

Module III

YOGA, STRESS MANAGEMENT AND POSTURAL DEFORMITIES

Yoga- Definition and meaning of Yoga, Asana, and Pranayama - Eight limbs of Ashtanga Yoga –Yama, Niyama, Asana, Pranayama, Prathyahara, Dharana, Dhyanam, Samadhi - Asanas - Ten Asanas and its effects

NO	Types	Asanas
1	Standing (Balancing)	Vrikshasana
2	(Forward bending)	Padahasthasana
3	(Backward bending)	ArdhaChakrasana
4	(Twisting)	Trikonasana
5	Kneeling	Ushtrasana
6	Sitting (Meditative)	Vajrasana
7		Padmasana,
8	Prone line	Bhujangasana,
9		Salabhasa
10	Supine (Relaxative)	Savasana

Pranayamas - Three Pranayamas and its effects-

- 1) Surya Bedhana(Heating),
- 2) Chandra bedhana(Cooling)
- 3) Nadisudhi(Balancing)

Stress Management-Definition of stress, causes of stress and stress management - Postural deformities and corrective measures-Meaning of good posture, causes of poor posture, and importance of good posture. Postural deformities- Kyphosis, Lordosis, Scoliosis, Bow leg, Knock knee, Flat foot

DEFINITION AND MEANING OF YOGA

Yoga is a group of physical, mental, and spiritual practices or disciplines which originated in ancient India. The word yoga comes from the Sanskrit root *yuj*, which means to join or to yoke. Yoga teaches that when there is perfect harmony between body and mind, we achieve self-realization. There is a broad variety of yoga schools, practices, and goals in Hinduism, Buddhism, and Jainism. Among the most well-known types of yoga are

Bakthi Yoga: - it involves devotion, attachment and love for God

Karma Yoga:-Karma means action or deed.by practicing this people try to do those actions that bring the most amounts of good and least amount evil.it is the performance of action in union with the

divine.it also involves selfless service.

Jnana Yoga:-it focuses on knowledge. It contain self-realization, desire,protection of the mind,

Hatha yoga: -it uses yoga postures or asana to condition the body

Raja yoga(Ashtanga Yoga) was started around 5000 BC by pathanjali.it has eight limbs,the basics of ashtanga yoga includes paying attention to each of the eight limbs.

EIGHT LIMBS OF ASHTANGA YOGA

1. YAMA :- Themoral code

The first part of Eight Limbed Yoga, or Ashtanga Yoga, is Patanjali's Five Yamas. They define the restraints and abstinences by which a yogi should follow in the external world and when interacting with other people: these are the things we should *not* do. Inherent in the concept is the understanding that relationship with the world around us directly impacts our ability to reach self-realization. The Yamas are meant to serve as guidelines for nurturing a healthy relationship with the external world. Importantly, remember that the practice of the Yamas should be carried through across all your planes of beings, which includes actions, speech, and thoughts.

Ahimsa:-Meaning "not to injure" in Sanskrit, Ahimsa deals with non-violence, non-harming, and non-injury to others. Core to the philosophy is the understanding that having a non-harming toward others naturally encourages them to remove hostilities directed at you – creating a circle of positivity.

Satya:_Many of us are familiar with the idiom "Honesty is the best policy." Satya follows the same line of thought, but in this philosophy, the idiom is extended – not only is honesty a tenet to live by, but by doing so, your actions will naturally encourage ends that are willed by the Yogi.

Asteya:-Asteya follows the same line of thought as the previous Yamas – by practicing the opposite of a negative tendencies, related positive outcomes are achieved. Here, when practicing non-stealing, a natural flow of both material and non-material benefits come to the Yogi.

Brahmacharya:_When walking with the awareness of the highest reality is established, a great strength and vitality is gained.Central to yoga is the attention paid to the divine, absolute truth. Brahmacharya is the practice of walking in the awareness of this. Some argue that this is the practice of celibacy, but that is really an effect of the belief, not the purpose. Specifically, with the withdrawing of the senses and focusing on the higher reality, the sensual pleasures of life become less important.

Aparigraha:_Non-possessiveness isn't always so simple as saying one should have no possessions. While some do indeed operate in the world with nothing but a blanket and water bucket, the rule doesn't necessarily mean one cannot be a home owner, or that one cannot own a vehicle. Rather, this is about detachment from the things in your life: you can have a car, but not necessarily care about it. Parents may understand that they require possessions for their families, but ultimately remember that the objects are not what they care about possessing.

2. NIYAMA The Personal Disciplines

The verbal meaning of 'Niyama', is rules or laws. These are the rules prescribed for personal observance. Like the five yamas, the niyamas are not exercises or actions to be simply studied. They represent far more than an attitude. Compared with the yamas, the niyamas are more intimate and personal. They refer to the attitude we adopt toward ourselves.

Saucha is cleanliness. Saucha has both an inner and an outer aspect. Outer cleanliness simply means

keeping ourselves clean. Inner cleanliness has as much to do with the healthy, free functioning of our bodily organs as with the clarity of our mind. Practicing asanas or pranayama are essential means for attending to this inner saucha.

Santosha :-Modesty and the feeling of being content with what we have. To be at peace within and content with one's lifestyle. Literally the word means happiness. There are occasions we work hard to get something. We get very disappointed when we don't get it. Some people will get into extreme depression as a result. Some people may even contemplate suicide in extreme cases. We do these things because we do not have the discipline of being content with what we have. We should accept that there is a purpose for everything - yoga calls it karma. In 'Celestine Prophecy', James Redfield calls this synchronicity. The real meaning of santosha is 'to accept what happens'. God has a plan. Christians prays, 'Thy will be done.' Accept what God has given us with humility and happiness. Be happy with what we have rather than being unhappy about what we don't have.

Tapas refer to the activity of keeping the body fit or to confront and handle the inner urges without outer show. Literally it means to heat the body and, by so doing, to cleanse it. Behind the notion of tapas lies the idea that we can get rid of the rubbish in our body. Asanas and pranayama are tools we can use to keep ourselves healthy. Another form of tapas is paying attention to what we eat. Eating when we are not hungry is the opposite of tapas. Attention to body posture, attention to eating habits, attention to breathing patterns-these are all tapas that help to prevent the buildup of rubbish in the body, including excess weight and shortness of breath. Tapas makes the whole body fit and well functioning. It gives us the discipline of developing healthy eating habits and prevent us from getting high cholesterol, high blood pressure and heart diseases.

svadhyaya :- Sva means "self" or "belonging to me." Adhyaya means "inquiry" or "examination". The word svadhyaya literally means, "to get close to something." It means to get close to yourself, that is, to study yourself. All learning, all reflection, all contact that helps you to learn more about yourself is svadhyaya. In the context of the niyama the term is often translated as "the study of ancient texts." Yes, yoga does instruct us to read the ancient texts because we cannot always just sit down and contemplate things. We need reference points.

Isvarapranidhana means "to lay all your actions at the feet of God." It is the contemplation on God (Isvara) in order to become attuned to god and god's will. We should accept the fact that we will not always get everything we want. Sometimes we get disappointed. Things do go wrong. This is the reason why samtosa (modesty) is so important. We have done our share. We have done the best we could under the circumstances. We can leave the rest to a higher power. In the context of the niyamas we can define Isvarapranidhana as the attitude of a person who usually offers the fruits of his or her action to God in daily prayer.

3. ASANAYoga Postures

The practice of physical postures is called Asana. It is the most commonly known aspect of yoga for those unfamiliar with the other seven limbs. The verbal meaning of 'Asana' is staying or abiding. Asana is one way in which a person can experience the unity of body and mind. Asana is defined as that which is comfortable and easy, as well as firm. In the west, asana is commonly called "posture". Yogic postures (asanas) are prescribed for the purpose of comfort and firmness during meditation and the practice of pranayama. An upright seated posture in which one can sit with comfort and no need to move is ideal for meditation.

4. **PRANAYAMA** Breathing control

Pranayama is all about the breathing and concentrating the mind. It is the measuring, control, and directing of the breath. Pranayama controls the energy within the organism, in order to restore and maintain health and to promote evolution.

Pranayama gives control of breathing processes and control of vital force. When the inflowing breath is neutralized or joined with the out flowing breath, then perfect relaxation and balance of body activities are realized. In yoga, we are concerned with balancing the flows of vital forces, then directing them inward to the chakra system and upward to the crown chakra.

Pranayama or breathing technique is very important in yoga. It goes hand in hand with the asana or pose. In the Yoga Sutras, the practices of pranayama and asana are considered to be the highest form of purification and self discipline for the mind and the body, respectively. The practices produce the actual physical sensation of heat, called tapas, or the inner fire of purification. It is taught that this heat is part of the process of purifying the nadis, or subtle nerve channels of the body. This allows a more healthful state to be experienced and allows the mind to become calmer.

5. **PRATHYAHARA** Control of the senses

This limb of Ashtanga Yoga deals with the preparation to meditation. Pratyahara means drawing back or retreat. The word ahara means "nourishment"; pratyahara translates as "to withdraw oneself from that which nourishes the senses." In yoga, the term pratyahara implies withdrawal of the senses from attachment to external objects. It means our senses stop living off the things that stimulate; the senses no longer depend on these stimulants and are not fed by them any more. Let us look at this concept a little closely. When we see a sunset, first our eyes are drawn to it; the eyes send a message to the brain; the brain computer will assimilate the information sent by the eyes and form the picture of the sunset. This is the way our senses function normally. But there is also the possibility that the most beautiful sunset on earth will not attract our attention, will not engage our senses, because we are deeply immersed in something else. We may be concentrating on something without any awareness of what is going around us. Normally the senses say to the mind: "Look at this! Smell this! Touch that!" The senses register an object and the mind is drawn to it at once.

6. **DHARANA** Fixing attention

The objective in dharana is to steady the mind by focusing its attention upon some stable entity. Dhr means "to hold." Literally, the word dharana means 'immovable concentration of the mind'. The essential idea is to hold the concentration or focus of attention in one direction. This is not the forced concentration of, for example, solving a difficult mathematics problem; rather dharana is a form of meditation which could be called receptive concentration. For example, imagine a large reservoir of water used by farmers for watering their fields. There are channels leading away from the reservoir in different directions. If the farmer has dug all the channels the same depth, the water runs equally in all directions. But if one channel is deeper than the others, more water flows through it. This is what happens in dharana: we create the conditions for the mind to focus its attention in one direction instead of going out in many different directions. Deep contemplation and reflection can create the right conditions, and the focus on this one point that we have chosen becomes more intense. We encourage one particular activity of the mind and, the more intense it becomes, the more the other activities of the mind fall away.

7. **DHYANA** Meditation

Dhyana is the seventh limb of Ashtanga Yoga. Dhyana means worship, or profound and abstract religious meditation. It is perfect contemplation. It involves concentration upon a point of

focus with the intention of knowing the truth about it. During dhyana, the consciousness is further unified by combining clear insights into distinctions between objects and between the subtle layers of veils that surround intuition. We learn to differentiate between the mind of the perceiver, the means of perception, and the objects perceived, between words, their meanings, and ideas, and between all the levels of evolution of the nature. We realize that these are all fused in an undifferentiated continuum. One must apprehend both subject and object clearly in order to perceive their similarities, for a clear grasp of real identity of two apparently different things requires a clear grasp of their seeming difference. Thus dhyana is apprehension of real identity among ostensible differences

During dharana the mind is moving in one direction like a quiet river-nothing else is happening. In dhyana, one becomes involved with a particular thing - a link is established between self and object. In other words, you perceive a particular object and at the same time continuously communicate with it. Dharana must precede dhyana, because the mind needs focusing on a particular object before a connection can be made. Dharana is the contact, and dhyana is the connection. Obviously, to focus the attention to one point will not result in insight or realization. One must identify and become "one with" the object of contemplation, in order to know for certain the truth about it. In dhyana, the consciousness of the practitioner is in one flow; it is no longer fixed on one subject as in dharana.

8. SAMADHI Salvation

Samadhi is last step of Ashtanga yoga. When we succeed in becoming so absorbed in something that our mind becomes completely one with it, we are in a state of samadhi. Samadhi means "to bring together, to merge." In samadhi our personal identity-name, profession, family history, social security number, driver's license number etc.-completely disappears. In the moment of samadhi none of that exists anymore. Nothing separates us from the object of our choice; instead we blend and become one with it. During samadhi, we realize what it is to be an identity without differences, and how a liberated soul can enjoy pure awareness of this pure identity. The conscious mind drops back into that unconscious oblivion from which it first emerged. The final stage terminates at the instant the soul is freed. The absolute and eternal freedom of an isolated soul is beyond all stages and beyond all time and place. Once freed, it does not return to bondage. Thus, samadhi refers to the union of the contemplating being with the object of contemplation. Here, the object of the meditation and the meditator become one. This is like the unity of process; it is like the union of function and structure. The polarity of viewer and viewed, like the polarity of opposites, is no longer relevant; the mind does not distinguish between self and non-self, or between the object contemplated and the process of contemplation. There are various stages of samadhi, depending upon whether one is identified with the object while yet conscious of the object, or whether one has transcended the object of meditation and is resting in the experience of being, without conceptual support or without support of any aspect of Consciousness.

Vrikshasana

Health Benefits of Tree Pose

- Improves balance and stability in the legs
- On a metaphysical level, helps one to achieve balance in other aspects of life
- Strengthens the ligaments and tendon of the feet
- Strengthens and tones the entire standing leg, up to the buttocks
- Assists the body in establishing pelvic stability
- Strengthen the bones of the hips and legs due to the weight-bearing nature of the pose

- Builds self-confidence and esteem

Padahasthasana

Health Benefits of Padahasthasana

- Strengthens the thighs and calves as well as the lower back.
Firms the buttocks and abdomen by working on your core stomach muscles.
- Improves posture and balance.
- Improves the ability to sustain forward bending poses for a longer period of time.
- It helps to control digestive problems.

ArdhaChakrasana

Benefits of Chakrasana (Wheel Pose)

- *Chakrasana* strengthens the back and abdominal muscles.
- It tones the organs in the abdomen including the digestive, excretory and reproductive organs.
- *Chakrasana* strengthens arms, shoulders, wrists, abdomen and spine.
- It expands the chest and lungs.
- It stimulates the thyroid gland.
- *Chakrasana* is excellent for those suffering from back pain.
- It tones the liver, pancreas and kidneys.

Trikonasana

Benefits of Trikonasana (The Triangle Pose)

- *Trikonasana* gives flexibility of the back and spine.
- It stimulates the digestive fire and removes constipation.
- It massages the muscles and nerves in the pelvic region, relieving stiffness and mild pains.
- It tones all organs in the abdomen maintain the health of those organs.
- *Trikonasana* is a good workout which can get the blocked energies moving and can relieve depression.

Benefits of the Camel Pose (Ustrasana)

- *. Improves digestion.
- *. Relieves the body of lower back ache.
- *. Helps overcome menstrual discomfort.
- *. Improves flexibility of the spine and also improves posture.
- *. Stretches and opens the front of the body. It also strengthens the back and shoulders

Benefits of Vajrasana

- *. Vajrasana helps better blood circulation in the body. It modifies the blood flow by reducing the blood flow in lower portion, especially in the legs and increasing blood flow to the digestive organs resulting to efficiency of the digestive system. People with weak digestion are benefited. Better digestion checks acidity and ulcers.
- *. People with sciatica and severe lower back problems should regularly practice vajrasana to be benefited.

- *. Now use your right thumb to shut the right nostril. (If you are left handed then make the pranayam mudra with your left hand and shut the right nostril with index and middle finger of your left hand).
- *. Now inhale slowly and deeply through your left nadi until your lungs fills with maximum air.
- *. Now hold your breath for some time or as per your capacity.
- *. Breathe out (exhale) slowly through right nadi.(Exhalation should be longer than the inhalation)
- *. Repeat this process around 10 times.

Benefits

- *. Helpful in reduces the body heat. * Useful in heart burning problems.
- *. Useful in fever. * Very effective in High blood pressure.
- *. Decrease the flow of gall. * Mind becomes steady by the daily practice of this Pranayama.
- *. Useful in reducing the tension, stress and other mental problems.
- *. Gives the refreshment to the body and mind and kicked out the feeling of laziness.

NADISUDHI PRANAYAMA

How to Perform

- *. Sit in Padmasana. Keep the spine erect and your head and neck straight
- *. Your eyes should be closed. Relax the muscles of the body and become aware of your breath
- *. At no point during the exercise should the breath be controlled or forced
- *. If you find the Padmasana pose difficult to maintain, you can practice Nadi Suddhi breathing seated on a chair It is important to make sure that your feet are on the floor and your back is straight throughout the time you are in this posture
- *. With one hand, let your fingers stretch and bend your index and your middle fingers and place them on the palm of your hand.
- *. Place the thumb on one nostril and the tip of the ring finger against the other nostril
- *. The thumb and ring finger will be used to close alternate nostrils as you breathe
- *. Begin the exercise by blocking your left side nostril and breathe out with your right nostril
- *. Continue to block your left nostril and breathe in using your right nostril
- *. Open your left nostril as you simultaneously cover and block your right nostril Breathe out slowly using the open left nostril. Once this is done go ahead and breathe in with your left nostril that is open. Close the left nostril and let the air move out through your right nostril that you now leave open. This is considered one cycle. Continue breathing this way by opening and closing left and right nostrils and complete ten cycles to begin with.
- *. As you advance in your practice, you can increase the duration of each cycle and the number of

repetitions.

Benefits

- *. It helps calm the nervous system.
- *. It can help improve appetite.
- *. As pure air is breathed into the lungs with each cycle, the blood gets purified and circulation improves.
- *. It helps strengthen the lungs and increases overall lung capacity.
- *. Alternate Nostril breathing can help treat disorders of the respiratory system.
- *. Due to the improvement in blood circulation, functioning of other organs in the body also improves.
- *. It can help with weight loss as it increases the rate of metabolisms
- *. Regular practice helps reduce stress. It can improve mental health.
- *. Alternate Nostril breathing can help remove excess body heat.
- *. This type of pranayama breathing is believed to strengthen the immune system and prevent illnesses.

STRESS MANAGEMENT

Definition of stress - a state of mental tension and worry caused by problems in your life, work, etc. something that causes strong feelings of worry or anxiety. Causes of stress and stress management

Causes of stress;

- *. Jobs
- *. Workplace
- *. Financial problems
- *. Personal Relationship
- *. Children
- *. Education
- *. Sexual Problem
- *. Daily hassle
- *. Busy life

Stress management Technique

- *. Exercise
- *. Getting hobby
- *. Pets.
- *. Meditation
- *. Deep breathing
- *. Yoga nidra
- *. Pranayama
- *. Reading
- *. Spas
- *. Spending time in nature
- *. Time management
- *. Musics

POSTURAL DEFORMITIES AND CORRECTIVE MEASURES

MEANING OF GOOD POSTURE

There is no single best posture for all individual each person must take the body he has and make the best use of it. For each person the best posture is that which the body segments are balanced in the position of least strain and maximum support. This is an individual matter.

Causes of poor posture,

- *. Heredity
- *. Injury
- *. Habit
- *. Improper clothing
- *. Over load
- *. Imitation
- *. Obesity
- *. Mental attitude
- *. Occupation
- *. Sedentary life
- *. Lack of awareness

Importance of good posture.

- *. Good posture allows the minimum or economical use of energy effort and time.
- *. It reflects the alertness, activeness, agility and wholesomeness of an individual personality
- *. Good posture is conducive to good health by keeping proper posture our body exerts less pressure on different organs of the body and as a result the person feels less fatigue and improve the functioning of normal vital physiological process.

POSTURAL DEFORMITIES

KYPHOSIS : kyphosis is an exaggeration or increase in the amount of the normal convexity of the thoracic region of spine. *Remedial measure is* 1. Lie on stomach with hands behind the neck, pinch the shoulder blades together and lift the head and chest slightly above the floor. 2. Lie on stomach with arms sideways. Lift arms while keeping the head, trunk and legs in contact with the floor and repeat. 3. Swimming, chakrasana, and Bhujangasana.

LORDOSIS : lordosis is an exaggeration or increase in the amount of the normal concavity of lumbar region of the spine. *Remedial measure is* 1. Strengthen abdominal muscle. 2. Perform Halasana

SCOLIOSIS: it is an abnormal curvature of the vertebral column. It is an exaggerated lateral curvature, sideward curvature or deviation of the spine. It may be caused due to heredity, deterioration due to infection, one side paralysis of spinal muscle, short leg of one side, one side flat foot, asymmetrical weight bearing etc. *Remedial measure is* 1. Perform Bhujangasana, 2. Hanging on the bar,

BOW LEG ; when the knees are laterally separated turned out while the feet are together, the individual has bowlegs.

KNOCK KNEE; it occurs when the knees are medially together turned in or even overlap. Correction of the knock knee is possible at young age *Remedial measures* 1. Stand with knee relaxed and feet parallel, bend the knee and turned both outward. 2. Stand with knee relaxed and feet parallel, turn the knee out and pull the thighs and calves inward.

FLAT FOOT; in which the arches of the foot collapse, with the entire sole of the foot coming into complete or near-complete contact with the ground. Some individuals (an estimated 20–30% of the general population) have an arch that simply never develops in one foot (unilaterally) or both feet (bilaterally). *Remedial measure is* 1. Bicycling. 2. Rope jumping. 3. Climbing stairs on the toes. 4. Raising the toes.