

BUREAU OF INDIAN STANDARDS

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*भारतीय मानक मसौदा
सामान्य योग प्रोटोकॉल - योग अभ्यास*

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Common Yoga Protocol -Yoga Practices
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FOREWARD

(Adoption clause to be added later)

Yoga is a philosophy for achieving the purest form of self-awareness, devoid of all thoughts and sensations. Our ancient Yoga masters teach us an art of living, a life for blissful experiences of even flow of happiness by removal of miseries of our life. Yoga is a set of principles and practices designed to promote health and well-being through the integration of body, breath, and mind. It is also efficient in the prevention and management of many lifestyles related disorders.

December 1st, 2016, Yoga was listed by UNESCO as an intangible heritage. The 21st of June is celebrated as ‘International Day of Yoga’ every year. Yoga Practices which are done every year on 21st June are compiled in the booklet named as “Common Yoga Protocol”. A booklet Common Yoga Protocol has been designed to give a brief overview about Yoga and Yogic practices to orient one towards comprehensive health and wellness for an individual and the community. Common Yoga Protocol (CYP) booklet underlines useful Yogic practices for healthy living. It includes loosening Practices, Asanas, Prāṇāyāma and Dhyāna (Meditation).

It is an earnest effort to show how Yoga can influence our life, attitudes and wellbeing. This invariably leads us to the very heart and soul of Yoga.

This Indian Standard includes the Yoogasana practices of common Yoga protocol. It comprises of standing Āsanas, sitting Asana, lying asana, kapalbhati, paranayama and dhyana.

Common Yoga Protocol- Yoga Practices

1. SCOPE

This standard covers the description of common Yoga protocol - Yoga practices, techniques of performing Yoga practices and their images which are described in common yoga protocol booklet.

Note: - Yoga Practitioner may do needful modification while practicing the common Yoga protocol practices mentioned below wherever required.

2. REFERENCES

This following standard contains provisions which, through reference in this text, constitute provisions of this standards. At the time of publications, the editions indicated were valid. All standards are subject to revision and parties to agreements based on this standard are encouraged to investigate the possibility of applying the most recent editions of the standards indicated below.

<i>IS No</i>	<i>Title</i>
IS 17873:2022	Cotton Yoga Mat- Specification
IS 17874(Part 1):2022	Glossary of Yoga Terminology Standardized Terminology for commonly used terms related to Yoga

3. TERMINOLOGY

3.1 Āsana

It is a bodily posture which confirms steadiness and comfortable. It is one of the components of Aṣṭāṅga Yoga and Haṭha Yoga.

3.2 Yoga Practitioner

A person or aspirant who practice Yoga practices.

3.3 Tadāsana

Tāḍa means Palm tree and in this Āsana, body resembles Palm tree. This Āsana teaches one to attain stability and firmness and forms the base for all the standing Āsana. In the final posture of this Āsana, the body remains erect in standing position like a palm tree.

3.4 Trikoṇāsana

Trikoṇa means triangle. Trikoṇāsana resembles triangle, made by the trunk, arms and legs.

3.5 Vrksāsana

Vṛkṣa means tree. The final position of this Āsana resembles the shape of a tree.

3.6 ArdhaCakrāsana

Ardha means half. Cakra means wheel. In this posture, the body is formed like the shape of a half wheel.

3.7 Pādahastāsana

Pāda means feet, hasta means hands. Therefore, Pādahastāsana means keeping the palms down towards the feet.

3.8 Namaskar Mudra

It refers to joining both palms in Namaste or Namaskar position as per Indian Tradition.

4 GENERAL GUIDELINES FOR YOGA PRACTICE

The following guidelines shall be followed by the practitioner while performing the Yoga practices.

4.1 Before the Practice

4.1.1 Cleanliness (Śauca) is an important prerequisite for Yogic practice. The Yoga Practitioner shall maintain the cleanliness of surroundings, body and mind.

4.1.2 Yogic practice should be performed in a calm and quiet atmosphere with a relaxed body and mind.

4.1.3 Yoga Practitioner should be an empty stomach or light stomach while performing the Yoga practices. One may consume small amount of honey in lukewarm water if you feel weak before doing Yoga practices. Bladder and bowel should be empty before starting Yogic practices.

4.1.4 A Yoga mat (Durrie) or folded blanket should be used for the Yoga practice.

4.1.5 Yoga practice should be performed in light and comfortable cotton clothes as preferred to facilitate easy movement of the body.

4.1.6 A prior consultation from Yoga Therapist shall be required for performing Yoga practices in case of any discomfort or illness.

4.1.7 Consultation from Yoga expert may be taken before doing Yogic practices in case of pregnancy and menstruation.

4.2 During the practice

4.2.1 Yoga Practice session may start with a prayer or invocation as it creates a conducive environment to relax the mind.

4.2.2 Yogic practices shall be performed in a relaxed manner, with awareness of the body and breath.

- 4.2.3** Yoga practitioner should not hold the breath unless it is specially mentioned to do so during the Yoga practice.
- 4.2.4** Yoga Practitioner should not hold his / her body tightly or jerk the body during the Yoga practices. One should perform the practices according to your own capacity.
- 4.2.5** Yoga Practitioner shall do persistent and regular Yoga practices for better results.
- 4.2.6** There are contra-indications/ limitations for each Yoga practice and such contra-indications should always be kept in mind while practicing.
- 4.2.7** Yoga session should be ended with meditation/deep silence/ Śhāntipāṭha (Alert posture).

4.3 After the Practice

- 4.3.1** Yoga Practitioner should take bath only after 20-30 minutes of practices. Food may be consumed only after 20-30 minutes of Yoga practices.

5. STANDING ASANAS

5.1 Tādāsana

5.1.1 Description

In Sanskrit Tādāsana is derived from two words tāḍa means mountain and āsana meaning posture. It is also mentioned with the name of palm tree or mountain pose. The final position of this āsana resembles the shape of a palm tree/mountain.

5.1.2 Procedure of Performing Tādāsana

Yoga practitioner shall stand on Yoga Mat with 5cm (approx 2 inches) apart. Take the arms up in front of the chest and interlock the fingers and turn the wrist outwards. A Yoga practitioner should raise the arms upwards over the head and bring them in line with the shoulders. Yoga practitioner may raise the heels off the floor and balance on the toes while performing Tādāsana. Yoga practitioner may stay in Tādāsana position for a minimum three breaths and then exhale and bring the heels down. At last release the interlock of the fingers and bring the arms down parallel to the trunk and come back to original position.

Note: A Yoga Practitioner may avoid lifting the heels in case of arthritis, varicose veins and vertigo.

5.1.3 Figure of the Āsana

The figure of the Tādāsana shall be given in Annexure A.

5.2 Vrksāsana

5.2.1 Description

Vrksāsana is derived from two words vṛkṣa and āsana. The meaning of vṛkṣa means tree. In the final Stage of this āsana, the body resembles a tree.

5.2.2 Procedure of Performing Vrksāsana

Yoga practitioner should stand straight and erect with a gap of 5cm (approx 2 inches) between the feet and look straight. Now, Yoga practitioner should exhale, hold and bend the right leg then place the foot on the inner side of the left thigh. The heel of the right foot should be touching the perineum region. Yoga practitioner should inhale and extend the arms up and join the palms together for Namaskar Mudra. Yoga practitioner should stay in the position for 10 to 30 seconds minimum and breathe normally. Now Yoga practitioner should exhale brings the arms down. Release the right leg and bring it to down to the initial position. The vṛkṣāsana should be repeat from the left leg as done with right leg.

Note:- Yoga practitioner may avoid vṛkṣāsana in case of knee arthritis and vertigo.

5.2.3 Figure of The Āsana

The figure of the vṛkṣāsana shall be given in Annexure B.

5.3 Pāda-Hastāsana (The Hands to Feet Posture)

5.3.1 Description

Pāda means feet, hasta means hands. Therefore, Pādhashtāsana means keeping the palms down towards the feet. This is also referred to as Uttānāsana.

5.3.2 Procedure of Performing Pādhashtāsana

Yoga Practitioner should stand straight with with a gap of 5cm (approx 2 inches) and raise the arms up and stretch up the body from the waist. Yoga Practitioner should exhale and bend forward until both palms rest on the ground. Yoga Practitioner may stretch the back to make it straight as much as possible Yoga Practitioner should maintain this final posture for 10-30 seconds with normal breathing. Now inhale, come up slowly to the upright position and stretch the arms straight above the head. Exhale, slowly return to the starting position in the reverse order and relax in Samasthiti (Alert posture).

Note: Those who are suffering with stiff back should bend according to their capacity and also avoid in case of cardiac disorder, spinal disorder, abdominal inflammation, ulcers, myopia, glaucoma and vertigo.

5.3.3 Figure of The Āsana

The figure of the Pādhashtāsana shall be given in Annexure C.

5.4 ArdhaCakrāsana (The Half Wheel Posture)

5.4.1 Description

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

5.4.2 Procedure of Performing ArdhaCakrāsana

Yoga practitioner shall stand straight with feet 5cm (2 inches) apart support the back at the sides of the waist with the fingers. Now, Yoga practitioner inhale and bend backward from the lumbar region. Yoga practitioner should try to hold the ArdhaCakrāsana posture for minimum 10 to 30 seconds with normal breathing. Now, one should come back to the original position while inhaling.

Note: Yoga practitioner should try to keep the elbows parallel to each other. While practicing ArdhaCakrāsana one should try to drop the head backward and stretch the neck muscles and exhale.

5.4.3 Figure of The Āsana

The figure of the ArdhaCakrāsana shall be given in Annexure D.

5.5 Trikonāsana (The Triangle Posture)

5.5.1 Description

Trikoṇā means triangle. Tri means three and koṇa means an angle. As the āsana resembles the triangle made by the trunk, arms and legs, hence the name Trikoṇāsana. In some Yoga Text it is also called as UtthitaTrikonasana in which Utthita means extended, stretched. Trikona (tri- three; Kona- angle) is a triangle. Therefore, it is called an extended triangle pose.

5.5.2 Procedure of Performing Trikoṇāsana

Yoga Practitioner should stand straight with the distance of 91cm (3 feet) between the foot. Now, Yoga Practitioner should inhale and slowly raise both the arms sideways up to the shoulder level. After that turn the right foot towards the right side. Exhale, slowly bend to the right side and place the right hand fingers just behind the right foot. Turn the left palm forward. Turn your head and gaze at the tip of the left middle finger. One should maintain the posture for 10 to 30 seconds with normal breathing. After that inhale, slowly come up and repeat the same procedure with the left side.

Note: During the practice of Trikoṇāsana, the left arm should be maintained straight in line with the right arm.

5.5.3 Figure of The Āsana

The figure of the Trikoṇāsana shall be given in Annexure E.

6 SITTING ASANAS

6.1 BHADRĀSANA

6.1.1 Description

Bhadrāsana means firm or auspicious.

6.1.2 Procedure of Performing Bhadrāsana

Yoga practitioner shall sit straight on Yoga Mat with legs stretched out in the front. Now, keep the hands beside the hips and palms resting on the floor. This āsana is called as Dandāsana . After that a Yoga practitioner put the soles of feet together. Now, Exhale and clasp the hands together over the toes. Inhale and pull the heels as close as possible up to perineum region. Stay in this position for 10-30 seconds with normal breathing.

Note: A person who is having severe arthritis and sciatica should avoid Bhadrāsana practice.

6.1.3 Figure of the Bhadrāsana

The figure of the Bhadrāsana shall be given in Annexure F.

6.2 Vajrāsana

6.2.1 Description

Vajrāsana is considered as one of the meditative postures. While practising it for meditative purpose, one should close his/her eyes at the final stage.

6.2.2 Procedure of Performing Vajrāsana

Yoga practitioner should sit with extended legs together, hands by the side of the body, palm resting on the ground, fingers pointing forward. Fold the right leg at the knee and place the right foot under the right buttock. Similarly, fold the left leg and place the left foot under the left buttock. Place both the heels such that the big toes touch each other. Position of the buttocks is in the space between the heels. Keep both hands on knees respectively. Keep the spine erect, gaze in front or close the eyes. Remain in the posture for 10-30 seconds with normal breathing.

Note: Yoga practitioner may avoid Vajrāsana in case of piles and a person suffering from any knee disorder and ankle injury.

6.2.3 Figure of The Vajrāsana

The figure of the Vajrāsana shall be given in Annexure G.

6.3 Ardhustrāsana (The Hands to Feet Posture)

6.3.1 Description

Ustra means camel. The final Version of this āsana will resemble the hump of the camel. In this version, only the first stage i.e Ardhastrāsana is being practised.

6.3.2 Procedure of Performing Ardhastrāsana

Yoga Practitioner should sit in Vajrāsana. Now stand on your knees. Place the hands on the hips with fingers pointing downwards. Keep the elbows and shoulder parallel. Inhale, and bend the head back and stretch the neck muscles; exhale and bend the trunk backwards as much as possible. Keep the thighs perpendicular to the ground. Remain in the posture for 10-30 seconds with normal breathing. Return with inhalation; sit in Vajrāsana.

Note: Ardhastrāsana should be avoided in case of abdominal hernia, abdominal injuries, vertigo and arthritis.

6.3.3 *Figure of The Ardhastrāsana*

The figure of the Ardhastrāsana shall be given in Annexure H.

6.4 Ustrāsana (The Half Wheel Posture)

6.4.1 *Description*

Ustra means camel. The body in this pose will resemble the hump of a camel, hence the name.

6.4.2 *Procedure of Performing Ustrāsana*

Yoga practitioner shall sit in Vajrasana. Bring the knees and the feet a few centimeter (inches) apart and stand on knees. While inhaling, bend backwards with right palm on right heel and left palm on heel; exhale. Yoga practitioner should not take a jerk in the neck region while bending backwards. In the final position, the thighs will be vertical to the floor and head tilted backwards. The weight of the body should be evenly distributed on the arms and legs. Remain in the posture for 10-30 seconds with normal breathing. Return with inhalation and sit in vajrasana.

6.4.3 *Figure of the Ustrāsana*

The figure of the ArdhaCakrāsana shall be given in Annexure I.

6.5 Śasankāsana (The Hare Posture)

6.5.1 *Description*

Śasanka means hare. The body in this pose will resemble a hare, hence the name.

6.5.2 *Procedure of Performing Śasankāsana*

Yoga practitioner shall sit in Vajrāsana. Then spread both the knees wide apart, keep the big toes touching. Inhale, keep the palms between the knees. Exhale, bend forward with arms outstretched and place the chin on the ground. Keep the arms parallel. Maintain the posture for 10-30 seconds with normal breathing. Come back to Vajrāsana.

Note: Patients with osteoarthritis of the knees and acute backache should avoid this āsana.

6.5.3 *Figure of the Śasankāsana*

The figure of the Śasankāsana shall be given in Annexure J.

6.6 UttānaMandūkāsana (Stretched-up Frog Posture)

6.6.1 Description

Uttāna means upright and Maṇḍūka means frog. The final position of UttānaMaṇḍūkasana would resemble an upright frog, hence the name.

6.6.2 Procedure of Performing UttānaMandūkāsana

Yoga practitioner shall sit in Vajrāsana. Spread both the knees wide apart while big toes touching each other. Raise your right arm, fold it from elbow, and take it backwards above the left shoulder and place the palm on the left shoulder blade. Now fold the left arm similarly and place the palm on the right shoulder blade. Maintain the position for 10-30 seconds with normal breathing, then come back slowly in the reverse order. While returning to the starting position, bend a little the right side; take out the left leg and extend it. Similarly extend the right leg and sit with the extended legs together. Relax in Viśrāmāsana.

Note: - Person with severe knee joint pain should avoid this practice.

6.6.3 Figure of the UttānaMandūkāsana

The figure of the UttānaMandūkāsana shall be given in Annexure K.

6.7 Vagrāsana (The Spinal Twist Posture)

6.7.1 Description of the Vagrāsana

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

6.7.2 Procedure of performing Vagrāsana

Yoga practitioner shall sit in Viśrāmāsana. Sit straight with legs stretched out in the front. Sit with extended legs together, hands by the sides of the body, and palms resting on the ground in Daṇḍāsana. Bend the right leg and place the right foot beside the left knee. Bring the left arm around the right knee and clasp the right big toe or place the palm beside right foot. Take the right arm back and keep the palm on the ground with the back straight. Exhale, twist the body to the right. Remain in the posture for 10–30 seconds with normal breathing and relax. Inhale, take out the hands, and exhale extend the right leg. Repeat the same on the other side.

Note: Avoid this posture in case of acute back pain, spinal disorders, after abdominal surgery, and during menstruation.

6.6.3 Figure of the Vagrāsana

The figure of the Vagrāsana shall be given in Annexure L.

7. PRONE POSTURES

7.1 Makarāsana (The Crocodile Posture)

7.1.2 Description

In Sanskrit, Makara means crocodile. In this āsana, the body would resemble a crocodile, hence the name.

7.1.3 Procedure of performing Makarāsana

Yoga practitioner shall sit in Prone relaxation posture. Lie down on stomach with feet wide apart, toes pointing outwards. Bend both the arms and place the right palm on the left palm. Place the head either the left or the right side on the hands. Keep the eyes closed and relax the whole body. This is Makarāsana.

Note: Avoid this practice in case of pregnancy and frozen shoulders. This āsana is practised for relaxation in all prone postures.

7.1.4 Figure of the Makarāsana

The figure of the Makarāsana shall be given in Annexure M.

7.2 Bhujāṅgāsana (The Cobra Posture)

7.2.1 Description

Bhujāṅga means snake or cobra. In this āsana, the body is raised like the hood of a snake, hence the name.

7.2.2 Procedure of Performing Bhujāṅgāsana (The Cobra Posture)

Yoga practitioner shall lie down in Makarāsana. Lie down on your stomach, rest your head on your hands, and relax the body. Now join your legs and stretch your arms. Keep the forehead on the ground. Now place your hands just beside the body; keep palms and elbows on the ground. As you inhale slowly, lift the head and chest up to the navel region without changing the position of hands. Stay there comfortably. This is called Sarala Bhujāṅgāsana. Now come back and place your forehead on the ground. Keep your palms besides the chest and raise your elbows from where they are. Inhale, slowly lift the head and chest up to the navel region. Keep the elbows parallel and maintain the posture for 10–30 seconds with normal breathing. This is Bhujāṅgāsana. Exhale, rest your forehead on the ground, come back to Makarāsana, and relax.

Note: Keep the legs firm so that no strain is felt on the lumbar spine. Those who have undergone abdominal surgery should avoid this āsana for 2–3 months. Those who are suffering from hernia or ulcers should not practise this āsana.

7.2.3 Figure of the Bhujāṅgāsana (The Cobra Posture)

The figure of the Makarāsana shall be given in Annexure N.

7.3 Śalabhāsana (The Locust Posture)

7.3.1 Description

Śalabha means a locust.

7.3.2 Procedure of Performing Śalabhāsana (The Locust Posture)

Yoga practitioner shall lie down in Makarāsana (Prone relaxation posture). Lie down on stomach in Makarāsana. Rest the chin on the floor, keep both hands beside the body, palms facing upwards.

Inhale, raise the legs off the floor as per one's capacity without bending the knees. Extend the arms and legs well to ease lifting the body off the floor. Stay in this position for 10–30 seconds, with normal breathing. Exhale, bring the legs down towards the floor. Rest in Makarāsana.

Note: Pull up the knee caps and squeeze the buttocks to improve the posture. This āsana is more beneficial when performed after Bhujāṅgāsana. One should proceed cautiously in case of severe lower back pain. People with high blood pressure, peptic ulcer, or hernia should avoid this posture.

7.3.3 Figure of the Śalabhāsana (The Locust Posture)

The figure of the Śalabhāsana shall be given in Annexure O.

8. SUPINE POSTURES**8.1 Setubandhāsana (The Bridge Posture)****8.1.1 Description**

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

8.1.2 Procedure of Performing the Setubandhāsana.

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

Note: In the final position, both the shoulders, the neck, and the head remain in contact with the floor. If required, in the final position, you can support the body at the waist with the hands. People suffering from ulcer, hernia, etc. should not practise this āsana.

8.1.3 Figure of the Setubandhāsana

The figure of the Setubandhāsana shall be given in Annexure P.

8.2 UttānaPādāsana(Raised Feet Posture)

8.2.1 Description

Uttāna means raised-upward and Pāda means leg. In this āsana, the legs are raised upwards in supine position, hence the name.

8.2.2 Procedure of Performing the UttānaPādāsana

Lie comfortably on the ground with legs stretched out. Hands should be placed by the sides. While inhaling, slowly raise both the legs without bending the knees and bring them to 30° angle with the ground. Maintain the position for 10–30 seconds, with normal breathing. Exhale, slowly bring both the legs down and place them on the ground. Relax in Śavāsana.

Note: People with hypertension and back pain shall practise it with one leg alternatively without holding the breath.

8.2.3 Figure of the UttānaPādāsana

The figure of the UttānaPādāsana shall be given in Annexure Q.

8.3 ArdhaHalāsana(Half-Plough Posture)

8.3.1 Description

Ardha means half and Hala means plough. This posture is known as Ardhalāsana because in its final position, the body would resemble half the shape of an Indian plough.

8.3.2 Procedure of Performing the ArdhaHalāsana

Take supine position, keep hands besides the body and palms resting on the ground. Inhale, slowly raise your legs together without bending knees and bring them upto 90° angle with the ground. The body from hips to shoulder should be kept straight. Maintain this position comfortably for 10–30 seconds with normal breathing. Exhale, slowly bring the legs down to the ground without lifting the head. Relax in Śavāsana.

Note: Those who have lumbo-sacral (lower back) pain should not perform with both legs together. Avoid this practice in case of abdominal injuries, hernia, etc.

8.3.3 Figure of the ArdhaHalāsana

The figure of the ArdhaHalāsana shall be given in Annexure R.

8.4 PavanaMuktāsana(The Wind-Releasing Posture)

8.4.1 Description

Pavana means wind and mukta means to release or to make free. As the name suggests, this āsana is useful in removing wind or flatulence from the stomach and the intestines.

8.4.2 Procedure of performing the PavanaMuktāsana

Lie down flat on the back. Bend both the knees. Exhale, bring both the knees towards the chest. Inhale, interlock the fingers and clasp the shin below the knees. Exhale, raise the head till your chin touches the knees and relax. Maintain the position for 10-30 seconds with normal breathing. Bring the head back to the ground. While exhaling, bring the legs back to the floor. Rest in Śavāsana.

Note: One should synchronize breathing with the leg movement. While touching the knee with the nose/forehead, one should be able to feel the lumbar region stretch; keep the eyes closed and focus on the pelvic and lumbar regions. Avoid this practice in case of abdominal injuries, hernia, sciatica, severe back pain, and during pregnancy.

8.4.3 Figure of the PavanaMuktāsana

The figure of the PavanaMuktāsana shall be given in Annexure S.

8.5 Śavāsana(The Corpse/Dead Body Posture)

8.5.1 Description

Sava means dead body. The final position in this āsana would resemble a corpse/dead body.

8.5.2 Procedure of performing the Śavāsana

Lie down on back with arms and legs comfortably apart. Palms facing upward, eyes closed. Relax the whole body consciously. Become aware of natural breath and allow it to become slow and shallow. Remain in the position till one feel refresh and relaxed.

Note: The mind, which is constantly attracted to the outer world, takes a U-turn and moves inwards, thus gradually getting absorbed; as the mind turns quiet and absorbed, the practitioner remains undisturbed by the external environment. It is found beneficial in the management of stress and its consequences.

8.5.3 Figure of the Śavāsana

The figure of the Śavāsana shall be given in Annexure T.

9. KAPĀLABHĀTI

9.1 Description

Kapal means skull, bhāti means to shine or to cleanse. It is a cleansig practice which helps to clean the frontal sinuses and upper respiratory tract.

9.2 Procedure of Performing Kapālabhāti

A yoga practitioner should sit in any comfortable posture like Sukhāsana/ Padmāsana/ Vajrāsana. Close the eyes and relax the whole body. Inhale deeply through both nostrils, expand the chest. Expel the breath with forceful contractions of the pelvic and abdominal muscles and inhale passively. Do not strain. Continue active/forceful exhalation and passive

inhalation. Complete 30 rapid breaths, then take a deep breath, exhale slowly, and relax completely. This is one round of Kapālabhāti. Each round shall be followed by being still for a while. Repeat 2 more rounds.

Note: (Breathing pattern) Forceful exhalation by contracting the abdominal muscles, without any undue movements in the chest and shoulder region. Inhalation should be passive throughout the practice.

(Number of rounds) Beginners can practise up to 3 rounds of 20 rapid breaths each. The count and rounds can be increased gradually over a period of time. Avoid this practice in case of cardiac conditions, giddiness, high blood pressure, vertigo, chronic bleeding in the nose, epilepsy, migraine, stroke, hernia, gastric ulcer, pregnancy, and during menstrual cycle.

9.3 Figure of Kapālabhāti

The figure of Kapālabhāti shall be given in Annexure U.

10. PRĀNĀYĀMA

10.1 Naḍīśodhana or Anuloma Viloma Prānāyāma (Alternate Nostril Breathing)

10.1.1 Description

The main characteristic feature of this prānāyāma is alternate breathing through the left and right nostrils without or with retention of breath (kumbhaka).

10.1.2 Procedure of Performing Naḍīśodhana or Anuloma Viloma Prānāyāma (Alternate Nostril Breathing)

Yoga practitioner should sit in any comfortable posture like Sukhāsana/Padmāsana/Vajrāsana. Keep the spine and head straight with eyes closed. Relax the body with a few deep breaths. Keep the left palm on the left knee in Jnāna mudra and the right palm should be in Nāsāgra mudra. Place the ring and small fingers on the left nostril and fold the middle and index finger. Place the right thumb on the right nostril. Open the left nostril and breathe in from the left nostril; close the left nostril with the small and ring fingers and release the thumb from the right nostril; exhale through the right nostril. Next, inhale through the right nostril. At the end of inhalation, close the right nostril, open the left nostril and exhale through it. This completes one round of the Nāḍīśodhana or Anuloma Viloma Prānāyāma. Repeat for another 4 rounds.

Note: Ratio and timing- For beginners, the duration of inhalation and exhalation should be equal.

Gradually make the ratio 1:2 (inhalation:exhalation) respectively.

Breathing- Breath should be slow, steady, and controlled. It should not be forced or restricted in anyway.

10.1.3 Figure of Kapālabhāti

The figure of Kapālabhāti shall be given in Annexure V.

10.2 Śītalī Prānāyāma

10.2.1 Description

Śītalī means cooling. It also means calm and passionless. As the name indicates, this prāṇāyāma cools the mind and body. It is specially designed to reduce the body temperature. Practice of this prāṇāyāma brings harmony in the body system and calms the mind

10.2.2 Procedure of Performing Śītalī Prāṇāyāma

Yoga practitioner should sit in any comfortable posture like Sukhāsana/Padmāsana/Vajrāsana. Place the hand on the knees in Jñānamudrā or anjalimudrā; roll the tongue from the sides to shape it as a tube. Inhale through the tube-shaped tongue; fill the lungs with air to their maximum capacity; take the tongue inside the mouth and close the mouth. Exhale slowly through both the nostrils. This is one round of Śītalī Prāṇāyāma. Repeat it 4 more times.

Note: Those who are suffering from severe cold, cough or tonsillitis should not do this prāṇāyāma.

10.2.3 Figure of Śītalī Prāṇāyāma

The figure of Śītalī Prāṇāyāma shall be given in Annexure W.

10.3 Bhrāmarī Prāṇāyāma (Bhrāmarī Recaka)**10.3.1 Description**

Bhrāmarī is derived from bhramara, which means black bee. During the practice of this prāṇāyāma, the sound produced resembles the buzzing of a black bee, hence the name.

10.3.2 Procedure of Performing Bhrāmarī Prāṇāyāma (Bhrāmarī Recaka)

(Type 1) Yoga practitioner should sit in any comfortable posture Sukhāsana/Padmāsana/Vajrāsana with eyes closed. Inhale deeply through the nose. Exhale through the nostrils in a controlled manner while making a deep, steady humming sound such as that of a black bee. This is one round of Bhrāmarī. Repeat for 4 more rounds. This is simple version of Bhrāmarī Pranayama.

(Type 2) Yoga practitioner should sit in any comfortable posture with eyes closed. Inhale deeply through the nose. Close the eyes with index fingers, place the middle finger side of nose, don't close it, mouth with ring and small fingers, ears from respective thumbs as shown in the figure. This is also called Śānmukhi Mudrā. Exhale through the nostrils in a controlled manner while making a deep, steady humming sound such as that of black bee. This is one round of Bhrāmarī. Repeat it for 4 more rounds.

Note:- Avoid this practice in case of nose and ear infections.

10.2.3 Figure of Bhrāmarī Pranayama.

The figure of Bhrāmarī Pranayama shall be given in Annexure X.

11. DHYĀNA

11.1 Description

Dhyāna or meditation is an act of continuous contemplation.

11.2 Procedure of Performing Dhyāna

Yoga practitioner should sit in any comfortable posture. Adopt Jnāna mudra or Dhyana mudra as in the figure. Keep the palms facing upwards upon the thighs. Arms and shoulders should be loose and relaxed. Gently close the eyes and sit with a slightly upturned face. Maintain a mild focus between the eyebrows and be conscious of the breath. Dissolve thoughts and try to attain single and pure thought. Meditate.

Note: For beginners, soothing music may be played in the background during meditation. Stay as long as you can.

11.3 Figure of Dhyāna

The figure of Dhyāna shall be given in Annexure Y.

ANNXURE A

Figure of Tādāsana (Clause no:- 5.1.3)



ANNXURE B

Figure of Vṛkṣāsana (Clause no:-5.2.3)



ANNXURE C

Figure of Pādhasṭāsana (Clause no:-5.3.3)



ANNXURE D

Figure of ArdhaCakrāsana (Clause no:-5.4.3)



ANNXURE E
Figure of Trikoṇāsana (Clause no:-5.5.3)



ANNXURE F
Figure of Bhadrāsana (Clause no:-6.1.3)



ANNXURE G

Figure of Vajrāsana (Clause no:-6.2.3)



ANNXURE H

Figure of Ardhastrāsana (Clause no:-6.3.3)



ANNXURE I
Figure of Ustrāsana (Clause no:-6.4.3)



ANNXURE J
Figure of Śasakāsana (Clause no:-6.5.3)



ANNXURE K
Figure of UttānaMaṇḍūkasana (Clause no:-6.6.3)



ANNXURE L
Figure of Vakrāsana (Clause no:-6.7.3)



ANNXURE M

Figure of Makarāsana (Clause no:- 7.1.3)



ANNXURE N

Figure of Bhujāṅgāsana (Clause no:-7.2.3)



ANNXURE O

Figure of Śalabhāsana (Clause no:-7.3.3)



ANNXURE P

Figure of Setubandhāsana (Clause no:-8.1.3)



ANNXURE Q

Figure of UttānaPādāsana (Clause no:-8.2.3)



ANNXURE R

Figure of ArdhaHalāsana (Clause no:-8.3.3)



ANNXURE S
Figure of PavanaMuktāsana (Clause no:-8.4.3)



ANNXURE T
Figure of Śavāsana (Clause no:-8.5.3)



ANNXURE U

Figure of Kapālabhāti (Clause no:-9.3)



ANNXURE V

Figure of Naḍīśodhana or Anuloma Viloma Prāṇāyāma (Alternate Nostril Breathing) (Clause no:-10.1.3)



ANNXURE W

Figure of Śītalī Prāṇāyāma (Clause no:-10.2.3)



ANNXURE X

Figure of Bhrāmari Prāṇāyāma (BhrāmariRecaka) (Clause no:-10.3.3)



ANNXURE Y

Figure of Dhyāna (Clause no:-11.3)



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