scientific method to live life. It is our custom to worship the sun with charm (mantra) early in the morning.

It is said in our scripture 'सूर्य अत्मा जगत्स्थूषश्च।' (Rugved)). It means the sun is soul of all the creatures on the earth. Suryanamaskar is an oneness form of VISHNU.

- The sun removes material darkness by its Adhibhautik (material) form.
- It created creatures and nourishes by its Adhidaivik form.
- It removes our ignorance and clears reality by its Adhyatmik (SPIRITUAL) form.

In short Surya is a main source of all the powers. Our ancient sages and saints have realised the power of sun-rays like an ocean in the pot and have bestowed upon us an invaluable present of the developed method of suryanamaskar for the health, in which they have completely co-ordinated their mental power of the culture of body, mind and pran. The harmoniously related development of mind and pran, makes a man complete one. This harmonious development of suryanamaskar provides yogic vyayam (exercise) to all the organs of the body in the form of health and several other benefits. It provides self confidence and also physical and mental development. Suryanamaskar is a combined process of yogasana and pranayam hence is said to be the complete vyayam.

Suryanamaskar has twelve names. We utter these names in the form of mantra (charm) with twelve positions. Each Namskar position takes half a minute.

#### Basic position of suryanamaskar :

One should start performing suryanamaskar early in the morning at the time of sun-rise keeping the face towards the rising sun in the east over the spreaded carpet (asan), standing with calmness and keeping both the feet together with normal respiration.

#### (1) Position 1 : (First position)

**Mantra :** ॐ मित्राय नमः। (Om Mitraya Namaha)

#### Method

Stand straight, keep both the feet together keeping both the hands closed and bending from the elbows, bring them in front of the chest. Stand straight in a namaskar position. Keep the body in a tension free position. This position is called PRANAM ASANA. There is no stable position in Suryanamaskar, so theoretically it is not Yogasana, but is one of the best exercises depending upon Yogasana.

**Benefits :** Physical and mental balance is increased. Self confidence is increased. Internal Vitality is strengthen.



**(2) Position 2 : (Second position)**

**Mantra:** ॐ रवये नमः। (Om Ravaye Namaha)

**Method :**

Keeping both the palms closely joined and pointed towards the sun, raise both the hands over the head without bending from the elbows, in a straight position. Lean both the hands and head on the back side and bend the body from the waist as possible as you can. At the bending action, breath in slowly and deeply and then retain it. Keep both the legs straight without bending from the knees. This position is called **hastuttan** asana.

**Benefits :** Spine becomes elastic and strong. Food pipe (oesophagus) shoulders and chest are nourished and strenthen.

**(3) Position 3 : (Third position)**

**Mantra :** ॐ सूर्याय नमः। (Om Suryaya Namaha)

**Method :**

While breathing out slowly with the nose, bring the hands downward in slow motion. Bend the body on front towards the toes of the legs. Keeping both the legs straight from the knees, touch the forehead to the knees. Keep both the hands touched with the ground in such a way that the fingers remain touched with one another and the thumbs of the hands remain in line with the thumbs of the legs. This position called **Padhasthasana**.

**Benefits :** Spine, chest, shoulders and the back muscles of legs become strong. The digestive power is increased. Spine becomes flexible.

**(4) Position 4 : (Fourth position)**

**Mantra :** ॐ भानवे नमः। (Om Bhanave Namaha)

**Method :**

Extend the right leg on the backside in such a way that it's knee and the fingers of the toes remain in touch with the ground. Without removing the left leg and both the hands, keep them in such a way that the knee of the left leg remains in between the hands and near the arm pit of the left hand and close to the chest. Keep both hands straight from the elbows. Keep the toes (fingers) of the left leg and the fingers of both the hands in one line. Pull the chest forward. Raise the head upward and look at the sky. In this position extend right and left legs backward alternately in every suryanamaskar. Going to this position breath in slowly and deeply with a nose and retain it. This position is called **Ashvasanchalan Asana** or **Ekpadasan Asana** or **Prasranasan**.

**Benefits :** Chest becomes strong and shapely. Gives relief in the diseases pertaining to constipation and digestion. Stops spondylitis (મણકાનો સોજો) being formed .

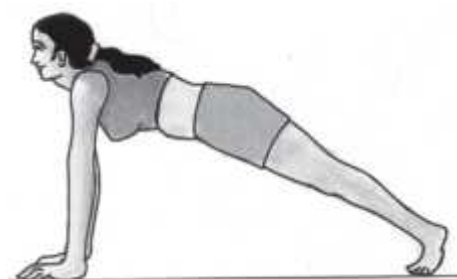
**(5) Position 5 : (Fifth position)**

**Mantra:** ॐ खगाय नमः। (Om Khagaya Namaha)

**Method :**

Take the left leg on the back side and put it near the right leg. Lean the head in between two hands. The eye sight shall be one foot away from the hands. In the final position keep the legs and the hands straight. Come in this final position while exhaling. This position called **Dandasana** or **Dvipad-prasarasana**.

**Benefits :** The muscles on the back side become strong. The diseases like constipation and those of the abdomen get rid- of.



**(6) Position 6 : (Sixth position)**

**Mantra:** ॐ पूष्णे नमः। (Om Pushne Namaha)

**Method :**

Bend the knees and touch the ground. In the final position the fingers of the legs, both the knees, chest, the palm of hands and the chin, should touch the ground. Keep the buttocks and the waist little upward from the ground and hold the breath outside in this position. This position is called **Ashtang Namaskar Asana**.



**Benefits :** The muscles of the hands and shoulders become strong. The lower part of the waist becomes strong. The diseases of the throat get rid of.

**(7) Position 7 : (Seventh position)**

**Mantra:** ॐ हिरण्यगर्भाय नमः। (Om Hiranyagarbhaya Namaha)

**Method :**

Without moving the toes of the legs and the palms, raise the chest and the head upward. While making the hands straight, make the position of the body like a bow from the waist. The eye sight shall remain upward. While raising the body upward and making the position of the body like a bow from the waist keep on inhaling slowly. This position is called **Bhujangasana** or **Sarpasana**.



**Benefits :** The waist becomes strong. Helps in removing the diseases pertaining to thyroid gland.

**(8) Position 8 : (Eighth position)**

**Mantra :** ॐ मरीचये नमः (Om Marichaye Namaha)

**Method :**

Raise the buttocks slowly upward. The head shall remain in between the hands leaned downward. The soles of the legs and the palms of the hands shall remain in touch with the ground. While coming in this position keep on exhaling. This position is called **Parvatasana**.



**Benefits :** The muscles of the hands, shoulders and the legs become strong. Mental stability increases.

**(9) Position 9 : (Ninth Position)**

**Mantra :** ॐ आदित्याय नमः। (Om Adityaya Namaha)

**Method :**

This position is the same as fourth position. Take the left leg in front and keep its toes in between the hands. Right knee shall remain in touch with the ground. Lean the body from the waist on the back side forming the shape of bow. The eye sight shall be toward the sky. While coming in this position inhale. This position is called **Ashvachanchalanasana** or **Ek Pad Prasarasana**.



**Benefits :** The buttocks and the shoulders become strong. Helps in removing the disease of the throat.

**(10) Position 10 : (Tenth position )**

**Mantra :** ॐ सवित्रे नमः। (Om Savitra Namaha)

**Method :**

This position is the same as third position. Bring the right leg beside the left leg. Keeping the legs straight from the knees, bend the body in front from the waist. Try to take the head near the knees. While coming in this position keep on exhaling. This position is called **Padhastasana**.

**Benefits :** It increases the flow of blood circulation toward the head: so, it increases the efficiency of the brain.

**(11) Position 11 : (Eleventh position)**

**Mantra :** ॐ अर्क्यै नमः। (Om Arkaya Namaha)

**Method :**

This position is the same as second position. Taking the hands from over the head, lean the body on the back side from the waist. The eye sight shall be toward the fingers of the hands. While coming in this position go on inhaling. This position is called **Hasta-Uttan Asana**.

**Benefits :** The balancing power increases. The liver, pancreas and the intestines become strong.

**(12) Position 12 : (Twelfth position)**

**Mantra :** ॐ भास्कराय नमः। (Om Bhaskaray Namaha)

**Method :**

This position is the same as first position. Stand straight in Namaskar Mudra keeping the hands in front of the chest, loosen the whole body. While coming in the position keep on exhaling. This position is called **Pranam Asana**.

**Benefits :** Helps in the development of self moral strength, self awakening and the all round personality.

- Now breath deeply and come in a basic position. All the organs of the body are contracted and extended alternatively in the performance of Suryanamaskar. Suryanamaskar has twelve positions. In these twelve positions the following positions are the same.
  - First position is the same as position twelve
  - Second position is the same as position eleventh
  - Third position is the same as position tenth
  - Fourth position is the same as position ninth.

It means first four and last four position are the same. There is minor change in fifth and eighth and sixth and seventh positions. After completion of twelve positions, one circle of Suryanamaskar is completed.

- Points of the kept in mind before performing Suryanamaskar.
  - (1) The acute diseased persons, pregnant women and women in menstruation period should not perform suryanamaskar
  - (2) Before starting suryanamaskar one should do minute yogic actions and after Suryanamaskar one should do shavasana.
  - (3) Suryanamaskar should be performed rhythmically, slowly without bearing more effort on any part of the body and should try to reach the completion of it with the passing of time.



- (4) One should take care that no part of the body should feel the jerks and should not breath forcefully.
- (5) At the time of Suryanamaskar, when one bends the body forward, he should inhale and when bends to the back side, he should exhale.
- (6) While performing suryanamaskar one should do inhaling or exhaling with the nose. Keep the mouth shut. Suryanamaskar should be performed in morning or evening with empty stomach.
- (7) While performing suryanamaskar if one has started with the left leg he should start the second suryanamaskar with the right leg. Thus, at every suryanamaskar alternate changing of the legs should be done. The leg which is extended on the back side, the same leg should be forwarded in position 9.
- (8) 'After completion the age of 8 years, one can perform suryanamaskar.
- (9) Initially perform two suryanamaskars then, either everyday or after every two days increase performing two more Suryanamaskars in serial order according to the strength and suitability.

**The Mass benefits of Suryanamaskar :**

- Due to Suryanamaskar a body of the person become fit for performing complicated asanas..
- Student's intelligence increases. A character is developed and a life becomes aimful.
- Suryanamaskar has the power to make individual to reach the apex of all-round development. It also gives firmness and power.
- It produces a minute animate power. Organs of body become healthy.
- There is no need of equipment for Suryanamaskar and it needs no money, so any one can do it easily.
- Sun provides us vitamin-D through the sun rays which is good to strengthen the bones.
- The sun-rays of rising sun have power of immunity, they increase immunity Power.
- It is said नमस्कृते प्रियो भानुः।The sun loves Namaskar (salutation). It has bestowed upon us the great mercy, for our health and longevity.
- It provides physical stability, mental stability, intellectual maturity and spiritual pleasure.

**EXERCISE**

**1. Questions of Suryanamaskar :**

- (1) Explain in details, the importance of Suryanamaskar.
- (2) Give the name of twelve positions, twelve mantras (charms) and twelve asanas.
- (3) Explain the general benefits of suryanamaskar.
- (4) Explain the points to be kept in mind while performing suryanamaskar.

**2. Answer the following questions in short :**

- (1) What does the sun suggest by its three forms ?
- (2) Why suryanamaskar is called complete vyayam ?
- (3) What is the process of breathing, during suryanamaskar position ?
- (4) Generally, what is importance of the sun ?





Performing "Asana" only for the healthiness of the body, is an insufficient thought. Basic aim of asana is to have "steadiness, concentration and sacredness of the mind." This is possible when an individual performs the asanas regularly. For the results, of the asanas, saint Patanjali says that ततो द्वन्द्वनेभिधान means it frees from the dualism of illusion.

Performing of asanas destrongs our रजोगुण (the second of the three fundamnet qualities of the nature) and develops our सत्त्वगुण (the first of the three fundamental qualities of the nature). In doing asanas the individual purifies himself from the view point of physical mental and emotional qualities. Over and above it develops spiritually which is more important.

**Asana is not only an exercise but the mental action is more important than physical in it.**

Generally speaking the people study it in the exercise form. Even though asan and exercise look alike to some extent; but thinking deeply, the difference between the asana and exercise can easily be understood.

#### **Names and numbers of Asanas :**

In Yogsutra, Maharshi Patanjali has not narrated the name of any asana. He has discussed only the terminology of the asanas and its advantages. But, other ancient Rishies have shown different asanas in view of their natural observation. Keeping in view the minute observations of animals, birds, insects, greenary and their shapes and qualities different asanas have been named, e.g. Mayurasana from mor (peacock), Matsyasan from matsya (fish), Bhujangasana form bhujang (Cobra) etc. It means the asanas have been named from the shapes of the body.

#### **Useful suggestions for Asanas :**

- The best time to have asanas is morning or evening
- Asanas should be practiced in the morning after discharge of excreta and with empty stomach. Asanas can be had after half an hour after taking the drink and after four hours after taking the food.
- Before doing asanas, bodily yogic movements should be done as pre-practice. After that, Shavasan should be done for five minutes and try to make the mind calm.
- For the practice of asanas a carpet covered with smooth cotton cloth should be used.
- If the carpet is woolen, it would be better The land below the carpet should be levelled and static.
- For the practice of asanas, the cloths should be comfartable, cotten preferably. The injurious things should be removed like wrist watch, ring, chain, gloves, bandage etc.)
- The numbers of asanas and the time to practice should be increased slowly according to once capability.
- Asanas should be performed slowly, rhythmically, without jerks, without bodily pressures and with positive attitude and regularly as per capability.
- While performing asanas, importance should be given for pooraka (deep breathing), Kumbhaka (withholding the breath) and Rechaka (exhaling). This should be kept in mind.
- After doing an asana shavasan or Makarasan should be performed for two minutes for the purpose of rest.
- After doing asanas, avoid breakfast for 10 minutes and avoid food for 30 minutes.
- Do not do heavy exercise after doing asanas..
- It is more advantageous to perform purak (similar) type of asana after having any type of asana.
- Asana is a subject of abhyas (practice), hence it is important to have practice.

- Instead of making yoga a subject of demonstration, make it a part of life style.
- Asana should be performed after wearing under-wear (Langot or Jangiya).
- Ladies should take rest for four to six days during menstruation. After four months of pregnancy and up to three months after a child's birth, no asanas should be performed.
- Do not do asana where there is strong wind-blow.
- For the calmness and the pleasure of the mind use smelling flowers and an incense-stick.
- Always start with simple asanas. Slowly, go for harder asanas in progression.

### PADMASAN

This asana is to be done in sitting position. Since the position of the body resembles like a padma in this asana, it is called Padmasan.

#### Basic position :

While sitting keep both the legs straight. The heels and the toes of the legs to be kept closed. Keeping both the hands straight from the elbows, put them on the sides of the legs having the palms in touch with the ground. The fingers will remain straight. Keep the body above the waist straight and relaxed.

#### Method :

- Holding the toe of the left leg with right hand, bend it from the knee and put its palm on the thigh of the right-leg.
- Then, holding the toe of the right leg with left hand, bend it from the knee and put its palm on the thigh of the left leg. Keep the back sides of both the heels in such a way that they remain in touch with the nearer parts of the navel.
- Keep the tips of the first fingers and the toes of both the hands in touch with each other. Rest of the three fingers will remain straight forming gyanmudra. Put both the hands on the respective knees.
- Slowly keep the eyes closed. This is the complete position of the asana.



#### Lopa-mudra :

In padmasan the second position is called lopamudra.

- Keeping the Padmasan position, leave both the hands from above the knees and put the palms of both the hands on one another in front of the navel making Lopa-mudra position. Keep the head neck and the back in a straight line.
- Remain in this position for some time and to come in basic position ;
  - Open the eyes slowly.
  - Keep the hands free from their positions.
  - Make the right leg straight.
  - Make the left leg straight.



#### Points to be kept in mind :

- Asana should be performed with peace of mind.
- The sitting time in this asana should be increased slowly (from one minute to half an hour)
- Do the asana with empty stomach in the morning or evening.

**Benefits :**

- Concentration increases. It is useful in celibacy.
- The flow of animate power becomes elevated.
- The thighs and the waists become strong.
- Mind becomes peaceful which is useful for meditation.

**GOMUKHASAN**

This asana is to be done in the sitting position. Since the shape of both the knees of the legs resemble like the mouth of the cow, it is called gomukhasan

**Basic Position :**

While sitting keep both legs straight. The heels and the toes of the legs to be kept closed. Keeping both the bands straight from the elbows, put them on the sides of the legs, having the palms in touch with the ground. The fingers will remain straight. Keep the body above the waist straight and relaxed.

**Method :**

- While breathing in, bend the left leg from the knee. Keep it in such a way that its heel remains pressed under the buttock of the right leg.
- Then, bend the right leg from the knee in such a way that its knee remains adjusted under the knee of the left leg. The heel of the right leg remains pressed under the buttock of the left leg.
- Taking the right hand on the back, keep it in such a way that its palm remains outward having the wrist downward and the fingers upward.
- Then, take the left hand from above the shoulder on the back side, bend it from the elbow and grasp the fingers of the right hand. The bended position of the elbow of the left hand should remain in touch with the back side of the head. This is the complete position of the asana.
- Remain in the above position for a while and then to come in the basic position :
  - Bring the left hand from above the back side to the front.
  - Bring the right hand from below the back side to the front.
  - Make the left leg straight.
  - Make the right leg straight.
- **Points to be kept in mind :**
- This asana should be performed either in the morning or in the evening having empty stomach.
- After performing this asana, remain in shavasan for a while.
- Do not do this asana if one is having swelling in small or large intestines and also if there is swelling on the spleen or in the kidney.

**Benefits :**

- The pains in the back shoulders and the neck get reduced.
- It is useful in reducing swelling on the testicles and also in hernia disease.
- Prostate and diabetes patients get ease.
- Chest gets developed.
- It gives care in rheumatism disease.
- It increases resistance power.
- Asthma disease gets rid-of. Stomach and lungs diseases get rid-of.
- High blood pressure and low blood pressure are controlled.





## DHANURASAN

This asana is done in a prone position. Since the position of the body resembles like the stretched string of the bow, it is said dhanurasan

### Basic Position :

Sleeping in prone position, the hands to be kept on the sides of the body. The palms of the hands should remain facing the ground. The legs should be straight from the knees.

### Method :

- Bend both the legs from the knees in such a way that the heels of the legs will touch to the buttocks..
- Then catch both the legs from the ankles with both the hands.
- Pull the legs with the hands. The weight of the body should remain rested on the navel. Then pull the trunk of the body. Take the head on the back side as far as possible. Keep the eye sight in the front. This is the complete position of the asana.
- Remain in this position for a while. Then come in the basic position :
  - Leave the pulling of the body. Simply keep both the legs caught with the hands.
  - Put both the hands on the sides of the body.
  - Straighten the right leg from the knee and put on the ground.
  - Then, straighten the left leg from the knee and put on the ground.

### Points to be kept in mind :

- An individual having hernia, ulcer, prostate, heart trouble or high blood pressure should not do this asana.
- Pregnant woman should not do this asana.

### Benefits :

- Fat on the stomach decreases. There is an ease in gas or constipation troubles.
- Beneficial for the diabetic patients.
- The muscles of hands, legs and the chest become strong.
- Beneficial for the stoop shoulders without any deformity.
- Nerves get nourished.
- Spinal column is strengthen. It becomes flexible. The pain in the waist gets rid-of.
- Blood circulation becomes proper. One gets good health.



## TADASAN

This asana is to be performed in the standing position. Since, the position of the body resembles like the palm tree, it is named as tadasan.

### Basic position :

Keep the palms of both the legs together. Keep both the hands straight and the fingers in touch with the body. Keep the eye sight in front.

### Method :

- Take both the hand upward from the front in slow motion. The palms of the hands will face each other. Hands will remain in touch with the ears.
- Raise the body up on the palms of the legs. Keep the heels up the ground. This is the complete position of Tadasan.
- Remain in this position for a while. Then come in basic position :
  - Place the heels on the ground.
  - Bring both the hands slowly from front to downward.

### Points to be kept in mind :

- Perform this asana either in morning or in evening with empty stomach.



**Benefits :**

- Height increases. Idleness gets rid-of.
- The muscles of the legs, hands and shoulders become strong.
- Running speed increases. Body feels lightness.
- Health of the body gets suitable (positive) impression.

**PADHASTASAN**

This asana is performed in the standing position. Since, the legs and the hands get together, it is called Padhastasan

**Basic Position :**

Both the legs together. Both the hands straight and in touch with the body. The fingers of the hands also in touch with the body. Eye sight in front.

**Method :**

- With breathing, take both the hands upward. Keep them straight and in touch with the ears.
- Then bend in front from the waist. Keep upper body parallel to the ground. Keep the palms of the hands facing towards the ground.
- Bring both the hands downward and then keep the palms of the hands on the ground nearer to the respective legs, Keep the legs straight from the knees.
- Keep the forehead in touch with the knees. The chin should remain in touch with the chest. This is the complete position of Padhastasan.
- Remain in this position for a while. Then come in basic position :
  - Take the forehead little away from the knees.
  - Bring both the hands upward slowly. Keep the upper body parallel to the ground. Keep the palms of the hands facing the ground.
  - Bring both the hands upward and in touch with the ears.
  - Bring both the hands downward.

**Points to be kept in mind :**

- Those having troubles of stomach and heart should act as per the guidance of experts.
- Do not bend the legs from the knees. While taking a particular position, do not give jerks to the body.

**Benefits :**

- Body will be in good shape.
- The muscles of the stomach, back and the waist become efficient.
- The veins and the muscles of the stomach become strong
- Weight increases. Body gets freshness.
- The efficiency of the nerves increases.
- Digestive system becomes effective, hence indigestion, stomach troubles like gas and constipation gets rid of.

**BHADRASAN**

Bhadra means prosperity. Hence this asan is understood as prosperity giving, it is called Bhadrasan.



**Method :**

Sit keeping the legs straight. Bring the palms of both the legs together like namaskar position of the hands. The legs shall remain in bending position from the knees. Fixing the fingers of the hands in one another, hold the palms of the legs from below strongly. Now bring both the legs nearer to the body with the help of the hands. If possible bring the legs near the Sivanthana (A position between the anus and urine passage). Keep the body straight and bring the chest up. Press both the knees on the ground. Let the breathing be normal.

**Points to be kept in mind :**

- Do not perform this asana when you are suffering from any disease.
- Perform this asana without jerks.
- Slowly improve the respective positions, and then try to get the complete position.

**Benefits :**

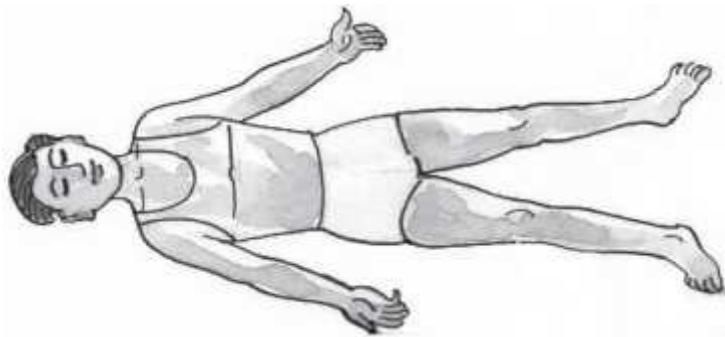
- The joints of the legs and the muscles become strong.
- Reproductive organ and the digestive system become efficient.
- The fat on the inner part of the thigh decreases.
- Determination power increases Intellect becomes sharp.
- Effective for the treatment of piles.
- Advantageous in curing the diseases like tuberculosis, heart disease, insomnia etc.

**SHAVASAN**

Shav means like a dead body. Since in this asana the position of the body resembles like a dead body it is called shavasana. It is also known as Vishramasan or Shithilasan .

**Basic position :**

Sleep on the back keeping the face toward the sky. Keep the hands beside the body. The palms shall face the sky. The legs shall remain little apart and straight from the knees. Keep the body relaxed.

**Method :**

- Keep 30 cm to 45 cm distance between the legs and let the palms of the legs be inclined sideways.
- Keep the hands 10 to 15 cm away from the body.
- Keep the palms of the hands facing toward the sky. Keep the fists of the hand half open.
- Keep the head in the steady position either on the right side or the left side. Close the eyes slowly.
- Breathe deeply and inhale slowly.
- Remove the tension from all the muscles, veins and the organs of the body. Make whole body relaxed. No part of the body should be harsh.

- Close the eyes, Loosen all the parts of the body from the toe to the head and observe the breathing, think with peace of mind that the tension and fatigue of all the parts are decreasing. Feel that the whole body is relaxed. Be an eyewitness of the things, that happen in the body and mind.

Forget the presence of the body and try to experience thoughtlessness. Concentrate your mind between two eye-brows. This is the complete position of Shavasan. After completing Shavasan pray God.

**Points to be kept in mind :**

Different methods of performing shavasan are as follow. :

- Experience breathing with mind.
- Method of heaviness against lightness.
- Method of experiencing tension and looseness.
- Method of experiencing positive thoughts.
- There is no sleeping in shavasan but there should be alertness from inside.
- Shavasan seems to be an easy asana, but to get perfection, it requires more practice and special vision or exclusive vision which is difficult to get but it is the most beneficial asana. In Yoga. Shavasan is the method to get more rest in less time.
- Have less movement while performing shavasan.
- Do not perform shavasan immediately after taking food.

**Benefits :**

- The tension on nerves decreases and one can get good sleep.
- The anger becomes quiet. Blood circulation in whole of the body becomes effective which helps in getting new energy and enthusiasm.
- The joints of the legs and the muscles become strong.
- One gets efficiency in doing the works.
- The weakness of all the veins and muscles gets rid-of. Fatigue, tension and negative thoughts also get rid-of. The energy increases.
- Body gets new life and mind gets energy, freshness, peace and enthusiasm.
- After performing any asana shavasan should be performed. This gives rest to all parts of the body. If shavasan is performed before doing any asana it prepares the mind for the practice of yoga.
- If shavasan is performed for 10 minutes, it gives the advantage of taking sleep for 6 hours.
- Shavasan develops the position for Dhyana - meditation.
- Remaining the complete position for a while and coming to the basic position :
- Bring the legs together.
- Bring the hands nearer to the body.
- Bend the right leg from the knee and put the palm near the knee of the left leg.
- Turn to the left side. Place right hand on the side.
- Get up with the help of the hands.
- Put both the hands on the side.