



MINISTRY OF AYUSH

YOGA

PROFESSIONAL

GUIDE BOOK FOR

YCB LEVEL - 2

&

YCB LEVEL - 3

YOGA TEACHER &

EVALUATOR

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Complete Compiled Book



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EVALUATOR

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Compiler:

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Thane School of Yoga

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YOGA OUR VISION

A healthy body and a disciplined mind are the foundations
of a world free from fear.



SHRI NARENDRA MODI
Hon'ble Prime Minister



SYNOPSIS

Under the regime of the leadership of Prime Minister, Narendra Modi who started the Yoga Movement since 2015 onwards, he was of the view to spread the knowledge of Yoga all over the world and accordingly he introduced INTERNATIONAL YOGA DAY ON 21ST June every year and the first such was in 2015. After the world having known the importance of YOGA, under the Ministry of Ayush it was decided to bring out the standardization of YOGA and certification process should be introduced so that they can go and teach Yoga not only in India, but also represent the nation in Foreign country also.

So Quality Council of India (QCI), under Ministry of AYUSH, was introduced in 2016 whereby the certification process was introduced and Level 1 - Instructor and Level 2 as Teacher and Examinations process started and Professional Certification Boards were established all over India (PrCB) to conduct the Examination of Yoga (Instructor/Teacher) aspirants. However, in 2019, new Board under the Ministry of AYUSH was formed known as YOGA Certification Board (YCB) and the certification process to YOGA sadhaks was changed with the Board giving more awareness to Health & Wellness, and namely the issuance of the Certification was changed to Level 1 – Yoga Protocol Instructor (YPI), Level 2 – Yoga Wellness Instructor (YWI) and Level 3 – YOGA Teacher and Evaluator (YT & E).

The erstwhile Quality Council of India (QCI) had published a Book in 2016 as a “YOGA Professional Guide Book” for Level 1 (Instructor), initiated by Ministry of Ayush, GOI so that students can take the advantage and can qualify for the certification. This was at an advantage to the students as they would update their knowledge and Yoga skills, so that they can become a good Yoga Teacher, thereby spreading the knowledge awareness of YOGA in the society at large.

However, with the change in the certification pattern to YCB, and with the introduction of Level 3 (Yoga Teacher and Evaluator), with additional requirement in all the units in the syllabus of 3, modifying therein scriptures (Patanjali Yoga sutra, Hath Yoga Pradipika, Gheranda Samihta and Bhagwad Geeta) in details, teaching topics, Psychology and Anatomy, Yogic concepts in Health disorders. The examinations of Level 3 started in October 2019, and thereafter every month but the students learnt from Google and attended Teaching Institutes who also faced the shortage of the Book. Thus, Thane School of Yoga, under the leadership of Shri Vijay Madhekar, being well versed in Yoga scriptures and other relevant items, along with his faculty team, have brought out the book compiling the topics enumerated in the Syllabus of YCB Level 3 especially in the scriptures. The topics of study have been EXTRACTED from Google, and COMPILED through the references of various books etc. We hope that the students will take advantage of the Book so that they become good Yoga teachers not only in Practical but also in Theory.

For Thane School of Yoga



Preface

When Shri Vijay Madhekar, requested me to give a preface for his book "Study about YCB Level 3 Book" I agreed to do so for I took it as an OPPORTUNITY TO HELP AND SUPPORT Yoga Certification Board (YCB) where the students from all over the country and globe appear for YCB examinations especially for Level 3 exams throughout the year.



I have known Mr Vijay Madhekar since long as he was my student for M. A. (Yogashastra) in the year-2015 at K.J. Somaiya Bharatiya Sanskriti Peetham, Vidyavihar, Mumbai, where I have long association as Asst. Professor cum Yoga coordinator and founder member of Yoga Academy and now, visiting Faculty. He has always shown dynamic interest in learning scriptural philosophy and Yoga practices. He has a very strong, knowledgeable team of teachers and aspirants at Thane School of Yoga working in the Yoga Texts such as Patanjali Yoga Sutra, Hath yoga Pradipika, Bhagwad Geeta and Yoga Vashishta.

Many of Yoga teachers must have thought of writing such Guide-book for YCB exams, but could not do it as it's very difficult task. Mr. Vijay's team has really done a Herculean task to write this reference book compiling maximum data available to cover all the topics of YCB syllabus. While going through the book, the great effort and experience of the team is reflected clearly. The theory and practices both contents are incorporated from examination point of view to facilitate students to attend MCQ pattern of Questions in theory and answering viva in brief. Do's and don'ts of teaching and communication shall be practically useful to all prospects.

I am given to understand that this is a COMPILED work meant to be circulated among closed circle of interested aspirants. This is compiled by various colleagues, extracted from authentic websites, various SCRIPTURAL TEXTS, and knowledge of YOGA professionals in the field of Yoga and also certified as YCB Level 3. (Teachers and Evaluators)

I wish all the best to Mr. Madhekar and his team for success and maximum utilization of the content of this book by making it available to all aspiring students, all over India, who wish to pursue their YOGA teaching career through YCB certification.

Place Mumbai

SD/-
Dr Deepak Bagadia
PhD, B.Pharm. D.M.S. M.A.(Yoga)
Visiting faculty for YOGA, Ex coordinator
at K J at Somaiya Sanskrit Peedam. &
GMM Yoga Vidya Prabodhini &
Mumbai University



BEST WISHES



Thane School of Yoga, under the leadership of Shri Vijay Madhekar, has done commendable effort in compiling this book. The book will be very useful for students appearing for level 3 - Yoga Teacher and Evaluator - examination conducted by Yoga Certificate Board (YCB).

The Thane School of Yoga has highly experienced faculty team, which knows what students are expected to learn from various scriptures related to Yoga and Yoga Therapy. They have extracted the relevant topics from scriptures and presented it in precise, and brief manner.

The book, therefore, will be very helpful aid for those preparing for YCB level 3 exam.

A large number of students must be looking for such a reference book.

My Hearty Congratulations to Vijay Madhekar and his team for bringing out such a useful material. This will certainly be very well-received.

With Best Wishes

Dr. Shriram Agashe

Msc chemistry, Professor.

PH D IN YOGA PHILOSOPHY

Author of many books,

Yoga Ratna, Yoga Mitra.



PROFILE



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Academic Yoga teaching:

up Parkinson, Diabetes, Asthma.
WE are offering YCB-3 YOGA
Teacher and Evaluators, course, Yoga
Master Level 4, and Yoga Therapist and
Therapeutic Consultants courses in
Thane School of Yoga Spreading the
Spiritual knowledge
of Patanjali Yoga Sutra , Hath Yoga
Pradipika and Bhagwad Geeta (Yogic
Concepts) and Gheranda Samihta to the
aspirants YCB examinees. During the
pandemic period we have conducted
ONLINE 35 YCB exams under Mudra
Yoga certification Prcb, Nagpur.

Yogic Vision :

Following the Principle of Swami
Vivekananda on and ensuring that on
details scriptural study of Yogic Texts as
above , they develop their CHARACTER
which will enhance their moral and
spiritual value and educating the Yoga
sadhaks on the upliftment to follow the
principle underlying the Bhagwad Geeta
Chapter No. 6/17 namely
“Yukta-ahara- viharasya Yukta-chestasya
karmasu. Yukta-svapna-vabhodhasya yoga
bhavati Duhkhaha”

Sd Vijay Madhekar



PROFILE



NAME : **Balaram Shankar Menon**

Age : 72 years

Academic Qualification : B Sc(Mumbai University),
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Yoga Qualification : Diploma in Teachers Training Course
Diploma in Yoga Therapy,
Naturopathy and Natural Living from Yoga Vidya Niketan, Vashi Mumbai
MSc (Yoga) from SVYASA Bangalore
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Mumbai and prior to that on a one to one basis for 10-15 years.

Individually Teaching YOGA THERAPY for Senior citizens and followed by Advance Relaxation of SVYASA module under the banner OMKAR YOGA THERAPY CLUB and spreading the YOGA THERAPY awareness among the patients since last 2 years, Actively spreading the GOI initiative of YOGA THERAPY which is blooming since last 2 years

Academic Yoga teaching

: ONLINE THROUGH ZOOM
Training and updating the skills and knowledge of the YOGA TEACHERS and making them more proficient in Scriptural knowledge, Yoga Philosophy and Psychology and Yoga Therapy on Various Health Disorders, Training given through Thane School of Yoga, on ONLINE ZOOM relay as a faculty member, for YCB courses

Yogic Vision

: To spread the knowledge and Practice of YOGA in every house to the students, Working class mother and father and to senior citizen so that they can come out of the Stress and lead a Happy YOGIC life. Along with the YOGA knowledge importance of Meditation of different types which will lead to Kavilya and moksha, which is the aim of YOGA

The results in the younger generation will lead to face any adverse situation in studies, in Life in the family or officially among the adults .

B S Menon



ACKNOWLEDGEMENT



The conceptualization, Planning and Publishing of this Study book is the Vision of Shri Vijay Madhekar, Mr. Balaram Menon and involves the tireless efforts of Countless people. We are indebted to all those people without whose support this achievement would not have taken place.

I would like to thank my study mates and colleagues in the yoga industry without whose support these book could not have reached this high level of quality namely Mr. Balaram Menon, Ms. Saraswati Sriram, Ms. Shifa Hassan Ali, Ms. Pratibha Patel, Mr. Hemjith Balakrishnan and Mr. Sreeyesh Nair.

I thank the publisher of this book ‘ M/s.Kothavale Prakashan,at Panchpakadi Thane’ who supported us through various design changes and editorial changes throughout the creation of this book.

Thanking all who has been a part of this journey!

CO-COMPILOR

Mr. Shivaprakash Nair

Post Graduate in Applied Yogic Science,
YCB Level 3, MA in Yogashastra



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12. Measurement, assessment and evaluation: concepts, principles and applications
13. Examination reforms and designing formative and summative evaluation
14. Programme evaluation: Yoga class/ workshops/ camps, Yoga teaching, and Yoga teacher.
15. Assessment of Yoga centres and institutes- criteria, processes, instruments, results.



CHAPTER NO. 1 FOUNDATION OF YOGA

**“Take up one idea,
make that one idea
your life. Think of it,
dream of it, Live on
that idea let the
brain, muscles,
nerves, every part of
your body be full of
that idea, and just
leave every other
idea alone. This is
the way to success.”**

-Swami Vivekananda





1.1 Etymology and Definitions of Yoga (Patanjala Yoga Sutra, Bhagwad Gita, Kathopanishad).

Yoga – derived from the Sanskrit Root Word ‘Yuj’

Yuj Means join to combine, to unite.

The Sanskrit word “Yoga” is derived from the verbal root “yuj”. Yoga when commonly translated means union. In many yogic traditions, this union refers to the union of jeevatma (individual self) with the paramatma (the universal self).

According to Panini, the great Sanskrit grammarian of 6th century BC, the verbal root yuj has three connotations:

- 1) yujir yog (yuj connotes union or yoking)
- 2) yuja samadhau (yuj connotes concentration)
- 3) yuja samyamane (yuj connotes control).

In the context of the Yoga Sutras of Maharshi Patanjali, the word yoga has been used in the sense of concentration in consonance with the connotation yuja samadhau. Vyasa, the authentic commentator of Yoga Sutra, considers yoga as Samadhi (concentration).

Yoga is the discipline (sadhana) or a continuous effort to attain that supreme state of realisation through intense concentration. According to some exponents of yoga, the purpose of Yoga is to attain spiritual perfection through the control of the body, senses and mind.

Yoga is an applied science, a systematized discipline to bring about a definite end. It takes up the laws of psychology, applicable to the unfolding of the whole consciousness of man on every plane of the world and applies them rationally in a particular case.

Most common misconceptions -

Yoga is just a physical exercise. The fact is that Yoga is a holistic discipline. It can be considered a means of balancing and harmonizing the body, mind and spirit.

Notes -

With so many aspirants climbing into the bandwagon of yoga for different reasons, it is becoming more difficult to answer the question, “What is Yoga?”. Each teacher uses Yoga differently as per the receptibility levels of their students. Beginner yoga practitioners aspiring to become teachers, search for schools that simply teach the kind of yoga they are already used to or are comfortable with. These changes mean that Yoga is transforming into something vastly different from the original tradition, so much so that Yoga experts who studied the discipline about three decades ago sometimes do not recognize it as “Yoga” anymore.



Definitions of Yoga –

There are many definitions of Yoga, which apply to all levels of existence and awareness. Yoga is usually defined as a union between the Individual self and the Supreme Self. In other words, yoga is the union of the “apparent man” identified with body, mind and senses with the “real man” who is free from all sorts of worldly limitations. In this sense, the aim of Yoga is to help us to realize our identity with the Real. It is a total transformation of an individual to its ultimate nature.

Patanjali defines Yoga as, “complete cessation of mental modifications.” Expounding Patanjali Swami Vivekananda writes: “Yoga is restraining the mind-stuff (Chitta) from taking various forms (Vrittis).” The mental modifications are termed chitta vrittis by him. When the mental modifications are annihilated, the seer abides in its real nature. In Yoga-Vasishtha, the essence of Yoga is beautifully portrayed thus, ‘Manah Prashamanopayah Yoga ityabhidhiyate’ – Yoga is called a skilful trick to calm down the mind. It is an Upayah, a skilful subtle process and not a brutal, mechanical gross effort to stop the thoughts in the mind. Some of the definitions from the Bhagvad Gita, a very widely known classical text on Yoga, are given below:

samatvam yoga ucyate ||
Yoga is the equanimity of mind.

yogah karmasu kausalam ||
Yoga is the art of performing action.

Yoga bhavati dukkhaha ||
Yoga is the destroyer of misery.

Vedant Darshan

It implies the union of Atma and Parmatama,
Jivatama (Individual Soul) and Shivatama (the Supreme Soul),
Individual consciousness with the Cosmic Consciousness

Brhdyajnavalkyasmriti

Yoga, verily in ,means in the true sense of term, means to have the conviction that the God does not reside anywhere outside but dwells in one’s heart constantly and one has to perpetually aware of him.

Yogen atmadarshanam

That is self that is realised by the means of yoga. Every person is the combination of both the beast and the divine tendencies. If a person contemplates on the self, ceaselessly, the beastly instincts are reduced and he becomes a true human being.



Bhagwat Gita

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ 2. 48 ॥

**yoga-sthah kuru karmani sangam tyaktva dhananjaya
siddhy-asiddhyoh samo bhutva samatvam yoga uchyate**

Be steadfast in the performance of your duty, O Arjun, abandoning attachment to success and failure. Such equanimity is called Yog. To have equanimity for success and failure, it becomes imperative to have peaceful mind.

Two of the important definitions from the Bhagvad Gita, an important text book of Yoga, are given below:

**Yoga-sthah kuru karmani sangam tyaktva dhananjaya,
Siddhi-asiddhyoh samo bhutva samatvam yoga ucyate. BG II – 48**

“O Dhananjaya, Perform action being steadfast in Yoga, abandoning attachment and remaining equanimous in success and failure. Yoga is the equanimity of mind”.

Buddhi-yukto jahatiha ubhe sukrtā-duskṛte, Tasmad yogay yujyasva yogah karmasu kausalam.

“Endowed with wisdom of equanimity, cast off in this life both good and bad deeds. Thus, dedicate yourself to yoga. Skill in action is yoga”. BG II – 50

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ 2.50 ॥

when mind is at peace actions are performed on intellectual level and thus excellence is achieved in the performance of actions.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ 6.17 ॥

For a person who is moderate in eating and recreation, balanced in work and regulated in sleeping and wakefulness, his practice of yoga destroys all material miseries.

Patanjali Yogasutra

योगश्चित्तवृत्तिनिरोधः ॥ 1.2 ॥

Yogas chitta vritti Nirodha

YOGA = to yoke, to join, to unite

CHITTA = consciousness

VRITTI = fluctuations

NIRODAH = quietening of



It means that yoga is the cessation of modifications of Mind

Chitta is constituted of the three components namely, mind, ego and intellect. Modifications emerge in mind are called chitta like the ripples on the water. These waves in the mind are called the Vrutis. Vrutis is the natural response when mind comes in contact with objects.

Yog Vashista

Samsarottarane Yuktih Yogasabdena Kathyate |

Tam viddhi dviprakaram tvam chittopasam |

The technique that enables one to overcome the difficulties of the worldly life is called yoga.

Yog Vashista-Mahopanishad

Manah prashamana upayah Yoga Iti Abhidhiyate |

मनःप्रशमन उपायः योग इत्यभिधीयते |

(Yog Vashishta 3.9.32; Mahopanishad 5.40)

Yog is the technique to pacify the mind

Kathopnishad (Upanishad)

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।

बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ।

when five sensory organs along with mind become steady and intellect also recoils from various objects of senses and rests in the highest bliss that state is called the highest and ultimate state in Yoga namely Samadhi.

Maha Rishi Vyasabhashya

Yoga has been defined as (Yoga Samadhi)

Yoga means absorption :in the statement referred to above the first word yoga denotes the means and the latter word Samadhi denote the Goal.

1.2 Brief Introduction to origin, history and development of Yoga (Pre- Vedic period to contemporary times).

History and Development of Yoga

The Number of seals and fossil remains of Indus Saraswati valley civilization with Yogic figures. The sun was given highest importance during the vedic period. The practice of 'Surya namaskara' may have been invented later due to this influence

Practice of Yoga is available in Indus valley civilization, Vedic and Upanishadic heritage, Buddhist and Jain traditions, Darshanas, In the great epics the Mahabharat and the Ramayana. Sage Maharshi Patanjali systematized and codified the then existing practices of Yoga



YOGA PERIODS - Vedic Period (2700 B.C. To 500 B.C.)

Vedas (4), Upanishads(108), Smritis, teachings of Buddhism, Jainism, Panini, Epics (2), Puranas (18) etc.

It comprises of 3 Yogas

Mantra Yoga – Mantra is the instrument for transformation of mind.

Prana Yoga – Through energy of vital force prana. i.e. pranayama.

Dhyana Yoga – Dhi means Buddhi. Dhyana or Meditation is the main path.

Originated in ancient India, yoga typically means “an integration” of mind, body and spirit. It involves the practice of physical postures, which is referred as asana in Sanskrit. As the name suggests, the ultimate aim of practicing yoga is to create a balance between the body and mind and to attain self-enlightenment. In order to accomplish this goal, yoga makes use of different body postures, breathing exercises, relaxation techniques and meditation. Yoga is associated with a healthy and good lifestyle which leads to a balanced approach in life. The following pictures show different practices of yoga being performed by yogis in ancient India.

1.2 Origin -

The Origin of Yoga is traced to the ‘Vedas’. There are references about yoga in the Vedas and the Upanishads. Besides, there have been a number of texts which are exclusively devoted to yoga. It is difficult to ascertain a fixed time period for the origin of these ancient texts, since historians differ on the dates when these texts were written. The teachings may date back even to an earlier time and their compilation into books would have taken place later.

The system of yoga is an ancient tradition and having its origin in India. The practice of yoga is believed to have started at the very dawn of civilization. In the yogic lore, lord Shiva is considered to be the first yogi or Adiyogi, and the first Guru or Adi Guru.

It was not until the discovery of the largest civilization known as Indus Valley Civilization, that knowledge about the origin of yoga surfaced. Archaeological findings, such as the yogi-like figures engraved on soap-stone seal, verify the existence of yoga culture during this period. A number of seals and fossil remains of Indus Saraswati Valley Civilization with yogic motifs and figures performing yog sadhana authenticate the existence of yoga practice in ancient India.

History of YOGA

Historical evidences of the existence of yoga were seen in the pre-Vedic period (2700 B.C.), and thereafter till Patanjali's period. The main sources from which we get the information about yoga practices and the related literature during this period, are the Vedas (4), Upanishads (main - 108), Smritis, the teachings of Buddhism, Jainism, Panini, Epics (2), Puranas (main - 18), etc.



Development of Yoga different PERIODS –

The Development of yoga can be traced back to over 5,000 years ago but some researchers think that yoga might have existed even 10,000 years back. Yoga's long rich history can be divided into four main periods of innovation, practice and development. These are:

- Pre-Vedic Period
- Vedic period
- Classical Yoga period
- Post-classical Yoga period

Pre-Vedic Period

The study of the history of Indus valley civilization reveals that the practice of yoga was one of the significant features during this period. The idols found in the excavation of the Harappan civilization reveal the trace of yoga culture in the then society. The idol of pashupati in yogic posture is one of such specimens.

Vedic Period (2700 B.C. To 500 B.C.)

Vedas (4), Upanishads(108), Smritis, teachings of Buddhism, Jainism, Panini, Epics (2), Puranas (18) etc. It comprises of 3 Yogas

- Mantra Yoga – Mantra is the instrument for transformation of mind.
- Prana Yoga – Through energy of vital force prana i.e. pranayama
- Dhyana Yoga – Dhi means Buddhi. Dhyana or Meditation is the main path.

This period is marked with the emergence of the Vedas. The vedas are the knowledge per excellence. They form the basis of Hinduism. There are four Vedas:

1. Rig Veda
2. Sama Veda
3. Yajur Veda
4. Atharva Veda

The Vedas are generally divided into two sections:

1. Karma Kanda (ritual portion)
2. Jnana Kanda (knowledge portion)

The Upanishads are contained in the knowledge portion of the Vedas. The germ of the concepts of yoga are widely available in the Upanishads. The Vedas contain the oldest known yogic teachings called the Vedic Yoga.

During this period, the people relied on the dedicated Vedic Yogis (Rishis) to teach them how to live in divine harmony. The Rishis were also gifted with the ability to see the ultimate reality through their intensive spiritual practice. It was also during this age that the yogis living in seclusion became known.

The Upanishads are the concluding portion and essence of the Ve-



10.10 Presentation of lessons in specific Yogic Practices: Kriya, Asana, Pranayama and Dhyana.

Lesson Plan for Pranayama/Kriya

- Introduction
- Demonstration
- Limitation and Benefits
- Individual practice
- Relaxation
- Pranayama – sitting position, adopting mudra and bandha
- Kriya – Materials preparation

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.

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.

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

Inhalation should be passive and short, while exhalation should be forceful.

Kapalabhati should be practised after asana but before meditation.

Do not move the chest or shoulders during exhalation. •

Do not contract or distort the face.

Benefits :

- 1) It stimulates the nerves in the abdominal region, tones up the abdominal muscles and improves digestion.
- 2) Kapalabhati expels more carbon-dioxide and other waste gases from the lungs than the normal breathing.
- 3) It improves heart and lungs capacity and therefore good for bronchial asthma.
- 4) It improves blood circulation throughout the body.
- 5) It energises the body and removes lethargy.
- 6) Limitation of Kapalbhati
- 7) Those suffering from cardio-vascular problems, high blood pressure, hernia, vertigo and gastric ulcer complaints, should avoid practicing 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.

Do's Don'ts

- It is advisable to practise it on an empty stomach.
- Do practise for two or three times.
- Avoid slightest inhalator effort.
- Do not practice 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, chronic diarrhoea or with any abdominal disorders should not perform this kriya.

Lesson in Asana

- Final position should be attained slowly step-by-step and should be maintained with closed eyes for developing an inward awareness within the body. 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 reconditioning processes.

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 practiced by force and under an urgency. Jerks should be avoided.
- Asanas should be performed with body and breath awareness, 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.



- The principle of Sthir Sukham asana and Prayatan Shaitlyam Ananatsambhapatibhyam as per PYS reference should be strictly adhered to .

Guidelines for the Practice of 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 anulomaviloma, bhasrika, ujjayi, sheetali, etc.

The following points are to be remembered

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. The principle of Shwas Praswas and Asthakumbhak as per HYP should be followed to get the optimum result.

Do's Don'ts while doing Pranayama

- Inhale the air slowly without bulging the abdomen.
- Keep the ratio of 1:1 or 1:2 between the inhalation and the exhalation.
- Avoid producing sound from the nose.
- Do not press hard on the nostrils.
- Avoid retaining breath (kumbhaka) in the beginning.

Benefits of Doing Pranayama

- 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



Lesson Plan for Dhyana

- Introduction
- Seating Arrangement
- Preparation
- Instructions
- Relaxation

Guidelines for the Practice of Dhyana (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.

10.11 Assessment of a Yoga class (Detection and Correction of Mistakes).

Assessment of a Yoga Class

- Posture Alignment
- Breathing pattern
- Follow up practices
- Maintenance
- Gradual progression towards perfection
- Steps
- Awareness

Class room Arrangements

- * The Open Space Concept for the Main Room.
- * Pollution free
- * Adequate Illumination.
- * Sufficient Ventilation.
- * Color Scheme.
- * Acoustics.
- * Ceiling Height.
- * The standard size of a yoga class usually 20 square feet (20*20 feet) .
Guide lines for Yoga class
- * In general, yoga practice is recommended in the morning or the early evening
- * The yogic practices should start with a quiet mood which could be attained by reciting a short prayer.



- * Arrive early.
- * Plan to stay for the whole class.
- * Leave your shoes outside the door.
- * Leave your cellphone outside the room
- * For every practitioner 6*3 place is needed to practice
- * Bring water, a towel, and, if possible, your own mat.(6*3ft thickness 3 to 6mm) ,cotton or bad conductor
- * Avoid perfume or scented lotion. ...
- * Wear clothing appropriate for the class. ...
- * Let the instructor know about any physical issues and preferences.

10.12 Measurement, Assessment and Evaluation: Concepts, Principles and Applications.

Measurement – process of estimating the values that is like time, temperature, weight, length etc. Compared with standard quantities that are of same type.

Assessment – refers to wide variety of method used to evaluate, measure and document. It is process of systematically gathering information.

Evaluation – broader term that refers to all the methods used to find out what happens as a result of using a specific practice.

Evaluation

- Practice scripting, especially if you're new to teaching. Use that extra copy of the lesson.
- Plan to practice at home. This helps you gain confidence and ensures successful.
- Classroom instruction. By walking through the lesson plan, you'll find areas that might.
- Need tweaking. After you've completed the lesson in the classroom, evaluate how it went. What parts worked and which ones need adjusting.
- The term evaluation is closely related to measurement. It is in some respect, inclusive including informal and intuitive judgement of pupil's progress.
- Evaluation is describing something in term of selected attributes and judging the degree of acceptability or suitability of that which has been described. Evaluation is a systematic process of determining to what extent instructional objectives has been achieved.
- The technique of evaluation must be appropriate for the characteristics or performance to be measured.
- It involves the use of information collected by the process of measurement.

Measurement:

1. It is the science of collecting and ordering information about objects



to be studied.

2. It refers to a precise and quantitative value.

Assessment:

It involves the use of information collected by the process of measurement. (pathological readings in the case of patients)

It means a subjective judgement.

10.13 Examination reforms and designing formative and summative evaluation.

Assessment (thru Tests/Exams or just class performance)

* **Principles-** Reliability, validity, Relevance.

* **Formative Assessment** – It provides feedback and information during instructional process while learning is taking place. Primary focus is to identify areas that may need improvement.

* **Types of Formative Assessment** – Observation during class, assignments, Q&A sessions, Conference and group class discussions etc.

* **Summative Assessment-** Done after learning is complete

* **Types** – Examination, Term papers, Projects, Performances etc.

Reform & Evaluation

- Educators have been using “summative assessments” in various forms since the invention of schools and teaching,
- Summative assessments have in recent decades become components of larger yogic school-improvement efforts. As they always have,
- Summative assessments can help teachers determine whether participants are making adequate progress or meeting expected learning standards, and results may be used to inform modifications to instructional techniques, lesson designs.

10.14 Programme evaluation : Yoga class/ workshops/ camps, Yoga Teaching and Yoga Teacher.

PROGRAMME EVALUATION-

- * Verify the qualifications of the institution & the yoga teacher faculty. What Senior yoga teacher's did each faculty member apprentice / study with etc.? And are their Senior Teacher's reputable?
- * Check the reviews /feedback of individuals whom have completed the particular yoga teacher training.
- * Check the value of the yoga institution's certification. Is the certification recognized throughout the world or just within a particular city or region? Will the yoga certification open doors?
- * Compare each Yoga Teacher Training Curriculum. Is the training a 200 hour, 500 hour or 24 hour certification? What does the yoga training cover?
- * Classes with teachers who have previously gone through the program. Do you like their style? Is the teacher giving demonstration to the students Are the teachers explaining the benefits and contraindications of the asanas .



10.15 Assessment of Yoga Centres and institutes – criteria, processes, instruments, results.

Assessment of Yoga Institute

- Location
- Infrastructure of Class (Based on type of teaching practice of the class – Asana, Kriya, meditation, Philosophy)
- Communication (language used)
- Safety methods (Props and other facilities)
- Review form
- Shlokas from Hath Yoga Pradipika or Bhagawat Geeta
- Sutras in Patanjali Yoga Sutra
- Asana / kriya Posters or charts
- Is it Airy and cross ventilated ?
- Are the timings of the Institute acceptable to the students
- Library access
- Students with different backgrounds etc.

Assessment of Yoga Centre

- One of the primary measurement tools is the assessment.. The assessment should be carefully prepared and administered to ensure its reliability and validity.
- An assessment must provide consistent results and it must measure what it claims to measure.
- As per following criteria professional assessment board can give overall grade to Yoga centres Teaching to the level of experience and physical capacity of your students.
- Offering modified practice appropriate to individual students and explaining areas for caution relevant to individual medical conditions.

Recognising that where you do not have the knowledge to safely teach a student you should not do so.

If you teach groups of students with specific needs, for instance pregnancy classes, children's classes, or classes for special needs students you must have the training/experience to do so safely.

Risk Assessment:

- * Your duty of care extends to:
- * Seeking the information you need to teach your students in an informed way. This includes asking for information about the level of students experience, physical capacity and health. It also includes observing students as you teach and adjusting your teaching according to your observations.
- * Are a source of information enabling you to adjust your teaching to meet the needs of individual students.
- * Health questionnaires should also include a clause stating that where students are receiving medical treatment, or suffer from serious illness or injury, or are in any doubt as to their state of health.
- * You should always keep a register of those attending your class. Reg-



isters serve several purposes, one of which is to record witnesses of the circumstances of an incident or accident

- * Schemes of work for terms of teaching together with class plans showing the practices taught and modifications offered. If changes are made during teaching these should be noted

There are 2 kinds of Assessment:of Yoga Centres

Formative assessment(the less formal check ins that you can do during the course to see if people are picking up what you're throwing down as you go along).

- Formative evaluation is used during the teaching learning process to monitor the learning process.
- Formative evaluation is developmental in nature. The aim of this evaluation is to improve student's or participants learning and teacher's teaching.
- Teachers using some tests to know what extent the instructional objectives has been achieved.
- Formative Assessment practice as students and teachers using evidence of learning to adapt teaching and learning to meet immediate learning needs, minute-to-minute and day-by-day .
- In a typical yoga class From start to finish, the students are practicing. The teacher tells students the moves to follow, and the students practice those moves. As the teacher walks around the class and observes what his or her students are doing, the teacher will make comments about how to improve the poses. Most of the time, the teacher makes general comments that everyone can use:
- These suggestions, corrections made in real time, have an immediate impact on the practice. To make pose is better. Eg. While you're in plank, push your weight through your heels, push your finger pads down, tuck your tail and tighten your stomach." Summative assessment (at the end of the course, like practicums and exams or total result) and summative assessments are given at the conclusion of a specific instructional period, and therefore they are generally evaluative, rather than diagnostic—i.e., they are more appropriately used to determine learning progress and achievement, evaluate the effectiveness of a program.
- Summative evaluation is terminal in nature. Its purpose is to evaluate student's achievement or participants Benefits.
- Generally standardized tests are used for the purpose. In patients cases we can get results from their pathological readings.
- It helps the teacher to know the effectiveness of the instructional procedure.
- Large number of skills can be tested in this evaluation
- It is not regular and continuous process.
- It answers to the question, the degree to which the students have mastered the course content



1.The presenter was veryorganized	1	2	3	4
2.The presenter bega on time and used the timewell	1	2	3	4
3.The presenter was extremely clear	1	2	3	4
4.The presenter was wellprepared	1	2	3	4
5.The presenter was responsive toquestions	1	2	3	4
6.The presenter had good presentationskills	1	2	3	4
7.The presenter held the attention of theau- dience	1	2	3	4
8.The presenter was knowledgelable aboutthe workshoptopic	1	2	3	4
9.The presenter /participant interaction was- sufficient.	1	2	3	4
10.This presentation was well tailored to theaudience.	1	2	3	4

Programme evaluation:

Yoga workshops/ camps, Yoga teacher/presenter
Annexure to 10.14

Work shop evaluation form :

Please rate thefollowingfrom 1to5where

1=Strongly Disagree,

2=Disagree,

3=Neutral,

4=Agree,

5=Strongly Agree.



1. What did you find most helpful about the workshop topic ?

.....
.....
.....
.....

2. List any suggestions to improve the work shop ?

.....
.....
.....
.....

3. Please suggest topic for new work shop.

.....
.....
.....
.....

Thank you for input. It is valuable and we appreciate your Participation. Please put the completed form in the evaluation box .

Presenter

 <p>Mr. Balaram Menon YOGA Therapist YCB Examiner</p>	 <p>Ms. Saraswati Sriram Yoga Therapeutic Consultant YCB Examiner</p>	 <p>Shri Suresh Sawant Yoga Therapeutic Consultant YCB Examiner</p>	 <p>Dr. Premchand Jain MD Psychiatrist YCB Examiner</p>
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युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥

"Yoga destroy all sorrow for him in
whom the sleep and waking,
the food, the play, the putting forth
of effort in works are all Yukta."

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