# APPENDIX-1

## YOGA COURSES AT UNIVERSITIES AND CENTRAL AND STATE GOVERNMENT RECOGNISED INSTITUTIONS

<table>
<thead>
<tr>
<th>S.N</th>
<th>INSTITUTION</th>
<th>COURSES</th>
<th>RECOGNISED BY</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>College of Physical Education, Hanuman Vayayam Nagar, Amravati</td>
<td>D.Y.Ed. 1 year</td>
<td>Amaravati University</td>
</tr>
<tr>
<td>2</td>
<td>Deptt. of Physical Education</td>
<td>D.Y.Ed. 1 year</td>
<td>Andhra University</td>
</tr>
<tr>
<td>3</td>
<td>Deptt. of Adult &amp; Continuing Education</td>
<td>C.Y.Ed. (3 months)</td>
<td>Andhra University</td>
</tr>
<tr>
<td>4</td>
<td>University of Bombay</td>
<td>Onesubject in B.A.</td>
<td>Bombay University</td>
</tr>
<tr>
<td>6</td>
<td>Deptt. of Yogic Studies</td>
<td>One Year</td>
<td>I.I.P. Univ. Shimla</td>
</tr>
<tr>
<td>7</td>
<td>Deptt of Yogic Studies</td>
<td>D.Y.Ed. 9 months</td>
<td>Karnataka University, Dharwar.</td>
</tr>
<tr>
<td>8</td>
<td>Madurai Kamraj, University, Palkalainagar, Madurai</td>
<td>One Year D.Y.Ed.</td>
<td>Mudari University</td>
</tr>
<tr>
<td>9</td>
<td>Shivaji College of Education, Amravati</td>
<td>One Year D.Y.Ed.</td>
<td>Nagpur University</td>
</tr>
<tr>
<td>10</td>
<td>Kohima Campus</td>
<td>M.A. Education Elective Subject Yoga Education</td>
<td>N.E.H.U.</td>
</tr>
<tr>
<td>11</td>
<td>DAV College of Education, Abohar</td>
<td>M.Ed. (Yoga Education as an elective subject)</td>
<td>Panjab University</td>
</tr>
<tr>
<td>12</td>
<td>Govt College of Education, Chandigarh</td>
<td>One year B.Ed. (Yoga)</td>
<td>Panjab University</td>
</tr>
<tr>
<td>13</td>
<td>Department of Yogic Sciences</td>
<td>One year Junior &amp; P.G. Diploma &amp; Elective Subject Sagar in B.A., Ph. D., D.Litt.</td>
<td>Sagar University</td>
</tr>
<tr>
<td>14</td>
<td>Shivaji University</td>
<td>One subject of Yoga in</td>
<td>Shivaji University</td>
</tr>
<tr>
<td>No.</td>
<td>Institution/Program</td>
<td>Details</td>
<td></td>
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<tr>
<td>15.</td>
<td>SNDT Arts &amp; Commerce College for Women, Nathial Thackarsay Road, Bombay</td>
<td>6 months Yoga Course</td>
<td></td>
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<tr>
<td>16.</td>
<td>The Indian Institute of Research in Yoga &amp; Sciences, 4th Hostel, S.P.W. College, Tirupati</td>
<td>Dip. in Yoga</td>
<td></td>
</tr>
<tr>
<td>17.</td>
<td>International Centre for Yoga Education &amp; Research (ICYER)</td>
<td>2 years Research in Yoga Education &amp; Research</td>
<td></td>
</tr>
<tr>
<td>18.</td>
<td>The Yoga Institute, Santa Cruz (E) Bombay</td>
<td>C.Ed. 6 months</td>
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<tr>
<td>19.</td>
<td>Vishwayatan Yogashram, Ashok Road, Near GoldDak Khanna, New Delhi</td>
<td>D.Y.Ed. 6 months</td>
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<tr>
<td>20.</td>
<td>Govt. Nature Cure &amp; Yoga Science College, Mysore</td>
<td>D.Y.Ed. 9 months</td>
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<tr>
<td>21.</td>
<td>Govt Yoga Training Centre, D. 103/3 (1464 Qrs) Shivaji Nagar, Bhopal.</td>
<td>3 months C.Y.Ed.</td>
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<tr>
<td>22.</td>
<td>G.S. College of Yoga, Lonavla 410 403 (Maharashtra)</td>
<td>D.Y.Ed. 9 months</td>
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<tr>
<td>23.</td>
<td>Bihar Yoga Bharti, Munger</td>
<td>4 months Certificate course in Yogic St.</td>
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<tr>
<td></td>
<td></td>
<td>1. Year Diploma in Y. Sc.</td>
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<tr>
<td></td>
<td></td>
<td>2. Years M.A. in Yoga</td>
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<tr>
<td></td>
<td></td>
<td>i) Yoga Philosophy</td>
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<tr>
<td></td>
<td></td>
<td>ii) Yoga Psychology</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>iii) Applied Yoga Sc.</td>
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<tr>
<td>24.</td>
<td>Deptt. of Yoga Studies, G. K. University, Haridwar</td>
<td>One year Diploma in Yoga M.A. in Yoga (2 years)</td>
<td></td>
</tr>
<tr>
<td>25.</td>
<td>Deptt. of Yoga Bhopal University, Bhopal</td>
<td>One year Diploma in Yoga</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>3 months Diploma in Yoga</td>
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APPENDIX -II

PRINCIPLES AND CONSTITUENTS OF HYGIENIC AND NUTRITIOUS DIET

The diet should be nutritious and wholesome yet simple. According to yoga a balanced diet is that diet which restores balance at all levels. Only such diets could aid in a Holistic way of living.

Yoga classifies food into three categories similar to the classification of human beings into predominantly, Tamasik, Rajasik and Sattvik.

Tamasik Food:

That which is stale, tasteless, stinking, cooked overnight, refuse and impure is the food liked by the Tamasika. (B.G. 17.10).

Those foods which are ‘dead’, partially spoiled, which have lost their essence, which have been processed a great deal, which have been preserved in some way having no spark of life about them, or which lack the vitality of food that is alive, are the ones liked by the Tamasika. These foods may add ‘matter’ to the physical body, may nourish the grossest aspect of the body but they create a feeling of heaviness and lethargy. Energy and vitality are almost absent in such foods and hence the functioning gets sluggish and diseases of degeneration and accumulation of excessive matter are likely to accrue (obesity, arthritis, hardening of the arteries etc).
Rajasik Food:

Foods that are Katu-bitter, amla-sour, lavana-saline, ati-ushna-extremely hot, teeksha-pungent, rooksha-dry, vidahnaha-burning, are the ones liked by the Rajasiks. Food which is cooked a great deal to increase its taste appeal, that which stimulates the nervous system, speeds up metabolism and activates, is called Rajasik e.g. coffee, tea, tobacco, green chillies and pepper are considered Rajasic but dried red chillies tend to be more Tamasik. These Rajasik food tend to stimulate and push the organism to increase its speed and to indulge more in physical activity, sensual pleasure and creature comforts. Rajasik food is in no way inferior. It is of good quality and fresh. It is recognised that pushing, aggressive, worldly kind of activity is appropriate for rulers, for the military forces and for those who concern themselves with matters political who deal in the area of domination, forcefulness and warfare. Such a diet no doubt create in an individual brilliant energies and keeps all vigorous man restlessly striving to fulfil their uncontrolled passions and desires; hence in their final reactions, they lead the eater towards a life, productive of pain, grief and disease.

Sattwik Food:

Those foods which increase the Ayuh life (vitality), Sattwa; (Purity), Bala; Strength (Stamina), Arogya; health, sukha, happiness and Preeti; cheerfulness and good appetite are termed sattvik.
In contrast to Tamasik and Rajasik food, those foods, which are fresh, whole, natural, of good quality, yet mild, neither over nor undercooked, are experienced as leading to calm, alertness and at the same time to a state of quiet energy. Such foods are called sattvik. They are said to nourish the consciousness. They add vitality to the total system by bringing a perfect, harmonious balance of energy states in the food itself. These foods are likely to give the body lightness, alertness and energy and create a keener consciousness.

Such foods as fresh fruits, wholesome grains and fresh milk of the cow, are sattvik food. Raw milk just drawn from the cow is considered ideal. In describing the natural taste for some particular type of food in good men of spiritual urges (Sattva), it is said that they like only such diet which increases the vitality (Aayuh), and not sheer bulk; which supplies the energy for meditative purpose (veerya), which discovers for them a secret strength (Bala) to resist the temptations for sense-objects, which provide health (Aarogya) so that they may not often fall ill and suffer a break in their regular sadhana. Such people will have a natural inclination to take food which will augment joy (preeti) and inner cheerfulness (Sukha). In Hathayoga system Mitahara has been mentioned. Mita means limited quantity; 'Ahara' refers to the diet. In practice it means a moderate diet. Yoga has laid down certain guidelines for a moderate diet that keeps the body strong and healthy:

1. Moderate diet means that food should never exceed nor be less than the requirements.
2. As a general rule, the stomach should not be completely full after a meal. Half should be filled with food, one quarter with water or liquid and one quarter left empty.

3. The food should be nutritious, sweet, lubricating and of one's liking.

4. The food should be easily digestible and should not contain substances that are irritating.

5. Yoga prescribes low protein and high carbohydrate diet. Proteins undergo putrefaction in the intestine, causing gas and interfering with the functioning of the eliminative organs. Carbohydrates, on the other hand, do not putrify either in or outside the intestine. In fact, when starch or sugar ferments in the intestine acids are formed which prevent putrefaction by interfering with the bacteria. So carbohydrates are known as atoxic food.

6. The yogic diet also discourages the eating of meat, fish and eggs. partly for moral reasons as an adherent of Ahimsa, the sadhaka must respect all life and partly for practical reasons. Experiments and practical experience have shown that the actual amount of protein required by the body is so small that it can easily be obtained from vegetarian food.

7. The food should be eaten in a calm and quiet mood and not when irritated or excited.
8. One should adore food and not find fault with it before eating. Also food prepared with love and care is believed to have a different effect than prepared without it.

9. Food should not be taken before or immediately after yoga practice.

10. It is always advisable to eat small meals more frequently throughout the day rather than large ones at longer intervals.

11. Ideally, the mealtime should be coordinated with the free flow of the right nostril.
APPENDIX - III

YOGIC PRACTICES

Yogic practices have been practised for thousands of years mainly for the sake of the final goal of liberation from the cycle of rebirth and the pain associated with it. These practices were intended to influence the mind more than the body. Hathayogins who flourished during 15th century A.D., emphasised on the body. Their ultimate aim was also the same, namely, attainment of the state of Samadhi. But their means were more suited to the abilities of the common man.

A healthy individual must have all tissues and organs of the body developed properly. The ancient masters of yoga were fully aware of the maximum healthy mind in a healthy body, and hence it is that they developed a masterly system of practices which takes care of all the tissues of the body and their functions in a super manner.

Maintenance of bodily health depends on two factors namely, supply of nourishment in ample amounts and the quick removal of waste materials which are produced in the tissues as a result of metabolic activity. A tissue cannot get proper nourishment if it remains inactive and waste materials are also not removed from it efficiently. If tissues are exercised regularly by causing the muscles concerned to contract and stretch, the capillaries are pressed, and the tissues get increased supply of blood, oxygen, and the nutrients.
General characteristics of Yogic practices:

1. The yogic system of health involves the exercise of skeletal as well as the deep seated smooth muscles of the body.

2. The internal pressure changes (e.g. the intrathoracic and intra-abdominal pressure) may be mentioned as a special characteristics of the yoga system of health.

3. Very little expenditure in terms of energy and money is involved in the hathayoga practices.

4. Yogic practices can be practised by the rich as well as poor and by men and women of all ages.

5. The word ‘Yoga’, is traditionally used to convey the meaning of an ‘end’ as well as ‘means’. Lack of discrimination between these two meanings is one of the causes of confusion about yoga.

6. Every school of yoga emphasised specific practices, but their aim always remained the same: the highest level of integration through the control of the modifications of mind.

7. The nature of yogic practices is psychophysical.

8. All yogic practices are complementary to each other.

All the yogic practices may be classified as i) Asanas ii) Pranayamas (iii) Bandhas and Mudras iv) Kriyas v) Meditation and vi) Attitude training practices. Each one of these classifications consists of a group of several practices. These practices are briefly discussed here and details are mentioned at the Appendix.
Asanas:

These are special patterns of postures that stabilise the mind and the body through static stretching. Their aim is to establish a proper system in the neuromuscular tonic impulses and improve the general muscle tone. Two basic principles governing the performance of Asanas are stability and comfort. This suggests that the nature of Asanas is psychophysical and not only physical. Every Asana should be performed effortlessly and maintained for a comfortable time. There should be no jerks and the performance of asana should not lead to undue fatigue.

Asanas may be classified as 1) Meditative; 2) Cultural and 3) Relaxative.

1. Meditative Asanas are sitting postures which maintain the body in a steady and comfortable condition. By various arrangements of the legs and hands different meditative Asanas are formed. The characteristic feature of the Meditative Asana is, however, keeping the head, neck and trunk erect.

2. Cultural Asanas involve static stretchings which bring about proper tone of the muscles. They contribute to the flexibility of the spine and render back and spinal muscles stronger. They also stimulate proper working of the vital organs in the thoracic and abdominal cavities. There are innumerable varieties of cultural Asanas which are performed in sitting, lying and standing positions.

3. Relaxative Asanas are few in number. They are performed in the lying position and are meant for giving rest to the body and mind.
Pranayama:

These practices bring control over the respiratory impulses which form one of the channels of the flow of autonomic nerve impulses. Holding of the breath for a prolonged and comfortable time is an essential technique of Pranayama. However, in the initial practice the breath holding phase is completely avoided and emphasis is put on the controlled inspiratory and expiratory phases with a time ratio of 1:2 between them. The expiratory phase is so controlled that the following inspiratory phase is not affected in its slow and controlled inspiration. The main purpose of pranayama is to gain control over the autonomic nervous system and through its influence the mental function. It is useful in higher yogic practices like meditation.

Bandhas and Mudras:

These are locks and holds of the semi-voluntary and involuntary muscles in the body. They decongest the vital organs, improve circulation and nutrition by pressure manipulations and contribute to general health and emotional stability. A difference is made between the Bandhas and Mudras on the basis of their use in Pranayama. Mudras that are used in Pranayama are usually called Bandhas because they bind and channelise a particular nervous activity in a particular place or direction. Jalandhara, Uddivana and Mula are important Bandhas. Some asanas are called mudras because of their specific effects and channels through which the effects are brought about.
Kriyas:

These are purificatory process usually classified into six divisions and therefore they are often called shatkriyas. These are Dhauti, Basti, Neti, Trataka, Nauli and kapalbhati, each one of which consists of many subsections. They increase the range of adaptability of the tissues forming various organs and systems and raise the threshold of their reactivity. Kriyas bring control on different reflexes and establish psychophysiological balance. The modes of purification in the kriyas are air, water, friction and manipulating movements. The regions of cleaning involved in various kriyas are Nasopharyngeal, oro-cranial, gastroaesophageal, anorectal and intestinal.

Meditation:

This is the practice involving control of the mental functions which start from the initial withdrawal of the senses from external objects to the complete oblivion of the external environment. There are innumerable techniques of meditation. It is a process of absorption in which the individual tries to turn his attention to dwell upon a single object, sound, concept or experience. It is not always safer to start one's practice in meditation without preparing adequately through asanas and pranayama. The basic principle of meditation is to develop internal awareness.

Attitude Training Practice:

These are yamas and Niyamas. These are self-imposed restrictions of governing one's behaviour to form a particular attitude pattern. These practices have already been discussed earlier in details
General Principles of Yogic Practices:

1. Yogic practices are not 'exercise' as understood. The word exercise is generally applied to vigorous physical movements. Since Yogic practices do not involve vigorous movements, any kind of violent action should be avoided during yoga practice.

2. The nature of yogic practices is varied and involves different mechanisms through which the results of particular yogic practices are obtained. The asana, pranayama, bandhas, mudras, kriyas and meditations do not use the same channels for bringing the results of the practices.

3. Asanas— one of the most important and best known of the yogic practices are static stretching procedures. They should be performed slowly and smoothly in order to influence the tonic system rather than the phasic one.

4. The position in a particular asana should be comfortably maintained for some time with least effort. Effortless performance and relaxing as much as possible during the final position are the chief characteristics of the technique of asanas.

5. Pranayamic practices are very different in purpose and technique from the "Breathing exercises. They are supposed to increase oxygen uptake. However, they are considered of little value in the literature of physical education.

6. Yogic practices should not lead to undue fatigue. If there is fatigue, it should be overcome by the practice of relaxation in shavasana.
7. All yogic practices should be performed according to one's own capacity and without competition with others.

8. All Yogic practices should lead to peace of mind.

9. Any yogic routine should begin with psycho-physical relaxation centring one's attention as one would in prayer or actual recitation of some prayer.

10. It would be better to learn the yogic practices while one is having normal health. An imprudent way of practising the yoga practices is sometimes found to lead to impairment of the health of an individual instead of making healthier. Persons who are very weak, or those who have recovered from illness, should be careful in this respect. It is true that many ailments can be cured by nicely administering the yoga techniques. but for that, one has to take the help of an expert.

11. Age and sex do not offer any bar as the yogic practices are concerned. This does not, of course, mean that every yoga technique may suit every individual. For example, women should abandon some practices during menstruation and during advanced stages of pregnancy. But there are some practices which can be continued even during those conditions. Children may start practising the yoga techniques at about eight years of age. There is no upper age limit as far as the yogic practices are concerned.

12. The place for practicing the yogic practices should be well protected from the menace of animals, rodents and insects. If it is done indoor, it should be well-ventilated and having sufficient light. The surroundings should not be noisy. The ground should not be wet
or full of undulations. It should be plain and flat, not sloping in one direction.

13. Morning time is considered better from the point of view of regularity, while it is the experience of some people, especially the beginners, that the yoga practices can be done with more ease and comfort in the evening.

14. Yogic practices should not be done with a loaded stomach. After a full meal, nearly five hours should be allowed to pass and nearly two hours after a snack so that the exercise does not interfere in any way with the process of digestion and absorption of food.

15. Both men and women should, while practising the yoga techniques, wear as less number of clothes as permitted by the climate and their social customs. In sum, the dress should be clean, simple and least cumbersome.

Tables of Yogic Practices Progressive

In the following tables yogic practices are given in progression. It is recommended that one should perform them only in order the guidance of an expert.

PRELIMINARY COURSE

Asanas (Postures)

1) Ardha Bhujangasana (Half Cobra pose)
2) Makrasana (Crocodile pose)
3) Ardhi Shalabhasana (Half locust pose)
4) Ardha Dhanuasana (Half bow pose)
5) Shavasana (dead body pose)
6) Vakrasana (Twisted pose)
7) Janu Shirasana (Head Touching thigh pose)
8) Kati Chakrasana (Lateral strech wheellpose)
9) Vrikshasana (Tree pose)
10) Vajrasana (Diamond pose)
11) Hanksana (Boat pose)
12) Ardha Pawanmuktasana (Half gas releasing pose)

(B) Pranayama (Breathing Exercise):
1. Simple Ujai - (Without - Kumbhaka)
   (Controlled inhalation and exhalation without pause)

(c) Shuddhi Kriyas (Purificatory Processes)
1. Jala neti
   (Alternate nostril cleansing with the water)

(D) Prana Dharna-1
(a) Prana-Apana Visranti Dharna
   (Shambhava Upaya)
(b) Hansa Dharna (Anva upaya).

(E) Meditation
Short Course

(F) Bahya-Antar Kumbhak Dharna
   (Shambhava and Anapayaya)

   SHORT COURSE

(A) Asanas:
1) Bhujangasana (Cobra pose)
2) Shalabhasana (Locust pose)
3) Dhanushasana (Bow pose)
4) Ardha Matsyendrasana (Matsyendra pose)
5) Paschimothanasana (Posterior stretching pose)
6) Tirkonanasana (Triangular pose)
7) Ushtrasana (camel pose)
8) Padamasana (Lotus pose)
9) Akrna Dhanurasana (Pulled-bow pose)
10) Gomukhasana (Cow face-pose)
11) Utkatasana (squat pose)
12) Garudasana (Eagle pose)

(B) Mudras and Bandas (Neuromuscular Contractions)
1) Viparitkarni Mudra
2) Uddiyana Bandha (Tadagi Mudra-Abdominal contraction)
3) Ashwini Mudra (Mare gesture-Rectal contraction)

(C) Shudhi Kriyas (Purificatory Processes)
1) Jal kapal bhati
   i) Shit Kram
   ii) Vyutkram
2) Sutra neti (frictional cleansing of nostril by rubber catheter)
3) Vat kapal bhati

(D) Nirvikapa Bhava Dharma (Shambhava upaya)

(E) Shanta Dharma (Anva upaya)

(F) Meditation
FULL COURSE

(A) Asanas (Postures)
1) Viparita Karani
2) Sarvangasana
3) Bhujangasana
4) Shalabhasana
5) Dhanushasana
6) Halasana
7) Matsyasana
8) Ugrasana
9) Ardhamatsyendrasana
10) Supta Vajrasana
11) Pawan Muktasana
12) Kukutasana
13) Bakasasana
14) Tolangulasana

(B) Bandhas and Mudras:
1) Uddiyana Bandha
2) Jalandhar Bandha
3) Mula Bandha
4) Simha mudra
5) Yoga mudra

(c) Shudhi Kriyas
1) Nauli (middle, right and left)
2) Vaman Dhauti
3) Tratak

(D) Pranayama
  1) Ujjai
  2) Bhastrika

(E) Mandal- Dharna

(F) Shunya-chintana Dharna
   (on void, wall or excellent person)

(G) Kapal Prakash Dharna.

(H) Yoga -Nidra

(I) Meditation

ADVANCE COURSE

(A) Asanas and Mudras
  1) Viprita karni
  2) Sarvangasana
  3) Bhujangasana
  4) Shalabhasana
  5) Dhanushasana
  6) Halasana followed by Karanpidasana.
  7) Uttan Kurumasana
  8) Kurumasana
  9) Matsyendrasana
 10) Mayurasana
 11) Bakasana
 12) Shirshasana

(B) Shuddhi Kriyas
  1) Vastra Dhauti
2) Agnisar
3) Shankha Prakshalan

(C) Pranayama
1) Sitkari
2) Shitali
3) Bhramar

(D) Yoga Nidra

(F) Dharna

(i) Shana-Mukhi Mudra or Bindu or Chidakash Dharna

(ii) Tilaka Bindu Dharna (iii) Pranava - Dharna

(F) Meditation
APPENDIX-IV

SWASTHA- VRIITTA

Do's

1. Get up early in the morning at least one hour before the sunrise (Brahm- muhurtas).
2. Attend to defaecation reflex to evacuate bowls.
3. Do not strain while evacuating bowls.
4. Wash the hands properly after cleaning the excretatory passages.
5. Clean the teeth with tooth-stick or tooth-brush using paste or the powder prepared of bitter and astringent drugs.
6. Scrap the tongue with twig or foil.
7. Clean the mouth by gargling with medicated or salty water; massage the hand-upper part of your soft palate with the help of the thumb or your right hand and sprinkle cold water several times with eyes opened and mouth filled with cold water.
8. Have your hair and beard trimmed and pared once a mouth; shave at least thrice a week.
9. Bathe once or twice according to season.
10. Anoint the top of the head, ears, nose and feet with oil.
11. Dress your hairs properly.
12. Wear clean clothes that have not been used a day before.
13. Exercise daily regularly for at least 20 minutes and massage your body once or twice a week.
14. Worship according to your faith.
15. Observe at least half a day or full day fast once a week.
16. Take breakfast or morning meals as per custom and attend your job thereafter.

17. Take the lunch at fixed hours. If breakfast only has been taken in the morning.

18. Have a brief rest in the after-noon followed by light snacks and tea in case full meals had been taken in the morning.

19. Cultivate habit of having some recreational activity or walk or work in the kitchen garden followed by evening prayer.

20. Always wear dress according to the fashion of your elders.

21. Walk your eyes directed at a distance of two yards in front of you.

Don'ts

1. Never pass excreta in the vicinity of village, town, temple, burial ground, meeting place of four streets, reservoir of water and pathways.

2. Never spit, pass wind or stools, or urine, facing wind, fire, water, moon, sun, twice-born and teacher.

3. Never pass excreta in the presence of others.

4. Never sneeze in public meetings and on auspicious occasions.

SADA-VRITTA (GOOD CONDUCT)

A. Mental Hygiene.

Do's

(i) Cultivate habit of discriminating between right and wrong and Act after proper reflection.

(ii) Keep always cheerful

(iii) Be truthful
(iv) Tolerate harsh words of others.
(v) Try to uproot the causes of envy and jealousy.
(vi) Develop self-reliance and self-control.
(vii) Be charitable.

Don’t
(i) Do not distract your mind.
(ii) Do not use your senses improperly.
(iii) Do not be angry.
(iv) Do not get too much delighted.
(v) Do not envy.
(vi) Do not worry inspite of insults and criticism.
(vii) Do not be afraid.
(viii) Do not be proud inspite of success and achievements.
(ix) Do not have very high aspirations.
(x) Do not feel depressed.
(xi) Do not be greedy.
(xii) Do not be interested in enimity.
(xiii) Do not do injury even to one who does you injury.
(xiv) Do not act in hurry and haste.
(xv) Never teach any body anything without being questioned.
(xvi) Never answer any unreasonable questions.
(xvii) Do not tell false, when it is pleasant; Do not tell the truth, if unpleasant.

(B) RELATED TO CHARACTER:
Do’s
(i) Truthful and keep peaceful

(ii) Speak in the interest of others according to the occasion.

(iii) Be efficient in dealings

(iv) Forget and forgive

(v) Cultivate patience

(vi) Be contented with your possessions.

(vii) Serve the wise and elders with humility.

**Don’ts**

(I) Do not be sensual

(ii) Do not appropriate others possessions.

(iii) Do not break the rules and regulations.

(iv) Do not depend upon misbehaving people.

(v) Do not be interested in untouchables and prostitutes.

(vi) Do not have contacts with any body’s wife.

(C) **SOCIAL HYGIENE**

**Do’s**

(I) Entertain the guests properly

(ii) Respect the learned and wise

(iii) Respect the old and senior people in age and family.

(iv) Cultivate fellow feeling with all

(v) Console and encourage those who are living beings frightened or afflicted.

(vi) Protect and defend those who are in distress and need help.

(vii) Copeilate angry men.

**Don’ts**

(I) Do not be impracticable and do not behave that hurts others.
(ii) Do not quarrel with others

(iii) Do not oppose seniors and learned people.

(iv) Do not devote much time with women, friends and servants

(v) Do not keep respected people and auspicious articles to your left and opposite articles to your right.

(D) RELIGIOUS HIGIENE

Do's

(i) Be theistic, believe in the existence of Soul and God

(ii) Worship God, teacher, accomplished person, elderly and the learned.

(iii) Perform spiritual rites and rituals like Havan and Yajna according to faith.

(iv) Recite prayers, and perform jap according to faith.

(v) Do not throw remaining of used food articles in the fire.

Don’ts

(i) Do not commit sin

(ii) Do not dishonour deed-body

(iii) Do not cross the shadow of the religious tree, flag, teacher, respected ones, and uneuspicious things.