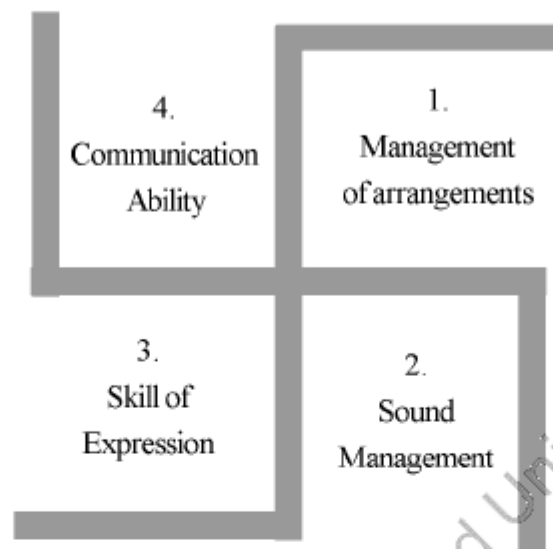


First Paper :
SCIENCE OF LIVING
PREKSHADHYAN
AND YOGA

Jain Vishva Bharati Institute (Deemed University) Ladnun

1st PAPER
Different Yoga Systems
Preksha Training



A - AIM OF THE TRAINER AND METHOD OF ACHIEVING IT

1. GOAL :- To set a goal in life is very difficult and challenging task. The purpose of goal setting is to give importance to some of our wishes or ambition and work hard to fulfill those. Remaining wishes should be put aside or be given up or curtailed so that our energy does not get wasted in unimportant direction.

2. TRAITS OF THE GOAL

Our goal should be SMART

- | | |
|-------------------|-------------------|
| 1. S - Specific | 2. M - Measurable |
| 3. A - Achievable | 4. R - Realistic |
| 5. T - Time bound | |

3. TYPES OF GOAL :-

- | | |
|---------------------------|-------------------|
| 1. Ultimate or final goal | 2. Long term goal |
| 3. Short term goal | 4. Immediate goal |

4. GOAL OF THE TRAINER OF SCIENCE OF LIVING

1. Management of arrangement
2. Sound Management
3. Skill of Expression
4. Communicative ability

STEPS TO ACHIEVE GOAL IN SCIENCE OF LIVING

1. MOTIVATION : When dedication, determination discipline and definite time limit combines with desire it gets transformed into goal.

2. RELAXATION : To activate the sub conscious mind it is necessary that person becomes totally tension free. In the state of tension person remains only on the superficial level of his consciousness. When he is free of tension or relaxed his alfa level of brain wave becomes active. Right hemisphere of the

brain becomes active. At that time conscious mind remains inactive and sub-conscious mind becomes active. This state of mind can be achieved by daily practice of Kayotsarga.

3. CONCENTRATION

In the state of Kayotsarga sub-conscious mind remains active, at that time mind is concentrated on the specific sentences about goal. Concentration is necessary as things which we want to achieve, only should go in and not any thing else. By repeating those sentences again and again it reaches to the sub-conscious mind. After reaching that message to the sub-conscious mind it concentrate its internal energies in achieving that goal and person overcome the limitations of the conscious mind.

4. VISUALISATION

After repeating those sentences the goals is combined with power imagination. The goal is visualizing like a movie projected on the screen. It is experienced as if the goal is getting achieved and it is achieved. The achievements are clearly visualized like a movie on the mental screen. By means of this experiment (or method) of achieving the goal person makes full use of his right hemisphere of the brain also.

B. REFLECTION (PRATIKRAMAN YOGA)										
Date	1	2	3	4	5	6	7	8	9	10
	10	10	10	10	10	10	10	10	10	10
AWARENESS										
MINDFUL ACTION										
FREEDOM FROM REACTION										
RESTRAIN SPEECH (Vani Sanyam)										
RESTRAIN FOOD (Ahar Sanyam)										
FRIENDLINESS TO ALL										
ACHIEVING THE GOAL										
NORMAL BREATHING										
DEEP AND LONG BREATHING										
YOGIC SLEEP										

2. KAYOTSARGA

TOTAL RELAXATION WITH SELF AWARENESS

Kayotsarga may be practiced in three postures : standing, sitting or lying down. Standing posture is considered as the best, sitting is better and lying is good.

1. Standing posture for Kayotsarga – stand straight, keep your hands close to your thighs. Keep feet parallel to each other with distance of about half a foot between them. Keep your spine and neck straight. Tilt your head little downward so that your chin remain about four fingers above your chest.
2. Sitting posture for Kayotsarga : Sit in Sukhasana simple cross legged posture. Keep your spine and neck straight. Keep your chin four fingers above the chest. Mudra – Brahma Mudra – keep both hands on your lap, one above other, by keeping the palms upward. Let the left palm remain under the right one. Let both the thumbs touch each other.
3. Lying down posture for Kayotsarga – Lie down on your back with your legs slightly apart keeping a distance of about one foot between your heels. Keep your hands along side of your body with a

distance of about half foot from body on each side. Keep your palms open upwards. Relax your neck and head. Close your eyes softly. Keep your body steady and relaxed.

FIRST STEP :- Be ready to practice Kayotsarga. First of all, see that there is ample space for lying down. Before starting the actual exercise, stand up and make a resolve for practice of Kayotsarga with folded hands.

"I practice Kayotsarga (relaxation) to relieve myself of physical, mental and emotional tensions. (Instruct for the duration of the Kayotsarga (eg 30 min)

SECOND STEP :- Stand straight, keep your hands close to your body with palms open, facing inwards. Keep the heels together but toes apart to make "V" shape by both feet. While taking deep breath raise your hands above your head and standing on your toes, stretch your body fully upward. Stretch upwards as much as you can, bring your hands down, heels down, and relax while exhaling.

THIRD STEP :- Lie down on your back. Keep both the legs together. Bring both hands towards your head. While inhaling stretch your hands and legs in opposite direction and create as much tension as you can in the body. Simultaneously practice Moola Bandha. Then exhale and relax. Experience the condition of tension and relaxation alternately three times by repeating the exercise.

Now spread out your legs slightly apart keeping the distance of about a foot between two heels. Keep your hands parallel to your body with a distance of about half foot from the body. Assume Kayotsarga posture, eyes softly closed, slow breath. Keep the body completely steady and as motionless as statue. Maintain complete steadiness though out the whole exercise of Kayotsarga.

Try to experience that each part of your body including your limbs are becoming as heavy as lead. (For 1 minute) Now experience that each part of your body is becoming as light as cotton (For 2 minutes)

FOURTH STEP :- Keep breath slow and calm. Concentrate your mind on your right big toe. Allow your mind to spread throughout the big toe and suggestion to relax. "Experience that it is relaxing. Experience that it has relaxed. In the same way give suggestion to relax other parts, other toes, sole, heel, ankle, calf muscle, knee, thigh up to the hip-joint, one by one. In the same way relax the left limb from big toe to the hip-joint by focusing each part, giving suggestion to relax and experiencing the relaxation (For 7 minutes)

Now relax the whole of lower abdomen, internal parts of the abdomen, both the kidneys, the large intestine, the small intestine, pancreas, the duodenum, the stomach, the spleen, the liver and the diaphragm.

Now relax the whole of the chest – the heart, the right lung, the left lung, the ribs, the entire back – the spine, the spinal cord, the medulla oblongata, the neck. The right thumb, the fingers, the palm, the wrist, from wrist to elbow and from elbow to shoulder. In the same way relax all the parts of the left hand. (For 3 minutes)

Now relax the throat, vocal cords, the chin, the lips, the gums, the teeth, the tongue, the palate, the right cheek, the left cheek, the nose, the right temple, the right ear, the left temple, the left ear, the right eye, the left eye, the forehead and the complete scalp. (For 5 minutes)

Experience that your body is surrounded by a flow of bright white light. Experience the purity of your aura. Experience peace in each and every part of your consciousness. (For 10 minutes)

Bhed- Vigyan & Detachment of soul from the body –

- 1) Body is non living, I am living being.
- 2) I am not this body, I am soul.
- 3) Body is the object, I am the observer.
- 4) Experience yourself as a pure knower and pure observer. (10 minutes)

FIFTH STEP :- Take a trip of your mind (chitta) and vital energy (Pran) to go over each part of the body from big toe upto the head. (Suggest 3 times)

Experience the activeness in whole body from big toe upto head. Experience the “PRAN” in each part of the body.

Conclude the exercise by three slow and long breaths. Feel the activeness in each and every part of the body.

Come back slowly in sitting posture.

Repeat Sharan Sutra (The aphorism of taking refuge), 3 times.

Shruddha Sutra

Repeat “Vande Sachcham” 3 times.

With this Kayotsarga is over.

(If some body does not come back to normal condition, do not touch him, do not try to awake him, Preksha Trainer will take care).

Questions :

- 1) In how many mudras kayotsarga is practiced ?
- 2) Narrate step of Kayotsarga.

3. PREPARATION OF MEDITATION

1. **POSTURE :** You may select a posture of meditation in which you can sit comfortably and steadily for a long period. The posture may be “full lotus – posture”, “half lotus-posture”, simple cross – legged posture sukhasan or diamond – posture (vajrasana).

2. **MUDRA – (Position of hands) :**

(A) Vitrag Mudra – Place both the palms on your lap, below your naval. Let the left palm remain under the right one.

(B) Gyan Mudra – Keep your hands on respective knees, keeping the palms upturned. Let the tip of the index finger touch the tip of the thumb. Keep the other fingers straight.

3) **DHYAN MUDRA :** Keep your eyes softly closed.

4) **DHVANI (Sound) :**

(A) **Recitation of Arham** – Exhale fully, then inhale completely. By slow exhalation being the intonation of Arham in this Way – concentrating your mind on the navel, produce the sound “A” for about two seconds. While concentrating your mind on centre of bliss, situated near the heart, produce the sound “Rha” for about four seconds. Taking your mind upward from “Vishuddhi Kendra” to the centre of knowledge, produce the sound “m...m...m” four about six seconds. While making last portion of sound “m...m...m” concentrate your mind on the centre of knowledge for 2 seconds. Repeat the same exercise nine times.

(B) **Mahapran Dhvani :** Exhale fully, then inhale deeply as long as you can. By slow exhalation, produce the sound “m...m...m” through the nose like buzzing of a bee, nine times.

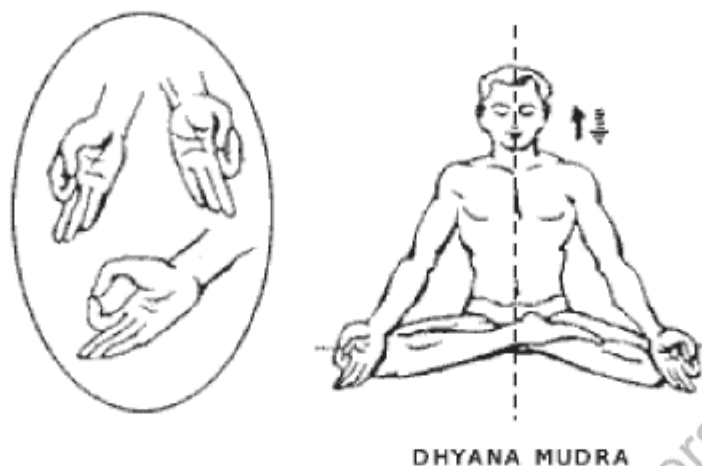
5) **THE APHORISM OF THE AIM.**

“Sampikkhae Appagamappaenam” 3 times

Perceive and realize the deepest and highest levels of your consciousness by your conscious mind. See yourself through your self. For perception and realisation of the self, practice preksha meditation.

6) Resolve for Meditation:

"I am practicing Preksha Meditation for the purification of mind (Psyche). (3 times)



4. Steps of Preksha Meditation

A – step of meditation – Kayotsarga.

Keep your body steady relaxed and free from tension. Keep your spine and neck straight but without stiffness. Relax all the muscles of your body. Detach your self from your self.

Practice steadiness of the body at least for 5 minutes. Keep your body completely steady, as motionless as a status for 5 minutes.

Kayotsarga has two implications – complete relaxation of the body and self awareness.

Take your mind step by step to each part of the body from toes to the head. Allow your mind to spread in the whole part. Suggest to relax and experience the relaxation. Relax each and every muscle, each and every nerve. Experience the relaxation in whole body. Use deep concentration and remain completely alert. Practice Kayotsarga. (for New practitioner give detailed instruction for step by step relaxation from right big toe upto the head).

Experience that each and every part of the body is getting relaxed. Feel the lightness in each part of the body. Experience that the whole body from the feet upto the head has become completely relaxed. Maintain the posture of Kayotsarga throughout the meditation – session i.e. keep your body completely steady, relaxed and with full awareness.

Now practice inner silence at least for 5 minutes – through relaxation of vocal cords. Concentrate your mind on the voice box, inside the throat and relax it completely. Observe complete inner silence. There should not be any vibration in voice box.

B – STEP OF MEDITATION

INTERNAL TRIP

- 1) Take your mind to the centre of energy, at the lower end of spinal cord
- 2) Allow your mind to go upward inside your spinal cord upto the centre of knowledge. (top of the head)
- 3) Again allow it to come back through the same path to the centre of energy.
- 4) Again and again repeat the same process.
- 5) Perceive the subtle vibrations of the vital energy, taking place there.

6) Concentrate your entire consciousness on the spinal cord.

(After one or two minutes) you may synchronize the internal trip with your breathing.

During inhalation, undertake the downward trip – and during exhalation, under take the upward trip.

Note : Explain in the beginning – Allow your mind to rise and fall inside the spinal cord just like mercury rising and falling inside the tube of the instrument used for measuring blood pressure.

C – THIRD STEP OF MEDITATION

(A) Perception of deep breathing.

Regulate your breathing, make it slow, deep and rhythmic. (Initially once or twice suggest the participants to take the same time for each breath).

Let the vibrations of each breath reach your navel. Allow your abdominal muscles to expand during inhalation and contract during exhalation. Concentrate your mind fully on your navel. Perceive each inhalation and exhalation through the expansion and contraction of the abdominal muscles. Continuously practice slow and rhythmic breathing and perceive it. Use deep concentration and remain alert.

(After a few minutes) – Continuing the slow, deep and rhythmic breathing, now shift your attention from the navel and focus it inside the nostrils at the junction of both the nostrils. Perceive each incoming and outgoing breath. Remain fully aware of each and every breath.

Continuously practice slow and rhythmic breathing. Inhale and exhale, each breathe while remaining fully aware of it. Fully engage your mind in perception of breathing.

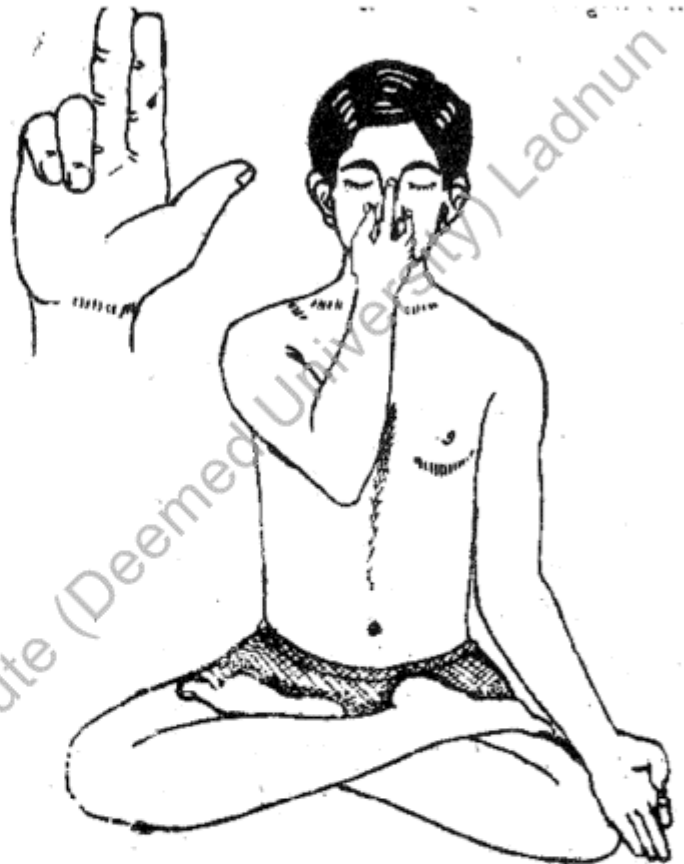
If you are distracted by any thought, do not try to stop forcefully, but also perceive it, and then again start perceiving the breath. If the distraction is frequent, you may hold your breath for few seconds without causing any discomfort or you may turn your tongue upward to touch your palate. (Khechari mudra)

Be fully aware of each breach without like or dislike

(B) Perception of Alternate Breathing.

Regulate your breathing; make it slow deep and rhythmic. Take some time for inhalation and exhalation.

Exhale fully. Inhale through the left nostril and exhale through the right nostril. Now inhale through



the right nostril and exhale through the left. Try to accomplish the alteration by exercising your will power. If you can not, then do it with the help of your right hand fingers and thumb.

(While instructing, in the beginning, explain how to use fingers and thumb for alternate breathing).

Continuously the mind and breath should accompany each other. While you are breathing in, let your attention follow the breath inside. While you are breathing out, let your attention follow it outside. (Suggest this two to three times)

Now, practice the perception of breathing through alternate nostrils together with holding the breathing intermittently.

- 1) Inhale through the left nostril and hold it inside.
- 2) Exhale through the right nostril and hold it outside.
- 3) Inhale through the right nostril and hold it inside.
- 4) Exhale through the left nostril and hold it outside.

In this way, practice holding of breath four times during one complete cycle. (two Antrakumbhak and two Bahyakumbhak)

Remember to hold the breath only for a few seconds without causing any discomfort, from 1 second to 5 seconds. (Heart Patients and Asthma Patients should never hold the breath).

Do not force your self at any stage. Remain fully aware of each breath.

D – FOURTH STEP OF MEDITATION

Perception of bright white colour on the centre of enlightenment (**Jyoti Kendra**).

Concentrate your mind on the centre of enlightenment, situated at the middle of your forehead. Allow your mind to penetrate inside and perceive bright white colour there. Visualize as if the bright white light of the full moon is spreading throughout the portion or visualize the bright white colour of the snow or any other bright white object. Practice concentrated visualization of bright white colour on the centre of enlightenment.

Experience white rays of full moon are falling on the centre of enlightenment.

Experience - Anger is pacifying.

Passions and emotions are pacifying.

All excitations are subsiding.

(After two to three minutes) Allow your mind to spread throughout the whole portion of your forehead and perceive the bright white colour there. Visualise that the particles of bright white light are permeating the whole portion of the forehead, the whole forehead is getting filled with bright white particles. Experience the complete tranquility, complete mental peace and bliss.

Conclude the meditation session with two or three long breaths. Slowly change the posture without opening your eyes.

Completion procedures of meditation.

1) The Aphorisms of Wisdom

(A) “Appana Sachchmesejja Mettim Bhuesu Kappae” – 3 times

Search truth yourself and befriend to all living beings.

(B) “Ahamsu Vijjacharanam Pamokkham”

For emancipation from sufferings, practice knowledge and conduct.

2) Sharan Sutra - 3 Times

3) Shraddha Sutra – 3 Times

Questions:

- 1) What is the procedure of Internal Trip ?
- 2) What is the procedure of perception of Breathing ?
- 3) What is the meaning of holding the breath?

Preksha Dhyans Yogic Exercises

I Exercises of Abdomen and Breath

Need for Power Breath

Proper breath is necessary every where and particularly in Preksha Meditation. Perception begin & from proper breath. The process of meditation get systemetise by correcting breath. Some times inhaling and exhaling incorrect and in recce position. Those who are under tension, then their respiration is mostly not in order. Here ten exercise for abdomen regulates digestive system. A small child exhale and inhale correctly and can be seen that his abdomen rises up while inhaling and shrinks down while exhaling.

To perform these exercise one is supposed to stand tension free. He should concenfr hi performing these exercise. He should ensure that during inhalation muscles of abdomen expend and shrink while exhalation. These exercises are most useful to regulate the breathing

→ Taking The Position
← Releasing The Position



STANDING POSITION

Exercise I

Correct breathing is an essential feature of Preksha Meditation. In correct breathing, the abdomen should expand while breathing in and contract while breathing out.

For these exercise one should be standing and free of all tensions keeping the mind perfectly concentrated. Keep your head erect and look forward. Inhale and exhale ten times.

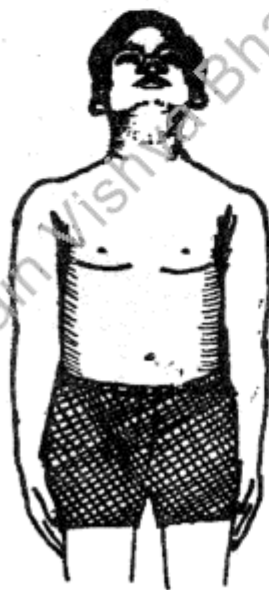


Photo - 1



Photo -2

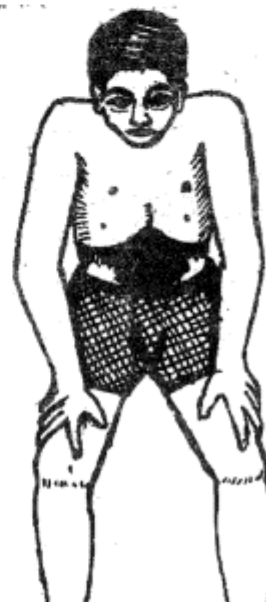


Photo -3

Exercise II

Inhale and exhale quickly ten times.

Exercise III

Bend your head upward to look at the sky and quickly inhale and exhale ten times without blinking your eyes.

Exercise IV

Keep your head straight and fix your eyes five feet away on the floor and inhale and exhale ten times quickly.

Exercise V

Not for persons having heart trouble

Breathe out and shape your lips like the beak of a crow and breath in. Inflation your abdomen, lungs and cheeks. Close your eyes. Touch your throat with the chin. Hold your breathe in with Mulbandha. Then raise up your head and breathe out through the nostrils. This increases the heat of the body. This exercise is not to be practised in summer.

Repeat it three or four times in the winter.

Exercise VI

Fix your palms on the waist with the thumbs in front and finger to the back. Look in front of you and bend your body at 30° at your waist Now inhale and exhale ten times.

While bending down one must exhale in all exercises

Exercise VII

Bend your body at 90° and exhale and inhale quickly ten times. Now inhale while raising your body.

Exercise VIII

Bend your body at 30° and exhale. Hold the air out while moving the abdomen backward and forward in quick succession. Now inhale while raising your body.

Exercise IX

Bend your body at 90° and hold the breathe out. Move your abdomen forward and backward quickly several times. Then inhale while raising your body.

Exercise X

Keep the feet at a distance of 1 ft., 6 inches and bend the knees as if sitting on a chair. Rest the palms on the knees and breathing out. Practise Uddiyana bandha by pressing the abdomen inside.

Benefits :

This helps the natural breathing process. Constipation is set right, lungs become healthy, blood is purified. Stomach troubles are no more, digestive process is improved and flatus is reduced, bio-electricity is activated and all the glands are affected, so that their secretions become balanced.

II Yogic Physical Exercise**Postion :**

Stand erect keep your feet close, keep your arms hanging down and, palms touching the thighs.

**Exercise I (For Head)**

Concentrate your mind being on the top of your head. Feel that the brain cells are being active and full of life. Now alternatively contract and relax the muscles of your forehead, hearing Organs and brain. Repeat contraction and relaxation nice times.

Benefits :

1. Improves memory power.
2. Improves consciousness.
3. Improves alertness.

Exercise II (For Eye)

Keep your neck erect and steady. Do not move it during this exercise. Do this exercise in seven states.

- (i) While inhaling, move the eye-balls upwards, towards the forehead, and look at the sky while exhaling bring down the eye-balls to look at the feet.

Repeat this process five times.

- (ii) While inhaling move the eye-balls towards the right and while exhaling move them towards the left. Try to look backwards to the maximum Repeat this process five times.



(iii) Roll the eye-balls diagonally to the upper part of the right corner while inhaling and roll them to the lower part of left corner while exhaling. This is the oblique process

Repeat this five times

(iv) Roll the eye-balls diagonally to the upper part of the left corner while inhaling; and roll them to the lower part of the right corner while exhaling.

Repeat this five times.



(v) Inhale and hold the breath inside and rotate the eye-balls in a circle from right to left five times and from left to right five times. (Clockwise & anticlockwise)



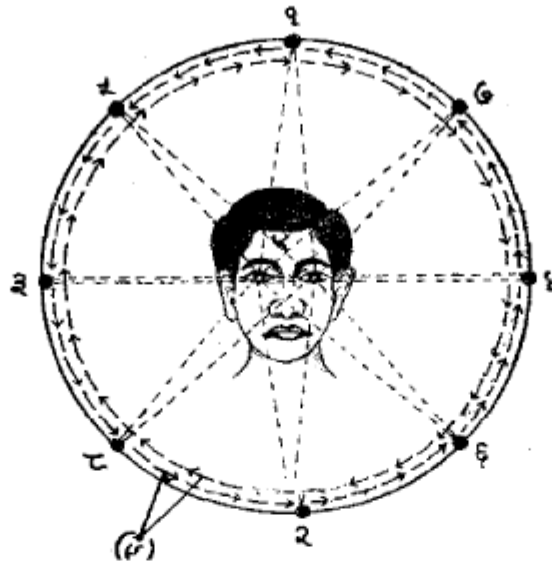
(vi) Exhale completely keeping the breath outside blink the eye-lids quickly, then inhale and again exhale while blinking the eye lids quickly.

(vii) Rub your palms to produce heat. Warm your eyes softly by the warm palms. Cover your eyes with folded palms to make a dark cavity over the eyes and blink quickly in the darkness. Look at the light coming through the inner space between the fingers and slowly expand the space to see the full light.



Benefits:

1. Eye diseases are cured.
2. Eye sight improves,
3. Lustre of the eyes is maintained.
4. It improves focus & thereby eliminate further deterioration of sight



Precautions:

1. Avoid exposure to bright light & storms.
2. Protect eyes form dust & fumes.
3. Do not read in po^or light.
4. Do not read in laying position
5. Do not read in m^oving vehicles.

Exercise III (For Ears)

Ear represents the whole body. All human beings remain in same position in embryo.

(i) Insert your index fingers in both the ears and rotate them left and right to left and massage the outer parts of the ears. The respiration should remain normal during the exercise.



(ii) pull both the ears from their top middle and lower part

(iii) Press the ears by palms to listen to the inner sound



Benefits:

1. Ear diseases are cured.
2. Hearing ability improves.
3. Laziness is driven away.
4. Discretion is improved.

Exercise IV (For Mouth and Vocal Organs)

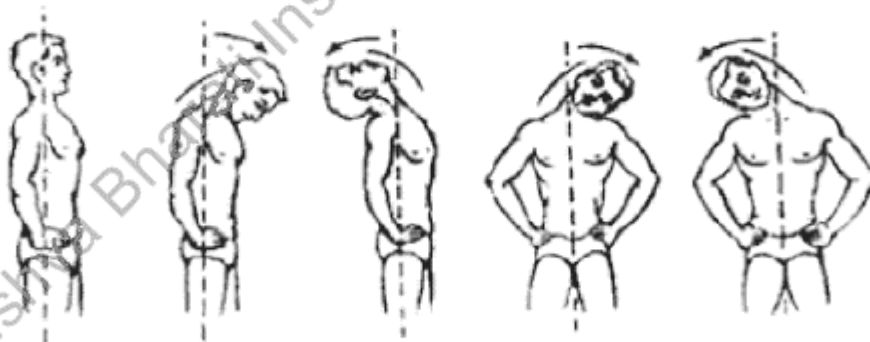
Fill the mouth with air and flate the cheeks. Repeat this process two or three times less the teeth and jaws together then open the mouth and Place fingers of right hand inside the mouth cavity and utter A- -AA- ...as long as possible.

Benefits:

1. Wrinkles do not appear on the cheeks.
2. Voice becomes resonant.
3. Strengthens your teeth and helps in removing teeth diseases.
4. Vocal cord becomes healthy.

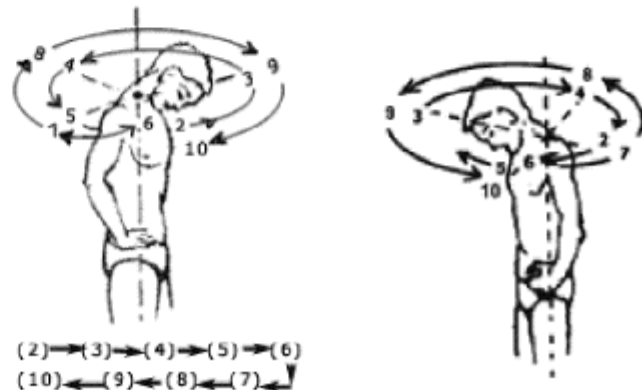
Exercise V (For Neck)

- (i) Inhale and turn the neck backward to look up at the sky. Then exhale and bring the chin down so as to touch the collar-bone. Repeat this five times.
- (ii) Turn the neck towards the right shoulder while exhaling. Move your eye-sight backwards. Now inhale. Again turn the neck towards the left shoulder while exhaling. Repeat this five times.
- (iii) Rotate the neck clock-wise tilting backward and forward. Do it slowly lockwise, softly.



- (iv) Inhale and bend your head and neck right, and lower it so that the ear can touch, the shoulder. Then make the head erect and exhale. Now repeat this exercise by bending your neck and head towards the left. Do not lift the shoulders.

Repeat the exercise three times.



(2)→(3)→(4)→(5)→(6)
(10)←(9)←(8)←(7)←

Benefits:

1. Pain of the neck removes.
2. Head & eyes gain strength.

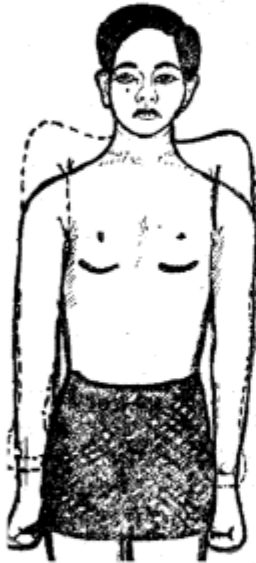
Q. 1. What are the benefits of the eye exercise

Q. 2. Explain the fifth exercise (Neck).

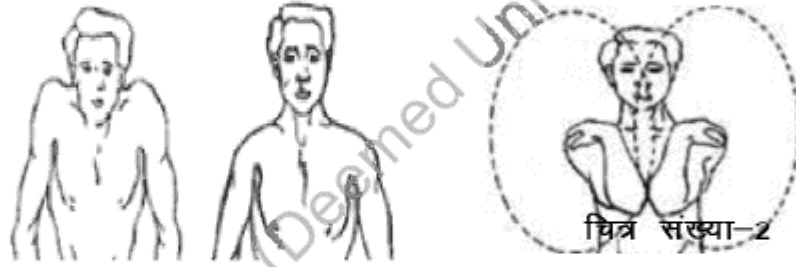
Q. 3. Explain the procedure of forth exercise (Mouth & Vocal).

Exercise VI (For Shoulders)

- (i) Raise your shoulders up while inhaling and bring them down while exhaling. Keep your arms hanging straight with closed fists. Repeat this nine times. Repeat the exercise three times.
- (ii) Bend your arms touching the shoulder with fingers. Now inhale and rotate the arms tilting forward and backward three times.



चित्र संख्या-1



चित्र संख्या-2

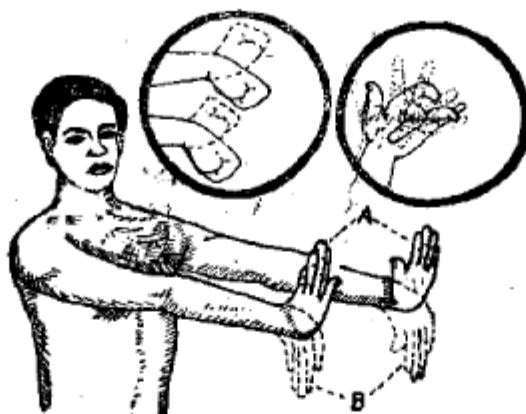


Benefits:

1. Shoulder's and Joint pain is removed
2. Shoulder get additional energy.

Exercise VII (For Arms)

- (i) Stretch the arms forward, then while inhaling activate all the five fingers one by one starting from the little finger.
- (ii) Now exhale and again inhale. Then move your palms up to the wrists and move them up and down. Also rotate them clock-wise, always keeping the arms straight.
- (iii) Fold the arms at the elbow to touch the shoulder and stretch back. Repeat this five times.
- (iv) Stretch and rotate your arms clockwise and anticlockwise:

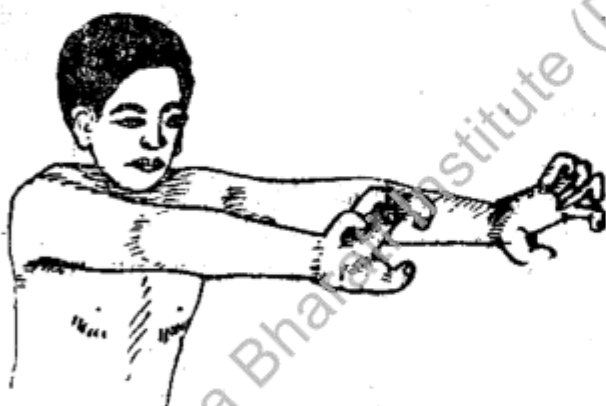


Benefits:

1. Environmental feeling improves.
2. Blood circulation improves.
3. Determination Power improves.

Exercise VIII (For chest and Lungs)

Inhale fully, Fold your fingers like the lion's paw and stretch your arm forwards with quick jerk, while exhaling. Now, while inhaling bring the arms towards the chest with a full force just like pulling the rope in tug of war. Now spread the folded arms from chest to shoulder. Repeat this three times.



Benefits:

1. Heart is strengthened
2. Bodily strength is improved because of maximum oxygen supply all organs.

Exercise IX (For Abdomen)

Bend your trunk forward at the waist about 30° Exhale completely, contract the abdomen. Holding the breath, pull the abdominal muscles backward and forward quickly. Repeat this five times. Each time there should be 15 to 20 movements backward and forward. During this exercise the palms should rest on the knees and face in front-side

enefits:

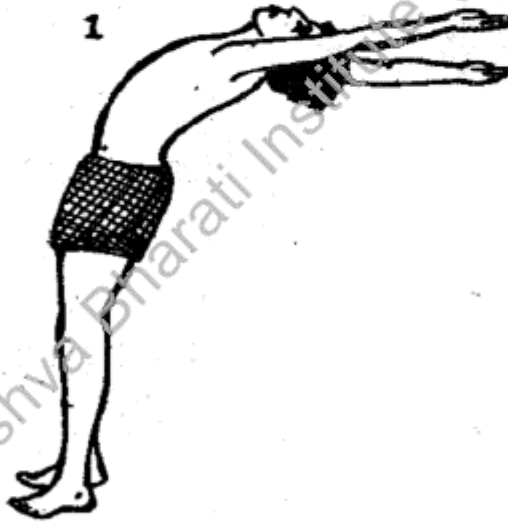
1. Digestion system improves.
2. Intestines get strengthened.
3. Gastric problem is eliminated.



Exercise X (For Waist)

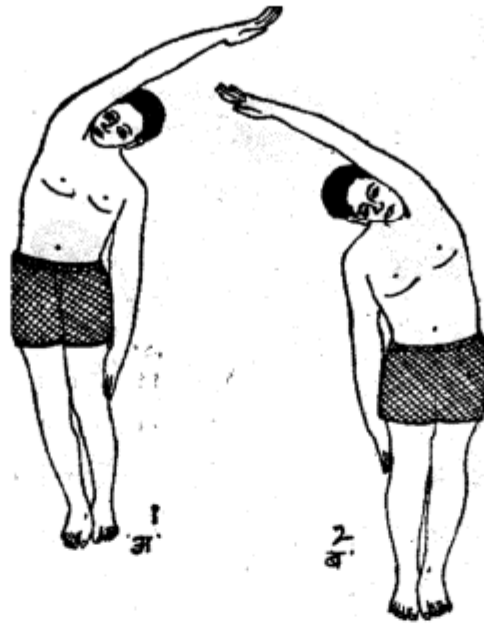
(i) Inhale completely. Stretch the hands upwards. Move the waist forward and shoulders backward. Now while exhaling, bend forward and try to touch the knees with your forehead. The palms or hands should touch the toes of the feet or hand beside them. The arms should be raised up and bent backward while inhaling. Again exhale and repeat the above. Do this three times. Do not exert.

(ii) Bend at the waist to the left while exhaling, bringing down the left arm to the left knee, stretch the right arm towards the left over the head. Repeat this exercise towards the right in the same way. Do this three times each day.



Benefits:

1. Spine gets flexible.
2. Pain in waist is eliminated.
3. Body gets strength•



Exercise XI (For Feet)

While inhaling, stand erect on the toes' Bring down the heels to touch the floor while exhaling' Now stand on the heels while inhaling, keeping the toes above the ground. Then bring down the toes to the ground while exhaling. Repeat this five times.

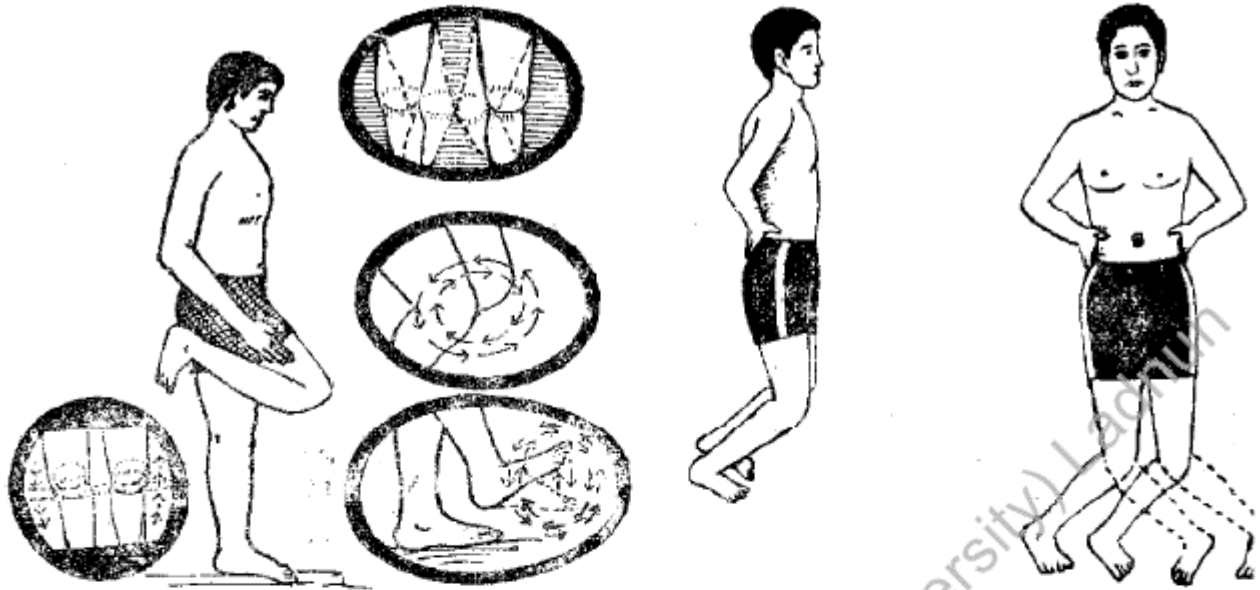
Benefits:

1. Pain in the heels and toes are eliminated'
2. Joints are strengthened.



Exercise XII (For Knees and Feet)

- (i) Strike the buttock five times with the foot by bending the right leg at the knee. Repeat this with the left leg also.
- (ii) Move the knee-caps up and down five times.
- (iii) Place your palms on the waist and Keep the heels close and toes apart. Bend your knees forward slowly while exhaling. Repeat while inhaling. The waist, trunk, and the head should always be erect. Repeat this by going backward and forward five times.
- (iv) Bend the knees to the right while exhaling. Bend while keeping the waist erect. Now inhale. Bend the knees towards the left while, exhaling and keeping the waist straight. Repeat this three times.
- (v) Keep standing with both feet together. Bend the knees while exhaling and rotate them clockwise and anti-clockwise five times.
- (vi) Draw the right foot towards the calf and downwards keeping the feet a little above the ground and bending it up and down. Do this also with the other foot. Repeat it five times.



(vii) Activate each toe of the foot. Now rotate each foot right to left and left to right. Repeat this five times.

Benefits:

1. Pain in the knees, calves, feet and fingers is eliminated.
2. Body gets additional energy.

Exercise XIII (Kayotsarga)

Stand erect. Relax all your limbs, muscles and the nerves, while keeping the eyes softly closed.

Spread your conscious mind (chitta) throughout the body and suggest the whole body, the state of relief from tension. Feel relaxation all over the body. Keep the body completely relaxed, while maintaining full awareness in a state of relaxation.

Complete the state of relaxation by means of deep and long breathing.

Benefits:

1. It relieves mental stress,
2. Provides mental peace awareness and
3. Removes the feeling of possessiveness.

3. Exercises of Spinal Cord

Spinal cord is the most important part of the body. Flexibility of the spinal cord is a sign of good health. Nadis called Ida, Pingala and Susumna branch out from the spinal cord forming the network throughout the body. A strong and healthy spinal cord is essential for the healthy life.

These exercises are very simple but much effective. A view to have a healthy and strong spinal cord is a must for a healthy and strong nervous system.

Over the head is Gyan Kendra and at the end of the spinal cord is t Shakti Kendra. These exercises are essential for the development of these two Chaitanya Kendras. It is also important for the development of the personality.

Spinal cord should be kept straight which is essential for meditation. The flow of vital energy in susumna becomes easier when it is straight These exercises are very helpful for throwing out the toxic material accumulated in the waist area, abdomen and the neck.

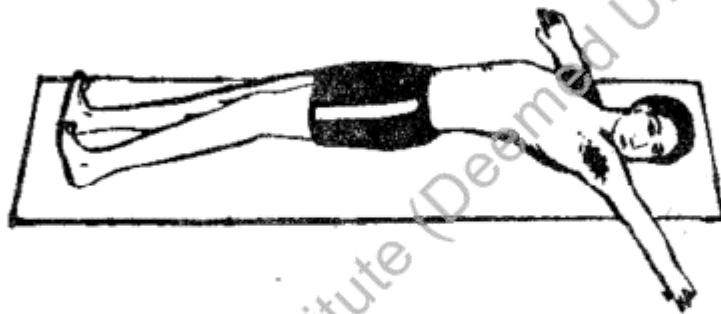
State of the Body

Lie down straight on the back, keeping both the legs completely stretched, and the arms in a straight line with the shoulders.

Exercises I

The distance between the two should be around the foot.

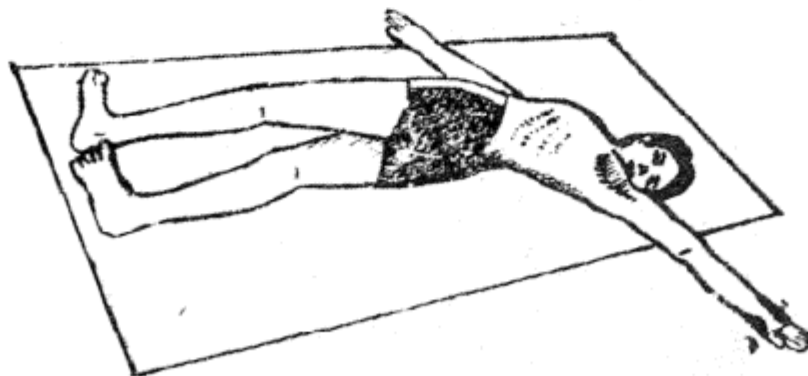
(i) While breathing in, touch the righth heel by the left big toe, turning the body towards right and turning the body towards right and turning the neck towards the left. Hold this position for 1-2 sec. Come back to the original position while breathing out



(ii) While breathing in, touch the heel with the right big toe, turning the body towards the left and the neck towards the right. Hold this position for 1, 2 sec. Come back to the original position while breathing out.

Exercises II

Psition of the body sa mentioned in stats of the body. In the exercise raise up the right food and place the heel between the big toc and the toes of the left foot.



i) While breathing in, turn the feet towards the left to touch the floor. Now turn the body and the neck towards the right. Hold in position for 1-2 sec. Come back to the original position while breathing out.

(ii) Now reverse the process while breathing in, turn the feet towards the right to touch the floor.

Now turn the body and the neck towards the left. Come back to the original position while breathing out.

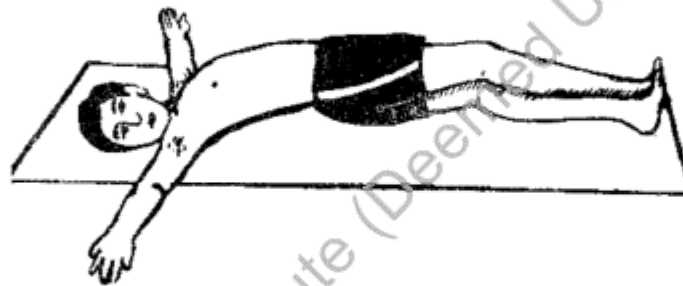
Repeat the exercise by changing the position of the feet.

Exercises III

Position of the body as mentioned in State of the body. Place the right ankle on the left one.

(i) Place the left ankle on the right one. While breathing in, turn the feet towards the left to touch the floor. Now turn the body and the neck towards the right. Come back to the original position while breathing out.

(ii) Place the left ankle on the right one. While breathing in, turn the feet towards the right to touch the floor. Now turn the body and the neck towards the left. Come back to the original position while breathing out.

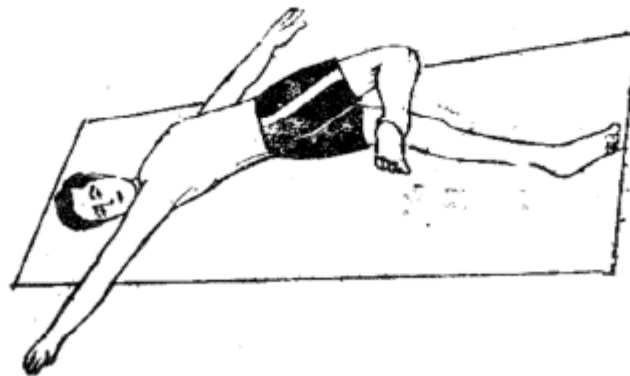


Repeat all steps of this exercise by changing the position of the feet.

Exercises IV

Position of the body in State of the body. While keeping the left leg straight, bend the right leg to place the sole of the foot near the knee.

(i) Place the left ankle on the right one. While breathing in, turn the feet towards the left to touch the floor. Now turn the body and the neck towards the right. Come back to the original position while breathing out.



(ii) Place the left ankle on the right one. While breathing in, turn the feet towards the right to touch the floor. Now turn the body and the neck towards the left. Come back to the original position while breathing out.

Repeat all steps of this exercise by changing the position of the feet.

Exercises V

Position of the body as mentioned in “State of the body”. Bend both the knees. The distance between the legs should be such that either knee can touch the sole of the other leg.

(i) While breathing in touch the right sole by the left knee. Turn the body towards the right and neck towards left. Come back to the original position while breathing out.

(ii) While breathing in, touch the left sole by the right knee. Turn the body towards the left and neck towards right. Come back to the original position while breathing out.

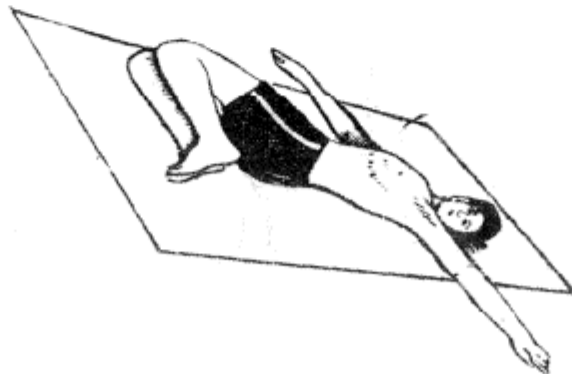


Exercises VI

The state of the body will be the same as in the previous exercise. Turn both the knees keeping the feet straight on the floor. Take care that the feet should touch the buttocks.

(i) While breathing in, turn the knees towards the left to touch the floor. The body should also turn towards the left and the neck towards the right. Come back to the original position while breathing out.

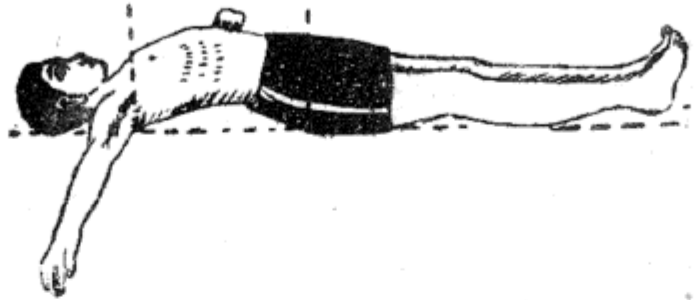
(ii) While breathing in, turn the knees towards the right to touch the floor. The body should also turn towards the right and the neck towards the left. Come back to the original position while breathing out.



Exercises VII

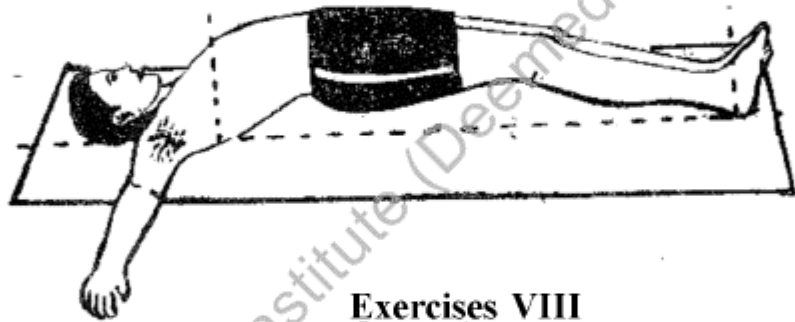
The state of the body will be the same as in the previous exercise.

While breathing in, raise up the waist and buttocks and bring them down while breathing out. Repeat this process three times in quick succession. Now come to the relaxation posture (kayotsarga).



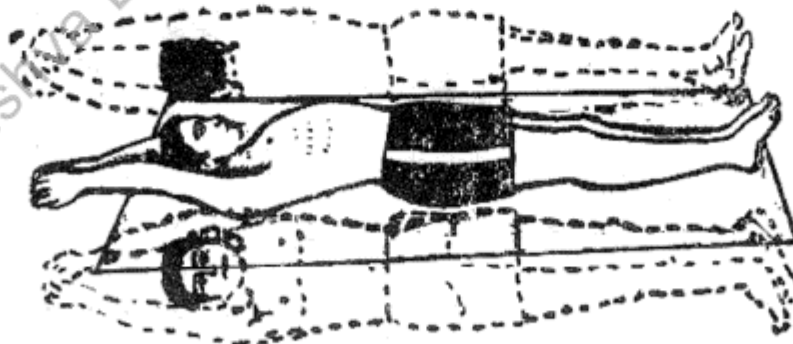
Now raise up the body from heel to shoulder and bring it down quickly several times.

In this exercise only the relevant parts of the body should be raised while keeping the remaining body touching the ground.



Exercises VIII

Lite down on the back . Spread the arms above the head and breathe in. Roll the body towards the left. Come to the same posture whiie breathing out. Now breathe in again and roll the body towards the right like a roller: Come back to the original position while breathing out. Relax the body. Repeat this five times.



This results in the massage of the whole body and the ailments of the abdomen, chest and the waist area are eliminated.

Stop this exercise by complete relaxation (Kayotsarga)

BANDHA (LOCK)

By practicing Bandhas we can control many organs and nerves of our body. The dictionary meaning of Bandha is – To lock or to tie or to stiffen. With the practice of bandha different parts of the body can be contracted and locked easily. With the practice of bandha internal parts of the body get a good massage, the accumulation of blood is reduced, it controls the functions of the nerves of particular organ of the body. Due to all this the functioning of the whole body and over all health of the body improves.

Bandha activates the subtle body and pranic body. By practicing bandha vital energy can be awakened and emotional excitement can be controlled. It influences the “Chakras”. It soothes the flow of “Pran” in Susumna (Spinal Cord). Vital energy gets activated and hence it moves upwards. By regular practice of bandh, one becomes aware of the vibrations of vital energy. He becomes capable of controlling his energy as per his wish.

Practice of bandha is one of the very important practice of yoga.

This is very short but powerful and energetic exercise.

Before starting the practice of Pranayama one should learn Rechaka, Poorak, Kumbhaka, Moola Bandha, Uddiyana Bandha and Jalandhara Bandha thoroughly otherwise one can not draw full benefit of Pranayama.

The practice of bandha is as follows :

At the time of inhalation – Moola Bandha and Uddiyana Bandha

In Kumbhaka – Moola Bandha and Jalandhara Bandha.

At the times of exhalation – Moola Bandha and Uddiyana Bandha.

1) Moola Bandha (Anal Lock)

By sitting in any comfortable posture, to pull anus and urinary sphincters / orifices upward is called Moola Bandha.

Benefits :

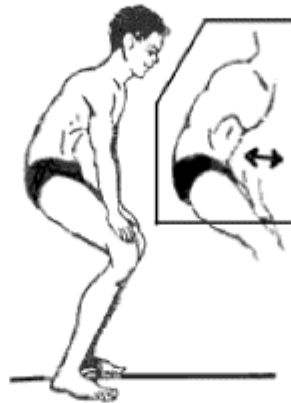
- 1) It improves appetite
- 2) It helps curing piles and diseases of urinary track.
- 3) Purifies Apan Vayu
- 4) In this bandha “Apan Vayu” and “Pran Vayu” enters in susumna and produce a peculiar sound.



- 5) Because vital energy goes upward, “Sadhaka” becomes energetic, enthusiastic and joyful. It delays aging.
- 6) It awakens Mooladhara Chakra – Pelvic Plexus

2) Uddiyana Bandha

Uddiyana Bandha means sucking in the lower abdomen after exhaling and keeping the breath out (1st Picture)



Benefits :

- 1) Constipation, indigestion, acidity, etc gets cured.
- 2) It massages the internal parts of the abdomen.
- 3) Large and small intestine get activated.
- 4) “Tejas Kendra” – Solar plexus awakens.
- 5) Relieves body tension so body becomes lighter.

3) Jalandhara Bandha

Along with “Anter Kumbhak” (Retaining the breath inside) pressing the chin tightly in the jugular notch – is called Jalandhara Bandha. In this bandha heart is only five to six inches away from chin. (2nd Picture)

Benefits :

- 1) It cures throat diseases
- 2) It helps in low B.P. as well as high B.P.
- 3) Lungs become strong.



CLEANSING EXERCISES

Neti:-

Neti Purification Practices

Cleansing of nostrils is called Neti.

There are many kinds of Neti, such as Sutra Neti, Jal Neti, Ghrut Neti, etc.

1) SUTRA NETI : In Sutra Neti rubber or specially prepared thread is used. For beginners rubber is easy to use. In the process of Neti a thread is inserted in one nostril and taken out from the mouth.

Benefits :

This is good for cleaning nostrils.

2) JAL NETI (Water Neti) :- There is a special kind of Pot (I.ota) with a long nozzle is used for this Kriya. For Jal Neti, first boil the water then allow it become warm, then add some rock salt in it and fill that pot with it.

Now sit on the feet (Ukdu Asana). Insert the nozzle into the nostril then tilt your neck little bit so that water can come out from the other nostril easily. In the same way repeat the process for other nostril also.

Benefits :

It helps curing variety of problems of nostrils. It helps in sinusitis, common cold, migrane, headache, snoring, etc.

KUNJAL : Kunjal is done for the cleaning of stomach. It should always be done in the morning and stomach should be empty. First boil the water, allow it to become warm, add some rock salt and lemon in it. Now this water is drunk. As per the capacity of a person 3 to 4 glasses of water can be drunk at a time. After drinking water "Nauli Kriya" can be done. So that stomach can be cleaned thoroughly. Afterwards put first three fingers into the mouth upto the throat and remove all water from the stomach by vomiting. This is Kunjal.

Benefits :

- 1) It cleans the entire alimentary canal from the throat to the stomach, and stomach
- 2) It helps curing acidity and gastric problems.
- 3) It strengthens digestive systems.

SHANKH PRAKSHALANA

Shankha means conch shell. In conch shell you will see a spiral groove, which has a whirling effect, which creates force. Due to this force water comes out very fast from the conch shell. In Shankh Prakshalana lot of water is drunk and then some twisting postures are performed so that water and all the dirt from the stomach drained out forcefully. (Due to whirling).

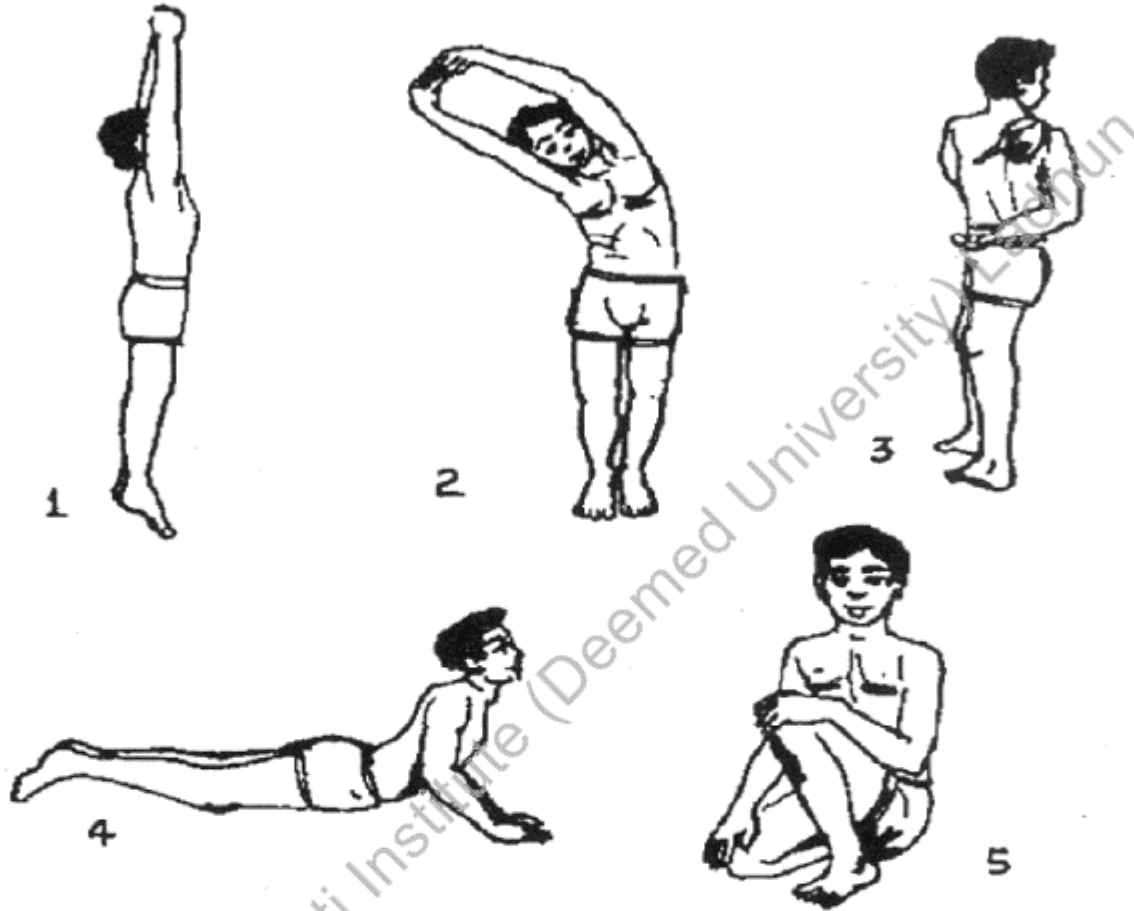
Method :

First of all 4 to 5 litre water is heated upto drinkable temperature then some rock – salt and lemon is added to it. Now slowly – slowly that water is drunk, while sitting "Kagasane". One litre of water can be consumed at a time. After drinking that water following asanas are performed in the mentioned sequence. So that water will reach in the intestines.

Asanas –

- 1) Tadasan - Nine Repetition
- 2) Triyak Tadasana - – “ –

- 3) Kati Chakrasana - -“ -
- 4) Triyak Bhujangasana - -“ -
- 5) Skandhasana - -“ -
- 6) Nauli Kriya - -“ -



After drinking water again practice these asanas. Go on doing these asanas till you feel the urge of going to latrine. As soon as you feel, go immediately to latrine. You can do Nauli Kriya inside the latrine even.

You can repeat the whole process several times till pure water comes out from the stomach. Then drink pure warm water and stop the exercise. Do kunjla and clean your stomach. Clean your mouth. Practice Kayptsarga for 20 minutes.

Precautions :

Avoid cold water and cold breeze after Shankh Prakshakan. Eat only thin “Khichadi” of rice and mungdal with pure ghee. Next day take light meal. Do not take milk or curd for 24 hours. Practice Shankh Prashalana only once in a year. If it becomes necessary then it can be done once in six months. Very weak person should not practice Shankha Prakshalana or can be done under the guidance of some expert and experienced instructor.

Benefits :

- 1) It is the best exercise for purifying the digestive system.

- 2) It increases the appetite.
- 3) It removes all filth from the body.
- 4) It is helpful in the diseases of eyes, skin and neurosis.
- 5) It helps cure jeneral's problems.

YOGASANA

Asanas are not nearly physical exercise. It is a spiritual phenomenon also. The word asana has several meaning. According to Patanjali – the posture in which you can sit comfortably and steadily is called asana. There are three types of asanas.

- 1) Lying (On the abdomen or on the back)
- 2) Sitting
- 3) Standing

Asana does not improve only body but also stabilizes the speech and the mind. Now a days the usefulness of asana is an undisputable fact.

Yogasana has an important place in the tradition of Indian Yoga. Many Scientist of modern medical science and psychology have made detailed study and shared their invaluable experience of yogasana. In Preksha Dhyana also asana is given importance. Yogasana is a simple and easy way to achieve mental and physical, mental and spiritual health.

Preksha is a method of self – realization. Due to ignorance persons tend to think of materialistic world most of the time. And this Attitude only takes him away from his real self. Distance from the self is the real cause of our physical, mental and emotional problems. Preksha Dhyana is a holistic practice. It includes heights of spirituality to the systematic training of asana and pranayama for the purification of body, breath and “Pran”.

There are 7 elements in Jivan Vigyan (Science of living). The first one is the body. For the health of the body and to discipline the body most useful asanas are taught in Jivan Vigyan and Preksha Dhyana.

Asanas and yogic exercises activate and discipline the various systems of the body, resulting in physical and mental health. In Sarvangasana, Halasana, Karnpidasana, Sheershasana due to inverse position of the body, thyroid, parathyroid, pituitary and pineal glands get ample supply of blood as well as good massage.

Due to over activity of sympathetic nervous system person becomes aggressive, violent and angry. While due to over activity of parasympathetic nervous system person becomes dull, coward and depressed. Asanas can control and balance both these systems and it helps in overall development of a person.

There is always friction between the intelligence and emotion. Wisdom or intelligence always stops you from doing wrong but emotion over powers and we do wrong things. Person spoils his life when he acts as per his uncontrolled emotion. Asanas especially benefits the spine and the brain, therefore emotion itself gets controlled and balanced.

Due to yogasana body becomes light, energetic and mind cools down.

It is undisputable that in absence of enough physical strength speech and mind get excited immediately. It is necessary to discipline the body before we discipline our speech or mind. For that asana is the right beginning.

Acharya Kundkunda has clearly said that to know and practice Jainism, it is necessary to discipline the body along with the restraint of eating. In Jain tradition asanas are divided into three categories. These are – standing, sitting and lying.

To keep body systematically steady is called asana. This is the stability of the body (Kayagupti).

To stabilize the body is to control the body (Sharir sanyam). This can be done in all the three types of postures. According to Acharya Shri Mahapragyaji, for early mastering the asanas, it is scientific to start with the lying postures. Baby first does his all activities in lying position, then he learns to sit and then walks. Therefore we also practice asana in the same order.

Necessary Exclusions :

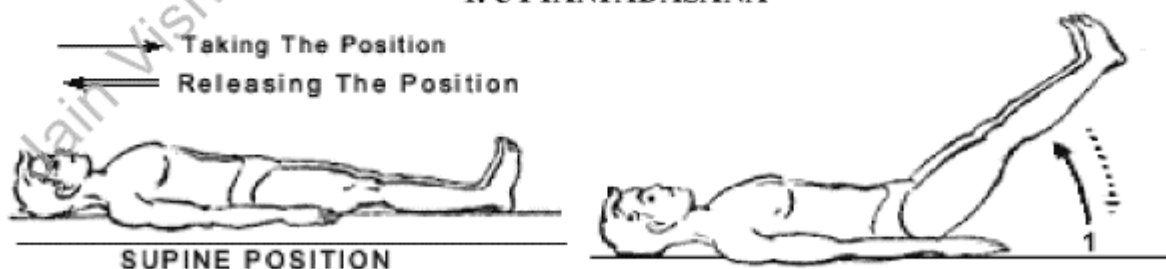
- 1) Sheershasana should not be done if there is pain in eyes, ears, chest. High Blood Pressure patient should also not do this asana.
- 2) Avoid Bhujangasana, Shalabhasana, Dhanorasana if one suffers from painful stomach or enlarged spleen. Hernia patient also should consult their doctor before doing these asanas.
- 3) Those who are suffering from constipation should not practice Yogamudra, Paschimottenasana, etc. for longer period.
- 4) Weak hearted person should not practice Uddiyana Bandha and Nauli Kriya
- 5) Those who have weak lungs should not do Ujjai Pranayam and Kumbhaka.
- 6) High B.P. patients should not be hard Yogasana.

Caution:

- 1) After practicing yogasana one should not feel tired, instead he should feel energetic and enthusiastic.
- 2) It is not necessary to do all the asanas at a stretch, practice Kayotsarga in between whenever you feel tired.
- 3) Yogasana should be practiced according to one's physical capacity. Do not be violent with your body.
- 4) Remain alert and do it confidently to achieve your goal.
- 5) If by any reason you have stopped the practice for longer time, you can resume it. Very soon you will reach to your previous level.
- 6) Practice of yoga is advisable only on an empty stomach. Yoga should be practiced at least 3 to 4 hrs after heavy meal and 1½ hrs after light intake.
- 7) You may eat, 30 minutes after performing yoga.
- 8) Beginners should first do simple asanas and for short duration. Slowly you may go for more difficult asanas. Instead of doing more asanas in short time, try to stay for longer time in few asanas.
- 9) While practicing asana breathe slowly and deeply. Normally exhale while bending forward or twisting. Inhale while standing or while coming in normal position, try to increase the duration of inhalation and exhalation.

ALYING ASANAS (ON BACK)

1. UTTANPADASANA



Method :

- 1) Inhale and slowly raise your legs upwards upto 30° and hold there for some time. Do not bend the legs from the knees.

- 2) While exhaling lower the legs slowly.
- 3) Inhale and slowly raise your legs upwards upto 60° angle. While exhaling lower the legs slowly.

Duration :

Two to three repetitions or practice for 5 minutes. Holding time 10 second. Do according to your capacity.

Caution :

Keep your legs straight both the times. Do not drop your legs abruptly on the ground with jerk. H.B.P or heart patients should not practice this asana. Do slowly if you have backache. Person with slip disc problems can do under the guidance of expert yoga trainer.

Benefits :

- 1) It helps in many abdominal diseases.
- 2) It keeps navel in its place. (dharan thik hoti hai)
- 3) Removes excess fat from abdomen.
- 4) It helps in hernia.

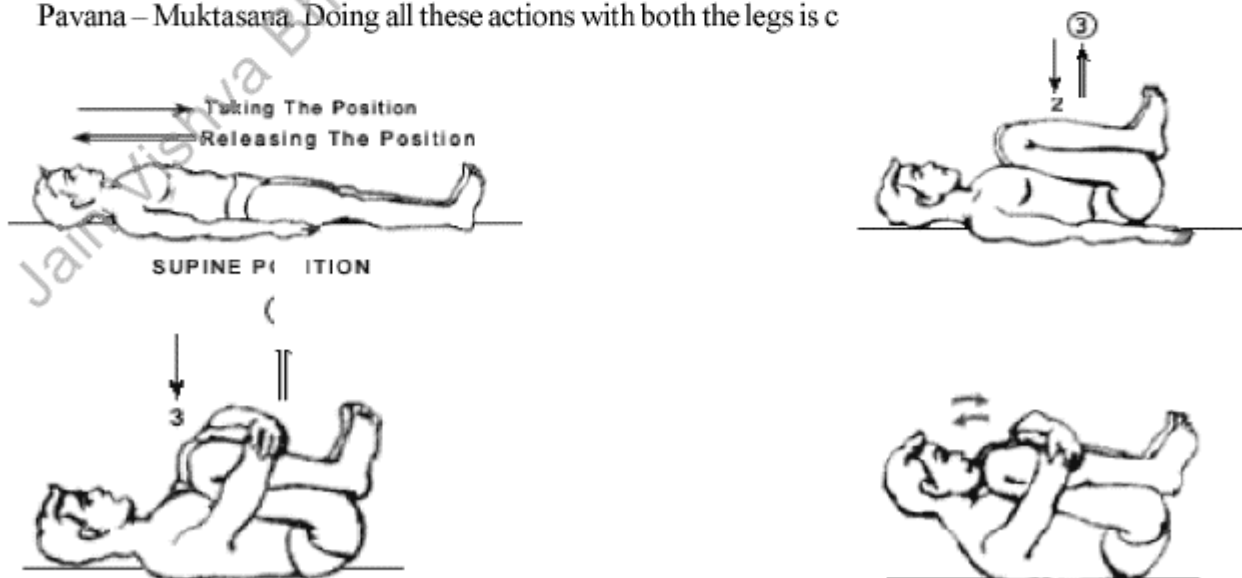
Influence on glands :

It controls and regulates the hormones of adrenals and gonads. Hormones of adrenals maintain the level of salts and sugar in the blood. It alleviated the anger, so mind remains cool and healthy. It helps in observing celibacy. Solar plexus gets activated.

2. ARDHA PAVANA – MUKTASANA AND POORNA PAVANA - MUKTASANA

Method :

- 1) While inhaling move your right leg on right side.
- 2) While exhaling bring the right leg back in the centre but hold it about 4 fingers above the ground.
- 3) While inhaling fold the right leg and bring close to your chest.
- 4) Interlock the fingers of both the hands and place them on the right knee and press it on the abdomen. While exhaling touch your knee with your nose.
- 5) While inhaling put your head on the floor.
- 6) While exhaling open the lock, straighten your leg. Repeat all these actions for left leg also. This is Ardha Pavana – Muktasana. Doing all these actions with both the legs is c



Duration :

Repeat for 3 to 5 minutes.

Caution :

Person suffering from spondylolysis should do this asana very slowly. Take care of your spine, it should not get any injury.

Benefits :

- 1) It removes constipation
- 2) It strengthens the legs.
- 3) It reduces the pain of joints
- 4) It greatly helps in gastric problems.
- 5) It helps in neck pain.

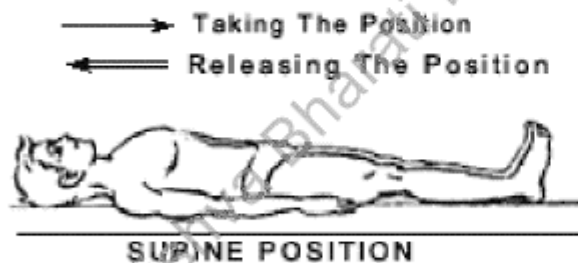
Influence on glands :-

It has positive effects on pancreas gland, gonads, adrenal, thyroid and parathyroid. Gonads and adrenal get aggravated and agile due to gastric problem. Pavana – Muktasana controls both these glands. This asana regulates the flow of insulin. It influences – Vishuddhi Chakra, Manipur Chakra and Mooladhara Chakra.

3. HRIDYASTAMBHASANA

Method :

- 1) Lie down on the back. Bring both hands towards the head. Keep your legs straight.
- 2) While inhaling raise your head, hands and legs. Make 45° angle with the floor. Concentrate your gaze on the heart. Only back is on the ground.
- 3) While exhaling bring your head, hands, and legs back on the ground.
- 4) Keep your both hands by the side of the body, move your legs apart and relax.

**Duration :**

Start with 2 to 3 repetitions slowly increase the practice.

Caution :

The person who has gone under any operation recently should consult his doctor before doing this asana.

Benefits :

- 1) It strengthens the heart.
- 2) It helps in backache.

- 3) It improves digestion.
- 4) Reduces tension.
- 5) It increases flexibility of ligaments..

Influence on glands :

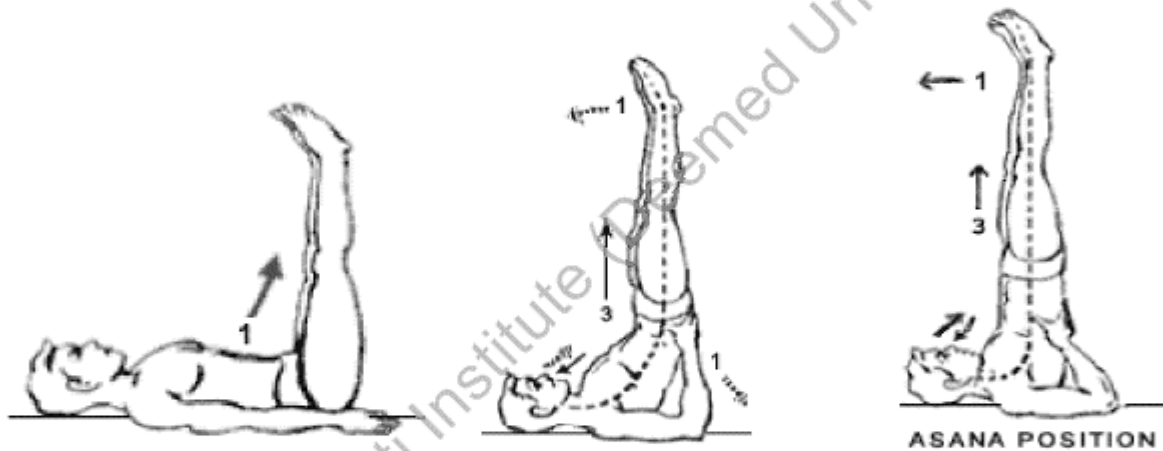
Thymus and adrenals get activated.

Thymus gland improves vitality and strengthens immune system. It activate Anahata Chakra.

4. SARVANGASANA

Method :

- 1) While inhaling raise the legs upto 90°, and exhale.
- 2) While inhaling and taking support of the palms, raise the back off the ground upto the shoulders. Keep your body straight. The chin should get fixed in the notch at the lower part of the throat. Gaze at your toes. (Breath Normal).
- 3) Inhale, while exhaling bring your body down. Keep both legs still at 90°.
- 4) Inhale, while exhaling put the legs down on the ground.



Duration :

Start with half a minute. Increase the holding time by 1 minute per week and reach upto 5 minutes.

Caution :

Person with H.B.P., Heart problem, enlarged liver or spleen should not practice this asana.

Benefits :

- 1) Memory power improves.
- 2) Brain gets more blood.
- 3) It helps in tonsylitis, asthma and cough.
- 4) It is strongly recommended for thyroid patients.

Influence on glands :

1. This is very important asana as it influences the whole glandular system.
2. This asana influences thyroid, parathyroid and pituitary glands the most.
3. Imbalance of thyroxin hormone causes many abnormalities, such as – obesity, hair fall, weak

muscles, insomnia, etc. the regular practice of this asana can help in above mentioned abnormalities.

4. Due to better function of parathyroid, level of calcium, phosphorous etc. is maintained, which helps to strengthen the bones.

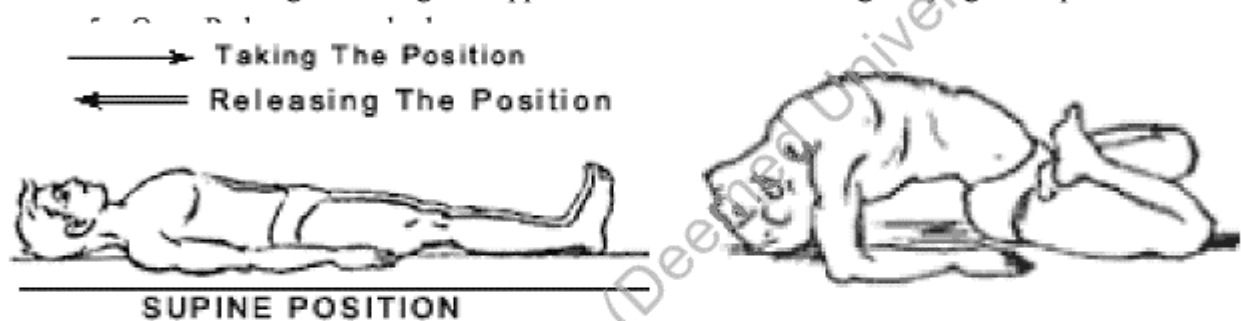
5. Because of improvement in the working of pituitary gland total glandular system functions well and hence we become physically, mentally and emotionally strong.

6. Following chakras are influenced – Sahashtrar Chakra, Agya Chakra and Vishuddhi Chakra.

5. MATSYASANA

Method :

1. Lie down on your back and fold your legs to make Padmasana
2. Keep palms near your shoulders, fingers pointing towards the legs.
3. While inhaling, press the palms on the ground and lift the back and the neck. Tilt the head back and place it on the ground. Remove palms from there and hook the big toes of opposite legs with index fingers. (Breathing Normal)
4. While inhaling and taking the support of the hands assume original lying down position.



Duration :

If you have Sarvangasana for 2 minutes, perform this asana for 1 minute. Maintain this proportion.

Caution :

First master Padmasana then increase the duration.

Benefits :

- 1) It increases the stability.
- 2) Chest becomes strong.
- 3) Improves the functioning of eyes, ears, nose and head.
- 4) It helps curing problem of bad dreams.

Influence on glands :

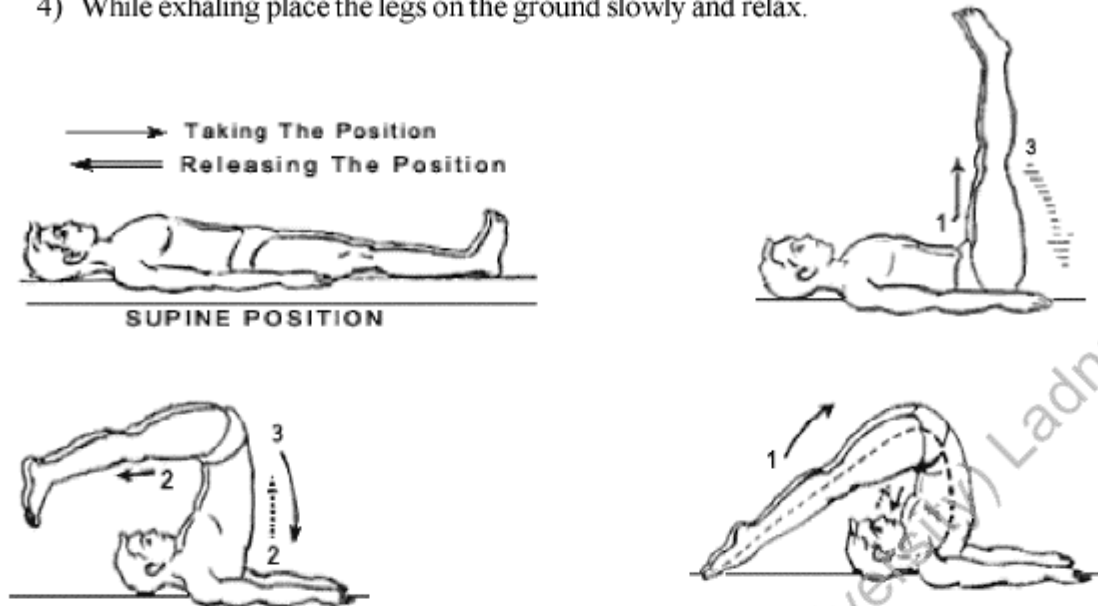
It influence the thyroid, parathyroid, thymus and adrenals. It activates Vishuddhi Kendra.

6. HALASANA

Method :

- 1) While inhaling, raise the legs upto 90°. Do not bend the legs from knees.
- 2) While exhaling push against the floor and swing both the legs. Move the legs forward until the toes touch the ground (Behind the head). – Breathe normal.
- 3) While inhaling come back to 90° positions.

4) While exhaling place the legs on the ground slowly and relax.



Duration :

Start with half a minute, add one minute week and reach upto 5 minutes.

Caution :

Person with H.B.P., heart problem, enlarged liver or spleen should not practice this asana.

Benefits :

- 1) Legs and back get good massage.
- 2) It balances the hormones of thyroid gland.
- 3) Spine becomes flexible.
- 4) It helps reducing fat from abdomen.

Influence on glands :

Specially influenced glands are – gonads, adrenals, thyroid and parathyroid. This asana is beneficial for diabetic patients as it regulates the hormones of Pancreas gland.

Mooladhar Chakra, Swadhishtana Chakra, Manipura Chara and Vishuddhi Chakra gets activated by regular practice of Halasana.

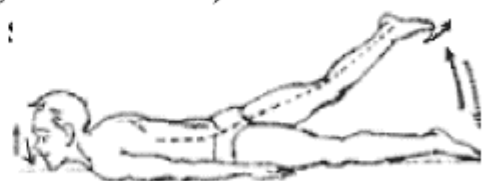
Useful lying asanas (Lying on abdomen)

1. ARDHALASANA AND :

→ Taking the position
← Releasing the position



PRONE POSITION



SHALABHASANA (With Both Legs)



ASANA POSITION

Method :

- 1) While inhaling raise your right leg without bending from the knee.
- 2) While exhaling bring it back on the ground. Repeat this for left leg also.
(When we lift both the legs together it is called Shalabhasana or Poorna Shalabhasana)

Duration :

Three to five repetitions. Start with ½ minute and reach upto 5 minutes.

Caution :

Hernia patients should not practice this asana.

Benefits :

- 1) It helps in sciatica.
- 2) Liver and stomach are benefited.
- 3) Helps with constipation
- 4) Reduces the pain in legs.

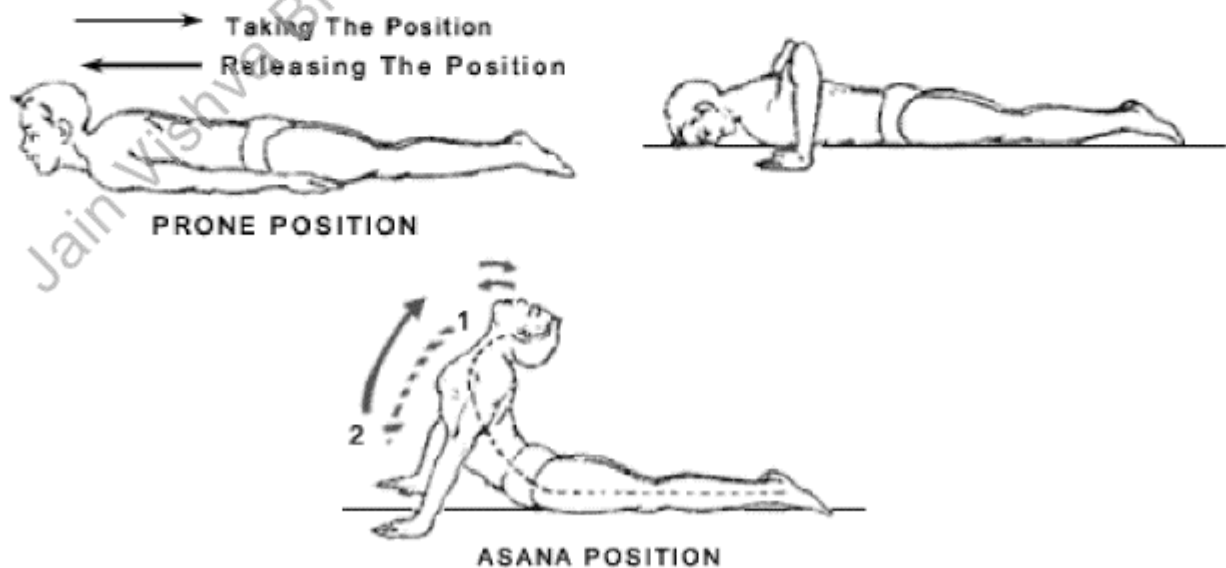
Influence on glands :

1. Mainly influence gonads and adrenals.
2. It helps in depression and spine problems.
3. It improves feeling of amity and compassion towards all living being.
4. It awakens Mooldhara and Swadhishtana Chakra.

2. BHUJANGASANA

Method :

1. While inhaling raise the neck with support of palm at the ground
2. Hold this posture and exhale through mouth with hissing like a snake.
3. While inhaling raise the chest by pushing palms on to the ground. The lower part of the body from navel should be touching the ground.
4. Exhale through mouth with hissing sound. Put the head on the ground and relax.



Note :

Bhujangasana can be done in three ways.

- 1) Keeping the palms 6" away from the ribs.
- 2) By keeping the palms under the shoulders.
- 3) By keeping the palms just touching the ribs.

Duration :

Do three repetitions or do it for 3 to 5 minutes.

Caution :

Person suffering from advanced stage of thyroid should not practice. Hernia patients should also consult their doctor before doing this asana.

Benefits :

- 1) It strengthens the chest and ribs.
- 2) Helps reduce anger.
- 3) Spine becomes flexible.
- 4) Beneficial in spondylosis and slip disc.

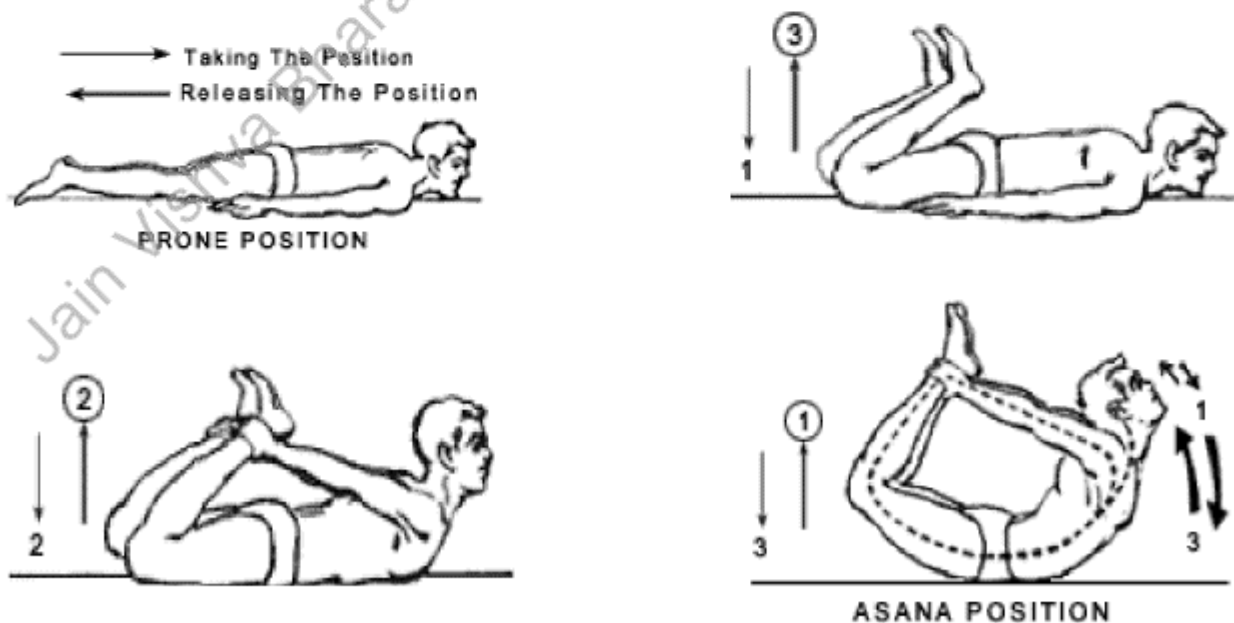
Influence on glands :

Thyroid and parathyroid are activated. Beneficial for Vishuddhi Kendra.

3. DHANURASANA

Method :

- 1) Lie down on your abdomen. While exhaling bend both legs from the knee and hold it from ankle.
- 2) While inhaling raise your neck and knees. Assume the shape of a bow. Hold it for some time.
- 3) While exhaling come in original lying position.
- 4) While inhaling straighten the legs while exhaling relax.



Duration :

Start with ½ minute and reach upto 3 minutes as per your capacity.

Caution :

Heart patients, H.B.P. patients and person suffering from hernia should not do this asana.

Benefits :

- 1) It helps reduce fat.
- 2) It strengthens the chest.
- 3) Improves digestion.
- 4) It rectifies the position of the navel.

Influence on glands :

Influences almost all glands. It is good for diabetic patients. It activates Manipur Chakra.

4. MAKRASANA

Method :

- 1) Keep both the elbows of equal distance from your chest.
- 2) Fold the elbows of both the hands, making a stand and place the palms under the chin. Both toes should touch each other, but heels should be slightly apart.
- 3) Keep both hands in front of the head, resting the right ear on the ground particularly in summer.
- 4) Release

**Duration :**

From one minute to three minutes or you can increase the time according to your convenience.

Benefits :

- 1) Concentration improves.
- 2) Abdomen and back get relief and rest.
- 3) Helps removing constipation.
- 4) It helps in suffering of pain in leg.

Influence on glands :

Thyroid and parathyroids are influenced.

B. SITTING POSTURES

1) SHASHANKASANA

Method :

1. Sit in Vajrasana or Vandanasana. While inhaling raise both the hands above the head. Keep your

both palms together in Namaskar Mudra.

2. While exhaling bow down, touch your head to the ground. Stretch your arms forward, touching the ground in folded manner.
3. While inhaling bring your hands and trunk in straight position (sitting position).
4. Exhale and bring the hands down, keep them on the knees.



Duration :

Two to three minutes.

Caution :

Person having low blood pressure should not perform this asana.

Benefits :

- 1) It improves memory.
- 2) It helps to control anger, stress etc.
- 3) It is good for person having H.B.P.
- 4) It gives mental peace.

Influence on glands :

It specially influence the adrenals and hence it helps controlling anger. It increases politeness and straight towardsness. Person becomes calm and soft. Emotions get purified. Solar plexus also purified.

2. SUPTA VAJRASANA

Method :

- 1) Sit in Vajrasana.
- 2) While exhaling, with the support of the elbows lower down the whole of back on the ground. Keep your palms on the thighs. Try to keep your knees together.
- 3) While inhaling assume Vajrasana.
- 4) Lastly sit in Dandasana and relax.

Duration :

Repeat for 2 to 3 minutes.

Caution :

Person with low blood pressure should not do this asana.



Benefits :

- 1) Spine becomes flexible .
- 2) Broaden the chest, it improves memory.
- 3) Legs becomes strong.
- 4) You do not feel drowsy while reading.

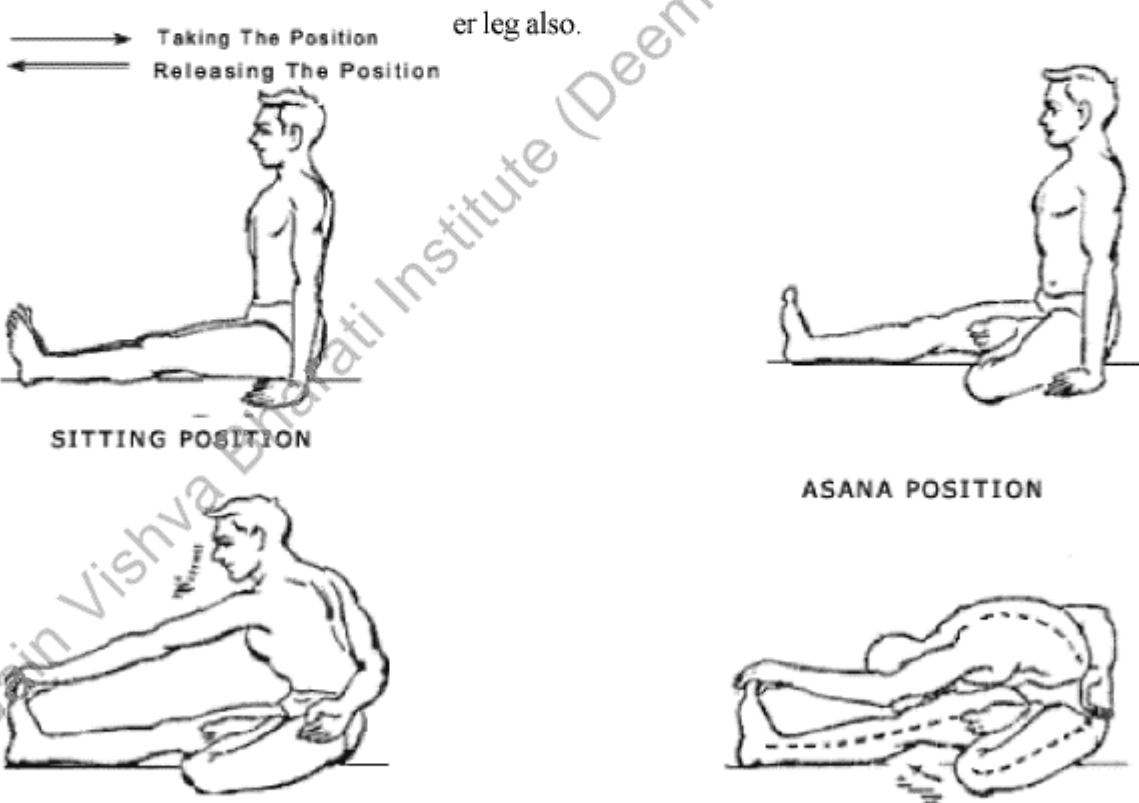
Influence on glands :

It has good effect on gonads helps purifying the mind and improves mental stability. It helps to keep urinary tract and prostate gland healthy. Vital energy is alivated. It awakens Mooldhara Chakra and Swadhishtana Chakra.

3. JANUSHIRASANA

Method :

- 1) Stretch both the legs out.
- 2) While exhaling bend the left leg in such a way that your left heel must press the perineal space.
- 3) While inhaling raise both the hands upward.
- 4) While exhaling bend forward and catch hold of right foot with both the hands and rest forehead on the knee.
- 5) While inhaling come up and raise the hands upward.
- 6) While exhaling bring the hands down and relax.



Duration :

3 repetitions for 3 to 5 minutes.

Caution :

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Person with slip disc problem should not practice this asana.

Benefits :

- 1) Legs become strong.
- 2) It is very good for diabetic patient.
- 3) Digestive system becomes strong.
- 4) Spine becomes flexible.
- 5) All seminal disorders are set right.
- 6) It corrects the disorders of the reproductive cells. It is very useful in curing gastric troubles, obstruction of urine and heat in the intestines.

Influence of gonads :

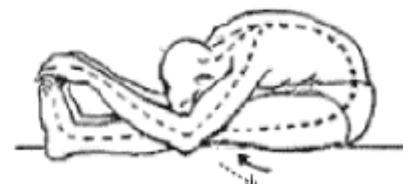
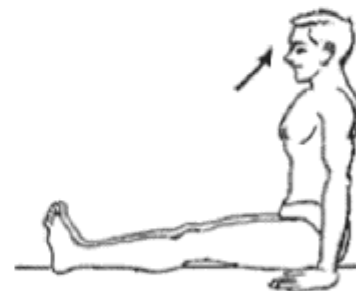
As gonads and adrenals get influenced, it cools down the excessive lust. It also cools down the aggressiveness and excitement. It brings positive changes in the nature of a person. Mooldhara, Swadhishtan and Manipura Chakra gets activated.

4. PASCHIMOTTANASANA

Method :

- 1) Stretch both the legs in front. While inhaling raise both the hands upward.
- 2) While exhaling bend down from waist and catch hold of the respective big toes and touch your nose to knee.
- 3) While inhaling raise both hands upward come in straight position.
- 4) Exhale and bring both the hands down.

→ Taking The Position
← Releasing The Position



Duration :

3 Repetition or practice for 3 to 5 minutes.

Caution :

Person with slip disc should not do this.

Benefits :

- 1) Reduces the fat from abdomen.
- 2) Makes spine flexible.
- 3) Beneficial for diabetic patients.
- 4) It helps in constipation and semen related problems.

Influence on glands :

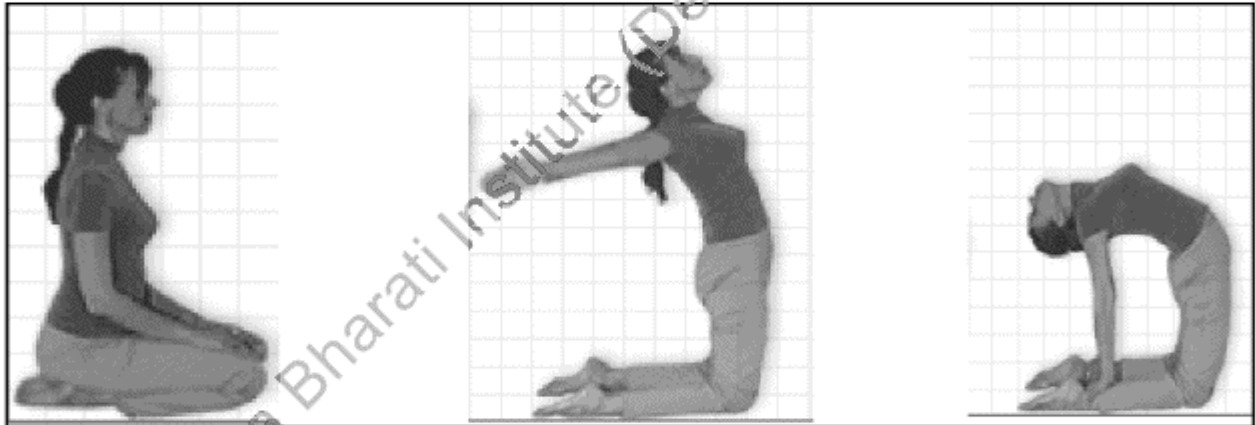
Same as Janushirasana.

5. USHTRASANA

Position : Sit in Vandanasana

Method :

- 1) While inhaling stand on your knees.
- 2) Bring both the hands on the waist. Slowly bend the neck backwards as far as possible, then take the hands of the waist and put the on the respective sole or hold the ankle.
- 3) While inhaling come in previous posture.
- 4) While exhaling assume Vandanasana posture



Duration :

Practice for 2 to 3 minutes.

Caution :

Person with high B.P. or ulcer should not do this asana.

Benefits :

- 1) Improves digestion.
- 2) Spine becomes flexible.
- 3) Keep naval in its place.
- 4) Useful in diabetes.

5) Increases appetite.

Influence on glands :

It influences gonads, thymus, thyroid and parathyroid. Useful in prostate related problems. Thymus purifies the emotions. Swadhishthana Chakra and Vishuddhi Chakra are awakened.

6. YOGAMUDRA

Method :

- 1) Sit in Padmasana and take both the hands to the lower back. Catch hold of the right wrist with the left palm. Inhale and raise the hand upward, do not bend from elbow.
- 2) While exhaling and looking straight, bend forward to rest the chin or forehead on the ground.
- 3) While inhaling bring the head and trunk up and sit in normal pose, while coming up take the hands down simultaneously.

Duration :

2 to 3 repetitions.

Benefits

- 1) It reduces fat from abdomen.
- 2) It broaden the chest.
- 3) Spine becomes flexible.
- 4) Improves memory.

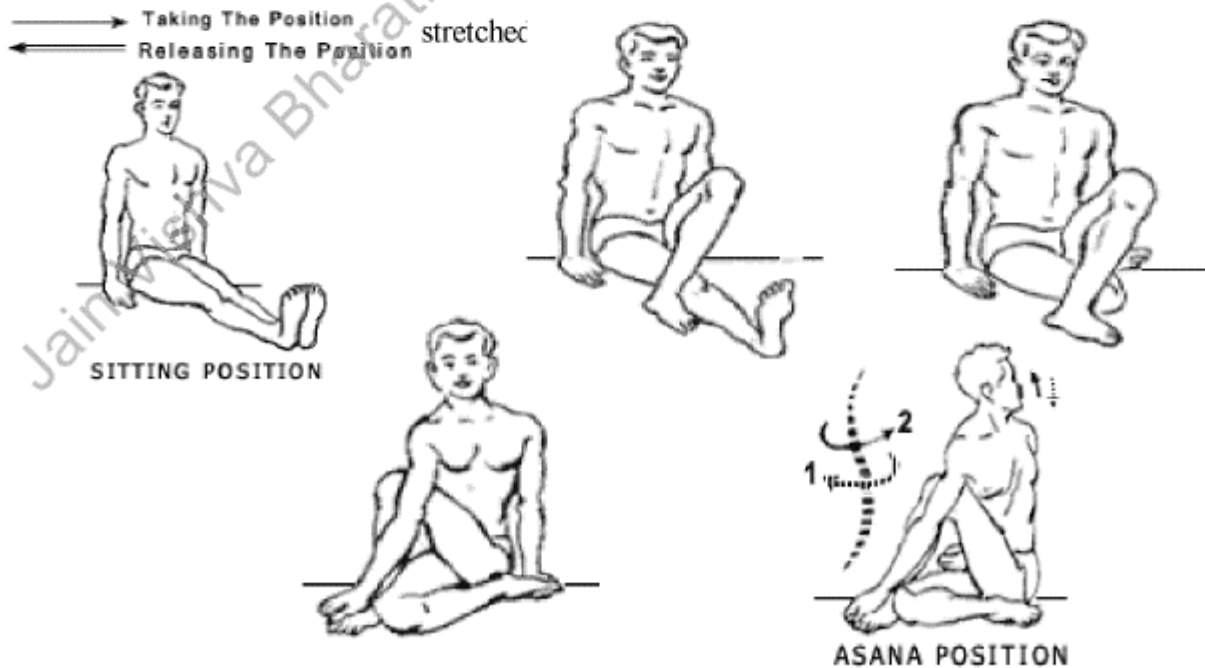


Influence on glands :

It influences mainly gonads, due to that it helps controlling the lust. Stress is relieved as adrenals are pressed. Emotions are also purified.

Swadhishthana Chakra and Manipur Chakra are awakened.

7. ARDHA MATSYENDRASANA



Method :

- 1) Fold the left leg and place the ankle near the right hip.
- 2) Place the right leg towards the out side of the left knee, right foot resting on the ground.
- 3) Keeping the left hand straight and while taking it near the out side of right knee hold the right big toe.
- 4) Fold the right hand behind the back and look backward, twisting the spine and the upper body. Remain in this position for some time. Release the asana in reverse sequence. Repeat from other side also.

Duration :

One to three minutes.

Caution :

Person suffering from slip disc should not practice this asana.

Benefits :

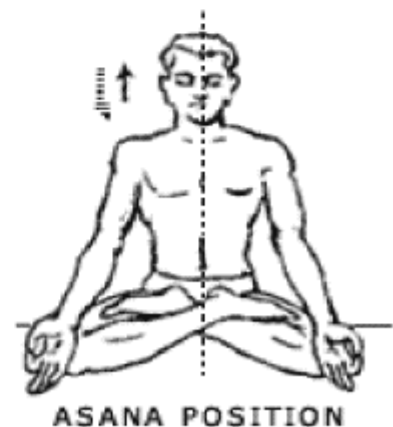
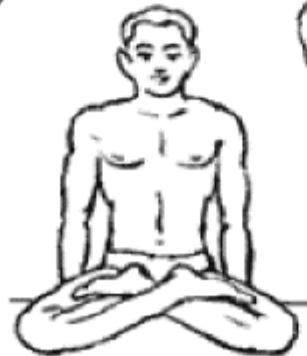
- 1) It helps greatly in diabetics.
- 2) Reduces the fat from the abdominal area.
- 3) Spine and waist become flexible.
- 4) Hormones are balanced.

Influence on glands :

Gonads, adrenals, thyroid and parathyroid glands are activated. As pancreas gland is influenced the most in this asana, this asana becomes a boon for diabetic patients. Manipur Chakra and Vishuddhi Chakra are activated.

8. PADMASANA**Method :**

- 1) While inhaling put your right foot on the left thigh.
- 2) While exhaling put left foot on the right thigh.
- 3) While inhaling, keep neck and back straight. Keep your hands in "Gyan Mudra". Breathe normal.



Duration :

From one minute to one hour.

Benefits :

- 1) It increases the energy level.
- 2) It helps increasing concentration.
- 3) Improves memory and intellect.
- 4) Neurons get activated

Influence on glands : Padmasana activates gonads and adrenals, so it helps control Lust. Moola Dhara and Swadhisthana Chakra are activated

9. SIMHASANA

Method :

- 1) Sit in Vajrasana or Vandanasana and spread the knees apart.
- 2) Bring the palms closer to each other with fingers placed on the ground reversely between the knees. Inhale and draw the tongue out and curve it towards the chin. Open the mouth fully.
- 3) Turn the gaze upward and fix it steadily and comfortably between the eyebrows while exhaling. While exhaling and drawing tongue out, roar like a lion.
- 4) Take the tongue in breath in and assume the original pose.

**Duration :**

From half minute to three minutes.

Benefits :

- 1) Helps in tonsillitis and throat related problems.
- 2) Helps in eyes and mouth related problems.
- 3) Helps in improving the pronunciation.
- 4) It makes your face glow.
- 5) Body becomes active and it strengthens the chest.

Influence of glands :

It influences the thyroid, parathyroid and gonads. In Simhasana Moola Bandha happens automatically. Vishuddhi Chakra and Mooladhara Chakra get activated.

Questions :

- 1) What is Bandha ?
- 2) Explain the method of Simhasana
- 3) Which asana is useful for tonsillitis ?

C. STANDING ASANAS

1. SAMAPADASANA

Method :

- 1) Stand straight on the ground, with your feet together. Let your both big toes and heels touch each other.
- 2) Keep your arms along the sides of the body, with the palms touching your respective thighs.
- 3) Keep the spine and head in the straight line,
- 4) Look ahead straight, concentrating on one point. Breathing normal.

→ Taking The Position
← Releasing The Position



STANDING POSITION



STANDING POSITION

Duration :

From three to five minutes – as per your convenience. This asana can be done for hours.

Benefits :

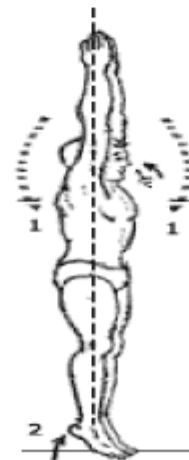
- 1) It helps maintaining the balance of body chemicals.
- 2) Improve blood circulation
- 3) Concentration power increases
- 4) Improves eye-sight

2. TADASANA

→ Taking The Position
← Releasing The Position



STANDING POSITION



ASANA POSITION

Method :

1. Stand in Sampadasana, with heels touching each other and big toes apart. Your feet will make 'V' shape.
2. While inhaling raise both hands above your head without bending from elbow.
3. While exhaling raise your heels, stand on your toes.
4. Stretch your body for some time.
5. Bring your heels down while inhaling.
6. While exhaling bring your hands down.

Duration :

From half a minute to three minutes.

Benefits :

- 1) Helps increasing height of young ones.
- 2) Helps curing constipation.
- 3) Remove lethargy, gives energetic feeling
- 4) Releases Tension

3. PADAHASTASANA**Method :**

1. Stand straight in Sampadasana.
2. While inhaling raise both hands upwards. Bend backward a little bit.
3. While exhaling bend forward, keep your hands near your feet. Try to touch your nose to your knees
4. While inhaling raise your hands up.
5. While exhaling bring your hands down.

Duration :

3 to 5 minutes or 3 repetitions

Caution :

Person suffering from slip disc should not practice this.

Benefits :

1. Reduces fat from abdominal area.
2. Spine becomes flexible.
3. Good for diabetic patient.
4. Helps controlling anger
5. Improves memory

Influence of glands :

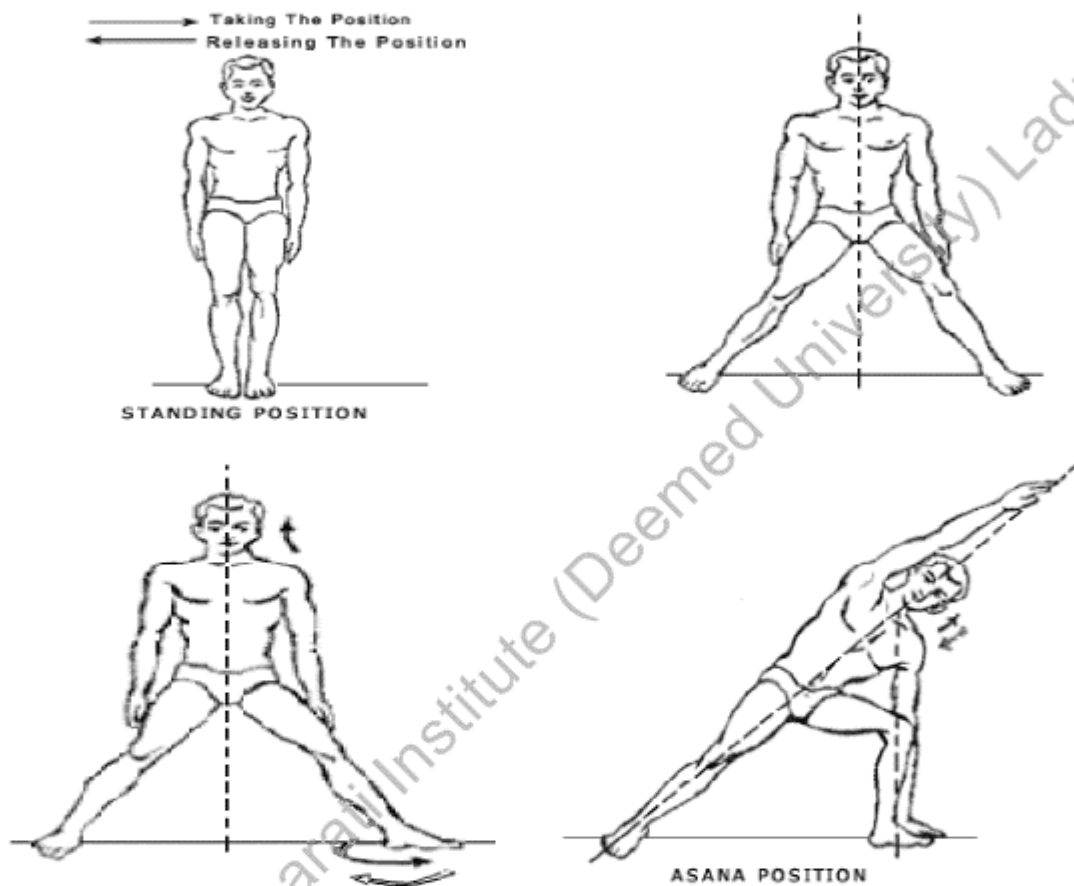
Gonads and adrenals are influenced. Moola Dhara Chakra and Manipoor Chakra gets awakened.

4. TRIKONASANA**Method :**

1. Keep your feet 2' apart.
2. While inhaling, raise both arms out to the sides to shoulder level.
3. Exhale and turn your left leg 90° to the left.



4. Bend your left knee until your left thigh becomes parallel to the ground.
5. Exhale and place your left palm near your left foot.
6. Stretch your right arm over your right ear, keeping your right leg stretched out.
7. While inhaling come in standing position.
8. While exhaling bring your hands down and bring your feet close to each other.



Note :

Repeat the asana on the other side also.

Duration :

Start with 1 minute and reach upto 3 minutes over the period.

Caution :

Heart patients should not practice.

Benefits :

- 1) Help remove pimples.
- 2) Waist becomes flexible.
- 3) Helps in constipation and gas related problem.
- 4) Relieves sciatica pain.

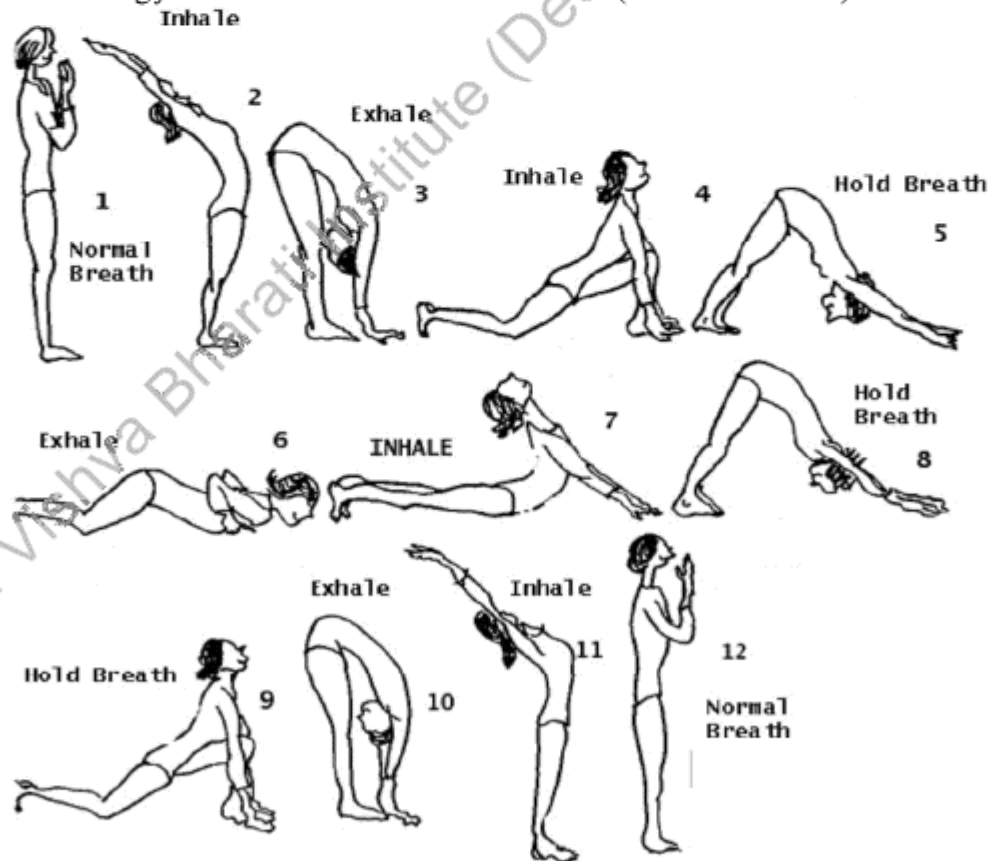
Influence on glands :

Thyroid and adrenals are activated which help in improving attitude and overall health of a person.

5. ISHTA VANDANA (SURYA NAMASKAR)

Method :

1. Stand straight, joining both the palms in Namaskar Mudra (Namaskar Mudra).
2. While inhaling raise both the hands over the head and tilt the body little backward (Ardha Chandrasana).
3. While exhaling bend forward from waist and keep the palms near the feet (Padahasthasana).
4. While inhaling take the left leg backward, while exhaling try to touch your forehead to the ground and while inhaling look at the sky (Ashwa Sanchalan Asana).
5. While exhaling take your right leg backward. Inhale and raise your waist and buttock to come in Parvatsana (Parvatasana).
6. While exhaling touch knees, chest, nose to the ground. Stomach should be slightly raised. (Not touching the ground) (Ashtang Namaskar).
7. While inhaling attain Bhujangasana (Bhujangasana).
8. While exhaling raise buttocks and look at the navel. Try to keep your heels on the ground (Parvatasana).
9. While inhaling, bring right foot between the two palms. While exhaling touch the forehead to the floor, while inhaling raise the head and look at the sky (Ashwa Sanchalanasana).
10. While ex-hailing keep the left leg besides the right leg and assume the pose no. 3 (Padahasthasana).
11. While inhaling raise both hands upward and tilt the body a little backward (Ardhchandrasana).
12. While exhaling join both the hands in vandana Mudra (Namaskar Mudra).



Duration

Start with one set and increase 1 set every day. Reach upto 12 sets

Caution

Heart patients, person with H.B.P and weak persons should not practice this asana

Benefits

1. It helps increasing concentration
2. spine becomes flexible
3. this helps controlling anger
4. Reduces or removes pain of joint.
5. Improves blood circulation
6. Eliminates constipation
7. strengthens the chest
8. improves memory
9. Whole body becomes flexible
10. Reduces obesity
11. Reduces back pain
12. Gives mental peace

Influence on glands :- Ishta vandan includes various asanas, so it influences almost all glands. It is very good for maintaining overall health. It activates all Chakras.

6 PRANAYAMA

While asans are useful for maintaining good health, Pranayana gives new life. Pranayama awakens and strengthens the 'Pran Energy' Pranayama means controlling and/ or lengthing inhalation and exhalation and retention.

Pranayama revitalizes the whole body and at the same time it purifies that mind also, which helps elevate spiritual power. Pranayama makes mind calm and helps increasing spirituality . It helps achieve "Samadhi"

Maharshi Patanjali has written that "Tat kshiyate prakashavaranam" – the practice of Pranayama helps remove the mask that covers the light of Atma'

Pranayama is not merely a breathing exercise, but it also helps dissolve bad karma, due to which (chitt) mind gets purified capacity grasping the knowledge increases, and sensory perception increases. Mental happiness an concentration also improves.

The following shloka has been mentioned in reference to pranayama in ancient yoga books such as Hathayoga pradipika Gherand samhita

"Sahitah suryabhedshcha ujjayi shitali tatha.

Bhastrika bhramari murcha kevali chastkumbhaka"

1) Sahit 2) Sooryabhedhi 3) Ujjai 4) Sheetali 5) Bhastrika 6) Bhramari 7) Murchha 8) Kevali are eight types of kumbhaka described in 'Ghrand Samahita' – the ancient yoga book.

According to yoga masters Pranayama is – on attaining the stable asana exhaling is called ‘Rechana’ inhaling is called ‘puraka’ and holding the breath internally or externally is called ‘Kumbhaka’.

Rechaka – By regular practice, when you can extend your exhalation to 1 exhalation/ minute, it is called ‘Dirgha Praswas Rechaka’ same way 1 inhalation per minute is called ‘Dirgha Puraka’, Sukshma means inhaling and exhaling slowly do complete inhaling and exhaling. Do not haste to increase the duration of inhalation and exhalation or holding of the breath. By holding the breath inside or outside pran – Apana etc gets purified by regular practice of pranayama we can make ‘pran’ longer and shorter.

Sukshma Pranayama is subtle Pranayama in which person sitting next to you can not know your inhaling and exhaling. Bhramari and Ujjai pranayama are called shakti samvardhan in which person sitting next to you can come to know your inhaling and exhaling from sound and movement of your body.

1. Chandrabhedhi Pranayama

Because inhaling is done by one left nostril (Chandra swar) it is called ‘Chandrabhedhi Pranayama’

Method :

Sit in any comfortable asana such as Padmaasana, swastika asana, vajrasana etc keep your spine and neck straight. Look straight . Close your right nostril with your right thumb . Keep your index finger between two eyebrows and big finger on your left nostril,

Inhale slowly and deeply, thorough the left nostril, when you inhale slowly, it results in long inhaling (Dirgha Puruka). Fill the complete portion from nose to throat to lungs with air. Hold the breath till you feel comfortable. (Person with heart problem, high blood pressure or Asthama patients should not hold the breath). Exhale through right nostril (surya swar). Hold the breath out for a while. Again inhale through left nostril and repeat the cycle.

To start with do nine repetitions. Slowly increase the repetitions.

This pranayama can also be done with one nostril . That means inhaling and exhaling both with only left nostril, keeping right nostril closed. This pranayama can be practiced without Kumbhaka also.

Duration:- Start with 3 repetition. Increase one pranayama. Daily reach upto 27 pranayama. Then no. 9 repetition every morning, afternoon and evening . Total 27 repetition.

Cautions:- In winter do not practice Chandra bhedi pranayama , as it has a cooling effect on the body. Problems caused by the excess bile (pitt) in the body are cured. Persons having low blood pressure and common cold (kaph temperament), cough should avoid this pranayama. In summer almost all can practice. In summer start your practice of pranayama with Chandra swar and in winter with surya swara. Person with kaph temperament should start the practice with surya swara and persons with pitta temperament should start the pranayama with chandra swara.

Benefits :- Helps in problems caused by pitt (bile) purifies the blood. It calm down the mental agitation. You feel energetic after doing this.

2. Suryabhedi Pranayama

In this, inhaling is done only through right nostril – soorya swara, so it is called sooryabhedi Pranayama.

Method :- This is the opposite of chandrabhedhi Pranayama. Every thing is same as chandrabhedhi

except the inhaling is done through the right nostril (sooryaswar) and exhaling through the left nostril.

Duration :- Same as chandrabhedhi

Caution :- Do not practice in summer as it increases heat in the body. Those who have excess bile(pitt) in their system should not practice. In winter, almost everyone can practice. You can avoid this in afternoon, but can be practiced in the morning and in the evening

Benefits :- It is beneficial in vata (gas) and kaph (common cold). It increases pitta, it increases appetite. It removes laziness.

3. ANULOMA - VILOMA SAMUVRUTI PRANAYAMA

Anuloma – Viloma means alternate . Here the inhalation and exhalation is done alternatively from left nostril and right nostril as described below.

In Prekshadhyan – alternate breathing with awareness is called Samvratishwasa – Preksha

Position:- Sit in any comfortable asana, such as Padmasana, Ardha Padmasana, Sidhasana etc keep your spine and neck straight. Keep index finger in between both the eyebrows (darsana Kendra) middle finger on the left nostril. According to the season start inhaling from right or left nostril.

Method :

1. Inhale slowly through right nostril
2. Exhale slowly through left nostril
3. Inhale slowly through left nostril
4. Exhale slowly through right nostril

Duration :

Do nine repetitions every morning , afternoon and evening

Benefits :

1. This pranayam benefits the nervous system
2. It helps maintaining the body temperature
3. This combines the benefits of chandrabhedhi and suryabhedhi pranayam, which results in balance of the body.
4. In summer, first inhalation should be from left nostril and in winter first inhalation should be from right nostril.

After enough practice and with some precaution you may start retention of breath (kumbhak) . Holding inside after inhalation is Antar Kumbhaka. Holding after exhalation is called Bhirakumbhaka

4. NADISHODHAN PRANAYAMA

Method :

1. Asana and mudra as per Anuloma – Viloma
2. In winter, start fast inhaling through right nostril

M.A./M.Sc. Yoga & SOL -Practical -: 52 :-



3. Exhale fast through left nostril
4. Inhale fast through left nostril
5. Exhale fast through right nostril

Duration :

9 repetitions every morning, afternoon and evening

Benefits :

It purifies and strengthens the nervous system . It purifies the body , the mind and emotions.

5. SHEETALI PRANAYAMA

Method :

Sit in padmasana Sukhasana etc. Keep your hands on knees in 'Gyan Mudra' Protude the tongue out and fold it like a tube. Draw in the air through the mouth. Draw it slowly and deeply fill the lungs completely till you feel the pressure of diaphragm upto naval area. Hold the breath as long as you can without any discomfort . Then exhale slowly through both the nostrils.

Duration :

Practice from 1 minute to 5 minutes. In special condition or to pecify the body heat, more repetitions can be done. It cools the body and relieves the heat. This is normally practiced in summer, but person with excess bile can practice in winter also.

Benefits:

1. It helps curb excess bile (pitt).
2. Beneficial for diseases caused due to excess bile.
3. It quenches thirst.
4. It regulates the blood pressure.
5. It enhances the beauty and vigour.

6. SHEETKARI PRANAYAMA

Method :

1. Position as per sheetali Pranayama
2. stretching the lips, bring the two rows of the teeth in contact with each other
3. Fold the tongue so that the top of the tongue r
4. Draw deep breath from the sides of the mouth and exhale slowly through the nostrils.

Duration and benefits as per sheetali Pranayama



QUESTIONS :

1. What is the meaning of Pranayama?
2. Benefits of Anulom- Viloma
3. Method of Sheetali Pranayama
4. Benefits of Sheekari

Second Paper :
Science of Living & Value Education

Jain Vishva Bharati Institute (Deemed University) Ladnun

Second Paper : **Science of Living, Preksha Meditation and Value Education**

1. Science of Living - Preksha Meditation

Lesson Planning & Presentation

1. **Introduction:** Subject shall be introduced to the contents by asking questions & giving some relevant examples related to the subject (lesson).

2. **Announcing the topic (lesson):** Topic shall be announced earlier so that student have gone through the lesson before coming to class.

3. **Objective:** To make the teaching systematic and effective.

4. **Sub-Objective:** To make teaching effective, one should present the lesson addressing following question

1. What - Introducing subjects
2. Why - What is the utility of the subject?
3. When - What time it is useful?
4. Where - Which place it is useful?
5. How long - How long it is useful?
6. How - How the subject can be taught?
7. Practice- Main points need to be practiced.
8. Evaluation - Questions and Answers.
9. Problem solving

5. Presentation or teaching the topic

One should explain the topic to students with reference to the points mentioned above. One should explain giving examples and reference from scriptures. It will make topic more lively.

6. Summary

One should end presentation by summarising all the points

From teacher or speakers point of view a good way of presentation is to divide in three parts:

1. First tell what you want to tell.
2. Tell
3. Summarise what you have told.

From the student point of view to have best learning: Follow PQRS technique where

6. References

P: Preview- Before coming to class, glance through the lesson at home.

Q: Question - Ask question in the class when faculty to teaching whatever is not clear.

R: Revise- Revise the lesson after going from school.

S: Summarise- After understanding the subject, prepare short summary in your own words.

T: Teach- when are plans to teach, he prepares with likely questions to be asked & then answer, so lesson is prepare well.

2. Relaxation (*kayotsarg*)

Lesson Plan & Presentation

1. Introduction

In present age everyone is feeling stress, stress, reduces efficiency and awareness. Due to stress neither one is able to do his work efficiently nor one is able to have sound sleep. Our today's topic is how to get rid of stress and improve awareness.

2. Main points of discussion

Discuss the topic as answer to following points:

1. What: What is relaxation?
2. Why: Why it is important to do relaxation?
3. When: When shall one do relaxation?
4. Where: Where can one do relaxation?
5. How long: How long it shall be done?
6. How: Process of doing relaxation.
7. Concept: What is concept in the process.
8. Evaluation: Ask questions & provide answers.
9. Problem solving:

3. Presentation

Explain above points with examples and facts. Give reference of scriptures where necessary.

1. Introduction (what)

Kayotsarg is combination of two words: Kaya (Body)+utsarg (release or leave) means leave attachment to the body. Experience difference between body & soul. In other words Kayotsarg means experience that body is left behind & you are experiencing full consciousness.

2. Why?

Whoever wants to get rid of physical, mental & emotional tension & experience self-awareness shall practice relaxation (Kayotsarg).

3. When?

In the beginning, one should practice in morning & evening. After practice one can do any time.

4. Place

In the beginning it is better to practice at calm & quite place. After practice it can be done at any place.

5. Duration

Starting with 20 minutes to one hour according to one's convenience. Later one can do for longer duration according to one's capacity.

6. Process

Refer paper-1 for the process of doing relaxation.

7. Concept

There are three main things in relaxation to do:

1. Take mind to each part of the body & focus on it.
2. Give suggestion to that part to relax.
3. Feel that part is getting relaxed.

8. Evaluation

After the process of relaxation, how much you are relaxed and whether there were any difficulties in getting relaxed.

9. Problem Solving

During process of relaxation, student may experience following difficulties. It is better these problems & their solution is told to the students before doing exercise of relaxation.

1. Movement in the body & not remaining steady.
2. Feeling tense.
3. Going in sleep.
4. Not experiencing separation of body & soul.
5. Not seeing colour.
6. Getting shocks during relaxation.
7. Wandering of mind.
8. Not experiencing lighter and heavy.
9. Remembering past experiences.
10. Not able to come back from relaxation.

References :

1. Preksha Dhyam - Techniques (English)
2. Preksha Sandarsika (Hindi)
3. Jeevan Vigyan Ki Ruprekha (Hindi)

Questions:

1. What is the meaning of Kayotsarg?
2. What are three types of stress?
3. Which are three main points of relaxation process?

Note: In a similar way one can prepare lesson plan & presentation for other exercises of Preksha Meditation.

3. Contemplation (Anupreksha) (exercises related to value education)

Preksha-one aspect of Preksha Meditation is to 'See', only seeing, seeing without like & dislike. To see without any thought. Other aspect of Preksha Meditation is to contemplate & auto suggestion i.e. Anupreksha. Anupreksha means to reflect on the experience felt during meditation.

In order to get rid off wrong traditions, wrong notions, Preksha Meditation has an exercise which is called 'Autosuggestion & Contemplation' (Anupreksha). Anupreksha also means to see reality without your own sanskar, prejudice, attitudes & beliefs.

Anupreksha is one of the five stages of self study (Swadhyay). Phase five stages are:

1. Study, 2. Questioning, 3. Revision, 4. Reflect (Anupreksha), 5. Teach other (Dharma-Katha)

Also recitation of mantra & reflection is also considered self study (Swadhyay).

Contemplate (Bhavna) is also meditation- meditate on subject. Focussing on a subject is contemplation.

Anupreksha (Bhavna) or contemplation is a powerful tool to change our habits, to enhance virtues or to achieve our goals.

In general there are seven steps in Anupreksha:

1. Mahapran Dhawani
2. Kayotsarg (Relaxation)
3. Slow & deep breathing (with or without visualisation of colours)
4. Preception of psychic centres with colour
5. Resolution-suggestion
6. Contemplation (Anupreksha)
7. End (Samapan) with Mahapran Dhawani

There can be any number contemplation exercises (Anupreksha). For easy understanding these are classified in three categories:

1. Moral Values: Honesty, Self discipline, Non-violence, Non-possessiveness
2. Mental Values: Concentration, Mental balance, Patience
3. Emotional & Spiritual Values: To learn fearlessness, politeness, adjustment, co-existence humanity, communal harmony.

All these exercises are described in following pages:

A. Moral Values

1. Honesty (Pramanikata)

1. Mahapran Dhawani- 2 minutes
2. Relaxation - 5 minutes
3. Slow & deep breathing. Visualise white colour molecules are going inside with breathing - 3 minutes
4. Visualise white colour on centre of enlightenment (Jyoti Kendra) - 3 minutes

5. While focusing on centre of enlightenment, resolve I am practicing honesty in every walk of life-thoughts, words & deeds. Repeat orally nine times & then repeat mentally nine times - 5 minutes
6. Contemplate: Recollect the situations in past when you were not honest. Now visualise the same situation with you remaining honest. Visualise every detail of situation you remaining honest. Feel this new situation - 10 minutes
7. End exercise with Mahapran Dhawani.

2. Compassion

1. Mahapran Dhawani - 2 minutes
2. Relaxation - 5 minutes
3. Slow & deep breathing, visualise orange colour molecules are going inside with breathing.
4. Visualise orange colour on centre of bliss (Anand Kendra).
5. While focussing on centre of bliss, resolve - "Right attitude is developing & feeling of compassion is enhancing" repeat it orally nine times & then mentally nine times.

Contemplation: under the influence of anger, ego, and greed, person becomes cruel and hurts others. No one wants to be hurt by others. Then why one hurts others. One should behave with others as the way he wants others to behave with him.

Recollect past experiences when you hurt others. Visualise these incidents. Now visualise under same situations you are calm, behaving politely and patiently & peacefully.

6. End exercise with Mahapran Dhawani.

3. Self-discipline

1. Mahapran Dhawani - 3 minutes
2. Relaxation - 5 minutes
3. Take slow & deep breath. Visualise yellow colour molecules are going inside with breathing.
4. Visualise yellow colour on centre of peace.
5. While concentrating on centre of peace, contemplate "My power of control is increasing. Concentration is improving."

Recite these words nine times orally & then mentally nine times - 5 minutes

Contemplate:

A society cannot progress & prosper without discipline. When self-discipline is strong, one does not need control from outside when self-discipline is lacking, outside control becomes necessary. Nobody likes that outside control shall interfere with his/her freedom.

I have understood the importance of self-discipline. I resolve that I will enhance my self-discipline - 10 minutes

6. End exercise with Mahapran Dhawani - 3 minutes

4. Non-violence

1. Mahapran Dhvani - 2 minutes
2. Relaxation - 5 minutes
3. Focus on centre of intuition (Darshan Kendra), centre place between eye brows:
 "I will not kill any un-harmful being.
 I will not attack anyone.
 I will not take part in any violent demonstrations."
 Recite these sentences nine times orally & then nine times mentally. - 10 minutes

4. Contemplate:

Morality is essential for social life. to develop moral life style, resolution(sankalp) is essential. In absence of self-discipline, it is difficult to have moral life style, strong self-discipline makes individual & society strong. Lack of self-discipline makes institution & society weak. Therefore, I will enhance my self-discipline so as to practice non-violence.

6. End exercise with Mahapran Dhawani.

5. Non-possession

1. Mahapran Dhawani - 2 minutes
2. Relaxation - 5 minutes
3. Slow & deep breathing
4. Focus on centre of purity (Vishhuddhi Kendra) and recite orally nine times "I will limit my personal possession & usage of material for personal use". Then recite mentally nine times - 10 minutes
5. Contemplate: It is necessary to minimise our desires in order to enhance our moral values. Unlimited desires are the root cause of all miseries. Therefore I will limit my desires to have peace & bliss in my life. Unlimited possession of wealth and its use gives rise to many problems in the society. It creates levels (rich & poor) in the society. This causes hostile & in-human behaviour by among the people. Therefore I will try to lead simple, satisfied life.
 I will lead life with moral values & to do this I need to limit my possessions.
5. End exercise with Mahapran Dhawani.

B. Mental Values

1. Concentration: Exercise for improving Concentration

Sit in front of a clock keep your mind focussed on a object or a word. Note time for how long you could concentrate, keep in practicing & keep daily record You will find in few days that you are able to concentrate for 10-15 minutes. This will not only affect your personality but also other aspects of life.

2. State of observer

Do not attempt to stop wandering of mind but just watch the wandering of mind. As you practice this, wandering of mind will reduce. You will have mastery on the mind.

3. Ignore Stray thought

If any stray (undesired) thoughts are coming, do not try to stop them, just ignore or just watch. Do not go along with thoughts. You will find that thoughts will stop coming.

4. No effort

Do not make any effort to reduce wandering. Just keep body steady & breath slowly. As breathing rate will slow down, mind will also become steady.

5. Breathing

Synchronise your mind with breathing process. Experience expansion & contraction of abdomen with breathing. Mind will become steady wandering of mind will stop.

6. Support of Picture

Visualise the picture of your God. Visualise picture more vividly along with the surrounding environment. If you find difficult to visualise, focus on picture or idol & then mentally visualise with deep concentration.

7. Support of Mantra

Recite your favourite Mantra with full concentration on each word of it.

8. Strong will Power

Giving autosuggestion with strong will can also improve concentration.

9. watching sky - can also improve concentration

10. Watching Moon - can also improve concentration

11. Visualise flame in darkness

12. Slow & deep breathing

13. Focussing on Darshan Kendra of instructor (Animesh Preksha)

14. Practicing silence (Moun)

15. Control on diet.

As you develop your will-power by regular practice, it will become strong. With strong will-power, your concentration will improve.

2. Mental Balance

1. Mahapran Dhawani - 2 minutes

2. Relaxation - 5 minutes

3. Slow & deep breathing. Visualise green colour molecules are going inside with breathing - 3 minutes

4. Visualise green colour on centre of intuition (Darshan Kendra)- 3 minutes

5. While focusing on centre of intuition, recite "Impulses and urges are reducing and mental balance is improving." Repeat nine times orally & nine times mentally.

Contemplate:

Unhealthy mind makes body unhealthy, mental health is must for physical health. Unlimited desires, intolerance, undesired events disturbs the mind. Disturbed mind is the biggest obstacle for success. Facing problem does not mean disturbed mind. One can maintain balance while facing the problem. As a matter of fact, problems can be solved only when mind is in peaceful state. I believe by practice of Preksha Meditation. I will achieve balance state of mind even in the adverse situation. - 10 minutes

6. End exercise with Mahapran Dhawani - 2 minutes.

3. Patience

1. Mahapran Dhawani - 2 minutes

2. Relaxation - 5 minutes

3. Take slow & deep breath. Visualise yellow colour molecules are going inside with breathing - 3 minutes

4. Visualise yellow colour on tip of the nose (Pran kendra) -3 minutes

5. While focussing on Prankendra, recite "I will develop capacity to face adverse situations" nine times orally & then nine times mentally.

Contemplation

Anxiety makes mind wandering. Such person has no patience. Too much wandering of mind affects concentration & memory. Therefore it is must to have patience. I will practice to improve patience.

6. End exercise with Mahapran Dhawani.

C. Emotional & Spiritual Values

1. Forebearance (Tolerance)

1. Mahapran Dhawani - 2 minutes

2. Relaxation - 5 minutes

3. Take slow & deep breath. Visualise blue colour molecules are going inside with breath - 3 minutes

4. Visualise blue colour at the centre of purity (vishuddhi Kendra) - 3 minutes

5. While focussing on the centre of enlightenment (Jyoti Kendra) recite "My tolerance power is increasing. Mental balance is improving" nine times orally & nine times mentally. - 5 minutes

6. Contemplation

1. Physical discomforts due to seasonal changes, due to diseases.

2. Mental discomforts due to pleasure & pain, favourable & adverse situations.

3. Emotional discomforts due to opposite view, opposite nature, & opposite interests.

All these discomforts affect me. I have to reduce their influence. If I get affected by these, my powers will decrease. Reverse of this, if I am influenced by these less & less, my powers will increase. Thus increasing my tolerance is sure cause of my success. - 10 minutes

7. End exercise with Mahapran Dhawani - 2 minutes

2. Fearlessness

1. Mahapran Dhawani - 2 minutes
2. Relaxation - 5 minutes
3. Take slow & deep breath. Visualise pink colour molecules are going inside with breath - 3 minutes
4. Visualise pink colour at the centre of bliss (Anand Kendra) - 3 minutes
5. While focusing on centre of intuition (Darshan Kendra), recite "My virtue of fearlessness is becoming stronger and stronger. My instinct of irrational fear is diminishing" nine times orally & then nine times mentally.

Contemplation

Fear reduces even the developed abilities and does not permit the talent to be developed. I must, therefore strive to attain the virtue of fearlessness.

Everyone tries to frighten one who is afraid. Fear makes one coward. A coward does not attract respect from others.

I firmly resolve to attain fearlessness to develop talent, inner strength. Undoubtedly I will attain freedom from fear.

6. End exercise with Mahapran Dhawani.

3. Humility

1. Mahapran Dhawani - 2 minutes
2. Relaxation - 5 minutes
3. Take slow & deep breath. Visualise green colour molecules are going inside with breath.
4. Visualise green colour on centre of intuition (Darshan Kendra).
5. While focussing on centre of peace (Shanti Kendra) recite "Humility is enhancing, egoism is wanning" orally nine times, then nine times mentally.

Contemplation

1. I must be humble with a person or things.
2. I must express truth humbly & avoid insisting then that why I say is only right.
3. I must avoid expression of ego.
4. I must express gratitude by saying thanks. I shall support right things. These are essentials for success in life.
5. I shall express regret for my mistakes & request forgiveness for rude behaviour. These are essentials for becoming great. I should remain alert for these behaviours.

4. The Anupreksha of Transitoriness (Anitya- Anupreksha)

That you are here at a particular place, is a mere coincidence. Every union is inevitably followed by disunion. Reflect upon your association with this place. From reflection come to direct realisation. Experience for yourself your disassociation from this place. From reflection come to direct realisation. Experience for yourself your disassociation from this place. See that you are different from the place where you happen to be.

That you are here in a particular room, is a mere coincidence. Every coming together is followed by

separation. Reflect upon your association with this room. From reflection come to direct realisation. Experience for yourself your disassociation from this room; see that you are different from the room you happen to be in.

That you are seated here on a particular mat, is a mere coincidence. All that is joined, is bound to be disjoined. Contemplate upon your association with this mat. From contemplation come to direct realisation. Experience for yourself your disassociation with this mat; see that you are different from the mat you are sitting upon.

That a particular cloth covers your body, is a mere coincidence. All that is joining is bound to be disjoined. Reflect upon your association with cloth. From reflection come to direct realization. Experience for yourself your disassociation from the cloth: See that you are different from the cloth you have put on.

That you inhabit a particular body, is a mere coincidence. Every coming together is followed by separation. Reflect upon your association with the body. From reflection come to direct realization. Experience for yourself your disassociation from the body; see that you are different from the body you inhabit.

The diseases afflicting the body are coincidental. All association is inevitably followed by disassociation. Reflect upon your association with a particular disease. From reflection come to direct realization. Experience for yourself your disassociation from the disease; see that you are different from the diseases afflicting the body.

All mental dilemmas and psychological complications are a mere coincidence. All that is put together is bound to come apart. Reflect upon your association with psychological problems. From reflection move on to direct realization. Experience for yourself your disassociation from all psychological problems. See that you are different from the problems besetting you.

All nuisances, strong impulses and passions, anger, pride, all the irritants are mere coincidences. Separation follows every combination. Contemplate upon your associations with all kinds of annoyances. From contemplation come to direct realization. Experience for yourself your disassociation from all provocation; see that you are different from the nuisances pestering you.

All dispositions, habits-such as fighting, addiction to drugs, etc. - are mere coincidences. Disunion inevitably follows every union. Reflect upon your association with various habits. From reflection come to direct realization. Experience for yourself your disassociation from habits; see that you are different from the habits you have formed. No habit lasts forever; it can be changed.

The subtle body from which all harassment originate is a mere coincidence. All that originates, is bound to dissolve.

Reflect upon your association with the subtle body. From reflection come to direct realization. Experience for yourself your disassociation from all kinds of harassments; see that you are different from the nuisances pestering you.

My consciousness is different from these all-place, clothing, body, disease, mental complications, habits and the subtle body. All these are coincidental. What is accidental is bound to perish. Reflect upon your association with these. From reflection come to direct realization. Experience for yourself the disassociation of your consciousness from all coincidences; see that you are different from the accidental things that come your way.

Now turn back, in the reverse order, to the point we started from. From the contemplation of the subtle body we move to the contemplation of habits, of disease, mental complexities, the body, the clothing, the seat and the room occupied by you, back to the place, where you began. Then start again.

“This body is transient. Every moment, many old cells dissolve and new ones are formed. Hope is followed by despair, and various changes are being constantly brought about.”

“The diseases afflicting the body are transitory, not lasting- these shall pass away.”

“The mental complications will change.”

Here is the exercise of disassociation. Moving from the gross to the subtle. Review all your associations.

All happenings are linked together. Pass over them, link by link. “Let no association influence me. Then what is left over, is what I am!” Think over it. Reflect upon it deeply.

(Note: Begin with the recitation of Arham and the articulation of your aim before undertaking the anupreksha of transitoriness and maintain throughout the posture of Kayotsarg!).

5. Dutifulness

1. Mahapran Dhawani - 2 minutes
2. Rhythmic deep breathing - 5 minutes
3. Bhastrika (bellows breathing) - 5 minutes
4. Relaxation - 5 minutes
5. Resolution

“I shall be ever awake to my duty. The elements which hinder my duty - anger, greed, fear etc. - I shall ever strive to keep them under control.”

The Technique: Focus your attentions on the centre of peace and repeat the above resolution for 15 minutes- loudly for five minutes & then softly for 5 minutes & then mentally for 5 minutes.

6. End exercise with Mahapran Dhawani.

6. Adjustment (Samanjasya)

1. Mahapran Dhawani - 2 minutes
2. Relaxation - 5 minutes
3. Contemplation

“I believe in human relations. Therefore I will create atmosphere of adjustment.” Recite this nine times orally & then nine times mentally. Five elements which make adjustment difficult.

1. Ostinance: I will be open minded in place of persistence.
2. Difference of views: I will respect opinion of others. I will try to understand the opinion of others.
3. Difference of interest: I will respect interest of others.
4. Selfishness: I will not be selfish. I will keep in mind benefit of others.

5. Opposition - Even in the situation of opposition, I will be friendly with others. I will live with motto "All beings are my friends & all shall live happily."

6. End exercise with Mahapran Dhawani .

7. Co-existence

1. Mahapran Dhawani - 2 minutes
2. Rhythmic slow & deep breath - 5 minutes
3. Bhastrika - 5 minutes
4. Relaxation - 5 minutes
5. Resolution

"I shall practice peaceful co-existence. I will not take part in or support any aggressive or destructive activity."

The Technique: Focus your attention on the centre of bliss (Anand Kendra). Repeat the above resolution for 15 minutes - pronouncing it aloud for 5 minutes, articulating it softly for 5 minutes & then reflecting upon it for 5 minutes.

6. End exercise with Mahapran Dhawani.

8. Unity of Mankind

1. Mahapran Dhawani - 2 minutes
2. Rhythmic slow & deep breathing - 5 minutes
3. Bhastrika - 5 minutes
4. Relaxation - 5 minutes
5. Resolution

"I believe in the unity of mankind. I shall not practise discrimination on the basis of caste, colour, or creed.

The Technique: Focus your attention on the centre of purity (Vishuddhi Kendra). Repeat above resolution for 15 minutes - pronouncing of softly for 5 minutes and then reflecting on it for 5 minutes.

6. End exercise with Mahapran Dhawani.

9. Communal Harmony

1. Mahapran Dhawani - 2 minutes
2. Rhythmic slow & deep breathing - 5 minutes
3. Bhastrika - 5 minutes
4. Relaxation - 5 minutes
5. Resolution

“I shall avoid religious bigotry. I shall develop good will towards different beliefs & sects.”

The Technique:

Focus your attention on the centre of purity (Vishuddhi Kendra). Repeat the above resolution for 15 minutes - pronouncing it aloud for 5 minutes, articulating it softly for 5 minutes and then reflecting upon it for 5 minutes.

6. End exercise with Mahapran Dhawani.

Questions:

1. What is the meaning of Anupreksha?
2. Narrate Anupreksha of Dutyfulness.
3. Narrate resolution of Anupreksha of patience.
4. Narrate Anupreksha of Co-existence.
5. Why we do Anupreksha of Mental Balance?
6. Narrate Anupreksha of Empathy.

Third Paper :
APPLIED ANATOMY & PHYSIOLOGY
(WITH REFERENCE TO SCIENCE OF LIVING)

Jain Vishva Bharati Institute (Deemed University) Ladnun

APPLIED ANATOMY & PHYSIOLOGY
(WITH REFERENCE TO SCIENCE OF LIVING)

1. THE MEASUREMENT OF BLOOD PRESSURE

AIM: To know about the blood pressure, its values and how to measure it?

THEME : To know about the HEART.

The Circulatory System and their working mechanism.

1) The organs of the circulatory systems are

a. The HEART

b. The BLOOD VESSEL. The Arteries which carries the pure oxygenated blood from the lungs except the pulmonary artery which carries the impure deoxygenated blood from the heart to the lungs

The VEINS, they carry impure deoxygenated blood from the body to the heart except the pulmonary vein which carries the pure oxygenated blood from lungs to the heart.

c. The Blood Capillaries

d. The Lungs

THE HEART :- It is situated in the chest the rib cage from the 5th rib to the 11th rib on the left side of the sternum the middle bone of the chest cage, in front of the left lung and slightly tilted towards the left side of the chest.

The heart is a hollow, muscular organ made up of the cardiac muscles. It is conical in the shape like a size of the closed fist with the thumb inside of the fist. Its upper part the base is broader and the lower part is tapered towards the left side. Its weight is 300 grams.

Inside it is divided into left and the right part . Each part is again divided into the upper part left and right atrium.

The lower portion is the left and the right ventricles. The right and the left has no direct connection but the atrium and the ventricles are separated by the valves. The right side is tricuspid valve and the left side is bicuspid valve.

A) The CIRCULATORY SYSTEM means the flow of the pure blood from the heart left ventricle towards the body parts through arteries and the capillaries and impure blood from the capillaries to veins and to the right atrium of the heart and to the lungs.

2) The blood flows or expelled out from the heart to the aorta and the arteries with particular force or pressure. i.e. Blood Pressure.

Therefore the Blood Pressure is a force or the pressure exerted by the blood on the internal walls of the arteries. When the left chamber of the heart the ventricle contracts and blood is expelled to the arteries

the pressure is called or known as the **SYSTOLIC PRESSURE**, the normal values approximately 110-130 millimeters of the mercury – Hg. When the vessels are relaxed the pressure is less and it is known as the **DIASTOLIC PRESURE**, the normal values remain between 70-80mm of Hg. These both values vary according to the age, activities, time, exercises, mental stress, emotional state like anger, anxiety fear depression, physical ailments like the disorders of the heart, kidney, liver, etc.

When the Blood Pressure of an individual human being rises above the normal range constantly the term is known as the **HIGH BLOOD PRESSURE (High B.P.)** or Hyper Tension. The constant high B.P. may affect the higher centres of the brain and the systems like respiratory system, cardio –vascular, central nervous system which shortens the life and person may end to death.

If the values of the Blood Pressure lies below the normal range i.e. low pressure the term is known as **HYPOTENSION**. Very low pressure may be due to sun stroke, physical ailments, dehydration and person may fall into **COMA** or Unconsciousness.

3) The factors which are responsible for the Hypertension -

- 1) The heart or the kidney ailments or diseases.
- 2) Anxiety
- 3) Stress
- 4) Diabetes
- 5) Irritability
- 6) Hyper Nature
- 7) Hereditary
- 8) Chronic diseases
- 9) Lack of the physical activities
- 10) Irregular life style
- 11) Addiction, Alcoholism, Smoking
- 12) Irregular Diet, heavy fried, Tamsik, Non Veg Food

4) METHOD : How to measure Blood Pressure and the requirements:

- (A)**
- i) **Patient or the person whose B.P. is to measured.**
 - ii) Doctor or the trained technician
 - iii) Chair or the bed for the patient to be in the comfortable position
 - iv) The instrument **SPHYGMOMANOMETER** and different varieties like Mercury, Aneroid or the Electronic.
 - v) The **STETHOSCOPE**

The mercury instrument has a tank filled with the mercury, has knob to close and open the tank or bulb, graduated glass tube, connected with one end a of rubber tube and other end of this tube is connected to a cuff which is to be tied at the upper arm, above the elbow. The other tube connected with the rubber bulb to inflate the air in the cuff which raises the mercury level in the glass tube.

(B) * Let the person be at the rest and calm and to be seated or lie down on the bed or table in the comfortable position. Relax him or her.

* Tie the cuff with rubber bag at the upper arm – above the elbow, the two tubes at the lower side on the lateral side of the arm.

* The one tube to be attached to the tube of the Sphygmomanometers tube, and the other tube to the rubber bulb.

* The air to be inflated by the bulb, the arm bag will expand with the air, the mercury level will rise in the graduated glass tube.

* Put the diaphragm of the stethoscope at the ventred surface of the elbow and the ear phone in the ears.

* As the mercury level is raised the sound will be there, but at certain level it stops.

* Release some air pressure from the bulb very slowly and the sound will appear at the particular level, which has to be noted and this is the systolic pressure of that particular person or the patient.

* Continue to release more air the mercury level will come down slowly and at the particular level the sound will disappear. This level to be noted and that is the Diastolic Pressure of that particular person or the patient.

C) * Care to be taken to listen the sound when it arises and stops with the stethoscope carefully and the level to be noted mentally.

* The person or the patient should be in the relaxed comfortable position.

* The arm of the person should be at the level of the instrument, parallel to the ground.

* The mercury tank should be unlocked.

PREVENTION: **1) Morning walk** **2) Exercises**

3) Regular life style

4) Satvik Vegetarian diet

5) Adequate fresh fruits and vegetables

6) Avoid over eating and fried foods

7) Adequate sleep

8) May be small fasting or sometimes avoid the meal

PREKSHA THERAPY: For High B.P.

1) **ASANAS:** Yogic Kriyas of the chest and neck,

Pawan Muktasana, Vajrasana, Sukhasana

2) **PRANAYAMA:** Anulom-Vilom Pranayam,

Chandrabhedhi Pranayam

3) **PREKSHA DHYANA** – Kayotsarga (Relaxation) twice a day for 30 minutes each

Shwas Preksha – Perception of breathing.

Perception of centre of Enlightenment (Jyoti Kendra Preksha)

ANUPREKSHA – Contemplation for peace – 20 min

MANTRA– AUM — Visualisation of the blue or the purple colour for the High B.P. and the low B.P.
AUM — Red or Orange colour visualization.

MUDRA– Apan Vayu Mudra.

TAPA- Penance: Reduce consumption of Oil – Ghee, Non Veg Food, fried spicy food to be avoided. Alcohol - smoking to be stopped. Regular life style with adequate sleep.

SUDDHI KRIYAS – Cleansing Process – nasal cavity i.e. NETI KRIYA

FOR LOW BLOOD PRESSURE – HYPOTENSION

ASANAS – Tadasana, lying on the ground- Supta Tadasana, Pawan Muktasana, Ishta Vandana, Surya Namaskar

PRANAYAM : Anulom – Vilom, Bhastrika, Bhramari and the Suryabhedhi Pranayama.

PREKSH DHYANA – Perception of the Breath (Swas Preksha)

CONTEMPLATION – Mental balance and peace.

MANTRA - AUM “—” with red or orange colour

MUDRA – Prana Mudra (Energy Mudra)

2. THE MEASUREMENT OF HEAMOGLOBIN

I) INTRODUCTION – The human blood consists of

- a) The White Blood Cells – WBC
- b) The Red Blood Cells – RBC
- c) Platelets
- d) The liquid substance called plasma and some chemicals and nutrients.

II) The colour of the blood is red due to the RBC (Red Blood Cells)

The RBCs are round, biconcave, light yellowish in the colour, but when they are put together the colour appears red. Each cell is 7.2 micron in the diameter. So if 12,000 red cells put together, one above the another the height of the cell will be one inch 1". These red blood cells can be seen under the microscope. When the fine film of the blood spread on the glass slide and cover with the cover slip. The RBCs value – 50 Lacs / cubic milli meter in normal person.

The counting of the RBCs done under the microscope by newbauer's chamber or the computerized system. The life span of the RBC's around 120 days. The red colour in the RBCs is also due to its component HEAMOGLOBIN – made up of two substances. HEAM – Fe – Iron and GLOBIN – the Protein substance. Therefore iron is must in the food, in the nutrition. The normal value of the Heamoglobin in the human being is :-

- a) Male 14–16 grams /100 mille liter (1 ml is one thousandth part of litre)
- b) Female 12–14 grams /100 ml

III) HEAMOGLOBIN (Hb) –

Heam + Globin has a definite affinity and attraction towards the oxygen– due to its iron content. Therefore Hb is a carrier of the oxygen – means absorbs the O₂ from alveolus of the lungs from the inhaled air through the blood capillaries and transported and distributed to the each and every cell of the body and becomes free from the oxygen. But simultaneously filled with the carbon-di-oxide and other waste and poisonous products towards the heart, lungs, kidneys and excreted out. The blood vessels which carry pure oxygenated blood are known as ARTERIES carries the Blood from heart to the Body Pats. The blood vessels which carry impure deoxygenated blood from the body cells to the heart are known as VEINS.

The lack of Heamoglobin in blood is due to less iron in food intake, Vitamin B₁₂ and folic acid deficiency, malnutrition, irregular food habits, impure contaminated food particles, or the heavy or the recurrent blood loss due to accidents or some Acute or chronic diseases. In female, deficiency may be due to heavy loss of blood during or after the cycle or after the delivery or during or after the Menopause. The lack of Haemoglobin is termed as ANAEMIA.

There are different types of Anaemia due to different physical and the physiological conditions. These are as follows:-

IV) ANAEMIA :

- 1) NUTRITIONAL ANAEMIA: Imbalance, irregular food intake and have nutritional deficiency in its contents like Vitamin B₁₂, Vitamin C, Iron, Folic Acid and Proteins.
- 2) PERNICIOUS ANAEMIA: This is due to inability of stomach to produce Intrinsic Factors which are needed to absorb vitamins B₁₂ in small intestine and this causes deficiency in the production of RBCs in the Bone Marrow..
- 3) HAEMORRHAGIC ANAEMIA : Excessive loss of blood due to accident, injuries, chronic ulcers causes this type of anemia..
- 4) HEAMOLYTIC ANAEMIA : This is caused by abnormal Enzymes of RBCs resulting early destruction of the RBCs which releases the heamoglobin in plasma and may damage filtering mechanism of Kidneys .
- 5) APLASTIC ANAEMIA : The bone marrow is inadequate to produce the RBCs. The bone marrow fluid is inadequate or the bone marrow is dry due to exposure to the toxic substances, gama radiation and certain medications.
- 6) SICKLE CELL ANAEMIA : The loss of normal shape and size of the RBCs. The shape becomes like sickle shape 'C' which damages other cells with their pointed ends so there is an early

destructions of the RBCs which causes anaemia.

V) SIGNS AND SYMPTOMS OF ANAEMIA :

- 1) The dull look of the eyes and face, lack of the luster on the face, eyes look yellowish.
- 2) Breathlessness
- 3) The dried body
- 4) Oedema of legs, feet.
- 5) Vertigo Nausea
- 6) Tiredness
- 7) Loss of Appetite
- 8) Headache
- 9) Darkness around the eyes
- 10) Palpitation
- 11) Dry Tongue
- 12) Mental depression
- 13) Forgetfulness
- 14) Ulceration of the tongue, cracked lips and oral .
- 15) Intolerant of cold

VI) METHOD AND THE MEASUREMENT OF HAEMOGLOBIN

AIM: To find Haemoglobin value of the blood of human individual.

INSTRUMENT: Haemoglobinometer :

It consist of

- (1) Graduated tube
- (2) Micropipette
- (3) Rubber tube with mouth piece to suck the Blood
- (4) Need to puncture the site to get the blood
- (5) Distilled water (D/W)
- (6) Hydrochloric acid in normal Salin N/10 HCl

METHOD:

- 1) Clean the instrument with spirit and D/W
- 2) Fill the graduated tube upto decided particular level with N/10 HCl and put it on haemoglobin tube.

- 3) Clean the finger tip with spirit swab and puncture it with the puncture needle, the blood will ooze out, clean it wipe it out, again squeeze the finger, the blood will ooze out, suck the blood, with the help of the clean micropipette upto 20 ml. Care should be taken that that air bubble does not enter into the micropipette.
- 4) Mix this blood with N/10 HCl in the tube.
- 5) Allow this mixture to stay for 5 minutes.
- 6) Mix this solution with distilled water and shake it well.
- 7) Try to note the colour of the solution which matches with the colour of the Haemometer Tube.
- 8) Take the reading of the graduated tube.
- 9) And this reading is the value of the Haemoglobin Hb of that particular person.

VI) CARE AND AWARENESS:

- 1) The finger tip which has to be punctured should be free from the infection and clean.
- 2) Air bubble should be avoided while sucking the blood with the help of the micropipette.
- 3) Blood should be completely mixed with Hcl Solution.

VII) PREVENTION OF ANAEMIA:

- 1) Consumption of iron rich food.
- 2) Ample intake of the fresh fruits and fresh leafy vegetables.
- 3) Sprouted beans eg Wheat, Moong, Moth, Changete.

VIII) PREKSHA TREATMENT:

- 1) ASANAS : The chest and the abdominal yogic kriyas 5-6 times each Janusirasan, Vajrasana, Yogmudra, Ardha Malsyendrasana– each 3 times
- 2) PRANAYAM : Anulom Vilom and suryabhedi pranayam.
- 3) PREKSHA MEDITATION: Awareness of the Breath (Swas Preksha). Awareness of the Body (Sharir Preksha). Contemplation of the orange colour at the centre of health. (Swastra Kendra).
- 4) ANUPREKSHA : Contemplation for the good health and the improvement of the blood quality and the Haemoglobin and the purity of the Blood.
- 5) MANTRA : Aum Rihm Namō Loe SAVVASAHUNAM
- 6) MUDRA : Prana Mudra (Energy Mudra)

3. THE MEASUREMENT OF DIABETES

AIM : To know DIABETES. What is DIABETES?

To know the values of sugar level present in the blood.

- 1) **DIABETES :** means to know the Glucose level (the carbohydrates) in the blood stream. If the

Blood sugar level is more than the normal range or less than the normal range, then person has diabetes hormone secretion which maintains the blood sugar level is INSULIN. The INSULIN is secreted by the PANCREAS in its alpha cells in Islets of LANGERHANS.

2) PANCREAS : It is a gland, situated on the left side of the abdominal cavity below the stomach and in the C shaped loop of the duodenum. Pancreas is an oblong, flattened, soft, leafy shape organ. It is 15 cms long and four centimeters broad in the width at the base and tapered at the apex. If it is cut open longitudinally. It has a duct, through out its length, and it opens into duodenum, through the bile duct from the gall bladder. The pancreas has two types of cells and secretes two types of secretions. These are the external and the internal secretions. The external secretion helps to digest the undigested food particles, like protein, fats, milk and the carbose products which are expelled from the stomach to the duodenum.

The internal secretion – INSULIN – a hormone which directly mixes with the blood and helps to digest the glucose sugar products.

The insulin is secreted by ISLETS OF LANGERHANS. These are the small pockets like islands which are made up of a - Alfa, b - Beta, g - gama cells. Alfa are 20%, are 70%, g gama are 10% in the islands. They secrete, glucagons, insulin and LIPOKINASE hormone respectively.

If the Beta cells are less in quality and quantity or they are inactive then they do not secrete the adequate amount of insulin.

Deficiency of Insulin hampers the digestion of the carbose or the sugar products in the body and the undigested sugar or glucose directly mixes with the blood and the sugar level in the body blood rises than the normal values, due to this the person is deprived of the energy and the heat.

Insulin also acts on the glucose which is stored in the liver and changes into GLYCOGEN. The glycogen with process of glycogenesis releases the glucose in the blood in the emergency and the body gets energy.

Due to lack of Insulin the sugar is not digested and directly mixed with the Blood and blood sugar level rises. This Phenomenon is called DIABETES.

DIABETES is of two types:-

1) DIABETES INSIPIDUS – This is due to defects in the antidiuretic ADH – substance or the hormone secreted by the posterior region of the Pituitary gland, that is inability to secrete ADH.

2) DIABETES MELLITUS:

Diabetes overflow and Mellitus – HONEY the sweetened substance : This is due to the pancreatic disorder. i.e. the insulin hormone is not in the adequate amount to transport the glucose into the body and excreted out by urine the Phenomenon is called as GLYCOSURIA (Madhumeh) sweet urine disease.

The diabetes mellitus is of two types :

a) Type I Diabetes – It is also known as IDD. Insulin dependent diabetes or also Juvenile Diabetes. The onset is all of a sudden in the childhood – early stage of the life. There is no secretion of the hormone Insulin in the Beta cells of pancreas. Either these cells are destroyed or not producing Insulin Hormone due

to some unknown reasons.

b) Type II DIABETES – NIDD – NON INSULIN DEPENDENT DIABETES or the Maturity onset Diabetes 90% of the adult after the age of 40 years and so or sometimes may be earlier due to the life style, suffer from this type of the Diabetes. In this type of the patients the pancreas does secrete the Insulin hormon, but factors which controls the sugar level are at the fault or not coordinating with the digestion of the sugar or the sugar carbose products.

These types of patients may not need Insulin Injection therapy, but the sugar level can be kept under control by the regular exercises, walking, yoga practices relaxation and the diet control.

3) DIABETES – SIGNS and SYMPTOMS -

The person whose blood sugar level rises above the normal level, they experience some physical, Physiological and the psychological discomforts. Glucose passes through urine. There are three main symptoms.

4. THE MEASUREMENT OF THE BREATHING RATE

I) The principle, theory or the fundamentals of BREATHING :

The breathing is the Primary activity of the Human Respiratory System which consists of : the nose, the nostrils, throat, throat muscles, larynx, pharynx, trachea, the lungs, the muscles. Body parts which takes part in breathings process are chest muscles and the most important part is Diaphragm a dom shaped partition between the chest and the Abdomen.

The healthy muscles help and maintain the process of inhalation and the exhalation normal in healthy being.

One inhalation and one exhalation is equal to one breath. In the normal healthy being the rate of breathing is 16 – 18 minute.

This value varies according to the age, season, physical activities, physical, mental and the emotional state of an individual.

This also varies with anger, anxiety, stress, excitement, life style etc.

The amount of air, that is the volume of the air inhaled in and the exhaled out also varies according to the above conditions.

II) To know this value – the requirements are as follows :

(I) PINK CITY FLOW METER – This consists of a

(i) Graduated Glass Tube

(ii) Mouth Piece

(iii) Scale and the Phirker

(iv) Mouth piece to be hold tightly between the lips.

(v) The pink city flow meter should be kept parallel to the floor during the process or taking the

measurements.

III) Procedure: Hold mouth piece in mouth and breathe in with full force. Note down the pointer reading. This is breathing in or inhalation capacity of the person.

Bring pointer to zero breathe full and then breath out with full force. Note down pointed reading. This is exhaling capacity

- Q.1 What is the breathing rate?
- Q.2 When does breathing rate go up and down?

Jain Vishva Bharati Institute (Deemed University) Ladnun

Fourth Paper :
APPLIED PSYCHOLOGY
AND
SCIENCE OF LIVING

Jain Vishva Bharati Institute (Deemed University) Ladnun

FOURTH PAPER
APPLIED PSYCHOLOGY AND SCIENCE OF LIVING

1. MEASUREMENT OF ANXIETIES

SINHA'S COMPREHENSIVE ANXIETY TEST [SCAT]

1. Introduction :

In this modern age of busy schedule, each man desires to get every thing in a shorter time. When his expectations are not fulfilled, then an anxiety develops within the person. Everybody at present suffers from anxiety.

With the help of this experiment, we can extensively measure the anxiety level of the subject. This experiment was developed by AKP Sinha and LNK Sinha in the year 1971.

2. Definition of Anxiety :

According to Sullivan (1953) – “Anxiety is that state of tension which develops with the feeling of interpersonal relationship”.

According to Spielberger (1960) – “Anxiety is that state of the agitation which develops to escape from fear”.

Spielberger has classified Anxiety into two types :

i) Trait Anxiety – This type of anxiety is the basic quality of a man. The person who has much more of such type of anxiety, presents even a lesser dangerous circumstance to be a very horrible situation. This anxiety is relatively stable.

ii) State Anxiety – This type of anxiety is comparatively temporary and subject to change. Generally it is lesser in a normal life but due to occurrence of abnormal and dangerous excitement, the level of this anxiety spurts.

According to Spielberger, the anxious state is expression of the feeling of tension and suspicion with self realized consciousness, which is related to activation of the autonomous nervous system.

3. Reasons of Anxiety :

1] Negative thinking 2] Irregular life style 3] Lack of physical labour 4] Prominence of passionate longing 5] Hurdle in desires fulfillment 6] Consumption of drugs / intoxicants 7] Sudden occurrence of an event.

4. Symptoms of Anxiety :

1] Misconceived thoughts 2] Unorganised life style 3] Insomnia 4] Lost in thinking 5] Physical weakness 6] Abnormal blood pressure 7] Lack of self confidence

8] Sorrow, disappointment & sadness 9] Lack of decision power.

5. Hypothesis :

The expectation of meaningful reduction in the level of anxiety after training in Preksha Dhyana as applied on the experimental group.

6. Procedures :

The option of self controlled group has been taken in this application.

Subjects : The students of MA have been taken as Subjects for this experimental study.

Test : The following psychological tests were used for the given experiment :

- i. Anxiety Measurement Questionnaire – AKP Sinha and LNK Sinha.
- ii. Anxiety Measurement Manual – AKP Sinha and LNK Sinha.

7. Process :

Before starting the experimental work, the relationship of affinity was established with the Subjects and necessary instructions given. The participants were tested with the help of the Anxiety Measurement Questionnaire developed by AKP Sinha and LNK Sinha.

The effects of Independent variable (Preksha Dhyana) over Dependent variable (Anxiety) were correlated.

8. Result :

On the basis of Anxiety Measurement Manual, the score of Anxiety on the Subject was found at _____.

9. Preksha Therapy :

Asana – Ardhamatsyendrasana, Yoga Mudra, Shashankasana.

Pranayama – Deep Breathing Pranayama, Anuloma - Viloma.

Preksha – Kayotsarga, Meditation on Centre of Purity with Blue colour.

Anupreksha – Contemplation of Peace.

Mantra – Ayatule Payasu.

Mudra – Prana Mudra.

Comprehensive Questions :

1. How many types of Anxiety are there?
2. Enumerate the Preksha Therapy for Anxiety.

**2. MEASUREMENT OF FEAR
FEAR CHECK LIST [FCL]**

1. Introduction :

Fear is a basic instinct of man. A child cries at top of voice when born out of the womb. This happens due to fear. The feeling of fear is both good and bad for us. Excessive fear or state of fearlessness can both be dangerous. As such it is essential to have balance in it.

2. Definition of Fear :

Fear is a physical state which erupts with possibility of harming some one and he tries to escape the same.

When the fear persists without any reason of any specific matter or situation, it is called Phobia.

The word Phobia comes out of Phobos (Greek) meaning of which is related to the state of fear.

According to Scholars – Fear is a painful impulse.

3. Reasons of Fear :

1] Over active parasympathetic system 2] Realisation of Asata Vedaniya karma (Fruition of painful experience feeling producing Karma) 3] Sudden external circumstances 4] Social dogmas 5] Sense of insecurity 6] Watching horror scenes & films .

4. Symptoms of Fear :

1] Feeling of weakness 2] Glimpse of sorrow on face 3] Avoidance of Darkness
4] Contraction of muscles.

5. Hypothesis :

The expectation of meaningful reduction in the level of Fear after training in Preksha Dhyana as applied on the experimental group.

6. Procedure :

The option of self controlled group has been taken in this application.

Subjects : The students of MA have been taken as Subjects for this experimental study.

7. Test :

The following psychological tests were used for the given experiment :

- i. Fear Measurement Questionnaire – Dr (Mrs) Ravindra Kaur
- ii. Fear Measurement Manual – Dr (Mrs) Ravindra Kaur.

8. Process :

Before starting the experimental work, the relationship of affinity was established with the Subjects and necessary instructions given. The participants were tested with the help of the Fear Measurement Questionnaire developed by Dr (Mrs) Ravindra Kaur.

The effects of Independent variable (Preksha Dhyana) over Dependent variable (Fear) were correlated.

9. Result :

On the basis of Fear Measurement Manual, the score of Fear on the Subject was found at _____

10. Preksha Therapy :

Asana – Mahavirasana, Padmasana, Shashankasana.

Pranayama – Deep Breathing Pranayama, Kumbhak.

Preksha – Kayotsarga, Meditation on Centre of Bliss with Purple colour.

Anupreksha – Contemplation of Fearlessness.

Mantra – Namoh Abhaya Dayanam.

Mudra – Abhaya Mudra.

Comprehensive Questions :

1. Who developed Fear Measurement Questionnaire ?
2. Write the reasons of getting Fearful.

3. MEASUREMENT OF FRUSTRATION REACTION TO FRUSTRATION SCALE [RFS]

1. Introduction :

Frustration is one of the most dominating factors influencing human behavior. A person during the state of Frustration gets in to the condition of stress & trouble as a result of which his hopes and desires get belied.

2. Definition of Frustration :

According to Rosenzweig (1941) – “Frustration occurs whenever the organism meets a more or less insurmountable obstacle or obstruction in its route to the satisfaction of any vital need”.

According to Thomas Mann (1964) – “Frustration is that state of a being which gets generated because of difficulty or impossibility in satisfying stimulated behavior”.

3. Types of Frustration :

Sigmund Freud (1933) opines that Frustration occurs whenever pleasure seeking or pain avoiding behaviour is blocked. According to Freud, four modes of Frustration are found .

1. Aggression : Aggression is a type of expression of Frustration. A man during the aggressive behaviour gets to quarreling/fighting, becomes disrespectful to elders, irritable on trivial issues, turns negative to traditions & beliefs etc.

2. Resignation : In this type of Frustration reaction, the person fully eliminates his orientations. He has no desires, necessities or plans. He withdraws himself from any societal engagements, lives isolated life and has lack of interest in surrounding environment etc.

3. Fixation : On an experiment on mice conducted by Maier (1949) it was observed that when the mice are subjected to those problems which are insoluble, in such circumstances some different behaviour is observed which is comparatively different from response during the state of soluble problems. But if the same mice are again kept in the situation where solution was possible, even then their earlier behaviour was without variation and showed resistance to change. These behaviour are so fixated and specific that even punishment can hardly refine it. This behaviour can only be changed by presenting role model.

4. Regression : Behaviour is never constructive in this type of Frustration. In it, man reverts like a person of younger in age than himself. The speech of a person then could become defective. Lack of self control, day dreaming, escapist attitude, old age thinking etc becomes a tendency.

4. Reasons for Frustration :

- | | | |
|------------------|---------------------------|------------------------|
| 1] Competition | 2] High aspiration levels | 3] Inborn disqualities |
| 4] Severe stress | 5] Accidents | |

5. Symptoms of Frustration :

- | | | |
|---------------------|----------------------------|---------------|
| 1] Aggressiveness | 2] Lack of self confidence | 3] Loneliness |
| 4] Loss of Appetite | 5] Insomnia | |

6. Hypothesis :

The expectation of meaningful reduction in the level of Frustration after training in Preksha Dhyana as applied on the experimental group.

7. Procedure :

The option of self controlled group has been taken in this application.

Subjects : The students of MA have been taken as Subjects for this experimental study.

8. Test :

The following psychological tests were used for the given experiment :

- i. Frustration Measurement Questionnaire – Dr B M Dixit and Dr D N Shrivastava.
- ii. Frustration Measurement Manual – Dr B M Dixit and Dr D N Shrivastava.

9. Process :

Before starting the experimental work the relationship of affinity was established with the Subjects and necessary instructions given. The participants were tested with the help of the Frustration Measurement Questionnaire developed by Dr B M Dixit and Dr D N Shrivastava.

The effects of Independent variable (Preksha Dhyana) over Dependent variable (Frustration) were correlated.

10. Result :

On the basis of Frustration Measurement Manual, the score of Frustration on the Subject was found at _____.

11. Preksha Therapy :

Asana – Yogic exercises, Bhujangasana, Shashankasana.

Pranayama – Anuloma - Viloma.

Preksha – Shair Preksha.

Anupreksha – Contemplation of Solitariness.

Mantra – Appana Sachchamesejja Mettim Bhuesu Kappae.

Mudra – Varum Mudra, Prana Mudra.

Comprehensive Questions :

1. What is Frustration ?
2. How many types of Frustration according to Freud are there ?.
3. Write the Preksha Therapy for Frustration.

4. MEASUREMENT OF VOCATIONAL INTEREST

VOCATIONAL INTEREST RECORD [VIR]

1. Introduction :

Upon completion of education, every person essentially has interest in some vocation or other. We come across many types of vocation these days. In order to select a vocation, we can know our own interest by way of Vocational Interests Record.

2. Description of the Test :

1. Literary (L) - The Literary Scale includes the jobs like Editor, Translator, Critic, Journalist, Poet, Writer, Language specialist, Dramatist, Epic Writer, Language teacher, Novelist and Story writer etc.
2. Scientific (SC) – This includes jobs like Mechanical Engineer, Chemical Engineer, Scientist, Civil Engineer, Health Officer, Compounder, Astrologer, Astronomic Scientist, Medical Representative,

Botanist, Science Teacher, Veterinary Doctor, Vaccinator, Chemist, Doctor, Scientific apparatus and Electric Engineer etc.

3. Executive (E) – Executive area includes the jobs like Mayor of Corporation , Hospital Superintendent, President, Dy. Collector, Probation Officer, Army Officer, Hon. Magistrate, City Magistrate, Judge, Police Superintendent, Manager, School Inspector, Principal, Tehsildar etc.
4. Commercial (C)– The following jobs are included in the area of commercial interests : Typist, Secretary, Shop-keeper, Steno, Accountant, Ticket Collector, Commerce Teacher, Treasurer, Draftsman, Income Tax Officer, Salesman, Industry Manager etc.
5. Constructive (Co) – Constructive includes the interest in vocations of Goldsmith, Ironsmith, Foreman, Radio Mechanic, Dyer, Teacher of Arts & Crafts, Bookbinder, Washerman, Welder, Carpenter, Potter, Toymaker etc.
6. Artistic (A)–Artistic jobs include the assignment : Singer, Music Director, Cartoonist, Photographer, Dancer, Sculptor etc.
7. Agriculture (Ag) – This area is concerned with the assignments of Gardener, Farmer, Animal Husband, Agri Inspector, Seedstore Officer, Soil Specialist, Manure Specialist, Tractor Driver, Agri-researcher, Poultry man, Agri-teacher, Breeder, Nursery-preparer, Horticulturist, Dairyman etc.
8. Persuasive (P) – Persuasive jobs are full of persuasion. They are : Advertisement Manager, M.P, M.L.A., Insurance Agent, Order Bookers, Vocational-counsellor, Political Lecturer, Ambassador, Advocate, Religious Preacher, Tourist-guide, Sales Manager etc.
9. Social (S) – Social jobs which were taken in the Test are : Village-level Worker, Scout & Guide, Religious Reformer, Red-cross Workers catering to the need of happy children, Free-medicine Distributor, Hon Teacher, Aide, Social Worker etc.
10. Household (H) – Household jobs are : Cook, Embroider, Home Science Teacher, Home Science Reseacher, Nurse, Home Manager, Expert in Cooking, Home Decorator etc.

Comprehensive Questions :

1. What is Interest?
2. What is the significance of VIR?.

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पारमहंस्यं सारमात्राद्यो

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Yoga and Science of Living

Practical Book

Writer

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Contents

1.	PAPER- I	SCIENCE OF LIVING PREKSHADHYAN AND YOGA	1
2.	Paper - II	SCIENCE OF LIVING & VALUE EDUCATION	54
3.	PAPER III	APPLIED ANATOMY & PHYSIOLOGY	69
4.	PAPER IV	APPLIED PSYCHOLOGY AND SCIENCE OF LIVING	79

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