

Yoga Instructor Course



Theory Notes

Level 1
Yoga Protocol Instructor



Table of Contents

<i>Unit 1 Introduction to Yoga and Yogic Practice</i>	<i>3</i>
1.01 - Yoga : Etymology, Definition, Aim, Objectives and Misconceptions.....	4
1.02 - Yoga: Origin, History and Development.....	9
1.03 - Guiding principles to be followed by Yoga practitioners.....	13
1.04 - Principles of Yoga (Trigunas, Antahkarna Chatushtaya, Tri Sharira, Panchakosha).....	16
1.05 - Introduction to major schools of Yoga (Jnana, Bhakti, Karma, Patanjala, Hatha).....	26
1.06 - Introduction to Yoga Practices for health and well being.....	33
1.07 - Introduction to Shatkarma: meaning, purpose and their significance in Yoga Sadhana.....	35
1.08 - Introduction to Yogic Sukshma Vyayama, Sthula Vyayama and Surya Namaskara.....	37
1.09 - Introduction to Yogasanas : meaning, principles and their health benefits.....	45
1.10 - Introduction to Pranayama and Dhyana and their health benefits.....	49
Questionnaire.....	52
 <i>Unit 2 Introduction to Yoga Texts</i>	 <i>73</i>
2.01 - Introduction and study of Patanjala Yoga Sutra including memorization of selected Sutras (Chapter - 1 ; 1-12).....	74
2.02 - Introduction and study of Bhagavad Gita including memorization of selected shlokas (Chapter - II ; 47, 48, 49, 50 and 70).....	83
2.03 - Introduction and study of Hathapradipika.....	88
2.04 - General introduction to Prasthanatrayi.....	93

2.05 - Concepts and principles of Ahara (Diet) in Hathapradipika and Bhagavad Gita (Mitahara and Yuktahara).....	95
2.06 - Significance of Hatha Yoga practices in health and well being.....	97
2.07 - Concept of mental wellbeing according to Patanjala Yoga.....	99
2.08 - Yogic practices of Patanjala Yoga: Bahiranga and Antaranga Yoga.....	100
2.09 - Concepts of healthy living in Bhagavad Gita.....	104
2.10 - Importance of subjective experience in daily Yoga practice.....	107
Questionnaire.....	107

***Unit 3 Yoga for Health Promotion* 130**

3.01 - Brief introduction to Human body.....	131
3.02 - Meaning and Means of health promotion and role of Yoga in health promotion.....	134
3.03 - Yogic positive attitudes (Maîtri, Karuna, Mudita, Upeksha).....	137
3.04 - Concept of Bhavas (Dharma, Jnana, Vairagya, Aishvarya) and their relevance in well being.....	139
3.05 - Dinacharya and Ritucharya with respect to Yogic lifestyle.....	142
3.06 - Holistic approach of Yoga towards health and diseases.....	147
3.07 - Introduction to First Aid and Cardiopulmonary Resuscitation (CPR).....	150
3.08 - Yogic management of stress and its consequences.....	153
3.09 - Yoga in prevention of metabolic and respiratory disorders.....	158
3.10 - Yoga for personality development.....	161
Questionnaire.....	163

Unit 1

Introduction to

Yoga and Yogic

Practice

Sample Book

1.01 - Yoga : Etymology, Definition, Aim, Objectives and Misconceptions

Etymology

Yoga is derived from the Sanskrit word ‘Yuj’ which has three connotations according to the grammarian Panini

- Yujir yoge (yuj connotes union)
- Yuja samadhau (yuj connotes concentration)
- Yuja samyamane (yuj connotes control)

Traditionally and majorly, yoga is the union of body, breath and mind or the conscious mind and the subconscious mind or the individual consciousness (atma) to supreme consciousness (paramatma). Yoga means uniting with the self.

The origin of this ageless discipline lies in the deep inquiry and study by the rishis of ancient India. The in-depth study and meditative practices helped them reach a state of consciousness in which the mystery of a happier and meaningful living was revealed to them. The sages called this secret knowledge ‘Yoga’.

The knowledge of Yoga can be found in the Vedas and Upanishads dating back to over 10,000 years. It is believed that Lord Shiva first revealed this knowledge to his wife Parvati (also known as Shakti). Though Yoga finds its roots in India, the knowledge of Yoga transcends every religion and culture.

Definitions

Yogah chitta vritti nirodha ||1.2||

Tada drastuh svarupe avasthaanam ||1.3||

योगश्चित्तवृत्तिनिरोधः ||१.२||

तदा द्रष्टुः स्वरूपेऽवस्थानम् ||१.३||

-Patanjali yoga Sutras

Yoga is restraining the modulations / fluctuations of the mind.

Yoga is abiding in the form of a seer

The modulations of the mind are like ripples on the surface of a lake. It is only when the ripples settle down, the depth of the lake can be seen. Similarly, it is only when the modulations of the mind are restrained a person can be his natural self.

Heyam dukham anagatam ||2.16||

हेयं दुःखमनागतम् ||२.१६||

- Patanjali yoga Sutras

Yoga means the ability to stop the misery even before it arrives.

Samatvam yoga uchayate ||2.48||

समत्वं योग उच्यते ||२.४८||

- Bhagavad Gita

Yoga is being equanimous, having balance through every up and down.

Yogah karmasu kaushalam //2.50//

योगः कर्मसु कौशलम् //२.५०//

- Bhagavad Gita

Yoga is skill in action. The 'kaushalam' is the skill which reduces the intensity of attachment to the result. It is the skill to live life, manage your own mind and deal with your emotions. Yoga brings skill or perfection to every action that we do.

Yoga bhavati dukhaha //6.17//

योगो भवति दुःखहा //६.१७//

- Bhagavad Gita

Yoga is the destroyer of misery.

'Manah Prashamanopayah yoga ityabhidhiyate' 3.9.32

मनः प्रसमनोपायः योग इत्यभिधीयते

-Yog Vashishtha

Yoga is a skilful trick to calm down the mind. It is an Upayah, a skilful subtle process and not a brutal, mechanical gross effort to stop the thoughts in the mind.

Swami Vivekananda writes:

Yoga is restraining the mind-stuff (Chitta) from taking various forms (Vrittis).

1.04 - Principles of Yoga (Trigunas, Antahkarna-Chatushtaya, Tri-Sharira, Panchakosha)

Trigunas

The entire creation (Prakriti) is said to be Trigunatmak - having the three supreme gunas which are Sattvaguna (peace or effortlessness), Rajoguna (activity or effort) and Tamoguna (inactivity or no effort).

Bhagavda Gita also states

*सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो देहं देहिनमव्ययम् ॥ 14.5॥*

*sattvaṁ rajas tama iti guṇāḥ prakṛiti-sambhavāḥ
nibadhnanti mahā-bāho dehe dehinam avyayam*

O Arjun, the material energy consists of three guṇas (modes) - **Sattva (light)**, **Rajas (activity)**, and **Tamas (inertia)**. These modes bind the eternal soul to the perishable body.

WHAT DOES SATVIC MEAN?

The Bhagavad Gita states that all embodied souls are working under the control of 3 modes - Satvic, Rajasik & Tamsik

Each mode has different characteristics

SATVIC Mode of Goodness	RAJASIK Mode of Passion	TAMASIK Mode of Ignorance
		
- Purity - Happiness - Compassion - Bliss - Love - Self Control - Satisfaction - Non Violence - Fearlessness - Surrender	- Arrogance - Ego - Restlessness - Anxiety - Anger - Impatience - Fear - Uncontrollable desires - Distress	- Laziness - Tiredness - Depression - Lethargy - Ignorance - Apathy - Inertia - Illusion

Nadis:

There are channels which carry the prana known as nadis. There are 72,000 nadis and 3 are major.

1. **Ida** – It corresponds to left nostril and right brain. It handles aspects such as creativity, love, care, compassion, friendliness, surrender etc. It represents the negative force.
2. **Pingala** – It corresponds to right nostril and left brain. It handles aspects such as digestion, decision making, intellectual abilities, aggression, ownership etc. It represents the positive force.
3. **Sushumna** – It runs straight along the spine. It handles spiritual aspects such as kundalini awakening, siddhis, wisdom etc.

Chakras:

Junction points of these nadis are known as chakras. There are 112 chakras in all but there are 7 major chakras located around the spine.

1. **Mooladhara** – Located at the base of the spine. Handles stability, firmness, enthusiasm, balance etc.
2. **Svadhithana** – Located 4 inches above Mooladhara around our genitals. Handles creativity, sexual energy, urges, cravings etc.
3. **Manipura** – Located around our navel. Handles digestion, absorption, generosity, jealousy etc.
4. **Anahata** – Located around the centre of the chest. Handles emotions, love, hatred, fear etc.
5. **Vishuddhi** – Located around the throat. Handles grief, gratitude, communication, power of speech etc.
6. **Ajna** – Located at the eyebrow centre. Handles awareness, alertness, knowledge, anger etc.

7. **Sahasrara** – Located at the crown of the head. Its awakening means dawning of divinity and is therefore beyond space and time.



3. Manomaya Kosha

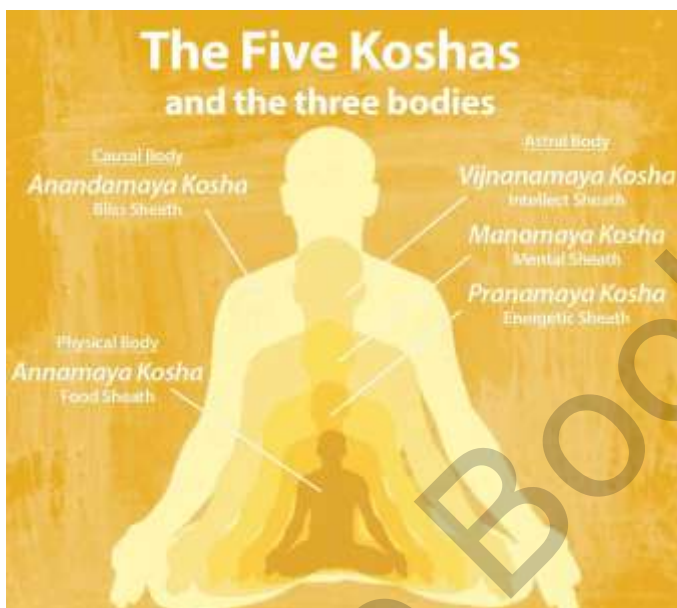
This layer can simply be called as mind or manas. It is composed of thoughts, emotions, moods, likes, dislikes, psychology etc. Processing, reasoning, logic and emotions are related to this kosha. It is a part of our **Sukshma Sharira**. To maintain this, we must perform Pratyahara.

4. Vignanamaya Kosha

‘Vignana’ means knowing. It is referred to as Wisdom body or sheath of higher intellect. If you examine your existence closely you will find that it is extremely intelligent. For example, you eat wheat, rice & vegetables and it becomes a part of you. No man-made machine can do this. Most of the people are unconscious about this intelligence. This is a part of our **Sukshma Sharira**. To maintain this, we must perform Dharana and Dhyana.

5. Anandamaya Kosha

Anandamaya Kosha is the seat of Satchitananda. This is the level of existence where we experience contentment. Ananda means bliss. It is not just an experience of some happy emotion at the level of the mind but it is the ultimate feeling of love, peace and joy. It is just being in bliss. This is a part of our **Karana Sharira**. To experience this kosha, we must experience Samadhi.



In terms of reach or manifestation of the koshas above picture is appropriate.



In terms of source of the koshas above picture is appropriate.

“Our physical body is the gross body, while our subtle body is 1.5 times larger than the gross body. And the Karana Sharir or Causal body is 1000 times finer and subtler than even the subtlest of bodies. So, we have three kinds of bodies. When the subtle body constricts and becomes smaller than the gross body, then a person becomes restless and miserable. When the subtle body diminishes even further, then person loses his mental balance and feels like committing suicide. This is the root cause behind suicides.”

-Excerpts from a talk by Sri Sri Ravi Shankar.

Yoga Instructor Course



Practical Notes

Level 1
Yoga Protocol Instructor



Prayer

Sample Book

1.1 - Concept and Recitation of Pranava and Hymns

Concept of Pranava

As per Sage Patanjali, pranava is the designator of Ishwara. Ishwara of Patanjali is not a deity but is described by its characteristics given in sutra numbers 1.23 to 1.26. He describes Ishwara as ‘purusha vishesh’ (special consciousness), one who has the seed of all knowledge within him, who is the teacher of all teachers, who is not limited by time, space or place.

What is Pranava?

तस्य वाचकः प्रणवः

Tasya vachakaha pranavaha (1.27)

He is called pranava.

He is ‘Ishwara’ and Pranava is ‘AUM’.

Way of Chanting

तज्जप स्तदर्थभावनम्

taj-japaḥ tad-artha-bhāvanam (1.28)

It has to be chanted repeatedly and pronounced with understanding and contemplation on its meaning, with meaning felt.

Result of Chanting

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च
**tataḥ pratyak-cetana-adhigamo-'py-antarāya-abhavaś-
ca (1.29)**

Realisation of inner self comes and all obstacles are removed with such chanting.

Concept of Hymns

Hymns are the sacred mantras taken from ancient texts such as vedas, upanishads, gita, puranas etc. Although every sutra or shloka contained in these texts contain immense knowledge, certain shlokas are considered to be the best for mankind. These hymns are also propagated by gurus at various times. For example, Gayatri Mantra, Mahamrityunjaya Mantra, Durga Mantra, Guru Mantra, puranic mantras, etc.

Most of the vedic mantras have seers/rishis who became the recipient of these mantras and shared it with mankind for its wellness.

Yogic Surya Namaskara

Surya Namaskar translates to ‘Sun Salutation’ in English. It is a sequence of 12 postures and specific breathing patterns that is given to us by enlightened sages. It is dedicated to the Hindu god, Surya.

Sun represents the supreme consciousness that nurtures and sustains the universe due to its immense life-giving power. In Yoga we divide human personality into two parts – sun (Pingla – pranic aspect, solar energy) and moon (Ida - mansik aspect, lunar energy). It is called surya namaskar because it regulates the sun aspect of our personality and increases our prana (life force energy) and also our digestive fire, Agni. Hence, we feel immensely charged up after practicing surya namaskar.

Technique

- 1. Pranamasana** - Stand at the edge of your mat facing the sun with folded hands in prayer position. Keep the legs together and stand straight. Breath normally.



2. **Hastottanasana** - Slowly inhale and raise the arms above the head. Stretch the arms backwards as much as you can. The inhaling and raising of your arms should be in synchronisation. As you progress, tilt your pelvic slightly forward.



3. **Padahasthasana** - Slowly exhale and bend forward with your pelvis and if possible, keep your palms down on the knees beside your feet. Keeping the fingertips is also okay. Initially you can keep the knees slightly bent, making gentle effort to straighten the knees.



4. **Ashwa Sanchalana asana** - Inhaling put your right leg back in a long backward step and gently place your right knee on the mat. Keeping the arms and left foot unmoved. Raise your head and chest looking upward. Left knee should be between your arms in the final position.



5. **Adho Mukha Swan asana** - Exhale lift the hips up and take the left leg back with the right leg raising the tail bone up and chest moving towards the feet pressing the arms firmly on the mat in an inverted 'V' position. Try to make a contact between the heels as much as possible. Look towards your knees.



6. **Ashtanga Namaskara** - Exhaling slowly lower the body on eight limbs of the body - two toes, two knees, chest, two hands and chin. The abdominal region is to be kept slightly above the mat.



7. **Bhujangasana** - While inhaling slowly raise your head up, chest up and arch your back making your spine taller straightening your arms but keeping your belly on the mat. You may keep the elbow bent for a few days of practice.



- 8. Adho Mukha Swan asana -** Exhale lift the hips up and take the left leg back with the right leg raising the tail bone up and chest moving towards the feet pressing the arms firmly on the mat in an inverted 'V' position.



- 9. Ashwa Sanchalana asana -** Inhale and bring the right foot forward in between your arms along the level of hands.



- 10. Padahastasana** - Slowly exhale and bring the left leg forward with the right leg similar to 3rd asana.



- 11. Hastottanasana** - Inhale and raise the arms overhead and backward as 2nd asana.



12. Pranamasana - Slowly exhaling bring the hand in pranam mudra similar to 1st asana.



Precautions

1. While practising Surya Namaskar one's movement should be slow, not jerky.
2. Breathing should be steady and rhythmic.
3. Forceful inhalation, exhalation and retention strains the lungs and should be avoided.
4. Chanting of mantras is not at all mandatory while doing the surya namaskar.
5. Different schools of yoga practice surya namaskar differently. There is no right or wrong.
6. It should be practiced in the morning time facing the sun but anytime of the day is okay provided you have an empty stomach.
7. If one feels nauseous, the practitioner may stop and increase the effort gradually.

Benefits

1. Improves blood circulation throughout the body strengthening the heart.
2. It is the best sequence for overall muscular and skeletal health as maximum number of joints and muscles are used in this sequence.
3. Tones the spine, neck, shoulder, arms, hands, wrist, back and leg muscles, thereby promoting overall flexibility.
4. Tones up the entire digestive tract.
5. Regular practice promotes balance in the body as both right and left side of the body are used equally.
6. It helps to keep you disease-free and healthy
7. Stimulates respiratory system, lymphatic system and spinal nerves.
8. Psychologically, it regulates the coordination of body, breath, and mind.
9. Mentally it improves your confidence, reasoning ability, decision making ability, sharpens your awareness, increases energy levels, etc.

Contraindications

1. Acute cases of high blood pressure
2. Heart disease or heart stroke
3. Hernia
4. Fever and inflammation
5. Menstruation

Yogasana

Ardha Chakrasana (Half Wheel Pose)

Meaning

Ardha means ‘half’, chakra means ‘wheel’. While performing this yoga pose, the body takes the shape of half wheel, therefore it is called so.

Type

It can be categorized as a standing and a backward bending asana.



Key Points

1. Put equal weight on both the feet and balance your body properly.
2. The elbows should be close to each other.
3. Push the chest towards the ceiling.
4. Backbends must be practiced gently moving deeper as the body and mind are ready.

Benefits

1. One of the best yoga poses to treat and cure respiratory congestion and problems related with lungs viz. asthma, bronchitis, blockage of nasal passage, clearing alveoli etc. Also helps to increase lungs capacity.
2. Good to treat neck pain if it is performed with care.
3. Strengthens the entire back muscles improving body posture especially hunch back providing rejuvenation.
4. Can be used to shed extra fats from the abdominal sides if one performs it on a regular basis.
5. Enhances the efficiency of abdominal organs reliving the practitioners from digestive problems such as bloating, heaviness etc.
6. Provides soothing massage to the thyroid gland, thus regulating metabolism.

Contraindications

1. High BP
2. Acute back ache
3. Abdominal, spinal or neck injury
4. Dizziness
5. Pregnancy

Counter Pose

Paadahastāsana, which is a standing forward bend.

Padahastasana (Standing Forward Bend)

Meaning

Pada means ‘foot’ and hasta means ‘hands’. Padahastasana literally means “Hand to foot pose”.

Type

It can be categorized as a standing and a forward bending asana.

Key Points

1. Balance your weight equally on heels and toes.
2. Bend forward and down from the hips.
3. Lift the hips and tailbone higher.
4. Let the head relax and move it gently towards the feet.
5. Learn to extend the trunk downwards along with exhalations.



Benefits

1. Stretches all the big muscles of the posterior side of the body such as back muscles, hips, hamstrings and calves. Improves flexibility and length of the spine.
2. Improves working of the parasympathetic nervous system.
3. Tones the abdominal organs and eliminates excess fat around the abdomen and thighs.
4. Beneficial for those who suffer from gastric problems, abdominal bloating, indigestion or constipation.
5. It also speeds up the metabolism.
6. Gives a relaxing effect to the mind eliminating stress, tension etc.
7. Purifies and strengthens the sushumna nadi.

Contraindications

1. Lower back injuries such as slip disc
2. Cervical issues
3. Any kind of spinal problem
4. Hernia
5. Vertigo
6. High BP

Counter Pose

Ardha Chakrasana or Hastottanasana, which are standing backward bending asanas.