CHAPTER III

METHODOLOGY

Research methodology involves the systematic procedure by which the researcher starts from the initial identification of the problem to its final conclusion. The role of the methodology is to carry out the research work in a scientific and valid manner.

In this chapter the purpose of the study was to find out the Selection of Subjects, Selection of Variables, Experimental design, Pilot study, criterion Measures, Reliability of data, Reliability of Instruments, Tester’s Reliability, Subject Reliability, Orientation of the subjects, Training program, Scheduling, Test Administration, Collection of Data and Statistical Techniques adopted for the analysis of data have been described.

3.1 SELECTION OF SUBJECTS

The purpose of the study was to find out the Effect of Yogic practices with and without Sattvic diet on selected Risk factors (physiological, Biochemical and psychological) variables among Hypertensive middle aged women.

For the present investigation Random group experimental design was used. Simple random sampling design was followed to select the subjects. 90 women came forward and 60 women were screened and found Hypertensive symptoms by applying medical examination and 45 Hypertensive middle aged women were selected at random finally for the study aged between 45 – 55 y ears irrespective of their normal house wife from Chennai. The investigator considered the above mentioned age, because this is the time frame in which a woman's body shifts from Physical and mental more change will occur like raised blood pressure, depression, unlike satisfaction in life, dejection and most important divorce period is middle aged women properly as per research and elevated of blood pressure and fats are stored more on to Hypertension symptoms, including Severe headache, Fatigue or confusion, Vision problems, Chest pain, difficulty breathing, Irregular heartbeat, Blood in the
urine, Pounding in your chest, neck, or ears and Jaw pain. This period typically begins when women reach their 40s, though symptoms can be detected earlier so Hypertensive middle aged women subjects were selected for this study. The subjects were divided into three groups, each 15 namely experimental groups I (Group A), II (Group B) and control group III (Group C). The control group has not given any training but in routine work.

Only the experimental groups A and B underwent training Yoga Practices with and without Sattvic diet with and without sattvic diet respectively. The experimental groups practiced the above, weekly six days for a period of twelve weeks. Group A underwent yogic practices with Sattvic diet (n = 15) and Group-B underwent yogic practices without sattvic diet (n = 15) and Group C acted as control group (n = 15). The data were collected by the candidate with the help of trained yoga therapist. The requirements of the experimental procedures, testing as well as training schedules were explained to them so as to avoid any ambiguity of the effort required on their part and prior to the administration of the study, the investigator got the individual consent from each subject. All the 45 subjects were given written information about the study and the investigator got individual consent from each subject. Ethical guidelines of the Indian Council of Medical Research, New Delhi were followed by getting consent of the subjects.

3.2 SELECTION OF VARIABLES

The investigator reviewed the available scientific literature pertaining to asanas and other practices from books, journal, periodicals, magazines, research articles, yoga related research centers and available sources from our University library. Resorting from the review of literature and discussions with the experts and considering the feasibility criteria of the study and the relevance of the variables of the present study.

3.2.1 INDEPENDENT VARIABLES

It is the period of age beyond and adulthood but before the onset of old age. Various attempts have been made to define this age which are around third quarter of
average lifespan of human being. Middle age is not defined solely by chronological age but is a product of biological, psychological and social factors.

Women and Yoga have a deep connection as women have great amount of changes going in the body every month and then due to sudden changes in the middle aged women their mood disturbed. Also during the onset of middle aged women makes they lose their mind as some feel that is the loss of their beauty. Hence practicing yoga will help as it is gentle from of physical exercise.

Symptoms such as physical, hormonal and psychosomatic disorders linked with lack of physical activity and psychological wellbeing which leads to wide ranges of complications. Both yogic practices and Sattvic diet improves physical, hormonal and psychological wellbeing in natural way without any side effects.

Experimental Group I Yogic practices with sattvic diet. (Group A)
Experimental Group II Yogic practices. (Group B)
Control Group III – No training. (Group C)

3.2.2 DEPENDENT VARIABLES

The physiological variables like Systolic, Diastolic and Body Mass Index (BMI) increase during middle aged period and lead to increase High blood pressure. During Hypertension, blood vessels are damaged or may be to get chance to shrink and get smaller, then the flow of the blood, hormone activities are decreases. Which controls the Hypertension, in the brain Hypothalamus getting irregular activity and secretion of Hormone Vasopressin in brain more to get high blood pressure? The fat cell stored in the path way of blood vessel, and more proteins in the blood to get the blood more high density or more thick, may that flow of the blood can reduce. LDL and Total cholesterol level also increased, so that heart works too hard to plumb the blood. HDL is the good cholesterol to soothing the blood flow and supplies to the energy all body part to work normal. The psychological variables like Adjustment and Life satisfaction act as a main role in general well-being and day today activities in
routine life. For the same Physiological, Biochemical and Psychological variables are considered for this study.

**Physiological variables:**

- Systolic Blood Pressure
- Diastolic Blood Pressure
- Body Mass Index (BMI)

**Biochemical variables:**

- High Density Lipoprotein (HDL)
- Low Density Lipoprotein (LDL)
- Triglycerides

**Psychological variables:**

- Adjustment
- Life satisfaction

### 3.3 EXPERIMENTAL DESIGN

The study was formulated as a true random group experimental design, simple random sampling design, consisting of a pre-test and post-test. The method of yogic practices with and without Sattvic diet given to experimental group I and II and control group III is not given any kind of treatment but in active rest. Initially pre-test was conducted. After the experimental period of twelve weeks, post test scores were obtained from all the three groups. The differences between initial and final scores on Physiological, Biochemical and Psychological variables considered as the effect of yogic practices with and without Sattvic diet on subjects. The mean differences were tested for significance using Analysis of Co-variance (ANCOVA).
The multiple mean comparisons used to prove the significant differences between the adjusted means of experimental Group A and B with control group C. The significant differences were tested by Scheffe’s post-hoc test.

Random group experimental design was applied.

Simple Random sampling design was followed.

Experimental Group I (A) - Yogic practices with sattvic diet was given for 12 weeks, 6 days a week, 45 minutes to 75 minutes maximum daily.

Experimental Group II (B) - Yogic practices without sattvic diet was given for 12 weeks, 6 days a week, 45 minutes to 75 minutes maximum daily.

(Diet schedule was given to follow the diet as the theoretical instruction).

Personal observation not watched.

Instructions were given to follow sattvic diet thought the period of experimentation.

Control Group III (C) (routine work).

The groups were assigned as yogic practices with sattvic food Group A (YPWSG), without sattvic group B (YPWOSG), and control group C (CG) in an equivalent manner.

3.4 PILOT STUDY

Pilot study is the miniature version of the research work. The pilot study was conducted before analyzing of training program with the help of experts in yogic practices with sattvic diet and without sattvic diet to ensure the intensity, volume and response of the subjects. The aim of the pilot study was to know the subjects capability and to know the difficulty of conducting training program and to set a clear understanding about the duration of time, which is required for conducting the test.

Based on the response of the subjects in the pilot study, the training schedule was constructed however the individual differences were also considered while constructing the training program.
The pilot study was conducted with five Hypertensive middle aged women and their difficulties were noted and rectified. The calculated intra-class correlation of the pilot there was significant improvement in physiological variables Systolic, diastolic and Body Mass Index (BMI). Biochemical variables are HDL, LDL and Triglycerides. Psychological variables are Adjustment and Life satisfaction. Item analysis was followed to find out the reliability and validity of the Psychological Questionnaire (Adjustment and Life satisfaction).

In order to find out the accuracy of measurement of various tests, a pilot study was conducted with a five subjects from each group prior to the Study. The other purposes were:

To assess Initial capacity of the subject.
To asana practice, Pranayama, Mudra, Japa and Yoga Nidra are suitable for Hypertensive middle aged women.
To assess students suitable for Yoga practice.
Pilot study it based upon intensity over load principals and relaxation technique.

3.5 CRITERION MEASURES

By referring the literature, and in consolation with professional and experts, the following variables were selected as the criterion measures in this study.
### TABLE - I

**CRITERION MEASURES**

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Variables</th>
<th>Measured by</th>
<th>Make</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Systolic</td>
<td>Sphygmomanometer</td>
<td>Dr.Morepen BP-02 (automatic blood pressure monitor)(Made in India, purchased in Chennai)</td>
<td>mmHg</td>
</tr>
<tr>
<td>2</td>
<td>Diastolic</td>
<td>Sphygmomanometer</td>
<td>Dr.Morepen BP-02 (automatic blood pressure monitor) Made in India, purchased in Chennai)</td>
<td>mmHg</td>
</tr>
<tr>
<td>3</td>
<td>Body mass index (BMI)</td>
<td>BMI Machine (Autospan Kit)</td>
<td>Omron( HBF -375 body composition monitor)(Made in Singapore, purchased in Chennai)</td>
<td>Percentage</td>
</tr>
<tr>
<td>4</td>
<td>High density lipoprotein (HDL)</td>
<td>RBK 2.806 Prietest (Autospan Kit)</td>
<td>Robonik Prietest touch biochemistry analyser HDCPPT 0150 (Made in India)</td>
<td>mg/dl</td>
</tr>
<tr>
<td>5</td>
<td>Low density lipoprotein (LDL)</td>
<td>RBK 2.806 Prietest (Autospan Kit)</td>
<td>Robonik Prietest touch biochemistry analyser HDCPPT 0150 (Made in India)</td>
<td>mg/dl</td>
</tr>
<tr>
<td>6</td>
<td>Total Triglycerides</td>
<td>Arkray Autospan GPO-PAP Blood test (laboratory)</td>
<td>Analyser 72LS100-60</td>
<td>mg/dl</td>
</tr>
<tr>
<td>7</td>
<td>Adjustment</td>
<td>DYADIC Spanier, G.B (1979)</td>
<td>Psychology Questionnaires Consisting of 32 questions</td>
<td>in scores</td>
</tr>
<tr>
<td>8</td>
<td>Life Satisfaction</td>
<td>Diener,E(1985)</td>
<td>Psychology Questionnaires Consisting of 5 questions</td>
<td>in scores</td>
</tr>
</tbody>
</table>

### 3.6 RELIABILITY OF DATA

The reliability of data was assessed by using standard instruments and by establishing tester competency reliability of the test. One month before the commencement of the investigation, a pilot study was conducted and the reliability of the data was established by randomly selecting five Hypertensive middle aged
womenas subjects. To ensure reliability, test and re-test method was executed and the consistency of scores/values was statistically tested.

The tests were done twice, on the same subjects. The intra-class co-efficient of correlation was used to find out the reliability of the data and the results have been given in Table II. Since the ‘R’ values were much higher than the required value, the data were accepted as reliable in terms of the instrument, test and subjects. The intra-class correlation coefficient obtained for test-retest data are presented in Table II.

**TABLE - II**

**RELIABILITY CO-EFFICIENT OF CORRELATION OF TEST - RETEST SCORES**

<table>
<thead>
<tr>
<th>Test Items</th>
<th>Co-efficient of correlation (N=10) Test – Retest Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td>Systolic blood pressure</td>
<td>0.96*</td>
</tr>
<tr>
<td>Diastolic blood pressure</td>
<td>0.97*</td>
</tr>
<tr>
<td>Body mass index (BMI)</td>
<td>0.98*</td>
</tr>
<tr>
<td>High density lipoprotein (HDL)</td>
<td>0.95*</td>
</tr>
<tr>
<td>Low density lipoprotein (LDL)</td>
<td>0.95*</td>
</tr>
<tr>
<td>Triglycerides</td>
<td>0.98*</td>
</tr>
<tr>
<td>Adjustment</td>
<td>0.97*</td>
</tr>
<tr>
<td>Life satisfaction</td>
<td>0.96*</td>
</tr>
</tbody>
</table>

*significant at 0.05 level of confidence.

The reliability of data was assessed by establishing the tester’s competency, instrument reliability and subject reliability. All the instruments such as Sphygmomanometer, stethoscope, Blood Pressure Monitor, Weighing Machine, Stature meter, laboratory equipment and questionnaires used were standard and therefore their calibration were accepted and accurate enough for the purpose of the study.
3.7 RELIABILITY OF THE INSTRUMENTS

The instruments which were required to test the selected criterion variables were, Sphygmomanometer was bought from Dr.Morepen BP-09 (made in India) purchased from Chennai, BMI Machine was purchased from Omron (HBF -375 body composition monitor) made in India purchased from Chennai, and all the imported instruments used in this study were in excellent condition and were purchased from reputed and reliable scientific companies. The same brands are used in many reputed hospitals and medical labs. Their calibrations were tested and accepted to be accurate enough to serve the purpose of the study. Well qualified technicians and assistants were made use of to measure the selected physiological and Biochemical variables.

DYADIC Adjustment Scale developed by Spanier, G. B used to measure Adjustment DYADIC Spanier, G.B (1979) Psychology Questionnaires Consisting of 32 questions and Life satisfaction Diener, E (1985) Psychology questionnaires consisting of 5 questionnaire developed by were obtained from the Department of Yoga of the Tamil Nadu Physical Education and Sports University, Chennai, Tamil Nadu. The testing procedure was started only after establishing reliability of the instruments. The following questionnaire, scale, tests and instruments were used for recording the Physiological, Biochemical and Psychological variables such as Systolic, Diastolic blood pressure and Body Mass Index (BMI), HDL, LDL and Triglycerides, and Adjustment and Life satisfaction were found reliable. The reliability and validity of the Adjustment and Life satisfaction questionnaires were established by adopting the method of item analysis through pilot study.

3.8 TESTER’S RELIABILITY

Reliability was established by the test-retest processes. Subjects from all the groups were tested on selected variables. The repeated measurement of individuals on the same test is done to determine reliability. It makes sense then to use a unit-variable statistics Analysis of co-variance (ANCOVA).
3.9 SUBJECTS’ RELIABILITY

The test and retest also conducted for the subject reliabilities. The same subjects were used, under similar condition by same tester. The co-efficient of reliability were significant at 0.05 level, for the above test under investigation.

The scores thus obtained could be analyzed by using Intra-class correlations, at 0.05 level of confidence as shown in table I. The reliability coefficients are significant at level for all the tests under investigation which had more than 0.90.

3.10 ORIENTATION TO THE SUBJECTS

Before the collection of the data, the subjects were oriented according to the purpose of the study. The investigator had explained the tests and measures to the subjects and about the procedure adopted by them for assessing the variables. Questionnaires were used to measure the Adjustment and Life satisfaction.

3.11 TRAINING PROGRAM

During the training period the experimental I Group- A underwent Yogic practice with sattvic diet, experimental II Group - B underwent Yogic practice and Group - C no training, practices for weekly six days morning six to seven fifteen. Experimental treatment was restricted to twelve weeks. The training program lasted for a session in the morning between 6.00 to 7.15 a.m. for six days in a week and the same continued for twelve weeks. Attendance was taken before the commencement of each training session. All the subjects were present for more than 90% of the total training session. Training schedule for all the groups were presented in the following tables.
3.11.1 TRAINING PROCEDURE

For the experimental group A, yogic practices with sattvic diet were given for 12 weeks, 6 days in a week. The duration of the practice for the first four weeks was 45 minutes, second four weeks was 60 minutes and last four weeks was 75 minutes.

Instructions were given to follow sattvic diet throughout the period of experimentation.

For Experimental group B, only yogic practice were given for 12 weeks, 6 days in a week. The duration of the practice for the first four weeks was for 45 minutes, second four weeks was for 60 minutes and last four weeks was for 75 minutes. The control group was kept in routine work.

3.11.2 SATTVIC DIET GROUP - A

Sattvic Diet – instructions: Food intake


Mostly preferred fruits:

Orange, Guava, Grapes, Apple, Pomegranates, Pineapple.

Avoid Foods:

Saturated oil
Red meat
Butter
Curd
Yogurt

Junk food

General Instruction

Diet chart for normal housewife middle aged Hypertensive women:

2500 Calories (Maximum)

Morning: - 800 Calories

Tea

Tiffin: Idly or Dosa or Pongal, Sambar, Coconut Chutni, Vadai. Afternoon: – 1000 Calories

Rice, Sambar, Pepper water, curd or butter, milk, vegetables. Evening: - 300 calories

lemon juice or green tea or salad or soup (veg)

Dry fruits, Sanveg, Sprouted, fruits

Night: - 400 calories

Mild steamed items. (Rice, chapatti, dhal, fruits, milk, salad).

Sattvic Diet
3.11.3 YOGIC PRACTICES

The following are the selected yogic Practices given as experimental treatment.

OPENING PRAYER

LOOSENING EXERCISES (PAWANAMUKUTASANA PART 1)

SURYANAMASKAR

ASANAS

Shavasana

Vrkshasana

Padahastasana

Adhomukha Svasana

Ardha Halasana
Vipareeta Karani
Shashangasana
Vakrasana
Janu Sirsasana
Paschimottanasana
Ananda Madirasana
Makarasana
Pranayama
Nadhisodhana in siddhasan
Bhramari in vajrasan
Ujjayi in Padmas
Mudra
Prana and Hirudya
Relaxation
Ajapa Japa (Yam)
Yoga Nidra
End prayer
3.11.3.1 OPENING PRAYER

Figure 12

3.11.3.1.1 PRAYER: 1

Sit in comfortable asana, and do Namaskara mudra follows the prayer.

This Shanti Mantra is taken from the Krishna Yajurveda Taittiriya Upanishad (2.2.2). It is usually recited in schools as prayer before the start of the classes in schools

Lyrics in Sanskrit

ॐसहनाववतु।
सहनोभुनत ।ु
सहवीयकरवावहै।
तेजिवनावधीतमतु
माववषाववधै।
ॐशाि◌
-तःशाि◌
-तःशाि◌
-तः॥
Meaning in English

Om, May we all be protected
May we all be nourished
May we work together with great energy
May our intellect be sharpened (may our study be effective)
Let there be no Animosity amongst us
Om, peace (in me), peace (in nature), peace (in divine forces)

Meanings of the words

Om Śaṅgā namah
Om=supreme god: saha=together: nau=both/ all: avatu=may he
protect saha nau bahunaktu
saha=together: nau=both/ all:bahunaktu= be nourished/ energized
Saha vīryam karavāvahai
saha=together:vīryam=energy: karavāvahai=work (kara=hand: avahai=bring
into use)
Tejasvi nāadvītamastu
tejaswi = having great energy:nau = both : adhi = intellect/ study: tama =
higher degree: astu=so be it
Mā vidvisāvahai
Mā=not be: vidvis=animosity: avahai=bring/ have
Om Shānti, Shānti, Shānti shantih= peace

3.11.3.1.2PRAYER: 2 GAYATHRI MANTRA

Om Bhur Bhuvah Swah
Tat-savitur Vareṇyam
Bharga Devasya Dhīmahi
Dhiyo Yonaa Prachodayāt

General meaning: We meditate on that most adored Supreme Lord, the creator, whose effulgence (divine light) illumines all realms (physical, mental and spiritual). May this divine light illumine our intellect.


Mantra is not a mere collection of words. It is a compounded set of words pregnant with enormous significance. It emanates from the inner power of man. Filled with such power, the mantra, when it is pronounced properly, brings out the divine power in man. The vibrations produced by the utterance of the mantra, uniting with the cosmic nāda (primal sound) in the universe, become one with the Universal Consciousness. It is these cosmic vibrations, which assumed the form of the Veda (sacred revelations of spiritual knowledge). (Sathya Sai Speaks, 1984)

It is number one power full mantra to get positive energy in the body (Jermyn University).

3.11.3.1.3 PRAYER : 3 MAHA MRITYUNJAYA MANTRA

Sri Maha Mrityunjaya Mantrawith beejakshara

Mrityunjaya Mantra, also known as "Rudra mantra" is found in "Rig veda VII.59.12", "Yajur Veda III.60", Atharva Veda XIV.1.17", "Shiva Purana" among others. According to the legend Mantra was given by Lord Shiva himself to sage Sukracharya.
Lyrics in Sanskrit

ॐहौमॐज्◌ू#सःबूभु%व
सवहु
&य#बकं यजामहेसुगि-धंपि-टवध%नमु।◌्
उवा%-क.मवबधना/म/योमु%2ोयमामलात्◌्
बूभु%व
सवर3जु◌ू#सःहौमॐ।।इ5त।।◌्

Lyrics in English (Transliteration)

Om houm om joom saha Boorbhuvassuaha
Tryambakam yajāmahe sugandhi pusti-varṣa-ha
Urvārukam-iva bandhanātm tyormuksīya māmrāt
Boorbhuvassuvarom joom saha houm om santi

Meaning of Lyrics in English

We worship the Three-eyed Lord who is fragrant and who nourishes and nurtures all beings. As is the ripened cucumber (with the intervention of the gardener) is freed from its bondage (to the creeper), may he liberate us from death for the sake of immortality.

Word by word Meaning of Lyrics ॐ = om = is a sacred/mystical syllable in Sanatan Dharma or Hindu religions, i.e. Hinduism, Jainism, Buddhism, and Sikhism (symbol of ultimate reality).

&य#बकम ◌् = tryambakam, 67 (Try=Three)+ अ#बकम ◌्(Ambakam=Eyes)= “one

who has three eyes” referring to Rudra or Siva who share the same attributes. (1) Firstly, in His ‘vishwaroopa’ or universal form, the three eyes symbolically signify the sun, moon and fire. Sunlight during the day, moon at night and fire in their absence signify illumination. (2) Secondly, the pair of eyes give sight to the material
world and its experiences. The third eye is symbolic of ‘atma-jnana’ or knowledge of
the Self through which one sees the higher reality. Kamadeva or Manmatha is the God
of Desire perennially churning the mind and causing restlessness.

यजामहे=yaj a mahe = We worship, adore, honor, revere

सुगि-धम ॐ= sugandhim = sweet smelling, the fragrant (spiritual Essence). The
fractance word in the mantra does not refer to physical fragrance, ie perfume but
fragrance of character. Perfume emanates from a source and spreads to a reasonable
distance. As such noble character spreads with warmth.

पिष्टु = pusti = A well-nourished condition, thriving, prosperous, fullness of
life.

वध%नम्= vardhanam = is one who nourishes, strengthens or restores (in health,
wealth, well-being): a good gardener.

उवा%-क.रुक = urva=, (Urvaaru=Cucumber) इव (Iva=Like, In the
same manner)= like the cucumber, here ‘urva’ means ‘vishal’ or big, powerful or
deadly. ‘Arukam’ means disease. Thus ‘urvarukam mea ns deadly and overpowering
diseases. The pumpkin or cucumber interpretation is given to show detachment. The
diseases are those caused by the negative effects of the three gunas and therefore (a)
‘avidya’ – ignorance or falsehood and (b) ‘sadripu’ – a constraint of the physical
body.

ब.धनात ॐ (bandhan a t)=means bound down, Bondage [of Samsara or Worldly
Life]’I am bound down just like a cucumber (to a vine)’.

म/यृ(mrtyu) = Death

मु(muk ya) = Liberation
म/योमृ◌ु%2◌ीयmrtyormukṣiya = Free, Liberate us from the fear of Death

मामतात् ◌्(Maa-Amrtaat): Liberate us from the death (for the sake of Immortality): मा (Maa) = Not, अमतृ (Amrta) = Immortal

3.11.3.1.4 BENEFITS OF GAYATRI MANTRA

Calms unstable mind

The eloquence of Gayatri Mantra improves the cognitive and intellectual level washing away the sins and purifying mind, body and soul. Enchanting this mantra makes feel relaxed thus increasing concentration power. The first word of the mantra starts with Om. The pronunciation of this ‘Om’ word creates a sound sending vibration through lips, tongue, back of throat and skull, which calms down mind releasing the relax hormones to make feel relaxed.

2. Improves concentration and learning power

People who enchant the Gayatri mantra gain remarkable concentration and memory power. Because chanting this mantra creates vibration first activating three chakras that are third eye, throat and crown chakras. These chakras help in improving concentration linking directly to the brain, penial gland, eyes, sinuses, lower head, the pituitary gland and thyroid gland. The vibrations of chanting this mantra stimulated the glands improving concentrating power, learning power and focus.

Improves breathing pattern

While reciting Gayatri mantra need to take deep controlled breaths repeating regularly which will improve the function of lungs and therefore improving breathing. Breathing deeply also helps to transport oxygenated blood to the entire body.
Keeps heart healthy

Enchanting this mantra remarkably relaxes a person’s breathing pattern that helps in synchronizing and regularizing heart beats. Experts say that the synchronized heart beats and functioning helps to keep blood pressure in control keeping heart diseases at bay.

Enhances nerves functioning

Chanting the mantra exerts pressure on lips, tongue, palate and vocal cord connecting regions in and around brain which creates a resonance effect or a vibration helping to boost and stimulate nerve functioning. This vibration also stimulates the enhanced release of neurotransmitters to help the conduction of impulses.

Reduces stress and stress related damage

Gayatri mantra also helps to beat stress and oxidative damage caused by stress. It not only strengthens the immunity and immune response but also helps in reversing the damage by consistent stress on body.

Reduces depression

Chanting this mantra stimulates and boosts the functioning of brain keeping calm and more relaxed. The Gayatri Mantra gives relief from stress making more flexible. According to science the vibration created by chanting this mantra stimulates the functioning of the vagus nerve which is a common treatment for depression and epilepsy patients.

Gives skin a glow

The vibrations and resonance of this mantra activates vital points on face increasing blood circulation and helps to get rid of toxins from skin. The deep breathing while reciting Gayatri mantra also helps oxygenated blood to be carried through skin nerves making look younger.
Makes strong

Gayatri Mantra brings strength and energy inside an individual, because goddess Gayatri is a 3-in-1 model of three goddesses Durga, Saraswati and Mahalakshmi. Hence, reciting this mantra brings strength in three forms.

Attracts positive energy

Chanting the powerful Gayatri Mantra with perfect accent and pronunciation without any errors illuminates and highlights the surrounding atmosphere and creates positive vibrations attracting positive energy soothing mind and body.

Successful marriage relationships

Delay in marriage, relationship disturbances related worries can be solved by chanting Gayatri Mantra. According to Indian astrology, marriage issues are due to the negative position of stars but Gayatri Mantra has the significant power to evaporate the negative position of the stars.

Brings prosperity and development

Goddess Gayatri is considered as Annapoorna according to Hindu mythology who is the Hindu Goddess of food. It is believed that worshipping Goddess Gayatri and reciting Gayatri mantra brings prosperity, wealth and development in life filling with lots of happiness, love, food and shelter.

3.11.3.1.5 Benefits of Maha Mrityunjaya Mantra

It is said to be good for mental, emotional and physical health.

Helps with Longevity of life.

Helps attain immortality (enlightenment).
3.11.3.2 LOOSENING EXERCISES (PAWANAMUKUTASANA PART 1)

3.11.3.2.1 ANTI-RHEUMATIC GROUP

This group of asanas is concerned with loosening up the joints of the body. It is excellent for those with rheumatism, arthritis, high blood pressure, heart problems or other ailments where vigorous physical exercise is not advised. It is particularly useful for eliminating energy blockages in the joints and outer extremities of the physical body, and works on the pranic and mental bodies as well.

(Swami Satyananda Saraswati 2008)

Awareness:

The practices may be performed in three ways:

With awareness of the actual physical movement, the interaction between the various components of the body, i.e. bones, joints, ligaments, muscles, etc.: the movement in relation to other parts of the body: with mental counting of each completed round: and with awareness of thoughts arising in the mind. This method of practice induces peace, balance and one-pointedness which in turn bring about harmony in the physical body.

Awareness and integrated breathing. In addition to the awareness of physical movement described above, individual movements are synchronized with the breath. The movements become slower which in turn slows the brain waves, further enhancing relaxation and awareness. This method of practice has a greater influence at the physical and pranic levels and is especially useful for harmonizing and revitalizing the body and improving the function of the internal organs. Breathing should be practiced as indicated in the description of each asana. In addition, greater benefit will be gained if ujjayi pranayama (see section on pranayama practices) is used as a breathing technique. This effectively stimulates and balances the pranic energy flowing through the nadis.
With awareness of the movement of prana in the body, Prana may be experienced as a tingling sensation in the body to which one becomes sensitized with practice.

Periodic rest: After every two or three movements, sit quietly in the base position with the eyes closed and be aware of the natural breath, of the part or parts of the body that have just been moved, and of any thoughts or feelings that come into the mind. After a minute or so, continue the practice. This will not only rest the body but will also develop awareness of the internal energy patterns, and the mental and emotional processes. This rest period is almost as important as the asanas themselves and should not be neglected. If tiredness is experienced at any point during the asana program, rest in shavasana. Shavasana should be performed for three to five minutes at the end of the program. Base position: All the practices of pawanmuktasana part 1 are performed while sitting on the floor in the base position (see diagram). The body should be relaxed and only those muscles associated with the asana being executed should be used. Full awareness should be given to performance of the asana as per notes above. For maximum benefit the eyes should remain closed. This practice should not be mechanically practiced.

3.11.3.2.2 PRARAMBHIKSTHITI

Figure 13
Prarambhik Sthiti (base position)

Sit with the legs outstretched.

Place the palms of the hands on the floor to the sides and just behind the buttocks.

The back, neck and head should be straight. Straighten the elbows.

Lean back slightly, taking the support of the arms.

Close the eyes and relax the whole body in this position.

3.11.3.2.3 PADANGULI NAMAN and GOOLF NAMAN

Practice : 1 Padanguli naman (toe bending)

Sit in the base position with the legs outstretched and the feet slightly apart.
Place the hands beside and slightly behind the buttocks.
Lean back a little, using the arms to support the back.
Keep the spine as straight as possible.
Be aware of the toes. Move the toes of both feet slowly backward and forward, keeping the feet upright and the ankles relaxed and motionless.
Hold each position for a few seconds.
Repeat 10 times.
Breathing: Inhale as the toes move backward. Exhale as the toes move forward.

Awareness: On the breath, mental counting and the stretching sensation produced by the movement.

Practice 2: Goolf Naman (ankle bending)

Remain in the base position. Keep the feet slightly apart.

Slowly move both feet backward and forward, bending them from the ankle joints. Try to stretch the feet forward to touch the floor and then draw them back towards the knees. Hold each position for a few seconds.

Repeat 10 times.

Breathing: Inhale as the feet move backward. Exhale as the feet move forward.

Awareness: On the breath, mental counting and the stretch in the foot, ankle, calf and leg muscles or joint

3.11.3.2.4 GOOLF CHAKRA

Figure 15
PRACTICE 3: GOOLF CHAKRA (ANKLE ROTATION)

Remain in the base position.
Separate the legs a little, keeping them straight.
Keep the heels on the ground throughout the practice.

Stage 1:

Slowly rotate the right foot clockwise from the ankle 10 times and then repeat 10 times anti-clockwise.
Repeat the same procedure with the left foot.

Stage 2:

Place the feet together.
Slowly rotate both feet together in the same direction, keeping them in contact with each other.
Do not allow the knees to move.
Practice 10 times clockwise and then 10 times anticlockwise.

Stage 3:

Keep the feet separated.
Slowly rotate both feet from the ankles together but in opposite directions.
The big toes should touch each other on the inward stroke of each foot.
Do 10 rotations in one direction and then 10 rotations in the opposite direction.


Awareness: On the breath, mental counting and rotation.
3.11.3.2.5 GOOLF GHOORNAN

Figure 16

PRACTICE 4: GOOLF GHOORNAN (ANKLE CRANK)

Remain in the base position. Bend the right knee and bring the foot towards the buttock.

Turn the knee out to the side and place the foot on the left thigh.

Make sure the ankle is far enough over the thigh to be free for rotation.

Hold the right ankle with the right hand to support the ankle.

Hold the toes of the right foot with the left hand.

With the aid of the left hand, slowly rotate the right foot 10 times clockwise, then 10 times anti-clockwise.

Repeat with the left foot placed on the right thigh.

Breathing: Inhale on the upward movement.

Exhale on the downward movement.

Awareness: On the breath, mental counting and rotation.
Benefits: All the foot and calf asanas help in returning the stagnant lymph and venous blood. They thus relieve tiredness and cramp, and prevent venous thrombosis especially in bedridden, post-operative patients.

3.11.3.2.6 JANUFALAK AKARSHAN (KNEECAP CONTRACTION)

Stay in the base position.

Contract the muscle surrounding the right knee, drawing the kneecap back towards the thigh.

Hold the contraction for 3 to 5 seconds, counting mentally.

Release the contraction and let the kneecap return to its normal position.

Practice 5 times. Repeat with the left kneecap 5 times, then with both kneecaps together.

Breathing: Inhale while contracting. Hold the breath during contraction. Exhale while relaxing the knee muscles.

Awareness: On the breath, mental counting and contraction.
3.11.3.2.7 JANU NAMAN

Practice 6: Janu Naman (knee bending)

Stay in the base position. Bend the right knee and clasp the hands under the right thigh.

Straighten the right leg, pulling up the kneecap. Keep the hands under the thigh but straighten the arms.

Do not allow the heel or toes to touch the floor. Bend the right leg at the knee so that the thigh comes close to the chest and the heel near the buttocks.

Keep the head and spine straight.

This is one round. Practice 10 rounds with the right leg and then 10 rounds with the left leg.

Breathing: Inhale while straightening the leg. Exhale while bending the leg.

Awareness: On the breath, mental counting, stretch in the thigh muscles and synchronized movement.

Practice note: While bending the knee the hands may also clasp the lower shin. The thigh is then pressed against the abdomen helping to release wind from this area.

3.11.3.2.8 DWI JANU NAMAN (DOUBLE KNEE BENDING)

Sit in the base position, place both palms flat on the floor at the side and slightly in front of the buttocks.

Bend both knees together, and place the feet on the floor in front of the buttocks.

Straighten the legs and raise the feet so that they are about 8 cm above the floor in the final position. Point the toes forward.
The hands and arms should support and maintain stability of the body. Try to keep the head and spine upright.

Remain in the position for a second. Bend the knees and bring the legs back to the starting position, keeping the heels slightly above the floor.

Draw the toes back towards the shins. This is one round.

Practice 5 to 10 rounds, keeping the heels off the floor throughout the practice.

Breathing: Inhale while straightening the legs. Exhale while bending the legs.

Awareness: On the breath, mental counting, movement and balance.

Contra-indications: This is a strenuous practice and should not be attempted by people with weak abdominal muscles, back conditions, high blood pressure or heart conditions.

Practice note: The hands may also be clasped under the thighs as in janu naman. This is a good preparatory asana for brahmachary asana.

3.11.3.2.9 JANU CHAKRA

Practice 8: Janu Chakra (knee crank)

Sit in the base position.
Bend the right leg at the knee as described in practice 6.

Place the hands under the right thigh and interlock the fingers or cross the arms holding the elbows.

Raise the right foot from the ground.

Rotate the lower leg from the knee in a large circular movement: try to straighten the leg at the top of the upward movement.

The upper leg and trunk should be completely still.

Rotate 10 times clockwise and then 10 times anti-clockwise.

Repeat with the left leg.

**Breathing:** Inhale on the upward movement. Exhale on the downward movement.

**Awareness:** On the breath, mental counting, movement and perfection of circular rotation.

**Benefits:** Since the knee joint bears the whole weight of the body and has no strong muscles for support, it is most vulnerable to injuries, sprains and osteoarthritis. All the knee asanas strengthen the quadriceps muscle and the ligaments around the knee joint. These asanas rejuvenate the joint by activating the healing energies.

### 3.11.3.2.10 ARDHA TITALI ASANA

![Figure 19](image)
Practice 9: Ardha Titali Asana (half butterfly)

Sit in the base position.

Bend the right leg and place the right foot as far up on the left thigh as possible.

Place the right hand on top of the bent right knee.

Hold the toes of the right foot with the left hand. This is the starting position.

Stage 1: with breath synchronization

While breathing in, gently move the right knee up towards the chest. Breathing out, gently push the knee down and try to touch the knee to the floor.

The trunk should not move.

Do not force this movement in any way.

The leg muscles should be passive, the movement being achieved by the exertion of the right arm.

Slowly practice 10 up and down movements.

Awareness: On the breath, mental counting, and movement of hip joint and relaxation of inner thigh muscles.

Stage 2: without breath synchronization

Remain in the same position with the right leg on the left thigh.

Relax the right leg muscles as much as possible.

Push the right knee down with the right hand and try to touch the knee to the floor. Do not strain.

Let the knee spring up.

The movement is achieved by use of the right arm only.

Practice 30 up and down movements in quick succession.
Breathing should be normal and unrelated to the practice.

Repeat stages 1 and 2 and the unlocking procedure (see note below) with the left leg.

Awareness: On mental counting, movement of hip joint and relaxation of inner thigh muscles.

Benefits: This is an excellent preparatory practice for loosening up the knee and hip joints for meditative poses. Those people who cannot sit comfortably in cross-legged positions should practice ardha titali asana daily, both morning and evening. Practice note: To unlock the leg after completing stage 2, slowly and carefully straighten the leg. Bend it once, bringing the heel near the buttock. Straighten the leg. This procedure will ensure that the knee joint is realigned correctly.

3.11.3.2.11 SHRONI CHAKRA

Practice 10: Shroni Chakra (hip rotation)

Sit in the same starting position as for asana 9 with the right leg on the left thigh.
Using the muscles of the right arm, rotate the right knee in a circle trying to make the circular movement as large as possible.

The index finger may be pointed out and used as a guide to perfection of the circular movement.

Practice 10 rotations clockwise and then 10 rotations anticlockwise.

Straighten the leg slowly.

Release the knee as described in the note to asana 9.

Repeat with the left leg.


Awareness: On the breathing, mental counting and rotation of the hip joint.

3.11.3.2.12 POORNA TITALI ASANA

Practice 11: Poorna Titali Asana (full butterfly)

Sit in the base position.

Bend the knees and bring the soles of the feet together, keeping the heels as close to the body as possible.

Fully relax the inner thigh muscles.
Stage 1:

Clasp the feet with both hands.

Gently bounce the knees up and down, using the elbows as levers to press the legs down.

Try to touch the knees to the ground on the downward stroke. Do not use any force.

Practice 30 to 50 up and down movements.

Stage 2: Keep the soles of the feet together.

Place the hands on the knees.

Using the palms, gently push the knees down towards the floor, allowing them to spring up again.

Do not force this movement.

Repeat 20 to 30 times.

Straighten the legs and relax.

Breathing: Normal breathing, unrelated to the practice.

Awareness: On mental counting, movement and relaxation.

Contra-indications: People with sciatica and sacral conditions should avoid this asana.

Benefits: Both stages prepare the legs for mastery of padmasana and other meditative asanas. The inner thigh muscles hold a lot of tension which is relieved by these asanas.

They also remove tiredness from long hours of standing and walking.
3.11.3.2.13 MUSHTIKA BANDHANA

Practice 12: Mushtika Bandhana (hand clenching)

Sit in the base position or a cross-legged pose.

Hold both arms straight in front of the body at shoulder level.

Open the hands, palms down, and stretch the fingers as wide apart as possible.

Close the fingers to make a tight fist with the thumbs inside.

The fingers should be slowly wrapped around the thumbs.

Again open the hands and stretch the fingers.

Repeat 10 times.

Breathing: Inhale on opening the hands. Exhale on closing the hands.

Awareness: On the breath, mental counting, stretching sensation and movement.

3.11.3.2.14 MANIBANDHA NAMAN

Figure 23
Manibandha Naman (wrist bending)

Remain in the base position or a cross-legged pose.
Stretch the arms in front of the body at shoulder level.
Keep the palms open and fingers straight throughout the entire practice.
Bend the hands backward from the wrists as if pressing the palms against a wall with the fingers pointing toward the ceiling.
Bend the hands forward from the wrists so that the fingers point toward the floor.
Keep the elbows straight throughout the practice.
Do not bend the knuckle joints or fingers.
Bend the hands up again for the next round. Repeat 10 times.

Breathing: Inhale with the backward movement. Exhale with the forward movement.

Awareness: On the breath, mental counting, movement in the wrist joint and stretching of the forearm muscles.

3.11.3.2.15 MANIBANDHA CHAKRA

Figure 24

Manibandha Chakra (wrist joint rotation)

Remain in the base position or a comfortable cross-legged pose, but keep the back straight.
Stage 1: Extend the right arm forward at shoulder level.

Make a fist with the right hand, with the thumb inside.

The left hand may be used as a support if necessary.

This is the starting position. Slowly rotate the fist about the wrist, ensuring that the palm faces downward throughout the rotation.

The arms and elbows should remain perfectly straight and still. Make as large a circle as possible.

Practice 10 times clockwise and 10 times anti-clockwise. Repeat the same with the left fist.

Stage 2: Extend both arms in front of the body with the fists clenched.

Keep the arms straight and at shoulder level.

Rotate the fists together in the same direction.

Practice 10 times in each direction.

Stage 3: Practice as in stage 2.

Rotate the fists together in the opposite direction.

Practice 10 times in each direction.

Benefits: The hand and wrist asanas are beneficial for arthritis of the related joints. They also relieve tension caused by prolonged writing, typing and so on.
3.11.3.2.16 KEHUNINAMAN

Figure 25

Practice 15: Kehuni Naman (elbow bending)

Stage 1: Remain in the base position or a cross-legged pose.

- Stretch the arms in front of the body at shoulder level.
- The hands should be open with the palms facing up.
- Bend the arms at the elbows and touch the fingers to the shoulders. Straighten the arms again.
- This is one round. Repeat 10 times.

Stage 2: Extend the arms sideways at shoulder level, hands open and palms facing the ceiling.

- Bend the arms at the elbows and touch the fingers to the shoulders.
- Again straighten the arms sideways.
- Repeat 10 times.

Breathing: Inhale while straightening the arms. Exhale while bending the arms.
Awareness: On the breathing, the mental counting and the movement.

Practice note: Throughout both stages, the upper arms remain parallel to the floor, elbows at shoulder level.

3.11.3.2.17 SKANDHA CHAKRA

Practice 16: Skandha Chakra (shoulder socket rotation)

Stage 1: Remain in the base position or a cross-legged pose.

Place the fingers of the right hand on the right shoulder.
Keep the left hand on the left knee and the back straight.
Rotate the right elbow in a large circle.
Practice 10 times clockwise and 10 times anti-clockwise.
Repeat with the left elbow.
Make sure that the head, trunk and spine remain straight and still.

Stage 2:

Place the fingers of the left hand on the left shoulder and the fingers of the right hand on the right shoulder.
Fully rotate both elbows at the same time in a large circle.

Try to touch the elbows in front of the chest on the forward movement and touch the ears while moving up. Stretch the arms back in the backward movement and touch the sides of the trunk while coming down.

Practice slowly 10 times clockwise and then 10 times anticlockwise.


Awareness: On the breath, mental counting and the stretchingsensation around the shoulder joint.

Benefits: The shoulder asanas relieve the strain of driving and office work, and are helpful in cervical spondylitis and frozen shoulder. They also maintain the shape of the shoulders and chest.

3.11.3.2.18 GREEVA SANCHALANA

Stage 1: Sit in the base position or a cross-legged pose with the hands resting on the knees in jnana or chin mudra. Close the eyes.

Slowly move the head forward and try to touch the chin to the chest.

Move the head as far back as comfortable. Do not strain.
Try to feel the stretch of the muscles in the front and back of the neck, and the loosening of the vertebrae in the neck.

Practice 10 times.


Stage 2: Remain in the same position, keeping the eyes closed.

Face directly forward. Relax the shoulders.

Slowly move the head to the right and try to touch the right ear to the right shoulder without turning the head or raising the shoulders.

Move the head to the left side and try to touch the left ear to the left shoulder.

This is one round. Do not strain: touching the shoulder is not necessary.

Practice 10 rounds.


Awareness: On the breath, counting, and the stretching sensation of the muscles in the sides of the neck.

Stage 3: Remain in the base position.

Keep the head upright and the eyes closed.

Gently turn the head to the right so that the chin is in line with the shoulder.

Figure 28
Feel the release of tension in the neck muscles and the loosening of the neck joints.

Slowly turn the head to the left as far as is comfortable. Do not strain.

Practice 10 times on each side.

Breathing: Inhale while turning to the front. Exhale while turning to the side.

Stage 4: Remain in the same position with the eyes closed.

Slowly rotate the head downward, to the right, backward and then to the left side in a relaxed, smooth, rhythmic, circular movement.

Feel the shifting stretch around the neck and the loosening up of the joints and muscles of the neck.

Practice 10 times clockwise and then 10 times anticlockwise.

Do not strain.

If dizziness occurs, open the eyes. After the practice, keep the neck straight and the eyes closed. Be aware of the sensations in the head and neck.

Breathing: Inhale as the head moves up. Exhale as the head moves down.

Awareness: On the breath, mental counting and movement. Contra-indications: These four neck movements should not be performed by elderly people and those suffering from low blood pressure, very high blood pressure or extreme cervical spondylosis. The advice of an expert should be sought for any of these problems. Patients of cervical spondylosis should strictly avoid forward bending of the neck.

Benefits: All the nerves connecting the different organs and limbs of the body pass through the neck. Therefore, the muscles of the neck and shoulders accumulate tension, especially after prolonged work at a desk. These asanas release tension, heaviness and stiffness in the head, neck and shoulder region.
3.11.4 SURYANAMASKAR

Figure 29
Techniques of Surya Namaskar

Suryanamaskar is an ancient Indian yoga is the art of solar vitalization. It is a complete meditative technique in itself as it includes Asanas, Pranayama, Mantras and Mudras. It has got three aspects: form, vital energy and rhythm. It is the easiest way for a person to get used to Yoga. It should be done along with chanting of mantras in every posture. In simple words, Suryanamaskar is a combination of 12 different postures, followed in a particular sequence with a specific breathing pattern. It helps an individual to vitalize and unblock the whole system. It reduces fat from almost all parts of the body, as it stretches each and every muscle and tones it.

Keep a small carpet or piece of cloth to stand on. But it should be clean and kept safely after the entire activity is over.

There are 12 names of lord Sun that need to be chanted during the entire exercise. Prayers are to be done before the commencement of each round. Each round consists of 12 postures/positions and there are 12 rounds.

<table>
<thead>
<tr>
<th>Pranamasana</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Salutation Pose)</td>
</tr>
<tr>
<td>Position 1</td>
</tr>
</tbody>
</table>

Stand with feet together and palms folded in front of chest. Close eyes and chant the Mantra **Om Mitrayah Namaha**.... Breathe normally.

Figure 30
<table>
<thead>
<tr>
<th>Pose</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hastha Uttanasana</td>
<td>Raise arms over head and shoulders with the palms touching each other and biceps touching ears. Stretch abdomen as much as possible and lean backwards. Inhale and chant <strong>Om Khagaya Namaha</strong>.....</td>
</tr>
<tr>
<td>Padahastasana</td>
<td>Bend forward and place palms at the side of feet. Touch the knee with forehead and exhale deeply, while chanting <strong>Om Suryaya Namaha</strong>.....</td>
</tr>
<tr>
<td>Ashwa Sanchalanasaana</td>
<td>Take one leg back and place the other leg in the front with palms firm on the ground. Raise head and inhale, while chanting <strong>Om Bhanuvae Namaha</strong>.....</td>
</tr>
<tr>
<td>Pose</td>
<td>Description</td>
</tr>
<tr>
<td>------</td>
<td>-------------</td>
</tr>
<tr>
<td>Parvatasana (Mountain pose) Position 5</td>
<td>Bring the leg that was in front next to other one and keep the hips off the floor, with hands supporting the body in a push-up position. Exhale and chant <em>Om Ravi Namaha</em>.....</td>
</tr>
<tr>
<td>Ashtanga Namaskara (Soulitation with eight limbs) Position 6</td>
<td>Lower knees, chest and forehead, with palms firmly on the ground next to chest and elbows bent upwards. Hold the breath here and chant <em>Om Pushnae Namaha</em>.....</td>
</tr>
<tr>
<td>Bhujangasana (Cobra pose) Position 7</td>
<td>Lower waist and raise upper body. Look upwards and keep arms slightly bend. Inhale and chant <em>Om Hiranya-Garbhaya Namaha</em>....</td>
</tr>
<tr>
<td>Parvatasana (Mountain pose) Position 8</td>
<td>Raise hips and bring head to the floor with eyes on the navel and heel on the floor - like an inverted 'V'. Exhale and chant <em>Om Marichiye Namaha</em>.....</td>
</tr>
<tr>
<td>Ashwa Sanchalanasana (Equestrian pose) Position 9</td>
<td>In this step the posture is the same as in step 4. Inhale and chant <em>Mantra Om Adityaya Namaha</em>.</td>
</tr>
<tr>
<td>Pose</td>
<td>Description</td>
</tr>
<tr>
<td>------</td>
<td>-------------</td>
</tr>
<tr>
<td>Padahastasana</td>
<td>Hand to foot pose</td>
</tr>
<tr>
<td>Hastauttanasana</td>
<td>Raised arm pose</td>
</tr>
<tr>
<td>Pranamasana</td>
<td>Salutation Pose</td>
</tr>
</tbody>
</table>
3.11.4.1 BENEFITS OF SURYANAMASKAR

The various stretches in surya namaskar messages each muscle, strengthens the skeletal system by improving the basic posture of the body. It also helps in making the joints and ligaments stronger in order to carry the body weight without much effort.

It improves the entire endocrine system and regulates the functioning of endocrine glands. Once the secretion of endocrine glands such as thyroid gland, pituitary gland, and adrenal glands takes place in a proper way, it ensures that each organ of body is working appropriately.

Surya Namaskar promotes blood circulation in the body and hence helps to maintain the cardiovascular system of the body.

If are suffering from sleeplessness then, surya namaskar is the best medicine.

The combination of backward and forward movements also ensures that digestive system is on track and helps in curing constipation and other digestion related ailments.

Apart from just the physical level, surya namaskar helps in keeping stress free and rejuvenate mind, because, it promotes the circulation of fresh oxygen to brain.

3.11.5 SHAVASANA

Figure 42
The Sanskrit word ‘shava’ means ‘corpse’. This pose looks like sleeping pose. It is very simple and everyone can do this asana. This pose needs lots of concentration: have to concentrate on each part of the body.

Benefits are for improving concentration, curing insomnia, calming the mind, releasing stress, fatigue and depression.

Steps for Shavasana – Corpse Pose

Lie flat on back, like our sleeping pose. Legs should be separated. Keep arms at side and palms facing up. Just relax. Close eyes and breathe deeply and slowly through the nostrils. Start concentrating from head to feet. This means are consciously relaxing each part of the body. Don’t move ahead without relaxing particular part of the body.

On each inhaling and exhaling (breathing) think that body is totally relaxed. Let tension, stress, depression and worry run away on each exhaling. Those having good concentrations can practice for a long time and others can practice for 3-5 minutes.

Benefits of Shavasana – Corpse Pose

It relaxes whole body.
Releases stress, fatigue, depression and tension.
Improves concentration.
Cures insomnia.
Relaxes muscles.
Calms the mind and improves mental health.
Excellent asana for stimulating blood circulation.
Beneficial for those suffering from neurological problem, asthma, constipation, diabetes, indigestion.
Tips

While practicing shavasana, if feel drowsy or sleepy can breathe a bit faster and deeper.

Always start shavasana before practicing other yogasana and after ending yogasana.

Those finding difficult to practice in the morning or evening can practice while sleeping at night.

Concentration is important.

3.11.6 VRKSHASANA

Steps

Stand stright, fold right leg and place near thigh

Raise both hands with namaskara mudra.

Figure 43

Vrkshasana has taken from Sanskrit word Vrska (वृक्षसन). It comprises two words Vrksh means tree and asana indicating towards a Yogic posture. If somebody pronounced Vrkshasana, it should be as vrk-shah-sana. While performing, it gives the true spirit of tree, thus named as tree pose. “Stand eects on the left leg, bend the right leg and place the right foot on the root of right thigh. Maintain the pose like as a tree on the ground. This is called vrksha-asana” Gherand a-samhita II.36.
Breathing in tree pose yoga

All the yoga poses should perform with proper breathing techniques. The same things are applied with Vrkshasana. While in Tree pose, inhale and raise both arms above head and form Namaskar mudra. Take suitable stretching and do inhaling-exhaling continue while maintaining the pose: Brings arms down with deep exhaling.

Perform Tree pose

Tree pose technically right is important to get its maximum benefits. Here, the step by step practicing techniques are being mentioned, especially for the beginners so that they become master of the pose.

Stand erect. Keep the feet together.

Fold the right leg and placed it at the top of left thighs with the toes of right leg should pointed downwards.

The right leg should perpendicular to the left leg.

Extend arms above head.

Inhale and try to make Namaskar mudra with palms.

Balance the pose as long as can because balancing is utmost important in Tree pose.

Try to make spine straight and feel the stretching from toes to fingers.

With deep exhale bring arms and leg down.

Repeat the same with left leg. It completes one round.

Do three-five rounds.

No. of rounds may increase as per convenience.
Health benefits of Tree pose yoga (Vrkshasana)

It stretches the entire body from toes to fingers, thus invigorates.

It gives tranquillity to mind thus good for those who are facing the problem of depression and anxiety.

It increases stamina, concentration and immunity.

It is good for hips as it helps to open it.

It is beneficial for those who are experiencing sciatica. But one should practice it under the supervision of a yoga expert.

It enhances the flexibility of legs, back and chest muscles.

It makes ankle stronger.

It is also good for knees. The person who is having knee problems should perform it.

It strengthens thighs and calves.

It gives suitable stretching to the groins.

Person suffering from flat feet should practice it.

It makes more focused and concentrated.

By practicing this asana, the ligaments and tendons of the feet gets strengthen.

It is also good for pelvic region.

It develops esteem and self-confidence.

It calms and relaxes the central nervous system.

It helps to cure rheumatic pain and also treats numbness.

Tree pose yoga precautions

Some of the important contraindications, cautions and side effects of this yoga pose are being given below.
It should not be practiced in case of

- High blood pressure
- Low blood pressure
- Migraine
- Insomnia
- Acute knee problems
- Hip injury

3.11.7 PADAHASTASANA

Padahastasana (Standing Forward Bend Pose): Step by Step and Benefits in Sanskrit language “Pada” stands for foot while “Has ta” stands for hands while Pada and Hasta together means hand to foot. In fact Padahastasana is a third and tenth posture in the sequence while practicing Surya Namaskar. Here we showcase
Padahastasana steps for how to do Padahastasana for obtaining positive Padahastasana benefits. While practicing Padahastasana one has to bend in forward direction therefore it is also known as “Standing Forward Bend Pose”. This asana is much helpful to cure ailments related to muscles and skeletal system.

Following are steps for Padahastasana which helps to gain favorable benefits of Padahastasana.

Step 1 : First of all stand in Tadasana pose then exhale to bend self in downward direction.

Step 2 : Place legs in straight position and touch finger tips and if it feels ease then try to touch palms to the ground.

Step 3 : Keep face on legs.

Step 4 : Stand in this posture for few seconds.

Step 5 : Inhale steadily to get back to initial position.

Step 6 : Repeat this practice after relaxing for some time.

Benefits

Padahastasana benefits for strengthening abdominal organs.
It eliminates possibilities of bloating of abdomen, constipation, indigestion and other gastric problems.
It builds spine more flexible, resilient and straight.
It removes extra fat from abdomen region.
Padahastasana steps are much useful for increasing height.
Padahastasana is very effective practice to remove abdomen fat.
It is very useful in digestive disorders.
Gives a nice stretch to the thigh muscles.
Good practice to increase the height.
Increases the strength of thigh muscles and calf muscles.
3.11.8 ADHOMUKHA SVANASANA

Figure 45

Adho Mukha means- face that looks down, Svanam means Dog, This asana looks like the dog stretching its body for breaking the laziness. So that it gets the name.

Procedure of Doing Adho Mukha Svanasana:

We should lie upside down and inhale the breath and exhale it as well.
Keep both the legs together and stretch it backwardly.
Keep both the palms below chest on the floor.
The fingers should be stretching forward.
Inhale deeply and lift head, back and hip upwardly.
Next exhale the breath and lift back even higher and then fold head downwardly.
Make sure that legs do not fold while doing this.
Hold body in this position for 30 seconds and inhale breathe deeply and lift heels from the floor and lower back and take head from the floor.
Finally exhale the breath and come back to the normal stage.
Benefits of doing Adho Mukha Svanasana

It removes sprains and cramps in the dorsal area.
It helps to strengthen the spinal cord.
This asana is best asana for to cure shoulder pain caused by working long hours sitting in same place.
It provides stability for both hands and feet.
It strengthens the muscles of ankles, knees and back of thigh areas (hamstring muscles).
It increases the blood circulation of head area and gives freshness of the whole body.
It helps to reduce the belly due to fat deposition in the stomach.
It helps in strengthening the neck bones.
It helps in curing the diseases of genitals.

3.11.9 ARDHA HALASANA

One of the advanced asanas in Yoga, Halasana requires the body to resemble a plow in the final position. Also known as the Plow Pose in the Western World, the Halasana is known for significantly boosting the sexual organs, and has been known for alleviating many other issues in the body related to digestion and blood circulation. The Ardha Halasana or the Half Plow Pose is a preparatory step towards the Halasana.
Steps

Lie on the ground with stomach facing up, legs flat and placed together, and inhale slowly.

While inhaling, lift legs up, either one at a time or both at the same time.

Lift legs till they are completely straight and perpendicular to the body.

Once in this position, have completed the ArdhHalasana, and can bring body to rest after have stayed in the position comfortably for a certain period of time.

In order to do the Halasana, instead of keeping the legs perpendicular, stretch those over head at an angle of 180 degrees, and make sure that the toes come in contact with the floor located a bit above head.

Keep the arms stretched by the sides.

Join the two legs and keep hand with the thighs.

Gradually take in and raise the leg opposite to the ground keeping the knee straight.

Hold in the inhale and remain in this position as far as might be feasible.

Inhale out and bring back legs.

Return to the ordinary position and unwind for some time.

Rehash the same for 3 to 5 times.

Benefits

Ardha Halasana is recommended to those pursuing six pack abs and overall good abdominal health.

Both the asanas improve the digestion process.

Blood circulation is considerably improved as well.

A lot of weight and belly fat can be curbed thanks to these two asanas.
Issues faced from multiple stomach disorders are lessened.
Acts as a relief from conditions such as insomnia, infertility and sinusitis.
Like most other asanas, the Halasana is a known anxiety reliever.
Enhances processing and hunger.
Enhance blood flow.
Reinforces the thigh muscles and lower leg muscles.
Accommodating to decrease belly fat and shed pounds.
Empowers the stomach organs.

Contra indications:

Acid reflux
Clogging
Stoutness
Urinary disarranges

3.11.10 VIPAREETA KARANI

Figure 47
Vipareeta Karani Asana – Inverted Pose

Vipareeta Karani Asana or the inverted pose comes from the Sanskrit word – ‘Vipareeta’ means ‘inverted’ and ‘karani’ means ‘doing’. Vipareeta karani asana is one of the simplest of the inverted asanas and hence easy to perform. Those who have difficulty doing the difficult inverted poses like sirsasana (head stand) and sarvangasana (shoulder stand) can get similar benefits by doing vipareeta karani asana. This asana also is the basic pose for the Vipareeta Karani Mudra. Hence the final pose for the mudra and the asana is same.

Inverted asanas like vipareeta karani asana have a special effect on the human body. Usually, all the organs are pulled downwards due to the gravitational force. While performing inverted asanas are trying to reverse this effect. This can have various health benefits especially for those suffering from piles and hydrocele. However, it is good to consult a qualified yoga instructor and doctor before attempting inverted asanas for therapeutic reasons. Those suffering from high blood pressure, bad neck conditions, heart problems, inflammation of spleen or liver, should not do inverted poses without consent from the doctor.

Steps

Start with the supine position, lying on back in a relaxed way. Let the hands rest on the floor next to the body and breathe normally.

Try to raise the legs slowly till the legs are almost 90 degrees to the floor.

Now place the hands under the lower back at the waist level. Use the hands and elbows for support to raise body up further.

The breath should be held inside when are raising the body to the vertical position

Use the support of the hands to raise the trunk further up, till the whole trunk is about 45 degrees to the ground and the leg are vertical. At this stage the body weight rests on the shoulders. Hands and elbows remain as props to support and balance the body.
In the final pose the legs are 90 degrees to the floor and the trunk is about 45 degrees to the floor.

Remain in this position according to comfort. For health benefits 3 – 5 minutes every day is good enough. Though practitioners can go up to 15 minutes for spiritual benefits.

Breathe normally while maintaining the steady raised position.

While releasing the position, the breath is held inside and the body is slowly brought down to the supine position.

After performing vipareeta karani asana, usually a counter asana like matyasana, ushtrasana or supta vajrasana is performed for half the duration.

Benefits

Even though chin press is not done invipareeta karani asana, there is definitely increased flow of blood to the neck region and the thyroid glands. It stimulates the thyroid glands. It is good for those suffering from hypothyroidism. The thyroid gland also controls the effectiveness of other hormones. This will help to balance the functions of other endocrine glands.

This also activates the spiritual center in the neck region called the vishuddhi chakra which is closely associated with the thyroid glands and general health.

The inverted pose relieves the gravitational weight from many organs and helps in piles, hydrocele and certain kinds of hernia.

It tones the spine, the neck, the intestines and other organs in the abdomen.

It can help to reduce fat around the waist region.

Vipareeta karani asana is used in kriya yoga as one of the poses for performing spinal breathing.

For those who cannot perform advanced inverted poses like Sirsana (the head stand) or sarvangasana (the Shoulder Stand), this asana is a boon as it gives most of the benefits of the other inverted asanas.
3.11.11 SHASHANGASANA

Sanskrit Name: Shashankasana

English Name: The Rabbit Pose

Shashankasana or the Rabbit pose is so called as the asana resembles a Rabbit in the final position. There are many benefits of this asana including relaxation, relieving of depression and much more. Age or flexibility is one of the barriers to perform or practice asana but Shashankasana is one of those which is very easy to perform and can be done by anyone regardless of age.

Shashankasana also called as hare pose. This asana is performed by lower body and placing head with floor. While doing this asana it stretches the spinal cord and help to relief from back pain.

The focus of breath: If crouch exhale the breathing. When the asana of normal breathing and when come out inhale breathing.
Steps

Sit down on the floor with a simple or yoga mat.
Stretch leg in front and keep spine erect.
Bend right leg by knee, bring it back and keep right buttock on foot.
Now bend left leg by knee, bring it back and keep left buttock on foot.
Keep right foot big toe on the left foot big toe.
This position is named as vajrasana.
Sit comfortably in Vajrasana and keep palms on thighs.
Inhale and raise hand straight upwards and stretch.
Now exhale and bend forward.
Try to touch nose or chin to the ground.
Keep arms stretched and palms on the ground.
Stay in this position as long as possible.
Keep breath out.
But if want to stay for longer then start breathing normally.
Then slowly inhale and rise up with straight arms.
Exhale and bring back hands down and keep palms on thighs.
This is a complete cycle of shashankasana.
The practice can be repeated 5 to 10 times as per the convenience of time and comfort.

Does and don’ts:

As take head down see that don’t raise the buttocks off the floor.
Avoid this asana if feel dizzy or have a back aches or pain in the legs.
Physical benefits of Shashankasana

Shashankasana improves concentration as the brain and all the sense organs in the head get a good supply of blood.

The spine gets a forward stretch and becomes flexible and strong.

It relaxes the leg muscles of the limb while folding.

The lower part of the stomach gets more blood flow. So organelles that have been effective in the area.

It strengthens the kidneys and stimulates its functions.

It stimulates the functionality of Pituitary, pineal, thyroid and parathyroid glands.

Shashankasana plays an important role in treating disorders of the gastrointestinal tract and reduces the excess fat in the abdominal and waist.

This asana is best remedy to cure constipation and controlling diabetes.

Relaxing posture.

Tones the pelvic muscles.

Stimulates the abdomen organs.

Massages the abdominal muscles.

Can help in sexual disorders.

Gives a good relaxing stretch to the spine.

Mental benefits of Shashankasana.

It makes calm and relaxed.

Increasing the memory power if done this asana regularly.
3.11.12 VAKRASANA

Vakrasana {Half Spinal Twist Pose}-Steps And Benefits

Sanskrit Name : Vakrasana

English name : Half spinal twist posture or twist posture

Vakrasana is simplified form of Ardhamatsyendrasana. The Sanskrit name of both the postures differs whereas the English name remain same. At some places the Ardhamatsyendrasana is named as half spinal twist posture and Vakrasana is simply named as twist posture in English.

As said earlier Vakrasana is a simplified form of Ardhamatsyendrasana. For many people who cannot perform or practice Ardhamatsyendrasana, Vakrasana is prescribed for them. Through practice of Vakrasana, gradually Ardhamatsyendrasana posture can be achieved.

It is very useful to tone spinal nerves and abdominal muscles and organs. It is also beneficial to manage or cure many of the diseases and disorders.
Technique of Vakrasana:

Sit down stretching legs forward on the ground.
Keep hands beside thighs or buttocks.
Bend right leg straight and stretched.
Keep the left foot beside the right knee and the left knee raised upward.
Inhale and raise the arms shoulder high, keeping the elbows straight.
Exhaling, twist to the left, place the right arm by the outer side of the left knee and hold the left ankle with the right hand.
Take the left hand behind the back keeping the palms on the floor.
Look backward towards the left side.
Hold on the position.
The final position of each stage should be held while breathing, naturally.
Hold the position as long as comfortable.
Then inhale and raise the right arm shoulder high, keeping the elbows straight.
Exhaling, release the left twist, place the right hand by the side of right buttock and left hand by the side of left buttock.
Take a deep breath and relax.
Repeat the same from the other side.
Practice on both sides.

Benefits

Increases the elasticity of the spine and tones the spinal nerves.
Stretches the muscles.
Helps to get relief in stiffness of vertebrae.
Massages the abdominal organs.
Reduces belly fat.
Regulates the secretion of digestive juices useful for different digestive disorders.
Loosens the hip joints, relieving stiffness.
Flab on the lateral side of the abdomen gets reduced.
Specifically stimulates Navel chakra or Manipur chakra.
Kundalini Shakti is sublimated.
Benefits are similar as of Ardhamatsyendrasana.

Even though this asana is easy to practice, most people find it difficult to place the hand to the other side of the knee. If it is difficult, then can place the hand on the knee or keep it wherever it is.

Those people with big belly may feel it difficult to place the hand to the other side of the knee. They are suggested to place the hand on the knee or keep it wherever it is, if it is not possible to place it on the ground.

3.11.13 JANU SIRSASANA

![Figure 50](image.png)

Janu Sirsasana, Head to Knee Pose Steps and Benefits

Janu Sirsasana is the Sanskrit word. It is beneficial to improve flexibility, boost digestion, tone stomach, and relieve menstrual discomfort and stress.
Janu – Knee, Sirs – Head, Asana – Pose

English name– Head to Knee Pose

Steps

Sit on the floor with an erect spine.

Stretch right leg in front.

Fold left leg and try to place sole of left leg on the inner part of the right thigh.

Now inhale and raise both the hands.

While exhaling bend forward to place head on right knee.

If possible try to hold toe of right leg with the both hands.

Hold this position for few seconds and keep breathing deeply.

Now while inhaling come up, raise hands and while exhaling bring the arms down to the sides.

Repeat this with stretching left leg.

Benefits

Increase flexibility in spine, abdomen and back muscles.

Relieves menstrual discomfort.

Calms mind and body.

Releases stress and depression.

Improve the function of the intestine. Boosts digestion.

Improves the function of kidneys and liver.

Stretches back and legs.

Strengthens stomach muscles and lose belly fat.

Improves the function of the reproductive system.
3.11.14 PASCHIMOTTANASANA

Paschimottanasana {Forward Bend Yoga Pose}

Sanskrit Name: Paschimottanasana

English Name: Forward Bend Pose

The word Paschim literally means west, Uttana means stretched out and asana is posing. Here the word paschim (west) doesn’t mean the west side rather it indicated the back of the body. The back of body is referred as paschim here. Hence a posture in which back of the body or spine is stretched out is called paschimottanasana (forward bend pose).

Steps

Sit up with the legs stretched out straight in front of on the floor.

Keep the spine erect and toes flexed towards.

Bring respiration to normal.

Breathing in, slowly raise both the arms straight above head and stretch up.

Slowly breathe out and bend forward from the hip joint, chin moving toward the toes keeping the spine erect.

Place hands on legs, wherever they reach, without putting much effort.
If possible hold of toes and pull on them to help go forward.

Stay in this position as long as possible.

After the exertion limit reached inhale and rise up stretching up arms straight above head.

Breathe out and bring arms down placing the palms on the ground.

Relax for a while and try to feel the changes occurred in the body.

Note: it important to know that while bending forward it is important to move forward towards the toes, rather than down towards the knees.

Benefits

- Stretches the whole spine specifically lower back, hamstring and hips.
- Massages and tones the abdominal and pelvic organs.
- Improves the circulation.
- Stretches and strengthens the calf and thigh muscles.
- Activates the spinal nerves
- Tones the arms
- Reduces abdomen fat

Therapeutic benefits

- Obesity
- High blood pressure
- Indigestion
- Less height
- Useful for people who feel less energetic.
3.11.15 ANANDA MADIRASANA

Figure 52

Ananda Madirasana (Intoxicating bliss pose)

Steps

Sit in Vajrasana.
If there is knee pain, use a pillow under the knee to ease the pose and sit comfortably.
If there is ankle pain, use a pillow under the ankle and sit comfortably. That will help sitting in the posture more time.
Place the palms on top of the heels or above the heels. The fingers are pointing towards each other.
Keep the head and spine upright, close the eyes and relax the whole body with slow and deep breathing.
Fix the attention at Bhrumadhya, the eyebrow center. If any uncomfortable sense or feels heaviness on forehead, then look straight by closing the eyes.
Breathing:

The breath should be natural, rhythmic, slow and deep.

Benefits:

It calms the mind, relaxes the nervous systems.

This asana is used for awakening ajna chakra.

Develops the strength of the back by ensuring it is kept upright.

Improves digestion and alleviates ailments of the stomach such as constipation, hyperacidity and peptic ulcer.

Helps to attain a state of stillness in the body that is a pre-requisite for meditation

Beneficial for the reproductive organs

Increases the flexibility of the ankle, knee joints

3.11.16 MAKARASANA

Makarasana {Crocodile Pose}-Steps And Benefits

Posture Name: – Crocodile pose.

Sanskrit Name: – Makarasana.

Meaning: – Crocodile.
The meaning of Makarasana in Sanskrit is “Crocodile”, because this Pose resembles a Crocodile during resting with in the ocean. The crocodile keeps its neck and face above the water. A similar form is seen in this pose. Makarasana is a nice Asana for all spherical stretching of the body. Makarasana straightens and stretches the muscles of the rear, buttocks, legs, and also the back of the arms and legs. The crocodile posture in yoga is additionally an excellent pose to cut back stress and improves body posture. The aim of Makarasana is to unleash strain caused by other Poses.

Steps

Lie down straight on stomach.

Now join elbows, making a stand and place palms under the chin.

Lift chest up.

Keep elbows and legs together.

During inhaling, first fold one leg at a time and then both the legs together.

During folding, ankles should touch the hips.

While exhaling, feet should be straight and keep head steady.

Repeat this for 20 to 25 times.

Benefits

Beneficial in cervical, slip disc, spondylitis, sciatica.

Beneficial in all spine related problems.

Very useful in Asthma, knee pain, and other lungs related problems.

Stretches the muscles of legs and hips.

This pose is best for relaxing after doing other Asana.
3.11.17 PRANAYAMA

Pranayama is the formal practice of controlling the breath, which is the source of our prana, or vital life force. Here, read up on pranayama exercises and poses, breathing techniques and sequences.

Prana refers to the vital life energy that flows through our body to keep us alive. Prana mudra aims to stimulate the smooth flow of prana (life energy) to awaken and energize the body from within. It can help overcome all sorts of weakness to make you strong and assertive—physically as well as mentally. Prana mudra creates a sort of energy bank or reservoir within the body to make sure that you remain active, energetic and enthusiastic to face all the life challenges.

3.11.18 BHRAMARI IN VAJRASAN

‘Bhramari Pranayama’ is one of the best types of Pranayama and works really well. It is mainly meant for disturbed minded and anxious people. It is also known as ‘Humming bee pranayama’. Bhramari means black bee or Indian bee which makes the sound. The name of this Pranayama has been dedicated to the humming voice itself.
Steps

Sit straight in the Vajrasana and press ear point with thumb.

Place index fingers on the forehead and with the remaining fingers close eyes.

Start inhaling through both the nostril deeply and slowly.

By keeping mouth close, exhale by making a humming sound bee like “hmmmm”. While making humming sound say ‘Om’ in soft humming sound.

Feel body releases impurity from body and experiencing positive energy. Practice this 11 to 21 times daily. But do not overload and take a break when required.

This can be practiced any time but if you feel stressed or fatigued this will help.

Benefits

Bhramari pranayama is highly beneficial and a very good thing for health. It is described and advised in almost all the health cases and for recovery. Following we will be discussing about the health benefits of Bhramari pranayama-

With the regular practice, it soothes mind and aids in stress management.

Due to humming sound concentration of the mind is also facilitated. It has a positive effect on whole mind and body and particularly on nervous system.

If Bhramari is practiced regularly during pregnancy it facilitates easy and trouble-free childbirth.

It reduces cerebral tensions, anger, anxiety, insomnia and blood pressure is also normalized.

The chanting of ‘Om’ develops a feeling of positivity and spiritualism in soul.

Gives relief if you’re feeling hot or have a slight headache.

Helps mitigate migraine pains.
Instant way to relieve tension, anger and anxiety. It is a very effective breathing technique for people suffering from hypertension as it calms down the agitated mind.

Gives relief if you're feeling hot or have a slight headache

Improves concentration and memory

Builds confidence

Helps in reducing blood pressure

Points to Note While Doing Bhramari Pranayama (Bee Breath)

Ensure that you are not putting finger inside the ear but on the cartilage.

Don’t press the cartilage too hard. Gently press and release with the finger.

While making the humming sound, keep mouth closed.

You can also keep fingers in Shanmukhi mudra (hand position) while doing this pranayama. To sit in Shanmukhi mudra, gently place thumbs on the ear cartilage, index fingers on the forehead just above the eyebrows, middle fingers on eyes, ring fingers on nostrils and the little fingers on corners of lips.

3.11.19 NADHISODHANA IN SIDDHASAN

Figure 55
In Sanskrit, Alternate Nostril Breathing is called Nadi Shodhana Pranayama, which translates to “subtle energy clearing breathing technique”, and it has many benefits. Alternate Nostril Breathing helps calm the mind, reduce anxiety, and bring a feeling of relaxation to the entire body. It also relaxes the mind in preparation for meditation, which can be helpful for those struggling to settle down before meditating. When performed for just a few minutes, Alternate Nostril Breathing can instantly reduce stress and fatigue, and is a quick and efficient practice to do before high-stress situations such as job interviews and public speaking engagements.

Steps

Sit in a siddhasana comfortable position with the spine long and the hips relaxed. Release any tension from jaw. Close eyes.

Place left hand on left knee with the palm face upward, or in the Chin Mudra by pressing the index finger and thumb together.

Place the tip of the index finger and middle finger of the right hand in between the eyebrows with the ring finger and little finger on the left nostril, and the thumb on the right nostril. Use the ring finger and little finger to open and close the left nostril and use the thumb for the right nostril.

On an exhalation, close the right nostril with thumb and breathe out through the left nostril.

Breathe in through the left nostril and then close with the ring finger.

Release the thumb on the right nostril and breathe out through the right nostril.

Inhale through the right nostril, close with the thumb, release the ring finger from the left side and exhale through the left nostril.

These two full breaths are called one round of Alternate Nostril Breath.

Perform 5 to 9 rounds of this alternating breath between the nostrils.

Remember to always inhale through the same nostril you just exhaled through.
The Nadi Shodhana Pranayama will relax the mind and prepare it for meditation, making it a great technique to perform before meditating. It can also be practiced as part of the Padma Sadhana sequence.

Benefits

Calms and centers the mind

Brings the mind to the present moment and out of the past (releasing old fears, regret, and worry)

Therapeutic for the circulatory and respiratory systems

Stress relieving and relaxing for the body and mind

Helps harmonize the left and right hemispheres of the brain, which correlate to the logical and emotional sides of our personality.

Helps purify and balance the nadis, the subtle energy channels, thereby ensuring smooth flow of prana (life force) through the body.

Maintains body temperature.

Things to Remember Practicing Nadi Shodhana Pranayam

The breathing pattern is breath out, breathe in and switch sides.

Do not force the breath - keep it gentle and natural. Allow the breath to be smooth and even without creating force or pressure. Do not breathe through the mouth or make any sound such as in Ujjayi breath.

Place the fingers very lightly on the forehead and nose. There is no need to apply any pressure.

Benefits of Alternate Nostril Breathing

With just a few minutes of alternate nostril breathing, you can restore balance and ease in the mind and body. Sometimes when we feel frazzled or find ourselves doing too many things at once, it’s because energetically, we are out of alignment. This breath is great for restoring that necessary balance.
In addition to calming the mind and reversing stress, alternate nostril breathing also:

Improves our ability to focus the mind

Supports our lungs and respiratory functions

Restores balance in the left and right hemispheres of the brain, and clears the energetic channels

Rejuvenates the nervous system

Removes toxins

Settles stress

**3.11.20 UJJAYI IN PADMASAN**

**Figure 56**

Steps

Sit in Padmasan

Ujjayi Pranayama, a kind of exercise in that breathe is taken through throat instead of through nose is done. Ujjayi means imitating the oceanic sound or the
sound of the waves. Ujjayi Pranayama techniques are very helpful to fight against the sleeping disorder which is known as insomnia.

Our nervous system consists of two main branches the central and the autonomic. The central nervous system is controlled through the conscious part of the brain whereas the autonomic nervous system is controlled by the sub-conscious part of the brain. Breathing is carried out almost automatically by the sub-conscious part of the brain. Ujjayi Pranayama controls the breath, which has an immediate effect on the sub-conscious

The technique of Ujjayi breathing is easy to learn. Ujjayi is breath with a throat sound accompanying it. To perform Ujjayi breathing, narrow throat and inhale through throat to make a hissing sound. Ujjjayi Pranayama, inhalation and exhalation should be practiced by both the nostrils. This is similar to the sound made when exhale noisily. Ujjayi pranayama can be done lying down: Inhale deeply and long using Ujjayi breath as described above.

Exhale deeply and long using Ujjayi breath

Repeat 5 to 10 times as per capacity

3. When Ujjayi is done correctly should be able to hear the sound. Ujjayi Pranayama: Breathing for Vitality

More popularly the term Ujjayi Pranayama is known as 'Ocean Breath' or 'Victorious Breath'. This is system of yoga that frees body from toxins and helps take sufficient amount of oxygen to build vitality in the body. It is one of the most popular methods of yoga used to cure all threat related problems. For patients of Thyroid it is extremely beneficial. Ujjayi pranayama removes phlegm, provides endurance and has toning effect on the entire system. It is ideal for persons suffering from high blood pressure and coronary trouble.

Ujjayi pranayam is a form of pranayam and is aimed at improving overall oxygenation in body – helping it become healthier. Ujjayi pranayam requires that you inhale slowly and fill up lungs with air: this ensures that respiratory system is
sufficiently activated and entire body gets enough vital oxygen to function optimally. This is a form of pranayam that can be done while lying down or standing, but experts say that a beginner should practice this yoga asana while lying down (for the first three months) before they progress to the standing form of this asana. Apart from that, Ujjayi pranayam helps improve overall lung function and lung capacity, calms mind, helps you concentrate and lower stress and anxiety levels. So, if you have had a tough day at work, this asana is for you.

Ujjayi breath is also known as a diaphragmatic breath. In a normal breathing, diaphragm flexes but not the rib cage. While in this form of deep breathing inhale more oxygen. Lower belly should expand while are practicing Ujjai yoga and this also activates the first and second chakras. After that the breath should rise to the lower rib cage where it activates the third and fourth chakra. And in the final stage the air moves to the upper chest and throat and it comes out of the body from the nose. Ujjayi stretches the breath, warms it before entering into the lungs and this warmth unlocks the powerful healing process. Air can absorb certain things and it has also force and power to carry things such as dust particles and even heavier things. When external pressure is applied the inner penetration increases which gives inner massage to the internal organs.

The most important aspect of Ujjayi Pranayama is the sound. Other styles of yoga practice emphasize a loud Ujjayi sound. In other popular form of yoga Svaroopa yoga slowing and quieting of the breath as described in the VijnanaBhairava is regarded very important.

Ujjayi technique for beginners First of all minds and body should be relaxed and sit in a comfortable position. Then take a long making the breath longer and thinner. At last should exhale very slowly. Repeat this process three times daily. This is quite a simple process and is more suitable for beginners. Beginners should exhale with both nostrils. After few days they should start Jalandhra Bandha and Kumbhaka. It should be performed under supervision of experienced yoga teacher. In order to be a really practice Ujjayi yoga three more steps are added. Once breathing inside
process is over with contraction in the throat then to touch chin to the upper side of chest (Jalandhar Bandha).

Hold the breath inside for maximum 10 seconds. This is very similar to Kumbhak.

Exhale out slowly with left nostril, by closing right nostril with right hand thumb. Exhale must be done by left nostril only. This is complete process of Ujjayi.

It should be practiced for 3 times at the start of the process as practice increases the frequency can be increased and it can be done 11 times. Another popular form is 'PratilomaUjjayi'.

Benefits:

- It is effective to cure thyroid disorders.
- Cures snoring problems.
- Improves concentration.
- Releases stress and tension.
- Increases energy in the body.
- Calms the mind.
- Cures respiratory problems.
- Reduces the risk of heart disease.

It has tremendous healing effect on Thyroid related problem and also controls snoring. It is very useful for other throat related problem such as Tonsil. Patients have also relief in Asthma and cold. The warmth of the head is reduced, and lung diseases like asthma, tuberculosis etc. is cured. It enhances the capacity of digestive systems, respiratory systems etc. Ujjayi breathing is a breathing technique in which both inhalation and exhalation are done through the nose. A Breathing technique is called Pranayama in Yogic terms and this particular technique is also called "the ocean
breath”. Unlike other yogic breathing techniques, Ujjayi pranayama is done in association with other yoga poses.

3.11.21 MUDRA

Figure 57

The science is behind Yoga mudras. The Yoga and Ayurveda philosophy believes that the human body is composed of five elements- fire, air, water, space and earth. As long as these elements remain in balance, a person enjoys a healthy, disease free life. Any imbalance in one or more of these elements brings illness and diseases.

These 5 elements are well represented by the fingers of our hands as below:

The yoga mudras are hand gesture yoga exercises that aim to bring back the elemental balance by guiding the flow of life energy within the body. Depending upon the elements to be balanced, specific yoga mudras are practiced by manipulating the fingers. For example- to increase the water element in the body, varun mudra is practiced. Similarly, to reduce the air element in the body, vayu mudra is practiced.

The fingers of our hands are just like live wires of electric current. During a mudra formation, one or more of the fingers touch the thumb to complete an electric circuit and the life energy flows through that circuit to balance the elements represented by those particular fingers.
3.11.22 PRANA MUDRA

Prana mudra increases the prana shakti (vital life force) to energize the mind-body. It improves vitality and endurance. It makes a person self-confident and promotes inner stability and mind clarity. It improves the physical, mental as well as social life.

Steps

During prana mudra, the tips of the ring finger and little finger touch the tip of the thumb. The rest two fingers- index finger and middle finger- remain erect.

Practice this mudra with both hands for maximum benefits.

You can practice this mudra in any posture- sitting, standing, walking or lying-at any time of the day. Start with 10-15 minutes a day and you can practice it up to 45 minutes a day. Due to hectic lifestyle, if you are unable to devote 45 minutes at a stretch- then practice this mudra in intervals- for example, three times a day for 15 minutes each.

For best results, practice this mudra in the sitting position. Sit in a relaxed cross-legged position, close eyes, keep spine straight and focus on the breathing. Now, practice prana mudra by focusing on the natural breathing process.
Prana mudra balances 2 most prominent elements of the body—water and earth—to increase stamina, endurance, immunity and vitality. During this mudra, the earth, water and fire elements are stimulated to improve the blood circulation by removing blockages. Improved blood flow would supply oxygen to various body parts to improve their functioning aids in blood purification as well.

Other names of Prana Mudra

Pran mudra

Life energy mudra

Kapha-kaarak mudra—As explained earlier, this mudra increases the earth and water elements in the body. These two elements further constitute the kapha dosha in the body. Hence, prana mudra increases the kapha humor in the body.

Pitta-nashak mudra—This mudra reduces the fire element in the body which is related to pitta dosha. That’s why it is also known as pitta-nashak mudra.

Energizing hand yoga

Prana mudra reduces aggravated pitta (excessive heat) in the body to sort out various digestive system and liver related problems. Also, this mudra increases kapha humor in the body to provide life energy, strength and immunity.

Physical health

It helps to overcome chronic fatigue, low endurance and exhaustion.

Strengthen the immune system to improve the disease-fighting capacity.

Improves the body metabolism to aid in the digestion process. It would help body to extract optimum vitamins and nutrients from the food you eat. Hence, helps to eradicate the problem of nutritional deficiency.

During fasting, practicing prana mudra helps to sustain and maintain energy level despite low intake of food and water.
Muscle spasm, painful sensation and weakness in the legs by improving blood circulation. It is helpful in case of headache, migraine and sciatica as well.

It is beneficial for all sorts of eye problems- burning (inflammation), dry eyes, eyesight weakness, water discharge from the eyes and cataract.

Old age people who find doing yoga and pranayam troublesome can practice this simple hand yoga for better health.

By reducing the excessive body heat, it eases the summer issues such as intolerance to heat and stress.

Mental health

Prana mudra helps to overcome the negative feelings such as fear, nervousness, tension, anxiety and anger and replace them with self confidence, inner stability, mental clarity, faith, happiness, joy and zeal.

Spiritual health

Improves concentration and brings better meditation experience. Within a few days of regular practice, you would start feeling vibration in the body. So, if you practice this mudra during meditation, it would bring deeper meditation experience and spiritual awakening.

Prana Mudra- Precautions

If you are a kapha dominated body type, then practice this mudra in moderation otherwise this mudra would further increase kapha in body to cause imbalance. Similarly, if you are suffering from any disease related to kapha aggravation, then practice it in moderation.

People with frequent cough and cold symptoms should avoid this mudra as it may worsen their symptoms.

Being a yoga exercise, prana mudra is a complementary therapy and it should not be considered as an alternative to medical treatment. Hence, do not expect miraculous results with this mudra. Rather, practice this mudra regularly with
a healthy diet, lifestyle and medications as diagnosed by a health expert for long term results.

Pregnant women, breastfeeding mothers and people with chronic, serious health issues should practice this mudra after consulting a yoga expert.

3.11.23 HIRUDYA MUDRA

Figure 59

Fearless Heart Seal

Use this mudra to find the courage to keep heart open and loving, especially during those difficult times in life when fear, hate, or anger pull you away

abhaya = fearless
hridaya = heart
mudra = seal

Steps

Bring hands together in Anjali Mudra.

Cross right wrist over left wrist in front of sternum, with the palms facing away from each other.

Bring the backs of hands together.

See also the mudra need to courageously follow heart
Wrap right index finger around the left index finger, then right middle finger over left, skip over the ring finger and wrap right little finger over left.

Draw the mudra to the root of heart, at the base of the sternum. However the courageous heart mudra in front of and around heart. Stay here and meditate on having the courage to keep heart open and loving, especially during those difficult times in life when fear, hate, or anger pull you away.

**Benefits**

Connects you to heart's truth

Builds courage to follow heart

Rejuvenates one’s vital force

Reduces fragmented thoughts

Reduces scattered energy

Imparts a powerful sense of vitality and calm

**3.11.24 RELAXATION**

A relaxation technique (also known as relaxation training) is any method, process, procedure, or activity that helps a person to relax: to attain a state of increased calmness: or otherwise reduce levels of pain, anxiety, stress or anger. Relaxation techniques are often employed as one element of a wider stress management program and can decrease muscle tension, lower the blood pressure and slow heart and breathe rates, among other health benefits.

People respond to stress in different ways, namely, by becoming overwhelmed, depressed or both. Yoga, QiGong, Taiji, and Pranayama that include deep breathing tend to calm people who are overwhelmed by stress, while rhythmic exercise improves the mental and physical health of those who are depressed. People who encounter both symptoms simultaneously, feeling depressed in some ways and overexcited in others, may do best by walking or performing yoga techniques that are focused on strength.
3.11.25 AJAPA JAPA (YAM)

Figure 60

The Original Ajapa Japa Swami Satyananda Saraswati

The sadhana of ajapa japa is as old as the Upanishads. In some of the Yoga Upanishads such as Yogashiksha will find certain passages and stanzas which declare that the breath goes in with the sound of so and comes out with the sound of ham. This is the ajapa gayatri which the jiva continuously repeats.

Valmiki was initiated by Narada into Ulta Nama, which is this very ajapa. Even now those who follow nirguna pantha sampradaya like Radaswami Pantha, Kabir Pantha etc. practice ajapa japa. Many of the ancient sages practiced ajapa japa. Gandhiji has also written that the name should come from within the heart, and not only from the mouth. When the name is uttered from the mouth, it is called japa: when it is uttered from the heart, it is called ajapa. Gandhiji explained it in his own way.

Importance of the breath

Ajapa japa is a complete sadhana and through it one can have direct experience of samadhi. In order to attain samadhi, in all the other yogic practices one has to have complete control over the breath, the reason being that in samadhi the breath is suspended and kumbhaka takes place spontaneously. However, in the
practice of ajapa japa, due to the continuity of breath and mantra, the breathing remains normal throughout, and even in samadhi there is no change.

Apart from samadhi, there are certain practices in yoga where one becomes introvert and at that time there is automatic suspension of the breath. The difficulty is that the aspirant becomes extrovert after a short meditation if the lung capacity is not adequate. Many sadhakas have this difficulty. In the practice of ajapa japa, however, this problem is solved.

In the shastras it is said that one should practice anahata japa which never ends: it must extend into infinity. However, we do not know any mantra as such. Therefore, we need a method of repeating the mantra so that it does not end. This is achieved through the practice of ajapa japa when the mantra is adjusted with the breathing process. Thus awareness of the mantra continues throughout the practice without any break.

In ajapa japa there is a very efficient process of locating the awareness. Think for a second about where are: do not know where are. Awareness or consciousness is extroverted and dissipated, so cannot locate it. However, through a meditative practice it can be located at any particular centre of body. In the practice of ajapa japa, the consciousness is located with the breath and mantra.

Ajapa japa is a complete practice in itself. Those who have read the Yoga Sutras of Patanjali know that first of all one has to concentrate on a concrete object. When the concentration on a concrete object is complete with open eyes, one must meditate on the same object with closed eyes. This is concentration on a subtle object. One must concentrate on the simple awareness of its presence. By practicing ajapa japa both stages of concentration can be achieved. Therefore, it is a complete practice in itself and through it one can enter the spiritual realms, even without the help of a guru.
Balancing Ida and Pingala nadis

In the practice of ajapa japa, the component of the breath is utilized to harmonize the body and mind and awaken the spirit. In the shastras this is experienced in the following way. There were two birds, one black and the other white. Both the birds were tied to a peg with separate strings. They flew away for a short distance, but they had to return again because they were tied. Thus they flew and returned many times. Finally they got tired and slept peacefully near the peg.

The above illustration refers to Ida and Pingala nadis. They are the two birds, as it were. The breath flow in the right nostril corresponds to Pingala or surya nadi, representing the vital force and the left nostril corresponds to Ida or Chandra nadi, representing the mental force. The alternate functioning of Ida and Pingala takes one away from the inner consciousness. So long as Ida and Pingala function alternately, samadhi cannot be attained. It is only when the two birds, Ida and pingala, is tied and retire to the centre, i.e. the heart or the self, that sushumna awakens and the process of meditation takes place spontaneously.

According to swara yoga, when both the nostrils flow equally, it indicates that sushumna is flowing. At this time one should give up all worldly work and meditate. It is a common experience that when sushumna is flowing, meditation is wonderful because there is harmony in the entire system. When sushumna is not flowing, one does not achieve concentration even with great effort. So it is important that Ida and Pingala should be balanced in the process of meditation, thus making it possible for sushumna to function.

Conscious breathing

In ajapa japa the three important points are: deep breathing, relaxation and total awareness. During the practice you must maintain complete and unceasing awareness of what you are doing. Not a single breath should go unnoticed. There should be no automatic breathing. Have unceasing awareness of every ingoing and outgoing breath. Automatic breathing goes on at night when you are asleep also: it is
not ajapa japa. You must consciously notice every ingoing and outgoing breath, like a watchmen, observe the continuous rhythm of the two breaths.

Lie down and feel as if you are going to sleep. Breathe deeply like a person in deep sleep. After a few days practice, breathing will be completely relaxed, rhythmic and proportionate. The normal rate of inhalation is 15 times in a minute, 900 times in an hour, and 21,600 times in 24 hours. Thus a person who has perfected ajapa japa will do 21,600 rounds of japa per day, effortlessly.

As and when the concentration becomes deep, the breathing will become slower. Instead of 15 breaths per minute will breathe 10. In the practice of ajapa japa you make the breath as long and as deep as when you are snoring, but there is no audible sound. By conscious breathing and prolonging the breath, longevity is increased.

Meditation posture

Now we come to any meditative asana. Sit in one steady posture throughout the practice of ajapa japa. The body should not shake and the mind should not run here and there. It is not physical mortification: it is sustained endurance. Take a pledge that will sit in one posture for 45 minutes every day and practice ajapa japa. One day do it, but the next day lose patience, the third day lose interest and the fourth day forget about the practice altogether. In order to have success must keep resolve and continue the practice with patience for a month or so at least.

Necessity of mindfulness

Throughout these practices of ajapa japa, the method of mindfulness concentration upon the breath was propounded. The most important things in the practice of ajapa japa are rhythmic breathing and mindfulness or total awareness. Throughout the process of meditation, you must be mindful of every activity. While practicing meditation, if forget that you are meditating will never have success.
While meditating there come a state of tanda, drowsiness, and this is the trouble with almost every aspirant who meditates. You go on thinking of a certain problem for fifteen minutes or so. During this period when you are brooding over the problem, you are not mindful that you are brooding. It is only when you finish the process of brooding that you realize you were thinking about such and such a thing.

In meditation, concentration is not as important as mindfulness. Therefore, I always emphasize one point: be aware of what you are doing. Be conscious that you are counting; be mindful that you are visualizing, breathing, etc. In short, be absolutely awake and vigilant. You have to be conscious of every process of breathing. Mindfulness should be unceasing and unobstructed. This is called unceasing continuity.

In meditation, if you count one, two three, four, mind should not wander even for a single second. Even if it wanders, let it do so, but be aware that it is wandering. If you can concentrate, be aware that you are concentrating. It is the very nature of the mind to wander and slip. You need not worry about this, but be aware of every tendency of the mind.

Whenever mind, consciousness, awareness dissipates, be alert. No mental activity should go unnoticed. You should never be unmindful of the process of concentration. This is the fundamental and the only point in meditation to be remembered. If you fail to remember or understand this most important point, you will never get success in meditation, even if you meditate for a century.

It is a psychological fact that when you want to control the mind, it will wander ruthlessly and you will fail to control it. But if you quietly watch the mental activities, they will immediately stop. Therefore, in all the practices of ajapa japa I have tried to impress upon you this truth that instead of commanding the mind to stop forcibly, you should become mindful of its every activity.
Complete system of mental training

This exposition of the method of ajapa japa being practical, not much has been said here about the psychological significance of this kriya. However, it is not to be forgotten that ajapa japa offers a permanent cure for all mental disorders and its therapeutic importance can hardly be overemphasized. It also has a sacred significance which has been hinted at in several cryptic and mystical formulas in our ancient literature. These and other important aspects of ajapa japa can better be discussed and understood after one has gained the experience of doing the japa practice.

Ajapa japa meditation helps one to withdraw the senses and awaken self-awareness. It removes the impurities of the mind. A burning lamp cannot give full illumination if its glass is covered in smoke. Only when the glass is cleaned will the lamp shine fully. Similarly, the light or the power of the atman is within us, but it does not manifest itself in our daily life because of the hindrances of the thought process, the vagaries, dissipations and distractions of the mind.

There are different systems of meditation. The first group relates to the body, the second to the mind (i.e. thinking of an idea), the third to the intellect and the fourth to the higher consciousness. The light manifests itself when the physical consciousness, the mental consciousness, the intellectual consciousness and, lastly, the personality itself are eradicated totally.

So long as you do not transcend the body, the mind and the intellect, you will not attain perfect serenity and peace. The practices of ajapa japa aim at achieving this end. In an academic career one has to go through the primary, higher secondary, college and university education, in order to obtain the highest degree. Even so, in meditation there are four stages: relaxation, awareness, unification and transcendence. This has been explained in the practices of ajapa japa.
3.11.26 YOGA NIDRA

Savasana

![Figure 61](Image)

**Figure 61**

**Technique**

Lie flat on the back with the arms beside and in line with the body, palms facing upward.

Move the feet slightly apart to a comfortable position and close the eyes. Relax the whole body. Do not move any part even if discomfort occurs.

Let the breathing become rhythmic and natural. Become aware of the inhalation and exhalation.

Count the number of respirations: 1 in, 1 out, and so on, continue to count for a few minutes. If the mind starts to wander bring it back to the counting.

It can keep the mind on the breath for a few minutes, the mind and body will relax.

It is interesting to see how Yoga Nidra, where we literally do ‘nothing’, can do wonders for the body and mind. I find Yoga Nidra as restorative as sleep, or even better than sleep. It offers benefits that go deep down to the subtle levels of our being.
Beyond just sleeping

Yoga Nidra – my first understanding of this word was ‘sleep during yoga’. It was only after Sri Sri Yoga teacher: Dinesh Kashikar explained Yoga Nidra that I discovered it wasn't yoga sleep. He said when you work with awareness (mind not wandering elsewhere), the work gets done better and faster. He went on to explain that nidra means a relaxed state of mind but when we add awareness to it, it becomes Yoga Nidra.

As we become aware of the different parts of the body, relaxation is much more natural and effective. But when we sleep, everything shuts down, including the awareness, and so relaxation remains incomplete somewhere. I reflected upon how I would hit the bed every time I felt tired and worn out and still feel lethargic and tired in the morning as though I hadn’t slept at all. When I started doing Yoga Nidra meditation after my morning yoga postures, I felt relaxed like never before. My daily dose of Yoga Nidra not only charges my body, but also calms my mind. I work better with a clear and focused mind.

Often emotional and mental patterns would continue from the previous day. But as I experienced Yoga Nidra, these patterns erased after such a session. It is as if someone pressed the refresh button. Following Yoga Nidra instructions, you can experience a state of absolute bliss too.

Vinitha Nishit, a participant from one of Art of Living’s graduate programs, echoes my thoughts when she shares, “On days I feel low and my mind is clouded with unnecessary negative thoughts, I lie down for a short Yoga Nidra and the change is very evident. I feel a lot lighter: my cluttered mind clears up. I think positively and the energy to work is tremendous.”

Benefits of Yoga Nidra

Apart from its benefits off the yoga mat, Yoga Nidra works wonders on the mat too. Gurudev Sri Sri Ravi Shankar says, “It’s very important to include Yoga Nidra at the end of any asana sequence as the body and mind need the time to
assimilate the effects of the asanas.” Additionally, lying down in Yoga Nidra helps cool the body and restores it to normal temperature.

To summarize, the benefits of Yoga Nidra include:

- Deep rest in few minutes, similar to rest after overnight sleep
- Rejuvenation at physical and mental level
- Relax and rejuvenate through Yoga Nidra

3.11.27 END PRAYER

![Figure 62](image)

Yogena Cittasya Padena

Vacam to purify the mind (citta), purify the consciousness, Patanjali gave the science of yoga (yogena) to us. To purify our use of words (pada) and speech (vacca), he gave a commentary on grammar to us, so that our use of words and way of speaking is clarified, distinct and pure.

Malam Sarirasya Ca Vaidyakena

To remove the impurities (malam) of the body (sarira), he gave us the science of medicine (vaidyakena).
Yopakarottam Pravaram Muninam

Let me go near the one who has given these things to us.

Patanjalim Pranjalir Anato’smi

Let me bow down my head with my folded hands to Lord Patanjali. Then after knowing the work of this Lord, the second stanza says what Lord Patanjali looks like.

To do any meditation first the form has to be in front of the eyes.

Abahu Purusakaram

From the hand up to the head he has the shape (karam) of a human (purusa).

Sankha Carkrasi Dharinam

In his hand he is holding the conch (sankha) and disc (cakra) sahasra sirasam svetam On top of his head (sirasam) he has got a thousand (sahasra) hoods of the cobra, because he is the incarnation of Adishesha, the greatest cobra. Svetam means white.

Pranamami Patanjalim

I bow down to Patanjali. We chant so that at the very beginning that feeling of sanctification comes from inside, with the feeling of surrendering oneself, because nothing can be learned in this world unless you have the humility to learn. So the moment you think of the Lord at the beginning of doing a practice, you know that you are very small in front of that greatest soul. Once that is understood then the other problems which always arise while practicing, mainly concerned with the ego, will be affected. You know that you are "coming down" to learn something. And you can’t learn anything unless you come down: if you think you are on the top and you know everything, then you are not a learner at all. In that sense, the chanting helps.
“Yogena cittasya padena vacam
malam sarirasya ca vaidyakena
yopakarottam pravaram
muninam patanjalim pranjalir
anato’smi abahu purusakaram
sankha carkrasi dharinam
sahasra sirasam svetam”
pranamami patanjalim.

3.12 TRAINING SCHEDULE

Training schedule was formed as per procedures. Table III, IV and V attached by in this end of the chapter.

3.13 TEST ADMINISTRATION

3.13.1 BLOOD PRESSURE (SYSTOLIC AND DIASTOLIC)

Purpose:

The purpose was to measure the blood pressure (systolic and diastolic pressure) of the subjects.

Equipment:

Sphygmomanometer.

Procedure:

Wear it wrist area. Its automatic analyzing by electronic chip way and the result will appear the display can note and store the raw data.

Scoring:

The blood pressure was measured in millimeters (mm Hg).
3.13.2 BODY MASS INDEX (BMI)

Purpose:

To measure the height and weight, apply the formula (weight in Kg/meter$^2$)
Units in Percentage.

Equipments: Omron (HBF -375 body composition monitor)

Procedure:

The OMRON® Body Fat Analyzer calculates BMI, as well as estimates body fat percentage by the Bioelectrical Impedance (BMI) Method. It sends a very weak electrical current that cannot be felt through the body to determine the amount of fat tissue. Since fat tissue has little electrical current conductivity while non-fat tissues, which have high water content, conduct electricity easily, the OMRON® can basically tell the difference. For best results, correct posture and consistent measuring conditions need to be maintained.

3.13.3 BLOOD TEST

Blood is typically drawn from a vein, usually from the inside of the elbow or the back of the hand. The site is cleaned with germ-killing medicine (antiseptic). The health care provider wraps an elastic band around the upper arm to apply pressure to the area and make the vein swell with blood. Next, the health care provider gently inserts a needle into the vein. The blood collects into an airtight vial or tube attached to the needle. The elastic band is removed from arm. Once the blood has been collected, the needle is removed, and the puncture site is covered to stop any bleeding using laboratory.

Testes the biochemical variables were assessed and reported. Units are mg/dl

High density lipoprotein (HDL)

Low density lipoprotein (LDL)

Triglycerides
3.13.4 ADJUSTMENT (DYADIC)

Purpose: The state of being adjusted. Adjustment means (such as a mechanism) by which things are adjusted one to another. Correction or modification to reflect actual conditions are to be done. A small change that improves something or makes it work better, change that makes it possible for a person to do better or work better in a new situation.

Procedure: Subjects were given questionnaires to answer thirty two questions they have to put tick. (DYADIC). Scores are calculated.

- Always Agree - 5
- Almost agree - 4
- Occasionally disagree - 3
- Frequently disagree - 2
- Almost disagree - 1
- Always disagree - 0

32*5=160
160- Perfect
150- Extremely happy
140- very happy
130- Happy
120- A little Unhappy
110- Fairly unhappy
100- extremely unhappy
Given questioners thirty two, tick what they want to say. Scores are calculated.

3.13.5 LIFE SATISFACTION

Purpose: Human is an objective creature always evaluating in life situation, will feel no satisfaction until gains is goals. Perhaps, it can be said that the final aspiration of every human being is to attain their goals and desires and this attainment leads to life satisfaction.

Procedure: Subjects were given questionnaires to answere thirty two questions they have to put tick. (Diener) Scores are calculated.

7 - Strongly agree
6 - Agree
5 - Slightly agree
4 - Neither agree nor disagree
   - Slightly disagree
   - Disagree
1 - Strongly disagree

Values

Though scoring should be kept continuous (sum up scores on each item), here are some cut-offs to be used as benchmarks.

31 - 35 Extremely satisfied
26 - 30 Satisfied
21 - 25 Slightly satisfied
20 Neutral
15 - 19 Slightly dissatisfied
10 - 14 Dissatisfied
5 - 9 Extremely dissatisfied

3.14 COLLECTION OF DATA

The variable to be used in the present study was collected from all subjects before they have to treat with the respective treatments. It was assumed as pre-test. After completion of treatment they were tested again as it was in the pre-test on all variables used in the present study. This test was assumed as post-test.

3.15 STATISTICAL TECHNIQUES

The data obtained were analyzed by Analysis of co-variance (ANCOVA) to assess the significant differences among the groups between the pretest and posttest in the topic of the effect of Yogic practices with and without sattvic diet on selected risk factors among hypertensive middle aged women. The normality of the data collected was tested through standard statistical procedures, F test (ANCOVA). The data and the regression were plotted and found to be in the standing straight line and thus tested for normality of data and found the data are normal. The adjusted posttest mean differences among the experimental groups were tested and if the adjusted posttest result was significant, the Scheffe’s post hoc test was used to determine the significance of the paired mean differences. Thus, the Analysis of co-variance (ANCOVA) was used to find out the pretest and posttest significance difference among three groups and to find out the paired mean differences, Scheffe’s post hoc test was used. The level of significant was 0.05.

The investigator has analyzed scientific results obtained by application of various methodologies through statistical techniques and the results were analyzed and presented in form of detailed discussions in various tables and graphs in the next chapter.
Justifications for Using ANCOVA

Analysis of co-variance was used to determine how each dependent variable is influenced by independent variables while controlling for a covariate (Clarke and Clarke, 1972). Analysis of co-variance adjusts the mean of each dependent variable to what they would be if all groups started out equally on the covariate. Analysis of co-variance gives results preferable to those of a direct comparison of gain scores i.e., post –test minus pre-test for the two groups, because gains are limited in size by the difference between the test’s ceiling and magnitude of the pre-test score (Tuckman, 1999). In this study, pre-test scores of the selected variables have been shown to correlate with the post test scores and thus they were considered as appropriate covariates.
**TABLE - III**

YOGIC PRACTICES WITH AND WITHOUT SATTVIC DIET GROUP FROM 1 TO 4 WEEKS (45 MINUTES)

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>PRACTICES</th>
<th>Duration</th>
<th>Rest Time</th>
<th>Total Duration</th>
<th>No.of Rounds/Stroke</th>
<th>No.of Rep/Set</th>
<th>No.of Breath</th>
<th>Grand Total</th>
<th>Frequency (weeks)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Opening Prayer</td>
<td>2 min 0</td>
<td>2 min</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2 min</td>
<td>2 min</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Loosening Exercises (Pawanamukutasana Part 1)</td>
<td>4 min 1 min</td>
<td>5 min</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>5 min</td>
<td>5 min</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Suryanamaskar</td>
<td>5 min 0</td>
<td>5 min</td>
<td>3</td>
<td>2 sets</td>
<td>-</td>
<td>5 min</td>
<td>5 min</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Asanas</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Shavasana</td>
<td>3 min</td>
<td>0</td>
<td>3 min</td>
<td>NA</td>
<td>1</td>
<td>30</td>
<td>15 min</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Vrksasana</td>
<td>45 sec 15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>4</td>
<td>15 min</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Padahastasana</td>
<td>45 sec 15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>4</td>
<td>15 min</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Adhomukha Svanasana</td>
<td>45 sec 15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>4</td>
<td>15 min</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ardha Halasana</td>
<td>45 sec 15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>4</td>
<td>15 min</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Vipareeta Karani</td>
<td>45 sec 15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>4</td>
<td>15 min</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Shhashangasana</td>
<td>3 min 1 min</td>
<td>4 min</td>
<td>NA</td>
<td>1</td>
<td>12</td>
<td>15 min</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Vakrasana</td>
<td>45 sec 15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>4</td>
<td>15 min</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Janu Sirsasana</td>
<td>45 sec 15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>4</td>
<td>15 min</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Paschimottanasana</td>
<td>45 sec 15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>4</td>
<td>15 min</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ananda Madirasana</td>
<td>45 sec 15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>4</td>
<td>15 min</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Makarasana</td>
<td>3 min 1 sec</td>
<td>4 min</td>
<td>NA</td>
<td>1</td>
<td>30</td>
<td>15 min</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Pranayama</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Bhramari in Vajrasan</td>
<td>3 min 1 min</td>
<td>4 min</td>
<td>1 Rounds</td>
<td>10 Rounds</td>
<td>-</td>
<td>5 min</td>
<td>5 min</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nadhisodhana in Siddhasan</td>
<td>3 min 1 min</td>
<td>4 min</td>
<td>1 Rounds</td>
<td>10 Rounds</td>
<td>-</td>
<td>5 min</td>
<td>5 min</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ujjayi in Padmasan</td>
<td>2 min 1 min</td>
<td>3 min</td>
<td>2 Rounds</td>
<td>10 Rounds</td>
<td>-</td>
<td>5 min</td>
<td>5 min</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Mudra</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Prana and Hirudya</td>
<td>3 min</td>
<td>1 min</td>
<td>4 min</td>
<td>NA</td>
<td>1</td>
<td>-</td>
<td>3 min</td>
<td>3 min</td>
</tr>
<tr>
<td>7</td>
<td>Relaxation Ajapa Japa (Yam)</td>
<td>3 min 1 min</td>
<td>4 min</td>
<td>NA</td>
<td>1</td>
<td>-</td>
<td>2 min</td>
<td>2 min</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Yoga Nidra</td>
<td>5 min</td>
<td>1 min</td>
<td>6 min</td>
<td>NA</td>
<td>1</td>
<td>-</td>
<td>6 min</td>
<td>6 min</td>
</tr>
<tr>
<td>9</td>
<td>End Prayer</td>
<td>2 min</td>
<td>0</td>
<td>2 min</td>
<td>NA</td>
<td>1</td>
<td>-</td>
<td>2 min</td>
<td>2 min</td>
</tr>
</tbody>
</table>

Modification have done as per the subject’s capabilities
<table>
<thead>
<tr>
<th>SL.No</th>
<th>PRACTICES</th>
<th>Duration</th>
<th>Rest Time</th>
<th>Total Duration</th>
<th>No.of Rounds/Stroke</th>
<th>No.of Rep/Set</th>
<th>No.of Breath</th>
<th>Grand Total</th>
<th>Frequency (weeks)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Opening Prayer</td>
<td>2 min</td>
<td>0</td>
<td>2 min</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2 min</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Loosening Exercises (Pawanamukutasana Part 1)</td>
<td>7 min</td>
<td>1 min</td>
<td>8 min</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>8 min</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Suryanamaskar</td>
<td>5 min</td>
<td>0</td>
<td>5 min</td>
<td>4</td>
<td>2 sets</td>
<td>-</td>
<td>5 min</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Asanas</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>18 min</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Shavasana</td>
<td>3 min</td>
<td>0</td>
<td>3 min</td>
<td>NA</td>
<td>1</td>
<td>-</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Vrksasana</td>
<td>45 sec</td>
<td>15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>-</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Padahastasana</td>
<td>45 sec</td>
<td>15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>-</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Adhomukha Svanasana</td>
<td>45 sec</td>
<td>15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>-</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ardha Halasana</td>
<td>45 sec</td>
<td>15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>-</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Vipareeta Karani</td>
<td>45 sec</td>
<td>15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>-</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Shashangasana</td>
<td>3 min</td>
<td>1 min</td>
<td>4 min</td>
<td>NA</td>
<td>1</td>
<td>-</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Vakrasana</td>
<td>45 sec</td>
<td>15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>-</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Janu Sirsasana</td>
<td>45 sec</td>
<td>15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>-</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Paschimottanasana</td>
<td>45 sec</td>
<td>15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>-</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ananda Madirasana</td>
<td>45 sec</td>
<td>15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>-</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Makarasana</td>
<td>3 min</td>
<td>1 sec</td>
<td>4 min</td>
<td>NA</td>
<td>1</td>
<td>-</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Pranayama</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>12 min</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Baramari in Vajrasan</td>
<td>3 min</td>
<td>1 min</td>
<td>4 min</td>
<td>1 Rounds</td>
<td>10 Rounds</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nadhisodhana in Siddhasan</td>
<td>3 min</td>
<td>1 min</td>
<td>4 min</td>
<td>1 Rounds</td>
<td>10 Rounds</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Mudra</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>4 min</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Prana and Hirudya</td>
<td>3 min</td>
<td>1 min</td>
<td>4 min</td>
<td>NA</td>
<td>1</td>
<td>-</td>
<td>4 min</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Relaxation Ajapa Japa (Yam)</td>
<td>3 min</td>
<td>1 min</td>
<td>4 min</td>
<td>NA</td>
<td>1</td>
<td>-</td>
<td>2 min</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Yoga Nidra</td>
<td>5 min</td>
<td>1 min</td>
<td>6 min</td>
<td>NA</td>
<td>1</td>
<td>-</td>
<td>7 min</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>End Prayer</td>
<td>2 min</td>
<td>0</td>
<td>2 min</td>
<td>NA</td>
<td>1</td>
<td>-</td>
<td>2 min</td>
<td></td>
</tr>
</tbody>
</table>

Modification have done as per the subject’s capabilities.
<table>
<thead>
<tr>
<th>Sl.No</th>
<th>PRACTICES</th>
<th>Duration</th>
<th>Rest Time</th>
<th>Total Duration</th>
<th>No.of Rounds/Stroke</th>
<th>No.of Rep/Set</th>
<th>No.of Breath</th>
<th>Grand Total</th>
<th>Frequency (weeks)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Opening Prayer</td>
<td>2 min</td>
<td>0</td>
<td>2 min</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2 min</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Loosening Exercises (Pawanamukutasana Part 1)</td>
<td>7 min</td>
<td>1 min</td>
<td>8 min</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>8 min</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Suryanamaskar</td>
<td>10 min</td>
<td>0</td>
<td>10 min</td>
<td>6</td>
<td>2sets</td>
<td>-</td>
<td>10 min</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Asanas</td>
<td>Shavasana</td>
<td>3 min</td>
<td>0</td>
<td>3 min</td>
<td>NA</td>
<td>1</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Vrksasana</td>
<td>45 sec</td>
<td>15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Padahastasana</td>
<td>45 sec</td>
<td>15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Adhomukha Svanasana</td>
<td>45 sec</td>
<td>15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ardha Halasana</td>
<td>45 sec</td>
<td>15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Vipareeta Karani</td>
<td>45 sec</td>
<td>15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Shashangasana</td>
<td>3 min</td>
<td>1 min</td>
<td>4 min</td>
<td>NA</td>
<td>1</td>
<td>18</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Vakrasana</td>
<td>45 sec</td>
<td>15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Janu Sirsasana</td>
<td>45 sec</td>
<td>15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paschimottanasana</td>
<td>45 sec</td>
<td>15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ananda Madirasana</td>
<td>45 sec</td>
<td>15 sec</td>
<td>1 min</td>
<td>NA</td>
<td>1</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Makarasana</td>
<td>3 min</td>
<td>1 sec</td>
<td>4 min</td>
<td>NA</td>
<td>1</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Pranayama</td>
<td>Baramari in Vajrasan</td>
<td>3 min</td>
<td>1 sec</td>
<td>4 min</td>
<td>1 Rounds</td>
<td>10 Rounds</td>
<td>-</td>
<td>14 min</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Nadhisodhana in Siddhasan</td>
<td>3 min</td>
<td>1 min</td>
<td>4 min</td>
<td>1Rounds</td>
<td>10 Rounds</td>
<td>-</td>
<td>6 days</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ujjayi in Padmasan</td>
<td>2 min</td>
<td>1 min</td>
<td>3 min</td>
<td>2 Rounds</td>
<td>10 Rounds</td>
<td>-</td>
<td>6 days</td>
</tr>
<tr>
<td>6</td>
<td>Mudra</td>
<td>Prana and Hirudy</td>
<td>3 min</td>
<td>1 min</td>
<td>4 min</td>
<td>NA</td>
<td>1</td>
<td>-</td>
<td>4 min</td>
</tr>
<tr>
<td>7</td>
<td>Relaxation Ajapa Japa (Yam)</td>
<td>3 min</td>
<td>1 min</td>
<td>4 min</td>
<td>NA</td>
<td>1</td>
<td>-</td>
<td>4 min</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Yoga Nidra</td>
<td>5 min</td>
<td>1 min</td>
<td>6 min</td>
<td>NA</td>
<td>1</td>
<td>-</td>
<td>8 min</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>End Prayer</td>
<td>2 min</td>
<td>0</td>
<td>2 min</td>
<td>NA</td>
<td>1</td>
<td>-</td>
<td>2 min</td>
<td></td>
</tr>
</tbody>
</table>

Modification have done as per the subject’s capabilities.
RESEARCH FLOW CHART

SUBJECTS
No = 45 (45 to 55 years)
Hypertensive middle aged women

DESIGN
Random Group Design

Group A
Yogic Practices With Sattvic diet
n = 15

Group B
Yogic Practices without Sattvic diet
n = 15

Group C
Control Group
No-Training
n = 15

Dependent Variables
(Physiological: Systolic, Diastolic and BMI
Biochemical: HDL, LDL and Triglycerides
Psychological: Adjustment and Life satisfaction)

Pre-Test

12 Weeks Training

Post Test

Statistical Test (ANCOVA) and Scheffe’s post hoc test

Results and Discussions

Conclusions

Figure 63
PHOTOS

Figure 64