



MINISTRY OF AYUSH YOGA MASTER



YCB TEXT BOOK (LEVEL 4)



THANE SCHOOL OF YOGA

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28 JUN 2022

FORWARD

When Shri. Vijay Madhekar requested me to give a preface for his book which is named as "Yoga Master" YCB Level 4 Book, I agreed to do so. I have been practicing yoga for many years and wrote many books on mental health and demystified concept of yoga.

The Book covers different dimensions of Yoga namely Ayurveda, Naturopathy, Dietetics and Nutrition, Yoga and Psychology, Ramayana, Mahabharat, Yoga for stress Management, Yoga and Sports. This has been very aptly brought out as per the YCB syllabus and contains in depth information about each topic like Yoga Paramparas from modern to contemporary times, contribution of different Yoga guru in the development of Yoga, Ashtanga Yoga in Principle Upanishad, essence of Yogopanishads, etc.

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 are incorporated from examination point of view to facilitate students to attend MCQ pattern of Questions in theory and answering viva in brief.

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 carrier through YCB certification. He has penned different topics of Yoga Master Level 4 Book and let his book reach various Yoga aspirants and let them flourish in Yoga.

The book would serve its intended purpose, if it can act as an inspiration for a further deeper study of Yoga.

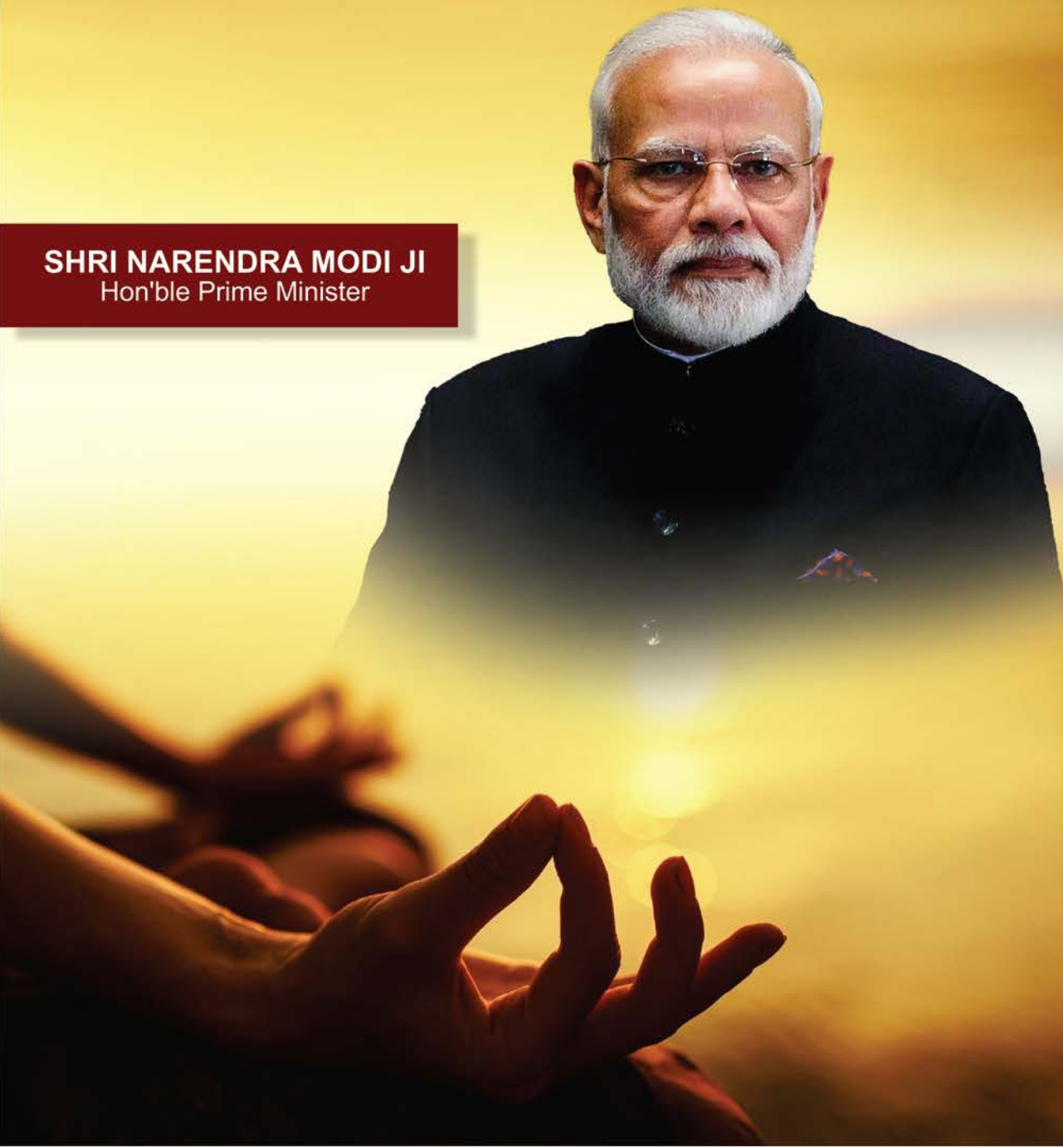

(Dr. B.K.Upadhyay)

YOGA OUR VISION



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

SHRI NARENDRA MODI JI
Hon'ble Prime Minister





BEST WISHES



राष्ट्रहिताय संस्कृतम्

कविकुलगुरु—कालिदास—संस्कृत—विश्वविद्यालयः

रामटेकनगरम् (महाराष्ट्रराज्यम्)

Kavikulaguru Kalidas Sanskrit University

Ramtek, (Maharashtra)

Established by Government of Maharashtra; Accredited by NAAC with 'A' Grade

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प्रा. मधुसूदन पेन्ना

कुलगुरु: (प्र.)

Prof. Madhusudan Penna

Vice-Chancellor (Off.)

Date :- 19.07.2022

Best Wishes

I sincerely appreciate and congratulate Shri. **Vijay Madhekar & his Team** for such unique and idiosyncratic efforts to make the work possible. Their patience and skills both are consummate.

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 4 - Yoga Master- examination conducted by Yoga Certificate Board (YCB).

Shri. Vijay Madhekar has been empanelled as Lead Examiner from Yoga Certification Board (YCB), which is to bring symmetry, standardization and equivalence in conducting theory as well as practical examination across the globe. He is also a Ph.D. Scholar in Yoga Shastra.

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 4 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.

I look forward to another marvelous book on the new course of Yoga Therapist (Level 6). Yoga Therapist book (Y.C.B. Level 6) will be useful for children in mastering their chosen curriculum.

Prof. Madhusudan Penna
Vice-Chancellor (Off.)

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Preface

Swami Vivekanand: The greatest quest of the youth is for a meaningful life that inspires the heart, liberates the mind, and ignites the soul.

Brave, bold people, these are what we want. What we want is vigour in the blood, strength in the nerves, iron muscles, and nerves of steel, not softening namby-pamby ideas.

A brave, frank, clean- hearted, courageous and aspiring youth is the only foundation on which the future nation can be built.

Thane School of Yoga impart and nurture Swami Vivekananda's idea in practical life.

The mission of **Thane school of Yoga** is to bring out the potential and Empower Yoga The initiative of publishing this book is aligned completely with this mission. This movement shall be carried forward to release more meaningful books in the field of classical, authentic traditional Yoga which will not only be useful for teaching, but shall also add value to the lives of people.

Yoga is a view of life as well as a way of life. Its philosophy and its practices aim at a harmonious integration of the different dimensions of human personality, i.e., the mind, body and spirit, so as to achieve the highest goal of human life, a state of Self-realization. Hatha Yoga being more physical is more popular. But it is only one school of Yoga.

The different paths of yoga emphasize upon different methods but all of them ultimately lead to the same goal, that is of Self-realization. The body which is the vehicle of the spirit is strengthened by yogasanas so as to enable it to sustain higher levels of energy. Practice of yoga can bring about a life style change, a transformation in the total personality. 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), Yoga in Epics - Ramayana, Mahabharata.

Yoga as our main motto is that Yoga students should enjoy this grand science by reading and transform the universe as "**Vasudeva Kutumba**". **TSY** is fostering, implementing and spreading the awareness of live in moderate as per Bhagwat Geeta says: -

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ 6.17॥



Vijay Madhekar
Vijay Madhekar



1.1 Origin and General history and Development of Yoga (Pre-Vedic to contemporary Period)

Definitions of Yoga in different Yoga-texts, Aim, Objectives & Misconceptions about Yoga, True Nature and Principles of Yoga.

The origin of Yoga is traced back 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 Adi Yogi, and the first Guru or Adi Guru who taught yoga for the benefit of humanity.

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 soapstone seal, verify the existence of yoga culture during this period

General History

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 (Pre-Vedic to contemporary Period)

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:

- I. Pre-Vedic Period
- II. Vedic period
- III. Classical Yoga period
- IV. 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.) This period is marked by the emergence of the Vedas (4), Upanishads (108), Smritis, teachings of Buddhism, Jainism, Panini, Epics (2), Puranas (18) etc.

It comprises of 3 Yoga:

- i. Mantra Yoga** - Mantra is the instrument for transformation of mind.
- ii. Prana Yoga** - Through energy of vital force Prana i.e., Pranayama
- iii. Dhyana Yoga** - 'Dhi' means Buddhi. Dhyana or Meditation is the main path.

The Vedas are the knowledge per excellence. They form the basis of Hinduism. There are four Vedas:

- i. Rig Veda
- ii. Sama Veda
- iii. Yajur Veda
- iv. Atharva Veda

The Vedas are generally divided into two sections:

- i. Karma Kanda (ritual portion)
- ii. 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 Vedas. They are also called Vedanta. The Upanishads describe the inner vision of reality resulting in intense self –inquiry.

These expound upon three subjects:

- i. Jiva (embodied soul)
- ii. Jagat (the world) and
- iii. Ishwara (God or the creator of the universe).

The climax of the enquiry is the experience of the essential identity of an individual soul (atman) with the ultimate reality (Brahman). The Upanishads expound the teachings of the Vedas. They took the idea of ritual sacrifice from the earlier part of the Vedas and internalized it, teaching the sacrifice of the ego through self- knowledge, action



2.1 Principal Upanishads: Introduction to Upanishads, Essence of Principle Upanishads; Yogatattva in Principle Upanishads, Concept of Panchkosha, Tri-sharir, Omkara Upasana; Ashtanga Yoga in Principle Upanishad.

Yoga in Principle Upanishads.

The Upanishads form the concluding portions of the Vedas. So they are also called Vedanta. (veda +anta -end of the Vedas). They are also called Vedanta in the sense that they contain the essence or final conclusion of the Vedas. The term Upanishad (upa+ni+shat) literally means 'sitting near with determination'. It means to sit near the teacher in order to acquire knowledge.

These expound upon three subjects:

1. The Jiva (embodied soul),
2. Jagat (the world), and
3. Ishwara (God or the creator of the universe).

They contain discussions about the nature of Jiva, Jagat and Brahman and the relationship between the three. The Upanishads form the foundational texts of one of the most popular schools of Vedic philosophy –Uttara Mimamsa or Vedanta darshana. There are over 200 Upanishads known to us. The Muktika Upanishad contains a list of 108 Upanishads. However, 10 Upanishads are considered to be Mukhya Upanishads - primary or principal Upanishads. Principle Upanishads are mainly those on which Adi Shankaracharya has written commentary on

1. Isha
2. Kena
3. Katha
4. Prashna
5. Mundaka
6. Mandukya
7. Aitreya 8. Taitriya
9. Chandhogya
10. Brahadaranyka

Isha Upanishad from Yajurveda, Kena Upanishad from Samaveda and Katha Upanishad from Yajurveda. A firm basis for the system of yoga was formed. Isha and kena = small in size & basis for karma yoga.



1. Isha Upanishad

It is taken from sukla Yajur Veda (Samhitas). First mantra is "Isha Vasyam". There are 18 mantras in this text.

Jnana Nishta - are those who give up all the karmas and retire to the forest

Karma Nishta - are those who desire to live for 100 years and carry out their karma.

Vidya - realization of Purusha and Prakriti Avidya - believing purusha and prakriti is one. Empirical knowledge and no knowledge of reality.

Atman - Motionless. Sense cannot overtake it.

Brahman - only real entity. Can be attained only by removal of avidya i.e. knowledge of self. Karma purifies the mind but for moksha, only jnana can help to attain.

2. **Kena-Upanishad** is derived from Sama Veda. Name derived from the first word of the Upanishad "by Whom?". Control on senses, actions, study of scriptures and truth are said to be essential. However, the words yoga or yogin do not occur even here. It asks several questions starting with "by whom". E.g., by whom is this world created. By whom has this existence possible. By whom are we alive and able to breathe. By whom does our minds and bodies work. Etc. Kena talks of Atman-spirit behind man, Brahman-spirit behind universe and Antakaran as totality of Chitta (samskaras), Buddi (decision making), Ahamkara (ego) and manas (synthesizing).

3. **Katha Upanishad** consists elaborate discussion of yoga. It is derived from Krishna Yajurveda. 2 chapters (Adhyayas) divided into 3 sections (valli). Dialogue between Nachiketa and lord of death - Yama. Adhyatmic yoga is the only means of self-realization. The syllable OM has been recommended as the best object for meditation on the self. Process of pratyahara brings mind inwards. Definition of yoga is mentioned in the last chapter. Yoking means holding the senses steady and calm. Yoga defined as Transcendental state of experience in which mind stops functioning, together with the sense organs and even the intellect does not function. "Yoga is the rising and setting of the sense functions without ignorance". This Upanishad also mentions the Parable of the Individual soul in a chariot (same is mentioned in Bhagavad Gita) -

The Soul as the Lord of Chariot, Body as the Chariot, Mind as reins, Indriyas are the Horses, Buddi is the Charioteer. Objects (purusharthas) are the road. The Atman, senses and the mind united is called the Bhogtha/ Enjoyer.

4. **Prashna Upanishad** and **Mundaka Upanishad** are from Atharvaveda. Prashna Upanishad deals with 6 questions. Out of those, the important ones are Question on origin and nature of Prana Vidya by Kausalya. There is a



2.3 Bhagvad Geeta

General Introduction to Bhagavad Gita (B.G.) and its traditional commentaries, their commentators.

Its traditional commentators

1. Adi Shankaracharya
2. Ramanujacharya
3. Madhavacharya
4. Bhaskaracharya
5. Dnyaneshwar

Modern Commentators

6. Sri Aurobindo
7. Bal Gangadhar Tilak
8. Vinoba Bhave
9. Mahatma Gandhi

Essence of Bhagavat Geeta as a synthesis of Karma, Bhakti and Jnana yoga

1. Karma Yoga – the Path of Action. It talks about actions and reactions. Activity for one's personal sense gratification can cause bondage. Activity performed as a sacrifice, as a service, and as a duty without attachment or aversion can set one free and link one with the Absolute.
2. Jnana Yoga – the Path of Knowledge. This chapter discusses the transcendental knowledge about the form, birth and activities of the Supreme Being. It also stresses that the knowledge about the Supreme has to be obtained in disciplined succession, originating from the Supreme Being Himself. Just like an athlete needs to take appropriate training from a bona fide coach in order to achieve perfection, similarly, a practitioner of Yoga needs to take shelter of a bona fide spiritual master. Only then one can connect oneself properly to the chain of self-realized Yogis leading all the way up to the Supreme.
3. Bhakti Yoga – the Path of Devotion or the Path of Love. It discusses how to link with the Supreme through loving relationship and devotional service. According to Bhagavad Gita, this is the highest form of Yoga and we will come back to this again at the end of our discussion.

Concept, Stages and Characteristics of Stithprajna

Sthitha Pragna means Yogi with RIGHT KNOWLEDGE.

Stages-



Desireless, Situation stability, Emotional Stability, Complete self-control, Tranquility, Established in fullness, One with Bramhan.

Characteristics-

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम्॥2.54॥

What is the description of him who has steady wisdom?

How does he speak? How does he sit? How does he walk?

The rest of the verses till the end of the second chapter is devoted to answering this question by Sri Krishna, thus explaining to Arjuna the qualities of Stithaprajna –

1. (Desire-less)

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान्।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते॥2.55॥

"When one completely cast away, O partha, all the desires of the mind, satisfy ed in the self alone by the self, then he or she is said to be one of steady wisdom." -2.55

Here, Krishna clearly gives the hint - absence of desire alone is not enough. It can be a pathological state. There may not be anything spiritual about it. There are cases in mental hospital, they live in a corner, don't want anything, immersed in themselves all the time. So, Sri Krishna adds the second line - he or she is fully delighted in the self by the self. Because of that, I don't want anything. I have got something infinite with me. What can these petty things do for me. This is the actual idea.

2. Situation Stability-

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते॥2.56॥

"One whose mind is not shaken by adversity, who does not hanker after happiness, who has become free from blind attachment, fear and anger, is indeed the muni or sage of steady wisdom – Sthitahprajna." -2.56

Here "Hanker after happiness" means 'not carried away by ambition in happiness.'



YOGA VASISTHA consists of six Prakaranas or sections Namely:

1. Vairagya Prakarana (on dispassion or indifference);
2. Mumukshu Prakarana (on longing for liberation)
3. Utpatti Prakarana (on creation or origin);
4. Sthiti Prakarana (on preservation or existence);
5. Upasanti Prakarana (on dissolution or quiescence); and
6. Nirvana Prakarana (on liberation).

According to Yoga Vasishtha, this world of experience with various objects, time, space and laws, is a creation of the mind, that is, an idea or Kalpana.

Definitions of Yoga and their relevance, Manah Prashamanah Upayah yoga

Manah prashamana upayah Yoga Iti Abhidhiyate|-

(Yog Vashishta 3.9.32; Mahopanishad 5.40)

Yog is the technique to pacify the mind

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.

Concept of mind- World is the projection of mind

World is the projection of mind. Good mind, good world; bad mind, bad world; no mind, no world. - Yoga Vasishtha

World is a projection of mind in which you live in suffering and misery or once in a while a little joy or a little pleasure but very superficial not even skin deep. – Journey on earth

Mind control through Abhyasa (practice) and Vairagya (detachment)

2.6.2 Concept of Jnana-

Jnana is Sanskrit for “knowledge or wisdom” and Jnana Yoga is the path of attaining knowledge of the true nature of reality through the practice of meditation, self-inquiry, and contemplation.

Jnana Yoga can be defined as the “awareness of absolute consciousness,” and is a comprehensive practice of self-study (Svadyaya). In Jnana yoga, the mind is used to inquire into its own nature and to transcend the mind’s identification with its thoughts and ego.

The fundamental goal of Jnana yoga is to become liberated from the illusory world of maya (self-limiting thoughts and perceptions) and to achieve the union of the inner Self (Atman) with the oneness of all life (Brahman).



2.6.3 Story of Kakabhushanda

Bhusundi is the name of the immortal crow mentioned in the Yoga Vasistha. The story of Bhusundi is also found in the Ramcharitmanas. The secret of the life and death and universe is shared by Bhusundi to Sage Vasistha and is found in the Yoga Vasistha. Bhusundi is a mute witness to the events taking place from creation to dissolution.

Chapter XVI - Conversation of vasishtha and bhusunda.

There are two ways of extinguishing the mind, the Yoga or and Spiritual knowledge; of these the yoga is the suppression of mental powers, and knowledge is the thorough investigation of all things.

Vasishtha replied: - It is possible by study of the sastras and association with the good and wise, by habitual dispassionateness, by the practice of Yoga, and by removal of reliance in every transaction of the world.

Prana and Pranayama

The Unbroken awareness with the flow of the prana is the essence of this Pranayama, we can say, is an absolute concept of pranayama. This Pranayama is similar to Patanjali's Pranayama to a great extent but more elaborative.

The main principles of YV (Yoga Vasishtha): The world is the creation of mind, projection of mind. Prana gives stimulus to the mind.

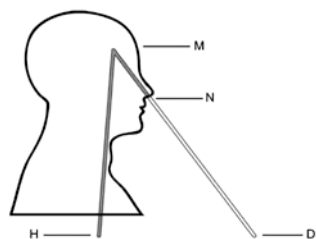
The Main Theory of Yoga Vasishtha:

Prana Spanda → Chitta Spanda → Vasana (various desires) →
Functioning of the body: Tattwagya → Prana Spanda Nirodh →
Chitta Spanda Nirodh → Vasana Kshaya (Elimination of desires-Para Vairagya) Nirvana.

8 Breathing techniques:

- 1) Antah Puraka- It is also called puraka, when the breath passes from without effort and enters inner apana without effort and feels the inside from the heart to cerebrum. Here awareness along with the prana shakti is on apana, the inhalation starting from nose tip to filling in the heart region.

Figure: 1

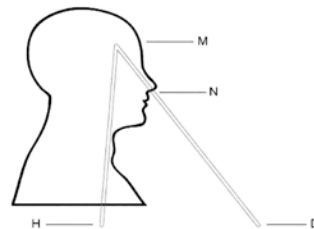


Keys : M- Munda, N - Noshika (Nostril), D-Dwadashangul Distance (Approx. 9 inch), H- Hriday (Heart Region), Prana - ——— Apana - - - - -



- 2) Antah Kumbhak- When apana air is subsided in the heart and prana does not circulate in the chest it is called the kumbhaka state and is known to the yogis only. Here awareness along with prana shakti is little below than the heart region where apana has subsided. This is a subtle phase apprehend in the beginning as one has to do it without affecting the natural course of breathing.

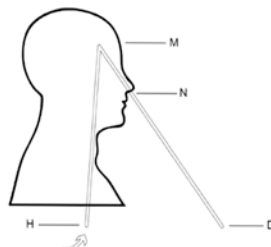
Figure: 2



Keys : M- Murdha, N - Nashika (Nostril), D-Dwadashangul Distance (Approx. 9 inch),
H- Hridaya (heart Region), Prana - ——— Apana - - - - -

- 3) Kumbhak- As the outer part of the pot planted in the earth appears to the sight so the prana breath stretching the dwadashangul distance just opposite to the tip of the nose in the air outside, is perceptible by yogi and is called kumbhaka by the learned. Here awareness is on the rising prana to exhale maintaining the natural flow of breath. The arrow below H denotes the rising urge of prana to exhale. Here still mind is not affected by the urge.

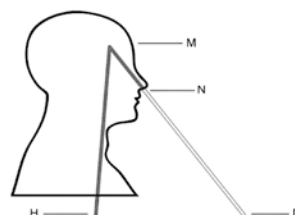
Figure: 3



Keys : M- Murdha, N - Nashika (Nostril), D-Dwadashangul Distance (Approx. 9 inch),
H- Hridaya (heart Region), Prana - ——— Apana - - - - -

- 4) Bahya Purak 1- The exhaling air which rises from the heart and extends to the tip of the nose is styled the primary and external puraka breath by adepts in yoga practices. Here the awareness along with the prana shakti is on the rise of the prana and also on outgoing air from the heart to the tip of the nose.

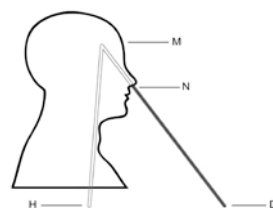
Figure: 4



Keys : M- Murdha, N - Nashika (Nostril), D-Dwadashangul Distance (Approx. 9 inch),
H- Hridaya (heart Region), Prana - ——— Apana - - - - -

- 5) Bahya Purak 2- There is another or (secondary) external puraka air which is known to the wise which it takes it right from the tip of the nose extends to the dwadashangul distance. Here the awareness along with the prana shakti is below the dwadashangul distance where prana is subsided and apana has not risen yet. In this time the mind is free from the effects of either.

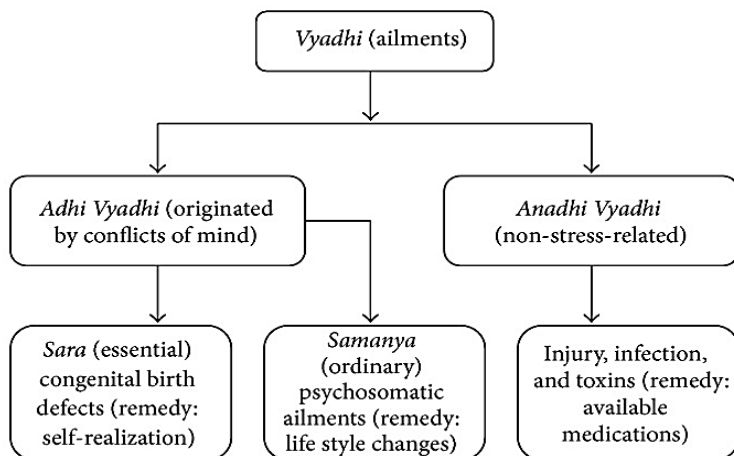
Figure: 5



Keys : M- Murdha, N - Nashika (Nostril), D-Dwadashangul Distance (Approx. 9 inch),
H- Hridaya (heart Region), Prana - ——— Apana - - - - -



Understanding of the concept of Adhi and Vyadhi



LORD RAMA asked how the body be cured, becomes ill due to mind and how it is to be cured, sage vasisthaha analysed the causes of psychosomatic diseases and suggested remedies for the cure as follows.

Vasishtha says, when the mind is disturbed, then body also gets disturbed. when the body is disturbed. the balance of respiration is lost. the functioning of prana is irregular. the energy channels are almost food is not digested. all these maladies give rise to disease.

Therefore, if the root cause is removed, all diseases born because of mind are also eradicated.

Yoga Vashista gives an elaborate description of the mechanism by which psychosomatic disorders occur. Mental confusion leads to agitation of prana (life force) and haphazard flow along nadis resulting in depletion of energy and / or clogging up of these channels of vital energy.

This leads to disturbance in the physical body with disturbances of metabolism, excessive appetite and improper functioning of the entire digestive system. Natural movement of food through the digestive tract is arrested giving rise to numerous physical ailments.

We need to remember that this text is many thousands of years old whereas the concept of psychosomatic disorders in modern medicine has only been realized and accepted in recent times. Our ancients had great inner vision and it is up to us to realize their dreams and understand the great message they have left for humanity.



3.1.1 - (Cellular System)

Introduction to cell, tissue, organ and organ systems

Cell – It is smallest structural unit and functional unit of an organism which is typically microscopic and consists of cytoplasm and a nucleus enclosed in a membrane.

Tissue - It is a group of cells of similar structure and that functions together as a unit. 4 main types are: epithelial, connective, muscle and nervous.

Organ- It is a collection of tissues that structurally form a functional unit specialized to perform a particular function.

Organ System- It is a group of organs that work together to perform a complex function.

Basic physiology and functions of organelles of cell: -

Nucleus- control center of the cell because it stores the cell's hereditary material. (DNA, RNA)

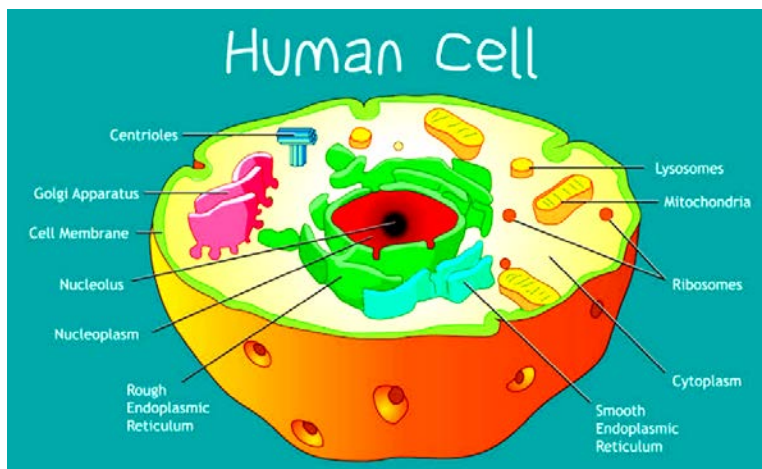
Nucleoplasm – surrounds and protects the hereditary material.

Cytoplasm- supports the cells structure and contains and suspends the organelles in the cell.

Mitochondria- converts chemical energy into a more usable form of energy called ATP. Mitochondria is called as storehouse of the cell.

Ribosomes – site of protein synthesis (production) used in the cell.

Lysosome- filled with acid to breakdown non-functioning parts of the cell.



Golgi apparatus- it stores the secretory substances for final secretion and synthesis of proteins and lipid substances.



Centriole- responsible for cell division.

Rough Endoplasmic Reticulum- it is a 3D network of tubules and vesicles. Synthesis and conjugation of proteins, metabolism of lipids along with the Golgi apparatus, metabolism of glycogen and detoxification.

Smooth Endoplasmic Reticulum- its general function is to produce proteins for the rest of the cell to function.

Osmosis process across the cell

The process by which solvent molecules pass from a solution of lower concentration to a solution of higher concentration through a semipermeable membrane. Semipermeable membrane is a thin barrier between two solutions that permits certain components of the solutions, generally the solvent, to pass through. It is a passive process which takes place without any expenditure of energy. The transport of solvent molecules continues from low to high concentration regions till the concentration on either side of the membrane is equal.

Mechanism of Homeostasis

Meaning: a property of cells, tissues and organs that allows the maintenance and regulation of the stability and constancy needed to function properly.

Examples: Thermoregulation, blood glucose regulation, Osmoregulation, blood pressure regulation, calcium/potassium homeostasis, etc.

Thermoregulation: It regulates the body temperature. If the body temperature increases sweat glands are stimulated by hypothalamus. Hence heat is removed from the body in form of sweat. So that more amount of sweat is secreted which is evaporated in the air thus cooling the body. It is also controlled by vasomotor center in the midbrain. Blood supply to the blood vessels in the skin is increased by it. Thus increases the temperature of the skin. In case the temperature around is low and heat is needed to be kept within the body the blood vessels are contracted, decreasing the blood supply, resulting into prevention of heat loss from the body.

Blood Composition: -

Blood is a fluid tissue. One of the special connective tissues. The total volume of blood in body is about 5 liters. Of this, 55% is fluid portion and 45% is the cellular component. pH of the blood is 7.35 – 7.45. it is slightly alkaline.



4.1. Yoga as an Education:

'Education is the manifestation of the divinity already in man'. Yoga education aimed the development of proper attitudes, emotions and character in society. Yoga education is primarily concerned with the questions of value, with issues of ethics and social philosophy. Yoga education is required to uphold the dignity of human beings and it recommends different values which safeguard of the whole humanity. It takes the responsibility to device a system, method and aims to attain peace. No educational system is effective unless it incorporates into itself these ethical practices. So, society, all civilization has been one persistent effort to live in harmony with other human beings. We must continue us until the whole world becomes our family.

4.1.1. Education- Definition of Education

Education is the manifestation of divine perfection already existing in man. There are two different Latin roots of the English word "education." They are "educate," which means to train or to mould, and "educate," meaning to lead out. While the two meanings are quite different, they are both represented in the word "education." "The term 'educate' means to bring up, to rise, and to nourish, to train or mould. Education means "Shiksha" and "vidya". Shiksha word derived from "Shah" meaning to "control or to discipline". Term "Vidhya" is derived from "Vid" means to know.

According to:

- (1) Rig-Veda – Education man self-reliant and selfless
- (2) Upanishads – The end product of Education is to get salvation.
- (3) Shankaracharya- Education is the realization of the Self.
- (4) Kautilya- Education means training for the country and love for the nation.

Modern thinkers:

- (1) Dayananda – Education is a means for character formation and righteous living.
- (2) Aurobindo- Education means helping the growing soul to draw out that is in itself.
- (3) Tagore- Education enables the mind to find out the ultimate truth, which gives us the wealth of inner light and love and gives significance to life.
- (4) Plato- Education is the capacity to feel pleasure and pain at the right moment.



- (5) Aristotle- Education is the creation of a sound mind in a sound body.
- (6) Froebel- Education is enfoldment of what is already enfolded in the germ.
- (7) Nelson Mandela said, “Education is the most powerful weapon, which you can use to change the world.”
- (8) Bhagavad Gita states that - It can neither be plundered by a thief, nor can be squeezed by the king, can be divided by brothers or not, and does not fall on consumption. The more the education is spent, the more it grows.

Knowledge is the beauty of man & it is secretly Hidden wealth. Vidya Gives us many pleasures. Vidya is the Guru of the gurus. If we ever go out of our residence, then the knowledge comes handy. Vidya is the biggest Goddess. Vidya is Worshiped in kings, not wealth. Therefore, the person who is without education is like an animal Education is Movement from Darkness to Light. Preparation for being responsible citizens of exemplary character is thus the true aim of education. Education should not only serve to develop one's intelligence and skills, but also help to broaden one's outlook and make one useful for society and the world at large.

Factors of Yoga Education: -

Teacher, Student and Curriculum, Guru-shishya Parampara and its importance in Yoga Education.

Yoga education can supplement school and university education. It can prepare the students physically and mentally for the integration of their physical, mental and spiritual faculties so that the students can become healthier, saner and more integrated members of the society and of the nation.

Yoga education helps in self-discipline and self-control, leading to immense amount of awareness, concentration and higher level of consciousness. Briefly the aims and objectives Yoga education are:

- 1) To enable the student to have good health.
- 2) To practice mental hygiene.
- 3) To possess emotional stability.
- 4) To integrate moral values.
- 5) To attain higher level of consciousness.



All these objectives could be dealt with in an integrated manner.

Yoga education could help to equip oneself with basic knowledge about one's personality, to learn to handle oneself well in all life situations, to learn techniques of gaining good health, to develop a discriminative mind capable of knowing the real from the unreal and to face the dualities of life with equanimity.

Hatha Yoga Pradipika has explicitly laid down instructions for the physical environment in which the sadhaka (spiritual practitioner) ought to study and practise hatha-yoga.

This is specified as a secluded dwelling known as a mathika and therein the yogin 'should practise only yoga ...in the way taught by his guru. In ancient times, such ashrams conveyed the sole purpose of imparting knowledge to the young people.

So integral is the guru. not only to Indian spiritual practice but to Indian culture in general, that in India, almost everyone has a family guru who is regarded as a mentor and guide, who is part of the family. The guru is someone extremely knowledgeable whose advice will be requested when decisions are to be made, concerning not only explicitly spiritual matters, but apparently mundane issues as well.

Just as a guru is considered to be more than merely a teacher, his methods of instruction are also considered the ones surpassing the ordinary methods. The real power of the relationship between guru and Shishya is said to reside on a more subtle plane than that of ordinary oral or written communication. The presence of one's guru itself is thought to facilitate accelerated spiritual development and transmission of information is believed to occur telepathically.

The Sanskrit term for a gathering of disciples to hear the words of their guru is Satsang, meaning 'being in the presence of truth', and closely allied to this is the concept of guru darshan (vision of the guru'), by which it is understood that spiritual upliftment may occur by one's coming under the guru's gaze. It is due to such beliefs that committed disciples are willing to undergo long periods of waiting and hardship simply to be near to their guru.

On the matter of telepathy, it is not an impossible a connection as long as the initiated Shishya maintains a high level of awareness. Then, the guru can communicate with him at any time and at any place, even after the guru has left his mortal body. Since the shedding of the physical body is not believed to impede guru Shishya contact, such a relationship is more than of a mortal duration of a lifetime.

A true relationship of this kind is considered to be unbreakable; such is the strength and purity involved. By dedicating oneself to a guru, therefore, one simultaneously



makes. connection with one's parama-guru (the guru of one's guru), and that guru's guru, and so on, back to the primal guru, whose name will vary according to the particular tradition that the guru is part of.

In the most predominant Hatha-yoga beliefs, the primal guru is held to be Shiva, also referred to as Adinatha or Adisvara (Primal Lord). Hence, in this tradition, texts will usually open with a dedication to Siva.

The mythological origin of the claim that Shiva is the originator of the discipline is rooted in the knowledge of the supreme reality.

4.1.2 Value Education, its meaning and definitions, types of values, value-oriented education and modes of living.

Value Education is a process of increasing the overall character of a student, it also includes character development, personality development and spiritual development, it develops a sensible person with strong character and values.

1. **Personal Values:** Personal values mean whatever a person needs in a social relationship. Some of the personal values are beauty, morality, confidence, self-motivation, regularity, ambition, courage, vision, imagination etc.
2. **Social Values:** Love, compassion, tolerance and justice which are the basic teachings of most of our religions need to be woven into environmental education. These are the values to be nurtured so that all forms of life and the biodiversity on this earth are protected.
3. **Cultural and Religious Values:**
These are the values enshrined in Vedas like 'Dehi me dadamite' i.e., "you give me and I give you" (Yajurveda) emphasize that man should not exploit nature without nurturing her. Our cultural customs and rituals in many ways teach us to perform such functions as would protect and nurture nature.
4. **Ethical Values:** Environmental education should encompass the ethical values of earth-centric rather than human-centric world-view. The educational system should promote the earth-citizenship thinking. Instead of considering human being as supreme we have to think of the welfare of the earth.
5. **Global Values:** The concept that the human civilization is a part of the planet as a whole and similarly nature and various natural phenomena over the earth are interconnected and inter-linked with special bonds of harmony. If we disturb this harmony anywhere there will be an ecological imbalance leading to catastrophic results.



6. Spiritual Values: Principles of self-restraint, self-discipline, contentment, reduction of wants, freedom from greed and austerity are some of the finest elements intricately woven into the traditional and religious fabric of our country. All these values promote conservationism and transform our consumeristic approach. It gives the students a progressive way for their future and also helps them to know the real purpose of their life.

- This makes it clear to them, the best way to live a life that can be helpful to individuals as well as people around.
- Value education helps students to become more responsive and practical.
- This helps them to better recognize the perception of life and lead a positive life as a responsible resident.
- It also helps in developing a strong relationship with family and friends.
- It changes the personality and character of the student.

Role of value-oriented education; contribution of Yoga towards development of values.

This qualitative aspect of health is something that Yoga and traditional Indian systems of medicine have considered important for thousands of years.

Even Maharishi Patanjali's definition of *asana* (*sthira sukham asanam- Yoga Darshan II:46*) implies this dynamic state of steady wellbeing at all levels of existence. He also goes on to say that through the practice of *asana* we can attain a state that is beyond dualities leading to harmonious and serene calmness (*tato dvandva anabhighata- Yoga Darshan II: 48*).

We can even gain unexcelled happiness, mental comfort, joy and satisfaction by practicing contentment, (*santoshat anuttamah sukha labhah- Yoga Darshan II: 42*). one of the five ethical observances or *niyama-s*

This inherent link is quite apparent once we think about it, but not too many associate the need for contentment in their greed for anything and everything in this material world.

Some Yogic tools for mental health and wellbeing:

Tools to induce psycho-physical harmony: *Asana-s* (static postures), *kriya-s* (systematic and rationale movements), *mudra-s* (seals of neuromuscular energy) and *bandha-s* (locks for neuromuscular energy) gently stretch and strengthen the musculoskeletal system in a healthy manner. They improve mobility and flexibility of the different joints and groups of muscles. There is also concomitant improvement in the systemic function such as respiration, circulation, metabolism, digestion and elimination. A general sense of health and wellbeing is also promoted by these aspects of Yoga that help release feel good hormones like endorphins and encephalins (Bhavanani, 2008; 2013).



A. Demonstration Skills

1. Prayer

Prārthanā (प्रार्थना):

Asking, desire, wish, requesting, begging; petition

Prārthanā (प्रार्थना) refers to “prayer” representing one of the various preparatory rites performed before *pūjā* (ritualistic worship of a deity) which aim at the purification of the devotee.

prārthanā Begging, beseeching, petitioning, supplicating, entreating.

ये वर्धन्ते धनपतिपुरःप्रार्थनादुःखभाजः

(*ye vardhantedhanapatipuraḥprārthanāduḥkhabhājah*)

1.1 Concept of Pranav and hymns

Pranav: - It states, "The five gods Brahma, Vishnu, Rudra, Ishwara and Shiva should be worshipped in the form of pranava (Aa + Uu+ Ma + half sound + Bindu.)" Aum is known as "pranava" because it makes everyone bow before it and as Omkar because it sends forth the currents of the life-force upward.

Hymn: - A hymn is an expression of worship—our glad and grateful acknowledgement of the "worth-ship" of Almighty God, our confession of our own creatureliness before our Creator, our bowing before his transcendence. Hymns are a celebration of who and what God is and of what he has done— songs of praise, thanksgiving, and joy in God.

1.2 Recitation of Pranav and Soham japa

Patanjal Yogasutrani

तज्जपःतदर्थभावनाम॥२८॥

taj-japah tad-artha-bhavanam ||28||

Repetition of OM (with this meaning) leads to contemplation. ||28||

tat = that; whose; being japa = repetition tat = whose; being

artha = meaning bhavanam = (acc. from bhavana) feeling; devotion.

Degrees of loudness

Japa may be performed in varying degrees of loudness:

Vaikhari japa: - is spoken loud enough so that, although this is not why it is so loud (unless it is a group *japa* session), nearby people can hear it recited. It may be useful when there are other sounds nearby (though



some consider this to be a mistake) for when concentration is difficult and is thus considered most suitable for beginners.

Madhyama: - it should be medium speech. It is said to be one hundred times more effective than *vaikhari japa*.

Upamshu japa: - is said quietly, at a whisper. It is said to be one thousand times more effective than *vaikhari japa*. During *upamshu japa* the practitioner's lips should barely move so it is difficult for an observer to see that anything is being said.

Manasika japa: - is recited in the mind. It is said to be one thousand times more effective than *upamshu japa* and thus 100 000 times more effective than *vaikhari japa*. It is also said to be difficult or impossible to practice for those who are not already grounded in *vaikhari japa* practice.

1.3 Selected universal prayers & invocations and Nishpatti Bhava

From Rig Veda - Vishvamitra

OM BHUR BHUVA SVAH TAT SAVITUR VARENYAM

BHARGO DEVASYA DHIMAHI DHIYO YO NAHA PRACHODAYAT

On the absolute reality and its plane On that finest spiritual light We meditate as remover of obstacles That it may inspire and enlighten us.

From Rig Veda - Vishvamitra

OM SARVE BHAVANTU SUKHINAH

SARVE SANTU NIRAA MAYAAH

SARVE BHADRAANNI PASHYANTU MAA KASCHID DUHKHA

BHAAG BHAVET OM SHAANTIH SHAANTIH SHAANTIH

Om, May all be happy May all be free from illness May all see what is Auspicious May no one suffer Om Peace, Peace, peace.

From Taittiriya , Katha and Shvetashvatara

Om Saha Naav-avatu Saha Nau Bhunaktu Saha Viiryam Karavaavahai

Tejasvi naav-adhiitam-astu Maa Vidvissaavahai Om Shaantih Shaantih

Shaantih

Om, together may we two move (teacher /student) Together may we two relish Together may we perform with vigour May what has been studied by us be filled with brilliance. May it not rise to Hostility (due to lack of understanding) Om Peace Peace Peac

Invocation

1. The act of invoking or calling upon some agent for assistance
2. (Ecclesiastical Terms) a prayer asking God for help, forgiveness, etc, esp as part of a religious service

11. ARDHAMATSYENDRASANA:

Technique:

1. Starting positing is DANDASANA
2. Bend the right leg over the left leg, placing the right foot on the outside of the left knee, keep the toes of right foot face forward.
3. Bend the left leg, bringing the left foot near the right buttock. keep left foot's outside edge in contact with the floor.
4. There is a space between your chest and right knee. Pass the left arm through that space bringing the left hand close to the right foot.
5. Grab a firm hold of the right foot with the left hand bringing the right knee closer to left armpit. Try to keep the spine erect
6. Slowly twist the trunk to the right along with moving the neck.
7. Wrap the right arm around the waist placing the fingers on the left inner thigh.
8. Use the left arm pressing it against the right leg to move the trunk as far as you can comfortably.
9. Gaze straight over the right shoulder at a fixed point. Relax the body taking deep and slow breaths.
10. To return, reverse the movements one by one.
11. Repeat on the opposite side.



Benefits:

1. This yoga pose is a great hip opener and flexes the lower part of the body making the hip stronger and toned.
2. The shoulders, arms, neck and chest are well opened
3. Tones the spinal nerves and ligaments. Also brings more blood to the spine.
4. Tones the muscles.
5. Massaging of the abdominal organs helps in relieving constipation and improves digestive system
6. Relieves symptoms of backache, fatigue, menstrual discomfort and sciatica.
7. The internal organs like the liver, heart, lungs, kidneys and spleen are stimulated and cleansed.
8. Releases excess heat and toxins from organs and tissues.



3. People with a herniated disk or lower back issues must avoid this asana.
4. Avoid it while recovering from a recent surgery around the shoulders, spine, arms, or hips.

18. GOMUKHASANA:

Technique:

1. Sit straight keeping the legs outstretched in the front.
2. Place the left leg underneath the right one, making the left heel touching the right buttock.
3. Now place the right leg over the top of the bent left leg, making the right heel touching the left buttock.
4. Adjust the right knee keeping it just above the left knee.
5. Place both hands either on the right knee, keeping one on the top of another, or on the top of each foot, whichever is comfortable.
6. Hold the head, neck and back straight.
7. Relax the body. Take 3 long deep breaths.
8. Stretch the left arm to the side and fold it behind the back.
9. Stretch the right arm up above the head and fold it over the right shoulder.
10. Keep the back of the left hand in contact with the spine whereas the palm of the right hand should rest against the spine.
11. Clasp the fingers of both hands behind the back.
12. Keep the raised elbow behind the head in a pose in which the head presses against the inside of the raised arm.
13. The spine should remain erect and head straight.
14. Keep the eyes closed and stay in the same position for up to a minute or a few seconds.
15. Then unclasp the hands, straighten the legs and relax the body.
16. Then repeat the same by keeping the left knee uppermost and the left arm over the left shoulder.



Benefits:

1. Improves the functioning of kidneys
2. Relieves back pain and sciatica pain
3. Strengthens the leg muscles
4. Improves body posture



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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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