

YOGA FOR CHILDREN

ACTIVITY OF WHO CC -TM (Yoga)-IND 118





WHO Collaborating Centre
for Traditional Medicine

Morarji Desai National Institute of Yoga
Ministry of Ayush, Government of India



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Yoga for Children

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MESSAGE

I am delighted to present "Yoga for Children," published as a part of the WHO Collaborating Centre (WHO-CC) in Traditional Medicine (Yoga) activity.

Morarji Desai National Institute of Yoga (MDNIY) has been designated as the WHO Collaborating Centre for Traditional Medicine (Yoga) in India since April 2013. The institute serves as an effective resource centre for information exchange on Yoga and plays a prominent role in developing Yoga standards to promote the rational practice.

There has been an upsurge in global demand for authentic information and knowledge about Yoga worldwide, particularly after the United Nation's declaration of 21st June as the International Day of Yoga on 11 December, 2014.

The collaborative project with WHO has also prepared a mobile app WHO mYoga App. This app carries videos of various Yoga practices performed by trained professionals, with the objective of guiding Yoga aspirants.

MDNIY has developed this book after an extensive review process, which is reflected in the quality of the content and its presentation, making this book a great source of knowledge and information about Yoga for children. Through the practices of Yoga, studies have shown, that a child can improve his or her physical, mental, emotional, social, and academic performance. It is indeed a complete work on Yoga for Children, from a knowledge as well as applied perspective, and a remarkable treatise on the ancient science of well-being, suited for children globally.

This book will be a significant addition to the existing repertoire of knowledge, bringing to the forefront new ideas, developments, and trends in the field of Yoga to promote all aspects related to the holistic health and well-being of children.

All these efforts are aligned to make Yoga accessible to everyone. This publication would go a long way in opening new vistas and adding further depth to the subject.

I congratulate the Director, MDNIY, and his team for their untiring effort in putting together this useful publication. It will go a long way in imparting yogic values and leading a healthy and joyful life to children at large.

(Rajesh Kotecha)

Date: 19.06.2023

PREFACE

WHO Collaborating Centre in Traditional Medicine (Yoga) -IND 118 of Morarji Desai National Institute of Yoga (MDNIY), Ministry of Ayush, Government of India, takes pride in contributing to its WHO-CC activities through this book entitled “Yoga for Children.”

WHO has recognized the important contribution of traditional medicine to providing essential health care. In view of supporting WHO in the development of WHO benchmarks for training in Yoga, Morarji Desai National Institute of Yoga, New Delhi, has been designated as WHO Collaborating Centre in Traditional Medicine (Yoga)-IND 118 in India. MDNIY, as the collaborating centre for traditional medicine (Yoga), aims to harness the potential of traditional medicine through modern science, research, and technology to improve the health and wellness of people and make preventive and curative healthcare, affordable and also accessible to all.

The objectives of the WHO Collaborating Centres are diverse and include the collection, and dissemination of information on Yoga, standardization of terminology, methods, and procedures, generating evidence-based information on the safety, quality, and cost-effectiveness of traditional medicine products and therapies, development, and application of appropriate technology, provision of reference substances and other services, participation in collaborative research as well as capacity building through various training programmes.

Considering the ever-increasing demands of this ancient wisdom, it is necessary to develop information to meet the needs of children. The book titled “Yoga for Children” extensively discuss about the Yoga, health & disease from modern and yogic perspectives. It explores the age-wise characteristics of children, including physical and psychological aspects, and the epidemiology of children’s health issues. The publication also addresses physical and psychological issues and yogic solutions for children’s problems. It also highlights the importance of diet and nutrition and the role of counselling and education. Additionally, the book presents evidence-based research on Yoga for children and guidance on creating a worksheet. It discusses instructional methods for effective teaching and listing aims for Yoga lessons in primary and middle school. A comprehensive Yoga protocol for children with step by guides and illustrations for easy and interesting learning.

The book will provide children and their guardians with an overview of the general principles, approaches, and activities necessary for the development of children through the proper practice of Yoga. The document will also serve as a useful reference for children, directing them to the information they need to live a healthy lifestyle. Incorporating extensive details and following WHO guidelines, this book serves the purpose of integrating the philosophy and practice of Yoga with our daily practice of Yoga, focused on children.

This publication will be a valuable contribution to the contemporary works on Yoga, acquiring global acceptance and validation. It traces essential yogic practices and contains varied information for healthy living. The language and explanations are simple and serve as an introduction for beginners who are looking to learn the unique practices of Yoga.

Good health is one of the foundations of happiness and well-being. For Children of growing age, this book will help them understand and manage the key yogic principles and practices for a healthy life. When the health system grapples with change, the least we can do is take charge of our health.

I hope the publication will be very useful for Yoga enthusiasts, particularly for children and their guardians and also inquisitive minds searching for timeless truths in modern-day lifestyle.



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This endeavour would not have been possible without the guidance and support of the Ministry of Ayush, the Government of India, New Delhi. I sincerely thank *Vaidya Rajesh Kotecha*, Secretary, Ayush for his timeless motivation and guidance, and also Special Secretary, Joint Secretaries, and Senior officials of the Ministry of Ayush, Government of India, for their consistent guidance and support in all activities of WHO-CC.

I would like to express special thanks to *Dr. Arpan A. Bhatt*, who contributed to the preparation of the “concept paper” and for providing technical inputs during the preparation of the document and is highly acknowledged.

I am overwhelmed by all humbleness and gratefulness to acknowledge in-depth to *Ms. Suchitra Pareekh*, Senior Yoga faculty at The Yoga Institute in Santacruz, Mumbai, and Vritti Coach at SOHUM Samkhya Yoga, for her invaluable insights and unparalleled support in the preparation and dissemination of this document on “Yoga for Children”.

I would like to express my heartfelt thanks to the consultative committee members- *Dr. Kim Sung Chol*, *Late Dr. Mukund Vinayak Bhole*, *Ms. Suchitra Pareekh*, *Dr. Rajvi H. Mehta*, *Dr. Ulka Natu Gadam*, *Dr. Arpan A Bhatt*, *Prof. R.S. Bhogal*, *Dr. C. G. Deshpande*, and *Yogacharya Shri S.Sridharan*, who, despite their busy schedules, played a decisive role in providing unceasing encouragement, assistance, and attention to making the project unique.

In this sequence, I would like to thank *Dr. D Elanchezhiyan*, Project Coordinator (WHO-CC), for his contribution in the preparation of the document. I would like to thank *Ms. Neetu Sharma* (Technical Consultant, Yoga) for reviewing the document. I would also like to thank *Ms. Shuchi Mohan* and *Ms. Chanchal Vijay* for their assistance in preparing this document.

I also extend my thankful to the teaching faculty of MDNIY, who were actively involved in various working groups and provided technical inputs for this WHO-CC activity especially, *Dr. Lakshmi Kandhan*, *Dr. Rameshwar Pal*, *Dr. Khushbu Jain*, *Ms. Sobika Rao* and *Ms. Neetu Sharma*.

I would also like to thank *Mr. K. P. Easwar*, Language Expert, Yoga Demonstrators for their adorable demonstration of Yoga postures, and also to *Mr. Rohit Raikwar* (Graphic Designer), *Mr. Keshav*, *Mr. Nihal*, and *Mr. Nitin*, for their contribution in the preparation of this book.

I would also like to thank the institute’s officials, faculty & colleagues for their assistance throughout the project and all those individuals who have helped directly or indirectly in the publication of this book.

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01 INTRODUCTION

There are many views on health and diseases based on the concept of 'human' that one holds true. Accordingly, the principles of prevention and cure and the underlying philosophy that gets to the root cause also vary. In this chapter, the modern and ancient Indian thoughts with special emphasis on 'Yoga' on the different aspects of health are discussed.

The Modern View

Human Being

The modern science defines human being a highly evolved social animal called Homo sapiens . Hence, modern ways of being healthy are first tested on animals and then used on humans.

Health and healthy person

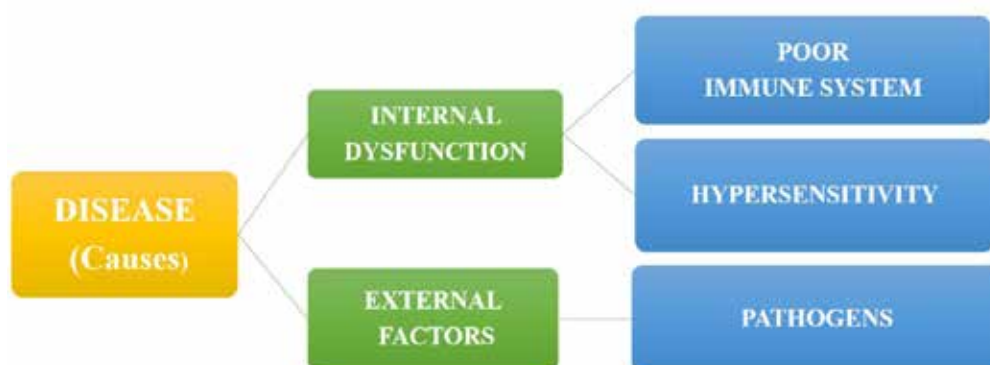
The World Health Organization (WHO) defined health in its 1948 constitution as 'a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity.'

In 1984, WHO revised the definition of health as 'The extent to which an individual or group is able to realize aspirations and satisfy needs and to change or cope with the environment. Health is a resource for everyday life, not the objective of living; it is a positive concept, which emphasizes social and personal resources, as well as physical capacities'.

Thus, a healthy person is one who is capable of satisfactorily carrying out all routine activities fulfilling one's basic needs of life and living, like earning, socializing, and personal aspirations.

Modern view on diseases

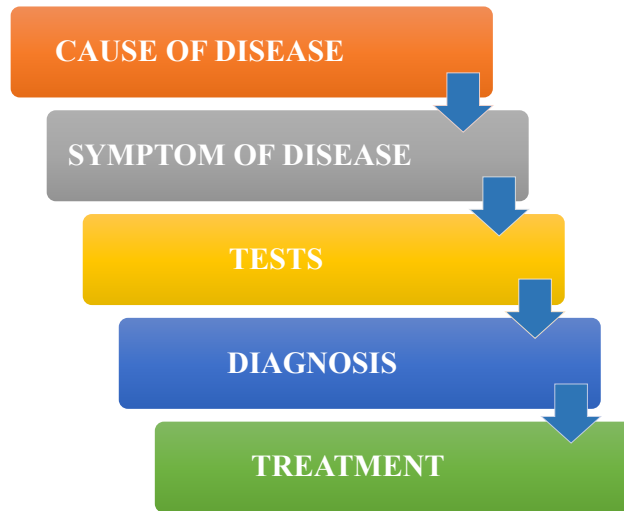
A disease is an abnormal condition, a disorder of a structure or function that affects part or all of an organism. The disease study is called pathology, which includes the causal study of aetiology. Disease is often construed as a medical condition associated with specific symptoms and signs.



In humans, disease is used in a broader sense to refer to any condition that causes pain, dysfunction, distress, social problems or death to the person afflicted or similar problems for those in contact with the person. In this broader sense, it sometimes includes injuries, disabilities, disorders, syndromes, infections, isolated symptoms, deviant behaviors and atypical variations of structure and function (Wikipedia).

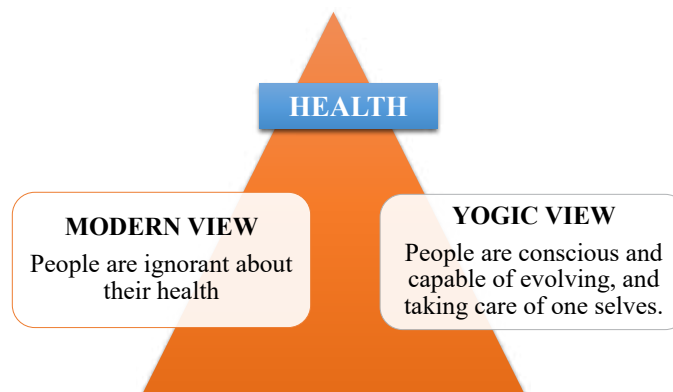
Philosophy of health and principles underlying the approach to being healthy

The modern medical field deals with the disease and the patient not with health or the person. Therefore, there are elaborate technical means to diagnose the condition (Pathology). Treatment provides external intervention without the person's own volition or participation. It often has side effects that are harmful to some parts of the body, i.e. it is not holistic in approach. The parameters of health are such that a patient may be pronounced medically fit and healthy but the person continues to feel sick and not fit. It is also common for a patient to repeatedly get into a similar disease condition again and again.



As a result, people today are not proactive about taking care of their health unless and until they fall sick. There is insensitivity towards oneself, and people are also dissuaded from being self-doctor.

People commonly believe that they have the right to be ignorant about their bodies and health. Whatever understanding of human systems and diet, etc., one can hardly connect with the technical terms of them for applying them to one's own life and do what is best for one's own self.



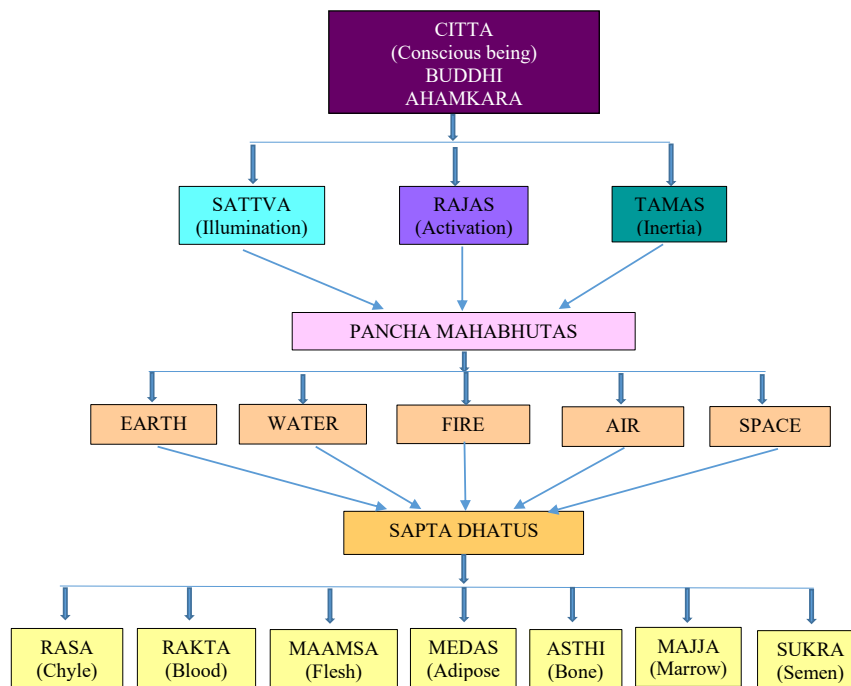
Yogic View on Health, Healthy Person, Diseases, Philosophy of being Healthy and the Principles of Healthy Practices

Yoga is the philosophy and practice of spiritual growth and development and a pathway to attain Kaivalya¹ (the ultimate freedom or freedom from the cycle of birth and death). Thus, Yoga views humans as conscious beings capable of evolving into a perfect beings having perfect bodies and minds to experience the material world (*Bhoga*) and be released from it by becoming pure consciousness (*Apavarga*). The sutras

are tersely written, finding elaboration in other authentic works. To be comprehensive to modern people, this work borrows details from different philosophies such as *Samkhya* and *Vedanta*.

In this context, the Yoga-sutra of *Patanjali's* concepts of *Heya*, *Heyahetu*, *Haana*, and *Haanopaya* are directly relevant. *Heya* is the avoidable, i.e., disease; *Heyahetu* is the cause of disease; *Haana* is the desired state of *Kaivalya* or *Chittavrittinirodha*, i.e., Perfect Health. Thus, *Hanopaya* or *Chittavritti Nirodhupaaya* is the means to attain and maintain the ideal health.²

The Human Being



The conscious being can be understood as *Chitta*. 'Man is what his mind is.' The personality complex (*Chitta*) functions through the senses and body with *Manas* or *Mind* being the medium. The entire materialistic world is made up of primordial matter called *Triguna* – *Sattva* (illumination), *Rajas* (activation), and *Tamas* (inertia). They evolve into the gross elements (*Pancha Mahabhootas*).³ Like all material things, the human body of these gross elements (*Pancha Mahabhootas*) – earth, water, fire, air, and space.⁴ These elements combine to form the seven basic elements that form the body (*Saptadhatus*) – Chyle (*Rasa*), Blood (*Rakta*), Flesh (*Maamsa*), Adipose (*Medas*), Bone (*Asthi*), Marrow (*Majja*), and Semen (*Sukra*).⁵ It houses the person or the *chitta* consisting of eleven *indriyas* (five organs of senses, five organs of action, and *Manas* or *Mind*), pure I-sense or *Ahamkaara*, and pure intellect or *Mahat* or *Buddhi*.⁶ It is kept active by the major life forces called *Pranavayus* – *Apana*, *Saman*, *Udana*, *Prana*, *Vyana*, and five minor *Prana vayus* (*Upa Prana*) – *Nag*, *Kurma*, *Krikal*, *Devadutt*, and *Dhananjay*.⁷ This life force flows through certain paths called *Nadis* and they are concentrated at certain points called *Chakras* that can help to know the human being better.⁸

The Concept of Health and Healthy Person

Cessation of mental modifications is the ultimate of health,⁹ i.e., when one can exercise willpower over one's body and mind so as to stop the fluctuations in mind and use it consciously as needed, it is the state of perfect health. It is attainable by repeated practice (*Abhyaasa*) – detachment from the object of the senses (*Vairagya*).

The other health aspects that are mentioned in the **Yogasutras** are as given below.

Discriminative knowledge to know the real from the unreal (*Vivekakhyati*).¹⁰ It is achieved by the practice of the Eight Limbs Yoga of *Patanjali* (Ashtanga Yoga).

Deactivation of the mental afflictions (*Kleshas*) –namely, ignorance (*Avidya*), ego (*Asmita*), attachment (*Raga*), aversion (*Dvesha*), fear of death (*Abhinivesha*) –to the extent that they can never become active again, being reduced to burnt seed (*Dagdha Beeja*) state is Health in Yoga.¹¹ A healthy person's perception (*Citta Vritti*) is not afflicted, i.e., the doer performs his/her duty without claiming his/her doer-ship; such *Karmas* or actions of a person does not create any new latent impressions (*Samskaaras*). Therefore, such a being is free from all kinds of and is healthy.

According to *Yoga sutras* of *Patanjali*, a fluctuating mind (*Vritties*) causes disease. It worsens with negative (*Klishta*) thoughts, feelings, and perceptions.¹² The nine (*Antarayas*) – sickness, incompetence, doubt, delusion, sloth, non-abstention, erroneous conception, nonattainment of any yogic stage, and instability to stay in any yogic state¹³–are the various diseases whose signs and symptoms are (*Sahabhuvaha*) sorrow, dejection, restlessness of body, and problems in inhalation and exhalation.¹⁴

According to **Hatha** Yoga, perfect health is a union of upward motion of life force (*Prana vayu*) and downward motion of life force (*Apana vayu*). This can be achieved by absolute purification of the gross and subtle body as well as the mind. A person with perfect health (strong body and pure mind) has the capability to progress in *Samadhi*. Such a person has leanness of body, clearness of face, distinctness of sound (*Nada*), very clear eyes, victory over *bindu*, lightening of digestive fire, and purity of energy channels (*Nadis*).¹⁵

Hatha Yoga views the inability to discard wastes (*Mala*) as a disease condition. All sorts of disturbance either from the environment or body that does not allow one to be steady enough to meditate are disease. They are referred to as *Badhak tattva*.¹⁶

There is a concept of *tri-doshas* in **Ayurveda**. Health is considered as properly maintaining a balanced condition of wind (*Vata*), phlegm (*Kapha*), and bile (*Pitta*). According to Ayurveda, balanced condition of the *doshas* (*vata, kapha, pitta*)– an optimal condition of the transformation of power (*Agni*), optimal condition of the body building constituents (*Dhatu*s), proper production and evacuation of the wastes (*Malas*), as well as balanced and coordinated functioning of the body– along with the blissful state of soul/spirit, organs, and mind are the characteristics of a healthy person.¹⁷

Ayurveda sees illness as increase or decrease (imbalance) in one or more of the three *Doshas* (wind, phlegm, and bile).

The **Samkhya** concept of health is liberation/separateness/alooftness (*Kaivalya*), i.e., when all types of pains are eradicated by knowledge and the three components of the primordial matter (*Gun*s) are in a balanced state. According to *Samkhya karika*, a healthy person has intellect or *Buddhi* that is pure (*Sattvik Sattva*), therefore, illuminated with the knowledge of consciousness (*Purusha*) and matter (*Prakriti*) as distinct. Such a person does not suffer any pain or *Tritaap*– physical or worldly (*Adhibhautika*), personal or individual (*Adhyatmika*), and natural or phenomenal (*Adhidaivika*), such a person is liberated from the cycle of birth and death. Actions done by this person do not bear any fruit. *Samkhya* defines disease as Wrong Knowledge (*Prajnaparadha*) or Ignorance (*Avidya*), i.e., imbalance in the *Gun*s.

According to **Bhagwad Gita**, a healthy person is called *Sthithaprajna*. *Sthita* means stable. *Prajna* is mind, intellect, and wisdom. *Sthithaprajna* is a person whose mind has been stabilised. This person's mind is not shaken by any adversity, who does not hanker after pleasures, and who is free from attachment, fear, and



anger; is everywhere without attachment; on meeting with anything good or bad, who neither rejoices nor hates, has one's wisdom fixed, withdraws one's senses from the objects, is self-controlled, knowledge is steady, without egoism.¹⁸

Bhagwad Gita considers a disturbed, confused, and wavering mind as sick.¹⁹

The various **Upanishads** describes disease as an imbalance in the five layers of existence of a human (*Koshas*), fivefold element (*Bhootas*), and the personality complex (*Chitta*).

Yoga Vashista attributes all psychic disturbances and physical ailments to the fivefold element (*Pancha mahabhuta*), like other systems of Indian medicine. *Samanya adhija vyadhi* are described as those arising from day-to-day causes, while *Saraadhija vyadhi* is the essential disease of being caught in the birth-rebirth cycle that can be understood in modern terms as congenital diseases. The former can be corrected by day-to-day remedial measures such as medicines and surgery whereas the *Saraadhija vyadhi* does not cease until knowledge of the self (*Atma Jnana*) is attained.²⁰

According to **Vyasbhasya**, stupefied (*Mudha*), distracted (*Kshipta*), and occasionally steady (*Vikshipta*) mind (*Chitta*) are the mental states (*Chittabhumi*) given to diseases. Also afflicted thought processes (*Klistavritties*) are conditions of ill health. The nine impediments or obstacles (*Antaraya or Vikshepa*) – sickness (*Vyadhi*), incompetence (*Styana*), doubt (*Sanshaya*), delusion (*Pramada*), sloth (*Alasya*), non-abstention (*Avirati*), erroneous conception (*Bhrantidarshana*), non-attainment of any Yogic stage (*Alabdhabhoomika*), instability to stay in a Yogic state (*Anavasthitattvani*); the conditions arising out of these impediments (*Sahabhuvah*) – sorrow (*Dukha*), dejection (*Daurmanasya*), restlessness of the body (*Angamejayatva*), inhalation and exhalation (*Svasprashvasa*); the mental afflictions (*Kleshas*) – ignorance (*Avidya*), egoism (*Asmita*), attachment (*Raga*), aversion (*Dvesha*), fear of death (*Abhinivesha*) and the mental modifications or fluctuations (*Chittavritties*) – illusion (*Viparyay*), verbal cognition (*Vikalpa*), sleep (*Nidra*), memory (*Smriti*), complete the description of causes of ill-health (*Heyahetu*) in Yoga.

Thus, in conclusion, Yoga understands health and well-being as a dynamic continuum of human nature and not a mere 'state' to be attained. It is part of our evolutionary process towards Divinity.²¹ A healthy human has one-pointed concentration (*Ekagra Chitta*) and worthy (*Adhikari*) of Yoga.²² Health is balance in the three qualities of the primordial matter (*Trigunas*), in the five life forces (*Panch Prana Vayu*), in the fivefold elements (*Pancha Mahabhootas*), in the seven basic substances making up the body (*Sapta dhattus*), in the three bodies (*Trisharira*) – gross, active and causal (*Sthoolsharira, Karyasharira, Karana*) – and five layers of existence (*Panchakoshas*) according to various yogic texts (*Shastras*). A shift from active mind (*Karyachitta*) to causal mind (*Karanachitta*) and constantly being in *Sattvik* state are the ways to being healthy.

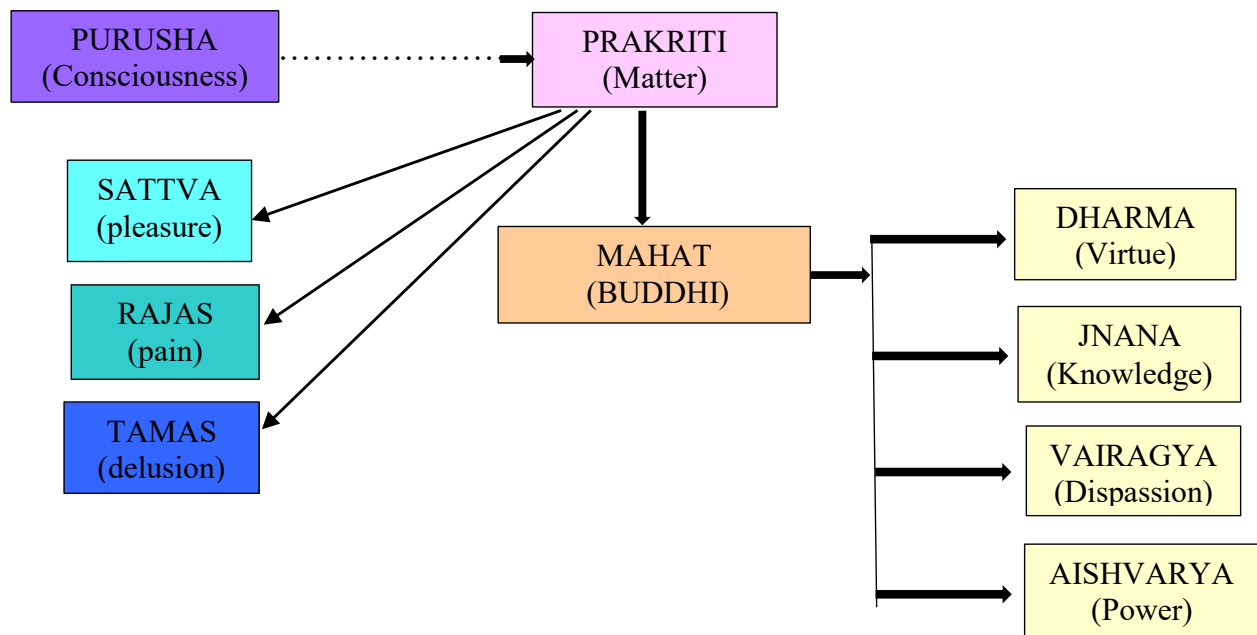
Yogacharya Dr Ananda Balayogi Bhavanani in *Yogic Concepts of Health and Disease* highlights the attributes of bodily perfection as given in *Patanjali's* Yogasutra:

'In the *Patanjala Yoga Darshan* we find an excellent description of the attributes of bodily perfection (*Kaya Sampat*). It is said in *Vibhuti Pada* that perfection of body includes beauty, gracefulness, strength, and adamant hardness (*Rupalavanyabala Vajra Samhananakayasampat*) (22a - Yoga Darshan III: 47). The effulgence that is characteristic of good health is also mentioned, when it is said that deep concentration on energy of digestion (*Samana* energy of digestion) leads to radiant effulgence (*Samanajayatjvalanam*) (22b–YogaDarshan III:41).'

The same echoes in *Shvetaasvatara Upanishad*: II-13 and *Hatha Yoga Pradipika* II-78.

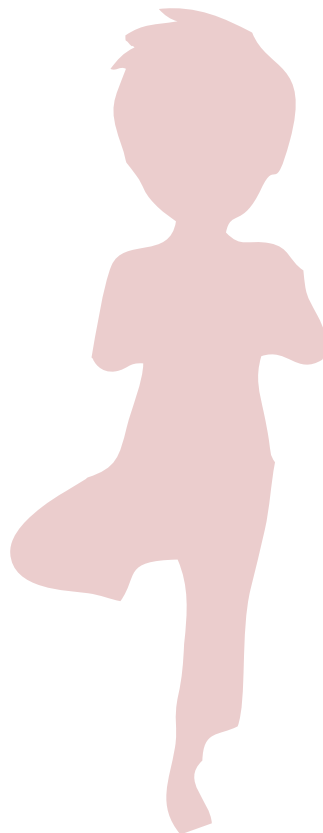
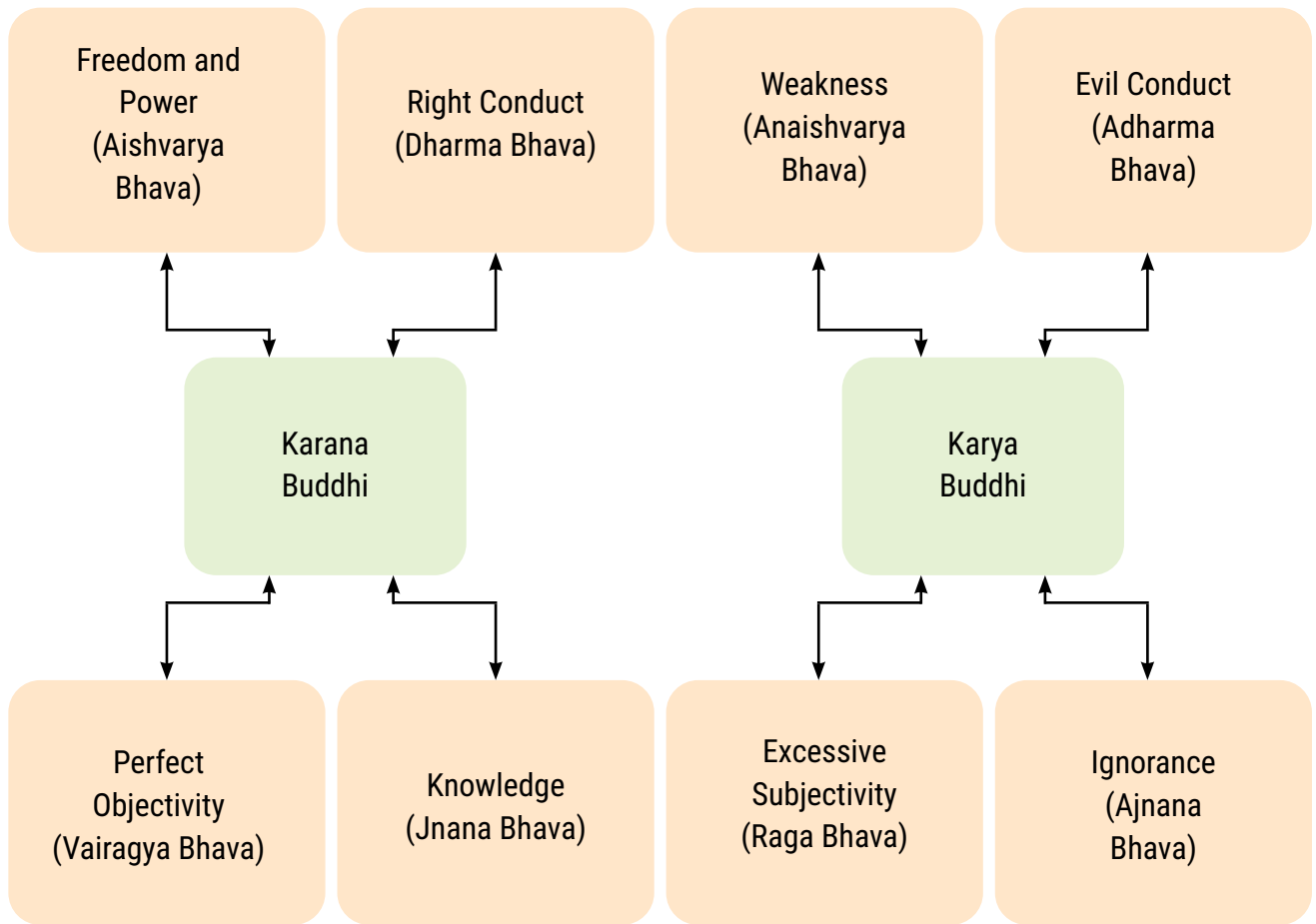
Principles of Holistic Approach to Health in Yoga

Having quoted from various sources above on what makes up a human being and on the concept of health in Yoga, one looks for a fundamental principle that can form a firm base, serve as a guiding principle to treat a health condition, to maintain good health, and to continuously progress towards perfect health as defined in Yoga. The search leads to a less popular fact that *Patanjali* grafted the Yoga Sutra on *Samkhya* Philosophy. Hence attempting to use Yoga technology without the basis of *Samkhya* Philosophy means having partial and temporary success and undoing what Maharshi *Patanjali* did more than 5000 years ago.



Samkhya aims at total eradication of pain by getting to the root cause. There are two principles in *Samkhya* philosophy matter (*Prakriti*) and consciousness (*Purusha*). *Prakriti* is matter and is changeful. It is made up of three qualities – pleasure, pain, delusion (*Gunas – Sattva, Rajas, and Tamas*) that are in a state of constant flux. *Purusha* is the un-changeful pure consciousness. The freedom from pain lies in the two remaining free but they come together due to wrong knowledge or ignorance (*Avidya*). Thus, Yoga is a means to remove the root cause, i.e., illness or wrong knowledge (*Avidya/Prajnaparadha*). Very obviously, the right knowledge (*Vidya/Prajna*) is the solution. The path to this knowledge is full of impediments, which have to be systematically removed until ignorance (*Avidya*) is done away with. As a result of ignorance (*Avidya*), matter (*Prakriti*) evolves into the great one (*Mahat*) or pure intellect (*Buddhi*). *Buddhi* manifests as a virtue (*Dharma*), knowledge (*Gyana*), dispassion (*Vairagya*), and power (*Aishvarya*) when positivity (*Sattva*) abounds and their opposites when negativity (*Tamas*) abounds.²³ Hence, the way out of pain is to differentiate between the negative (*Tamsik*) and positive (*Sattvik*) states of the intellect (*Bhava* of *Buddhi*) and to use Yoga techniques to constantly maintain the positive states (*Sattvik Bhavas*) so that ignorance (*Avidya*) is eradicated. Ill health in Yoga is, therefore, a sin called *Prajnaparaadha*. The way out, thus, is inquiry into the root cause of *Tritaapa*.²⁴

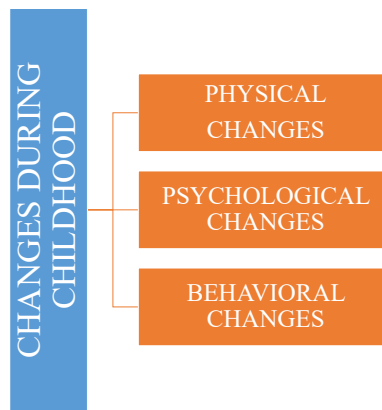
Thus, it is essential to have an idea of the four positives and the four negative traits or *Bhavas* of Pure Intellect (*Buddhi*)²⁵ before using Yoga for health, particularly for children. Especially so, because at this age, the latent impressions (*Samskaras*) of health have to be formed.



02 AGE-WISE CHARACTERISTICS OF CHILDREN

The United Nations Convention on the Rights of the Child defines a child as a human being below the age of 18 years. Biologically, a child is generally anyone between birth and puberty. For this book, we will take the latter definition and deal with a child (*Balaka*) between the ages of 3 and 12. As below 3 years, they are babies (*Shishu*), and after 12 teen's adolescence (*Kishore*) set in, this is dealt with separately.

Childhood is a period of rapid growth, and many changes happen physically and psychologically – mentally and emotionally.



Physically, there is an increase in height, weight, and size. The neuromuscular coordination is still developing, the grip is poor and uncontrolled hence they are clumsy and wobbly. Their physical strength is still increasing; internal organs are developing, making them soft, tender, and subject to mechanical injury. The growth hormones and thymus are functioning at their optimum best.

Psychologically, they are vulnerable, impressionable, impulsive, inquisitive, curious, learner, easily hurt, sulking, trusting, innocent, imaginative, and creative.

Behaviorally, they are imitating, experimenting, and imbibing attitudes from the environment, flexible, stubborn, enjoying, restless, unregulated, picking up sequences, patterns, and repetitive actions.

In Sanskrit, the term for childhood is *Balyavastha*, i.e., above the age of 3. In ancient days, at this age, the children would be sent to Gurukul to live with the Guru, where they learn whatever they were taught. The learning was focused on scriptures and the art of living.

In *Chandogya Upanishad*, a system of four life stages (*Ashrama-dharma*) is given. It speaks of the four different stages in life—Student hood (*Brahmacharya*), Family life (*Grahastha*), Forest life (*Vanprastha*), and Renunciation (*sanyasa*). For example, consider the average life span of humans to be of 80 years; so the first 20 years is the age of studenthood (*Brahmacharya Ashrama*) or studentship; the 20–40 year period is family life (*Grahastha Ashram*) (actively living family and social life); 40 to 60 years is the forest life (*Vanprastha Ashram*) (to move towards self-absorption and reduce social life but be available to guide the next generation); and the last quarter of life is renunciation (*Sanyasa Ashram*), where one lives as a recluse with minimum necessities and focuses on inner growth.

Here we are dealing with the *Brahmacharya* (*Brahman* = absolute reality, *Charya* = to go after). The word *Brahmacharya*, thus, literally means a lifestyle adopted to seek and understand *Brahman* – the Ultimate Reality. As Gonda explains, it means 'devoting oneself to *Brahman*'. *Brahmacharya* is a means, not an

end. It usually includes cleanliness, Ahimsa, simple living, studies, meditation, and voluntary restraints on certain foods, intoxicants, and behaviors (including sexual behavior).

The children (*Balak* or *Brahmachari*) would live away from their home and family in or near the home of the teacher. They were taught to restrain their senses and non-indulgence in sensual pleasure. They ate simple natural food, lived a simple life with minimum basic facilities, and did all possible routine tasks in the Ashram / *Gurukul*– cleaning, cooking, farming, rearing domestic animals, etc. – along with learning scriptures that the teacher deemed fit for the student. The lifestyle ensured no stress, the least distraction, and the highest concentration. On the contrary, today's children have too many stimuli and complex lifestyles, full of a variety of distractions – games, technology, food, streams of study, and passive entertainment.

With choices comes angst, as explained by the existential philosopher Søren Kierkegaard (1813–1855) in *The Concept of Anxiety*. With comfort comes complacency (*Tushti*) with too much use of technology and lack of physical and mental exercise comes incapacities and disabilities (*Ashakti* and *Tamas*).

The way out is to correctly make use of the choice and educate children in the art of discerning between virtue (*Dharma*) and vice (*Adharma*), the rest can be carried forward by the momentum of the right start; i.e., once established in virtue (*Dharma*), one is led to the right knowledge (*Jnana*) to objectivity (*Vairagya*), and to self-reliance (*Aishvarya*) to arrive at the next sequence of virtue (*Dharma*), etc.²⁶ If one makes the wrong choice and gets into vice (*Adharma*), one is led to wrong knowledge (*Ajana*) to attachment (*Raga*) to dependency (*anaishvarya*). The two paths are like a spiral staircase with cross rugs in between for those who wish to correct one's choice mid-stream; Yogic perception and techniques can help in this.²⁷ To understand this better, the DNA double helix model is easy to use.

Consider one spiral of positive (*Sattvik*) traits with virtue, right knowledge, objectivity, and self-reliance (*Dharma, Jnana, Vairagya, and Aishvarya*) at each rung. The other spiral of the negative (*Tamasik*) traits with vice, wrong knowledge, attachment, dependency (*Adharma, Ajnana, Raga, and Anaishvarya*) and the sequence continues. The rungs across provide opportunities to re-assess, realize, and shift from one spiral to the other. Yoga practices increase positivity (*Sattva*) and the practitioner can shift from the negative (*Tamasik*) spiral to the positive (*Sattvik*) one at any point.

This model is suggested by Dr. Jayadeva Yogendra during Yoga and Education – a three-day conference organised by The Yoga Institute, Santacruz East, in 1989.



There is no research available, but there have been many observations and instances of Yoga for children at several children's camps and classes held at many institutes of yoga in Bharat. They have shown improvement in physical and psychological health. Many have grown up to be independent-thinking, proactive, and responsible adults. Many Yoga teachers teach Yoga at schools and have successfully used Yoga for better health and all-round development of the students in the school.

03 EPIDEMIOLOGY OF PROBLEMS OF CHILDREN

Epidemiology is the study of the origin of diseases and the pattern of disease development. Common diseases found in children are cold, cough, fever, influenza, pharyngitis, mumps, measles, pertussis (whooping cough), diarrhoea, infection of the respiratory tract, and gastroenteritis. All these infections are airborne and spread by germs entering the nose or mouth through breathing. Any infection in the oral region settles and grows in the sinuses where there is warmth, dampness, and food is available in the form of mucus lining for the germs to increase in number sufficiently enough to produce enough toxins to cause the disease. If the germs are not allowed enough time to remain in the body for long enough to produce the disease, there is a need to clean the oral passage, tongue, throat (pharynx), gullet, and sinuses regularly. The daily brushing and gargling alone cannot do the needful.

In the Yoga sense, the disease is a physical sin²⁸ and the sick is considered to be just as much responsible for his ill health as he is for his thought, speech, and action.

Yoga, the ancient Bharatiya culture of holistic health, aims at spiritual well-being. A practicing yogi knows that the human body is the only means to salvation. Therefore, the primary duty or *Dharma* is to take care of the body to last long enough to achieve the higher pursuits of liberation (*Moksha*).²⁹ Basic motivations and stages of life (*Purushartha* and *Ashrama-dharma*) are interrelated. When this equation in the person's life is spoilt, the person is a sick person. For a student (*Brahmachari*), the primary pursuit is Dharma—to be a student and learn and do—to play and enjoy. For family life (*Grihastha*), the primary pursuit is Dharma—to be a householder and earn Artha—to earn sustenance. For a forester life (*Vanprastha*), the main pursuit is *Moksha*—search for self and *Dharma*—to be a guide. For a recluse (*Sanyasi*), their only pursuit is liberation—*Moksha Karma*.



04 PHYSICAL ISSUES OF CHILDREN

Adults think of childhood as a period of carefree living, and children can get away with anything. Children feel that adults are all powerful and can do anything. Both are mistaken, as it is like 'the grass seems greener on the other side of the hill'. Children suffer many psychological problems due to fear of various kinds and helplessness. The behavioral issues they present are their survival mechanisms developed by their limited understanding, physical weakness, personal creativity, and coping skills picked up from the environment. They soak vocabulary, tone, and pitch of voice, and reasoning skills from the environment they live in. They also learn to choose things to be serious about and laugh at from their experience – appreciation, rebuke, and ignored.

Dorothy Law Nolte, Ph.D., an American writer and family counsellor, described some psychological traits of children, based on her experiences, in her poem titled as 'Children Learn What They Live' as under,

If children live with criticism, they learn to condemn.

If children live with hostility, they learn to fight.

If children live with fear, they learn to be apprehensive.

If children live with pity, they learn to feel sorry for themselves.

If children live with ridicule, they learn to feel shy.

If children live with jealousy, they learn to feel envy.

If children live with shame, they learn to feel guilty.

If children live with encouragement, they learn confidence.

If children live with tolerance, they learn patience.

If children live with praise, they learn appreciation.

If children live with acceptance, they learn to love.

If children live with approval, they learn to like themselves.

If children live with recognition, they learn it is good to have a goal.

If children live with sharing, they learn generosity.

If children live with honesty, they learn truthfulness.

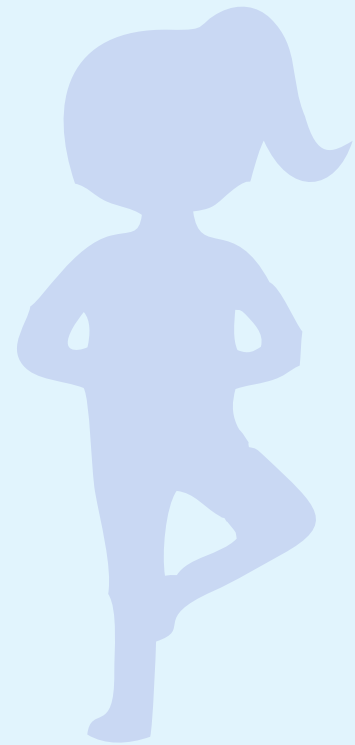
If children live with fairness, they learn justice.

If children live with kindness and consideration, they learn respect.

If children live with security, they learn to have faith in themselves and in those about them.

If children live with friendliness, they learn the world is a nice place in which to live.

I wish to take a leaf from this telling poem *Children Learn What They Live* by Dorothy Law Nolte and write another one –



Children Become What They Do by Suchitra Pareekh 18 February 2017

- Help Children have Faith they will be free from fear.*
- Help Children think duty they will be well behaved.*
- Help Children be authentic they will be learners.*
- Help Children accept differences they will be happy.*
- Help Children have a goal they will gain clarity.*
- Help Children solve problems they will be creative.*
- Help Children sweat out daily they will eat right.*
- Help Children formulate rules they will be self-disciplined.*
- Help Children suffer consequences of their choices they will be responsible.*
- Help Children to be resourceful they will be humble.*
- Help Children enjoy the little things in life they will have love.*
- Help Children exercise beliefs they will move mountains.*
- Help Children accept difficulties they will be brave.*
- Help Children protect others they will be strong.*
- Help Children express their views they will be respectable.*

In children, there are psychological issues such as fear of loss or separation from near and dear ones, depression, anxiety, parental pressure, insomnia, lack of concentration, and lack of memory. Psychiatric conditions such as Attention Deficit Hyperactivity Disorder (ADHD), dyslexia, dyscalculia, dysgraphia, and neurosis are also found in children. Early diagnosis and holistic intervention have found to greatly reduce the negative impact or totally eradicate the condition.

From yogic view, the root cause of disease is ignorance (*Avidya*) or wrong knowledge (*Prajnaaparaadha*), i.e., sin of ignorance. This is because knowledge in Yoga is only knowledge of self; all other knowledge is wrong knowledge or ignorance.

4.1 Yogic Solution to the Physical Problems of Children

A child's physical body has all organs and organ systems that are growing and are under development. As they are tender and weak, they are easily injured and infected. Poor posture can spoil the spine's shape lack of nutrition and exercise can result in poorly developed limbs and the musculo-skeletal system. Lack of care and proper training may result in defective brain development and under-developed sense organs. Incorrect food habits can result in poor digestion and assimilation.

This, in turn, can spoil the functioning of all the organ systems and their growth and development in the child's body.

Yoga can help children grow and develop to their optimum best and live healthy, happy, and fulfilling childhood. The key lies in orienting them correctly. There are many books on Yoga for children and many camps and classes of Yoga for children today; they are mostly with a fragmented approach towards Yoga and towards children.

Different schools of Yoga in various of their books state that Yoga can develop the children's gross and fine muscles, making them strong and supple. The functioning of all glands is kept well balanced for all-round physical growth. The sense organs are getting trained during childhood for better functioning. They are getting sharpened, learning to decipher gross and subtle sound, smell, taste, touch, pain, pressure, temperature, etc. Providing them opportunities to be subtle and keeping the hygiene of the sense organs uppermost can equip them to learn about the external world better and in more detail.

In Yoga, there are hygiene techniques called *Shat Karmas* or *Shat Kriyas*, meaning six actions or processes or practical Yoga. These are ways and means of regularly removing the inner linings of the organs, which are exposed to the external environment in such a way that they serve as an entry point or breeding ground for germs. This hygiene practice is natural as it uses only simple natural things like air, water, heat of the sun, or hand friction; most are also easy to do and effective with even children. Yoga says that being healthy is just as simple as forming habit of eating and drinking, simply a few conventional habits must be changed.³⁰ Thus, childhood is the most appropriate age to learn and do these things as habit formation occurs in childhood. Forming healthy habits as a child is easier than changing as an adult. Hygiene is a matter of habit.

Also, Yogic hygiene (*Kriya*) like focusing eyes (*Trataka*), nostril irrigation (*Jalaneti*), massage around ears (*Karna Dhauti*), ear canal massage (*Karnarandhra Dhauti*), forehead massage (*Kapalarandhra Dhauti*), enable them to gain greater control over these senses, which help in reducing distractions at will and concentrate better.

The internal organs of digestion, respiration, and excretion are made healthy and strong by practicing simple yogic techniques such as simple *Asanas*, and simple yogic breathing. During metabolic processes, toxins are formed in the body while the blood drains them naturally, but yogic practices further aid the natural process enabling greater cleaning. In the natural process of elimination of undigested waste, some waste always remains stuck in the folds of the intestines. In fact, first feed onwards everyday a trace of waste remains stuck in the intestines. As this deposit increases, it is seen as sign of aging. Hence the more scrupulous internal hygiene is, the longer the youth.

When the toxins are deposited in the skin it wrinkles, become rough, dry, and age faster. The top most layer of skin comprises dead cells, which can easily become a breeding ground for germs and bacteria. The sensitivity developed by the practice of *Shatkarma* leads the child to take a scrub bath to feel clean and fresh. The skin so rejuvenated remains supple and smooth as the oil glands in the skin are active.

Techniques like ear canal massage (*Karnarandhra Dhauti*) keep the ear canal free from dust and dry wax, keeping the ear drum safe. Ear pain is common among children due to wax accumulation, which can be prevented.

Common physical and physiological problems children's face are deafness, aches, and pains in legs, stomach, and head. Other regular complaints include constipation, indigestion, cold, cough, and fever. Measles, smallpox, rickets, and lack of hunger are some common diseases among children.

All infections can be prevented by regular chest cleansing (*Hrid Dhauti*), and nasal irrigation (*Jalaneti*). Both are safe for children to learn early and do regularly. Pain in the head and ear can be prevented by the practice of forehead massage (*Kapalarandhra Dhauti*), and ear canal massage (*Karnarandhra Dhauti*). Weak eyesight can be controlled by regular practice of focusing eyes (*Trataka*). Eating fresh fruits and vegetables, which are easy to digest (*Sattvik*), the Yoga way, can enable children to overcome the habit of eating likable food, a habit cultivated by parents at an early age. If the taste buds are appropriately cultured by receiving healthy (*Sattvik*) stimuli only, the child will develop a distaste for unhealthy food naturally. Also, excess accumulation of toxic matter in the body and over-stimulation of digestive glands

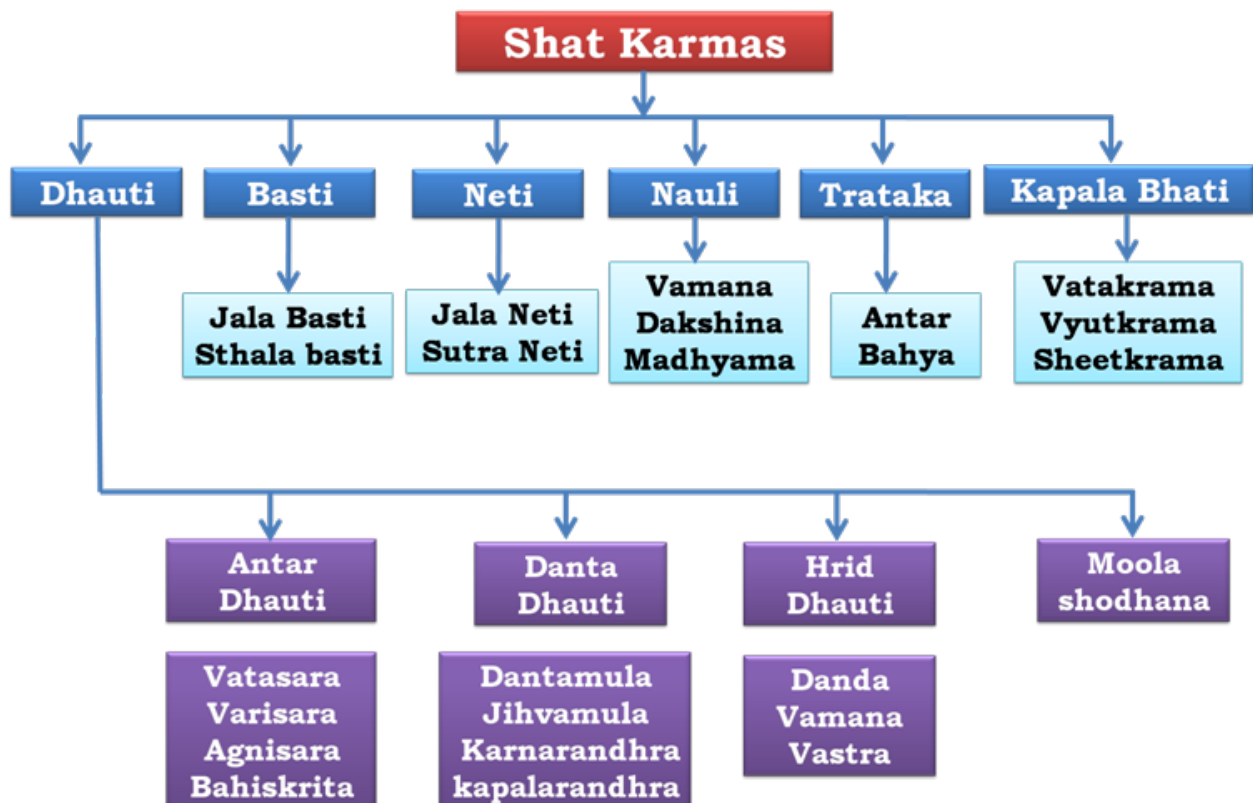
and adrenal glands can be kept under check by disinterest caused by the homeostatic effect of various Yoga processes. Practices like colon cleansing (*Basti*) prevent stomach ache, constipation, indigestion, and flatulence.

The ideals of personal hygiene as per Yoga are as listed below

- The removal of disease.³¹ Here, disease implies ill at ease also.
- Purification of internal and external organs of the body.³²
- Maintenance of highest physical efficiency by raising the general tone of the body through the maintenance of maximum vital index and conservation of bio-energy.
- Auto-immunization instead of wasting time and energy in fighting against the carriers and germs of diseases.
- Rejuvenation and multiplication of cells are possible when accumulated toxins are periodically eliminated, which helps improve longevity.³³
- Mental and moral purity leads to spiritual growth.

“In the following discussion, the moral and spiritual growth aspect is not stated as it is beyond the scope of preliminary work of this nature. Nonetheless, a regular practitioner will discover the same on one’s own and which will better serve perfect health.”³⁴ It is important to understand why such scrupulous hygienic life is a pre-requisite for higher achievement in Yoga. Even the slightest indisposition of the body obstructs the upward rhythm and disqualifies the student from further progress.³⁵

There are six categories of Yogic Hygiene processes called *Shatkarmas* or *Shat kriya*. They are stomach cleansing (*Dhauti*), colon cleansing (*Basti*), nasal cleansing (*Neti*), Gazing at a point (*Trataka*), abdomen churning (*Nauli*), and nasal air friction (*Kapalabhati*)



The Six means of yogic hygiene (*Shatkarmas*)

Not the entire set above is recommended for children, but many are easy for children to learn and make it a daily morning routine. Yogic hygiene (*Kriyas*) like teeth cleansing (*Danta dhauti*), nasal irrigation (*Jalaneti*), gazing at a point (*Trataka*) and nasal air friction (*Kapalbhati*) are safe to be done by children from the age of six and above. At The Yoga Institute, since 1958, children's camp is being held in which they learn and do these yogic hygiene techniques (*Kriyas*) efficiently and effectively. The immediate benefit is overcoming fear: they are enthused by having knowledge of their body by experiencing it. Same are the observations of children's Yoga classes held by Ambika Yoga Kutir, Kaivalyadham, and other institutions of Yoga.

For a healthy habit of oral hygiene, *Gherand Samhita* states that 'the purification of the teeth, the mouth, the tongue, the ear, and the air sinuses, which forms the first duty of the yogi, should be scrupulously adhered to every morning.'

Teeth and mouth

Dental caries and pyorrhoea can be easily prevented by the regular practice of *Danta dhauti*. In fact, Dr. W. A. Price states in his book *Nutrition and Degeneration* just as in *Sushruta Samhita*, *Nadanasthana XVI.1.2ff* that many functional ailments of the eye, ear, and nose have their origin in an unhealthy state of teeth and mouth. C.G. Stockton in *Hygiene of the Digestive Apparatus*, states that many cases of indigestion arise from imperfect mastication due to faulty dentition. For this purpose, yogic dental hygiene (*Danta dhauti*) is found to be more effective than the general modern dental hygiene.

Hygiene of the Teeth (*Danta mula dhauti*):

Danta mula dhauti consists of using an improvised toothbrush, some form of a dentifrice, and a mouthwash. The toothbrush is a 6-7 inches long stalk and a quarter inch width from a fresh green twig of neem tree, babul tree or banyan tree. One end of it is chewed to create bristles, dipped in the dentifrices, and the teeth are rubbed clean for about five minutes from the outer and inner surfaces. According to *Susruta*, these branches have alkaline and astringent properties that can be used and thrown. Thus, unlike the modern tooth brush, it cannot collect any bacteria. The dentifrices or the tooth cleaning powder can be prepared by mixing catechu (10%), myrobalans (80%), and turmeric or alum (10%). To this, add ash of burnt shells of coconut and almond for the best result. Alternatively, mango leaves can be chewed and used as effective dentifrices as the chlorophyll released is great at cleaning and making teeth strong. Finally, mouthwash is rinsing and gargling with plain water. This makes an alkaline solution of freshly secreted saliva in the mouth that neutralizes the mouth acid and digests the particles stuck in the mouth preventing decay.

Hygiene of the Tongue (*Jihvaha mula shodhnam*)

The condition of the tongue acts as an index of the health of the alimentary canal. Dr. Fisher and Fisk in their book, *How to live* (page no. 100) (fifth edition), state that tartar tends to collect at the root of the tongue and are responsible for foul breath and stomach conditions. The practice of massaging the root of the tongue (*Jihvaha Mula*) is the way out. Join the first three fingers, push them into the throat deep enough and rub from the root to the tip of the tongue several times and throw out the phlegm and mucus surrounding the cavity. Follow with the use of a tongue scraper to finish it.

Hygiene of the Ear (*Karnarandhra dhauti*)

The unhygienic condition of the ear may be responsible for the vertigo and pain in the ear. *Hatha Yoga* suggests rubbing around the ear lobes and doing *Karnarandhra dhauti* for hygiene of the ear. It involves washing the external part using plain hot water, then gently pushing the wet index finger into the ear holes and rubbing by rotating movement. It allows the wax scales, dry cells, and dust to loosen and fall

off. If wax accumulates in the ear canal, pressure is caused, resulting into ear ache, itching, irritation, inflammation, and even vertigo.

Frontal Air Sinuses (*Kapalabhati* and *Kapalarandhra dhauti*)

People recognize air sinuses only when they suffer sinusitis following a nasal catarrh or extreme clogging in the breathing passage. These are two bony air chambers at the base of the nasal canals, which connect the corresponding nasal cavities through the fronto-nasal duct. The cavity is lined by mucus, which should be freshly secreted everyday to keep it free from dust, germs, and drying caused by air passing through it every time one breathes. As the morbid matter collects there, infection sets in, causing over-secretion of mucus and a running nose, which can lead to a blocked nose and even sinusitis when further neglected. All this can be easily avoided by keeping the air chambers germ free and aseptic by frequent washing with saline solution as in *Kapalabhati* practice followed by *Kapalarandhra dhauti*.

For doing *Kapalabhati*, stand erect or sit comfortably with the chest forward and the arm passively hanging at the sides. Begin with throwing out the breath from the lungs and taking in breath without retaining exhale quickly. Both movements must be deep and rhythmic and done in quick succession. Start with only 15 rounds for 30 seconds. As the capacity increases with practice, one can slowly go up to 60 breaths in a minute. Do not exceed 3 minutes even if mastered. One may rest for a few seconds whenever fatigue or shortness of breath is felt. Those doing it for the first time may feel dizzy or short of breath initially. This disappears with a practice of a few days. This process is also called *Vatakram Kapalabhati*.

Laboratory tests carried out at The Yoga Institute and the clinical data compiled during the four decades indicate a remarkable therapeutic value of *Kapalabhati* in the treatment of nasal catarrh, rhinitis, coryza (catarrhal inflammation of the mucous membrane in the nose, caused mainly by a cold or by hay fever), sinusitis, and bronchial afflictions of the respiratory system.³⁶ This, when applied in conjunction with the head low postures accompanied by deep diaphragm breathing, its curative effects are considerably enhanced. In the case of nasal ailments, it should be preceded by antiseptic *Jalaneti* practice to minimize the risk of spreading infection.

Kapalarandhra dhauti is strong rubbing and massaging of the depression in the forehead near the bridge of the nose. It is regarded as an aid in curing certain diseases of the eye, ear, nose, and sinus arising from the derangement of phlegmatic humors.³⁷

Many *Hatha* Yoga authorities refer to the cleaning of the teeth, mouth, tongue, ear, and air sinus as fivefold *Danta Dhauti*, to be carried out as a morning toilet routine.³⁸

Hygiene of the Nose (*Neti*)

Nose is considered the least important organ by the modern physiology books. *Hatha* Yoga Pradipika in II.30 states that the practice of nasal cleaning purifies the air sinuses, invigorates the brain, tones up the optic nerves, and thus improves sight. Dr. Pyle, in *A Manual of Personal Hygiene*, states that many diseases like tonsillitis, mumps, sinusitis and even diphtheria, infantile paralysis, measles, scarlet fever, influenza, tuberculosis, and rheumatism could be easily prevented by taking good care of the nose. General hygiene of other organs is now freely admitted by medical practitioners. Almost all of these conditions are common among children.

The yogic kriya for nasal cleansing is called *Neti*, and it can be done in three ways – with water (*Jala neti*), with thread (*Sutra Neti*), and by rubbing (*Gharshana neti*). Of these, the one done with water (*Jala Neti*) is easy and safely done by children. It also serves the purpose of nasal cleansing. *Jala Neti* can be done in three ways using warm saline water.

1. Sniff water from one nostril at a time and drain it from the mouth. This is called Vyut-krama.
2. Suck water from the opening of the nasal passage on the palate and throw it out from the mouth. This is called Sheet-krama (generally not advised).
3. Sniff water from one nostril and let it out from the other and alternate. This is known as Jala neti. This has been simplified by use of a neti pot.³⁹

To do *Jala neti*, boil a cup of water, cool it a bit, and add salt to make it tear taste. Take some water in one palm and inhale the same as in suction through one nostril at a time using the hand on the same side as the nostril. The practice can be repeated two to three times a day during cold or other nasal ailments. This will keep the area open, and one can breathe freely. The yogi says that it cools the brain, calms the nervous system, and improves vision. Henry Lindlahr, an authority in Natural Therapeutics, claims this to be the best treatment for catarrh and a splendid natural stimulant to the membranes and nerve endings in the nasal passages. Through the stimulation of these nerve endings, it has a tonic effect on the brain and the nervous system.

The Yogic view of the nose is that it has two nostrils corresponding to the left energy channel *Ida* (*Ida nadi* left) and right energy channel (*Pingala nadi*) *nadi* and having lunar (cooling) and solar (heating) effects on the nervous system, respectively.⁴⁰ Dr. E. Mayer, in *Prolongation of Life*, states that cleansing the nostrils is the cure for the insane and will diminish insanity by 90%.

Cause of Respiratory Tract Problems

The nasal passage generally suffers from dust accumulation and stuffing. This is especially so when one sleeps on one side, the refuse begins to encrust on the other side, which then gets blocked. This impairs natural breathing and blood with less oxygen circulate in the body resulting in a functional disturbance in the circulatory, digestive, nervous, and other systems. The cumulative effect is lowering of the vital index.

Physiologic Yoga contends that the closure of one nostril reacts unfavorably on the energy cycle of an individual because the harmony between the left (*Ida*) and right (*Pingala*) electromagnetic currents gets disturbed. It also affects the temperature and pulse, and therefore, the health curve detracts much from thinking and concentration. This condition, however, could be easily avoided by timely and daily care of the nasal organs.⁴¹

The X-ray investigations and clinical data compiled at the reputed Yoga institutes and publications in the past fully justify the use of neti in the case of nasal obstructions, affections of the sinuses, and optic ailments due to congestion of lacrimal passages.

Hygiene of the Eyes (Trataka)

Shree Yogendra observes eye as an organ that participates in all evil consequences. Thus, any condition of the eyes, like dark circles, puffiness, soreness, or poor eyesight is indicative of changes in the blood circulation of composition or muscle tone, etc. It is often an early symptom of an approaching disease of the heart or kidney anemia or malnutrition. Headache, nausea, and dizziness are frequently the result of eye strain.⁴²

In Yoga, there is a close relationship between the mind and the vision. Hence relaxation, concentration, and mental hygiene are affected by not caring of the eyes.⁴³

Children today are constantly focused at a short distance, either for an extended period or in the wrong way. This causes eyestrain or errors of refraction. The cure for these is either closing the eyes frequently or focusing on a distant object (maybe horizon).⁴⁴ Bates Helmholtz regards bright light as a tonic for the eye.

The yogic kriya of Concentration on the Sun (*Surya Dhyana*) and Concentration on the Moon (*Chandra Dhyana*) fulfill the need for the hygiene of the eyes. The sun's rays have a hygienic and therapeutic effect on the eye. This claim of ancient Yoga is now confirmed by modern leading ophthalmologists.⁴⁵

Concentration on the Sun (*Surya dhyana*)

Surya Dhyana involves looking at the Sun with the eyes wide open in a relaxed manner when the Sun is not covered by clouds as long as the eyes are not strained or until tears come into the eyes. The best time for this Sun gazing is when the Sun rays are not too strong, i.e., an hour or so after sunrise and an hour or so before sunset. Children with weak eyesight must not look directly at the Sun; they should look in the direction of the sun for a second and gradually increase the time. Children with normal eyes must also start with a minute and gradually progress to 10 minutes maximum. More than that is damaging.

Elements of Nature, such as water, light, and sky can be used to train the eyes to get accustomed to their varied influences on the optic nerves. Jaigisavya in, his *Dharanasastra*, discloses certain eye exercises affecting both vision and mind.⁴⁶

It improves eyesight, making the smallest particle visible. It can cure eye inflammation, trachoma, sties, and common eye problems children face.

Myopia and hypermetropia are defects of the eyes caused due to the altered shape of the eyeball. It happens due to the weakness or hardness of the muscles that hold the eyeball. The following four gazes suffice the need of ocular hygiene and prevent the common defects for the eyes.

The Gazing Practice

During the gazes, sit straight keeping the head, neck, and back in one straight line. Practice the gaze till it is comfortable. Rest the eyes and repeat. Do not spend more than two minutes in any gaze.

Nasal Gaze: Fix the eyes on the tip of the nose.⁴⁷ This is called *Nasikagra Trataka*.

Eyebrow Gaze: Focus the eyes on the space between the eyebrows. It is called *Bhumadhya Trataka*.

Right Shoulder Gaze: Fix the eyes on the end of right shoulder. It is called *Vamajatru Trataka*.

Left Shoulder Gaze: Fix the eyes on the end of right shoulder. It is called *Dakshinjatru Trataka*.

Splashing water in the open eyes improves circulation of blood and lymph in the eyes. It stirs up the pathogenetic deposits in the tissues and squeezes them out.

Swami Swatmaram in *Hatha Yoga Pradipika* says (Shloka II.65) that Yoga has to be Practiced for genuine experience of Yoga. Most people today give excuses of time and money when it comes to practicing Yoga on a daily basis. However, such excuses are rather lame if we consider the immense benefits Yoga can bring into their lives.



05 YOGIC SOLUTION TO PSYCHOLOGICAL ISSUES OF CHILDREN

The commonly observed symptoms of psychological issues in children are lack of body awareness, lack of concentration, poor memory, possessive nature, unable to relax, and undue fear. Such children may also be stubborn, restless, hyperactive, bully, and arrogant, not knowing any better behavior and attitude. As a result, they rarely make friends, feel happy, need help to complete any task well and meet suitable success.

Yoga can trace all these to the basic cause – the four *Tamasik* traits of *Buddhi*. They can be measured as sickness (*Vyadhi*), lack of acceptance or sense of duty, no fixed routine, confused and indecisive, i.e., *Adharma* or no self-direction; non-clarity of thoughts (*Samshaya*), no concentration (*Styana*), poor neuromuscular coordination, i.e., *Ajnana* or absence of knowledge of Self; stress (*Pramaada*), restlessness insomnia, and irritability (*Alasya*), i.e. *Raga* or subjectivity; failure (*Alabdhabhoomika*), resistance to taking up anything that seems difficult (*Aveerati*), not sticking to the task at hand for long enough, poor memory (*Bhrantidarshana*), i.e., *Anaishwarya* or self-disbelief.⁴⁸

To remove the symptoms and the underlying cause (*Hana*), the yogic remedy *Hanopaya* remedy is Yoga education of the sub-conscious (*Buddhi*), of which the correction of all the above symptoms is a by-product. Thus, there is a need to understand how *Buddhi* functions.

The *Buddhi* is the experience. All organs/*indriyas* (sensory organs and action organs) present their objects (e.g., eyes present light, ears present sound) to the *Manas*. The *Manas* (Mind) then processes it, *Ahamkaara* identifies with it, and ultimately presents it to *Buddhi*, to make decisions. This forms both *Vritti*, or mental consciousness, and *Samskara* or memory. It is the real seat of universal knowledge and the instrument (*Kaarana*) of knowledge. Thus, all work (learning, therapy, knowledge, experience, etc.) done outside the *Buddhi* is superficial education, which neither contributes to the individual's fullest growth nor to furthering of community's progress.⁴⁹

The three qualities or the primordial matter (*Trigunas*); bile, cough, and phlegm (*Tridoshas*); five life forces (*Panchapranas*); five elements (*Panchabhootas*), etc. have to be brought to a balanced state through insight into Self (*Buddhi*) and work towards shifting from the negative *Bhavas* to the positive, from action (*Karya Buddhi*) to causal (*Kaaran Buddhi*), from delusion (*Tamas*) to clarity (*Sattva*), from imbalance to balance.

Applying the Principles of Holistic Approach to Health of Children

To apply yogic principles and diagnose a problem of physical, physiological, mental or emotional health, we have to start working on the first thing first. That is, diagnose the upper-most *Adharma* that is happening and provide a simple thing to do, if possible, in the form of a game. As the child plays, the area and extent of disturbance of *Gunas*, *Dosha*, *Kosha*, etc., will become evident and help decide the direction and intensity of intervention. However, the intervention can go only as far as the child's perception of health. Yoga is purely voluntary in nature and the personal conscious involvement of the child is essential.



Dharma Bhava.

Beginning with *Bharma Bhava* cultivates the *sattvik bhava* which will make a way for the practice of other *Bhavas*. Yoga is a system of moral ends that is fulfilled through the order of Nature. Therefore, discipline or right conduct is its key concept. *Dharma* to a human is what water is to a fish. It can be practiced by following healthy routines, accepting the natural laws, principles, rules of the place, community, school, and family, doing things with a sense of duty, exercising self-control by following the code of conduct, as a learner (a *Brahmachari*). Dr. Benjamin S. Bloom, a professor of education at the University of Chicago, maintains that, 'some degree of structure and routine in the home is essential for good work habits in the school and in life.' The preparatory work involves conditioning with restrains (*Yamas*) – practice of non-violence (*Ahimsa*), truthfulness (*Satya*), non-stealing (*Asteya*), sense control (*Brahmacharya*), and non-greed (*Aparigraha*), and internal routine like observances (*Niyama*) – cleanliness (*Sauch*), contentment (*Santosha*), fortitude (*Tapa*), self-study (*Swadhyaya*), surrender to the will of the highest (*Ishwarpranidhana*). Besides healthy routines (Yoga way of life), *Yama* and *Niyama* (*Ashtanga Yoga of Patanjali*), faith or acceptance of the facts of life (*Kriya Yoga of Patanjali* and *Karma Yoga of Bhagwad Gita*) are necessary ingredients of any good work done on Self. Children are more physically inclined thus to get this conditioning effect and get rid of negativity; calmness can be achieved by practicing meditative postures (*Hatha Yoga*) before doing Yoga practices.

Many may doubt the practicality of making children participate in their health programme but research with many thousands of children since 1958 has been done to this effect at The Yoga Institute, Santacruz, and the success rate is only higher now. How to make children do things, to remain in a positive state (*Dharma Bhava*) and, to recognize when negative state (*Adharma Bhava*) prevails, and take action to, shift from a negative state (*Adharma Bhava*) to a positive state (*Dharma Bhava*) will be discussed later in this book.

How to Practice Dharma Bhava?

Here it is necessary to establish how working with *Bhavas* of *Buddhi* provides an integral way to work with *Gunas*, *Doshas*, *Pranas*, *Koshas*, *Chakras*, *Nadis*, *Bhumis*, and even *Dhattus*. Also, it is a dynamic process in which diagnosis and readjustments of means (*Upaaya*) are built in, and the end result is a happy child growing up to be a happy and responsible adult fulfilling one's own life purpose and that of humanity. Some techniques like meditative *Asanas* and *Kapalabhati* can be considered here.

Jnana Bhava

Is concentration. According to Dinkmeyer, a modern educationist, 'sustained attention would be possible when there is an element of self-selection.' Attention is constantly shifting. What is a focus one minute is in the margin the next. Many processes in Yoga help synchronization and concentration. The practice of concentration (*Ekagrata*) tends to control the activity of the senses (*Indriyas*) and the subconscious (*Samskara*); both together are responsible for mental modifications (*Chittavrittis*). Control is the ability to intervene at will and direct the functioning of both.

How to Practice Jnana Bhava?

When a negative attitude (*Adharma*) is recognized it is to be repeatedly paid attention to and gain enough insight into it so that it can be replaced by a positive attitude (*Dharma*). Again, the act has to be of interest to the child; else, participation will not be effectively yogic. Some Yoga techniques such as balancing *Asanas*, dynamically done *Asanas* for the limbs and neutral spine, akasha mudra, and trataka can help here.

Vairagya Bhava

Is objectivity or throwing a distance between self and the stressor. A few ingredients of Yogic techniques that help attitude training can be considered here. Achieving a sense of humility, faith, or acceptance of larger reality is helpful. There is a need to create relaxation and attitude of 'let-go' preceded by physiological lowering of metabolism. More important than all this is reconditioning of oneself for new patterns of thought.

How to Practice Vairagya Bhava?

Cultivating a sense of duty and dedication to a scheme of work requires detailed execution. The same attributes are necessary for performing such *Asanas* as Konasana, Ardha matsyendrasana, Pawanmuktasana, Sarvangasana, Yogamudra, Yonimudra, and Savasana. Attention to the opposite in the face of the negative (*Pratipakshabhavan*) is a great reconditioning technique suggested in Yogasutra.^{50a}

Aishvarya Bhava

It is will or self-reliance or self-efficacy. 'Self' is the aim of this education for perfect health. Education should give us strength and protect us from undesirable impulses and wastage of energies. *Bala* or strength is naturally required for this. In the text *Ganakarika*, strength (*Bala*) is a source of attainment of the other *bhavas*. According to McDougall, will is a character in action. When the mind is transformed into its reality, we call it will. It is the capacity to choose between alternatives, which are attractive-repulsive (*Preyas*) or meritorious (*Shreyas*) and carry out plans to completion.

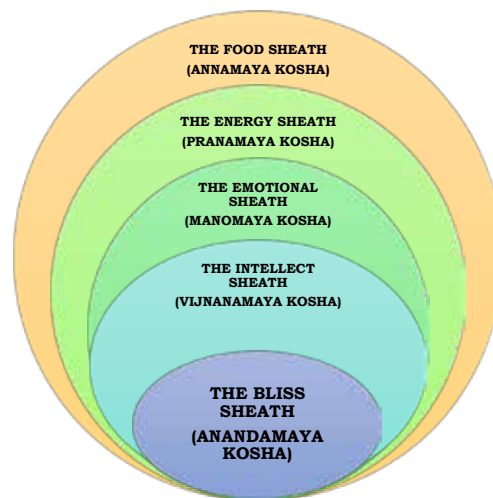
How to Practice Aishvarya Bhava?

Activities like mountaineering, walking on a raised plank, learning a new skill can remove fear, increase confidence and make a child feel strong. regularly memorizing a verse or text increases mental strength. Yogic techniques of tapa or fortitude – bodily, verbal, intellectual, intense concentration called samyama on the happy state of the being (*Chittaprasadana*), Difficult *Asanas*, and Backward bending *Asanas*, Nauli, and *Pranayama* can be considered here.

06 DIET AND NUTRITION

Today children are found to be fussy about food. Many suffer from being overfed by ill-informed parents and guardians. Others binge or suffer starvation. Both are malnourished as essential nutrients required by the body are not supplied by food. It also affects the growth of bones, formation of blood cells, development of the brain, and functioning of vital organs in the body. It is well known and well researched that healthy eating involves a wholesome, balanced diet with proper proportions of all micro and macronutrients.

Many children learn to eat by imitation. Thus, food habits are imbibed from the environment. Today's working parents and the culture of nannies, creche, and maids looking after children lead to poor/bad eating habits. It is common to get children to obey by tempting them with chocolates, pizzas, wafers, biscuits, etc. These foods make children obese and under nourished.



The theory of five sheaths or levels of existence (*Panchkosha*) tells us that no progress is possible without the physical body or the food sheath (*Annamaya Kosha*). As the name suggests, it is made up of the food one eats. As is the food, so is the body. And a healthy mind lives in a healthy body. According to the theory of five sheaths (*Koshas*), the energy sheath (*Pranamaya Kosha*) (energy), the emotional sheath (*Manomaya Kosha*) (feelings/emotions), the intellect sheath (*Vijnanmaya Kosha*) (thoughts/views,) and the bliss sheath (*Anandamaya Kosha*) (joy and happiness) follow in tune with the state of the food sheath (*Annamaya Kosha*).

An experimental approach to observing one's health, energy levels, irritability, and ability to concentrate for a week by eating fresh fruits, vegetables, whole grain preparations (*Satvik* diet); one week of *Rajasik* diet; and one week of *Tamasik* diet can be a big lesson for children to start paying attention to what they expect of themselves and, therefore, how to achieve it. There is ownership of the learning from personal experience and choice that can make good eating habits.

Sattvik diet is conducive to the practice of Yoga. This diet consists of raw and cooked vegetables, freshly made chapatti, rice, lentils, with least number of spices to maintain the natural taste, and not too much sweet or sour. There should be a little of all types of taste – sweet, salty, sour, and bitter. Food should be eaten in all different ways – biting, chewing, sucking, licking, and drinking. Such a meal will be balanced, wholesome, and Sattvik.⁵⁰ It should be eaten to feed all your *Koshas* with the necessary food so that you

can use them to achieve your goal in life. The best food had with wrong intention will end up harming the body and mind.⁵¹

Rajasik food is spicy, over-cooked, with lots of ghee, oil, sugar, and salt. It includes rich food such as *rabdi*, *kheer*, *khoya*, fried foods, fish, lean meat, and highly pretentious foods. Eating such foods makes one aggressive, reactive, impulsive, and indecisive or fickle minded.

Tamasik food is stale, fermented, partly cooked, bakery products, non-vegetarian food, red meat, food containing preservatives, and other chemicals. Such food when consumed makes one lazy, lethargic in thinking, angry, confused, and doubting. Both *rajasik* and *tamasik* diets are not conducive to health and yogic progress.

Certain items are highly *sattvic*, Among the general food list, as given below.

- **Cereals:** unpolished rice, wheat – better whole or pounded definitely not fine powder
- **Lentils:** green gram (moong dal) – better sprouted
- **Salad:** beetroot, carrot, cabbage, sprout, radish in their season; not cucumber and tomatoes
- **Vegetables:** all in their proper season; garlic and onion are not vegetables, they are medicines; no too much use of potatoes.
- **Fruits:** all in their proper season; except jackfruit, eat with the peel and not juice.
- **Chutney:** mint leaves, coconut, chickpea with salt and lemon and a dash of green chilly.
- **Souring agent:** only lemon.
- **Sweetening agent:** jaggery (*gur*), honey in small quantity.
- **Dairy:** only cow milk, freshly set curds; only in small amount.
- **Spices:** only coriander seeds and turmeric.
- **Taste enhancer:** very small amount of rock salt.
- **Oil:** two table spoons per person per day.
- **Ghee:** one tea spoon per person per day.
- **Seasoning:** coriander leaves.
- **Drink:** a cup of very thin buttermilk; diluted milk boiled with lemongrass, ginger or *Tulsi* leaves; lemon juice sweetened with honey and a pinch of salt
- **Water:** half an hour before meal and half an hour after meal; no water during meals.
- **Mouth freshener:** Saunf/*jeera* seeds, coriander seeds.
- **Mid-meal food items:** roasted gram and peanuts.
- **Nuts:** not more than five pieces in a day.
- **Eating:** The meal should be freshly cooked and consumed without reheating with a prayerful attitude of offering morsel '*havi*' to the fire in the stomach '*jatharagni*'. Accepting whatever comes for eating at the meal time with a *sattvik* mind without analyzing or criticizing and willing that the food in front is what you actually desired to eat. The latter is the most important part.

- **Frequency of meals:** every four hours or only when hungry.
- **Cooking:** done as service to the higher reality, prepared in a hygienic way with a joyful mind and intention of giving strength and good health to the people.
- **Serving:** with devotion and joy.

In *Hatha Yoga Pradipika*, the concept of small meal and sweet diet (*Mitahara*) also gives certain rules to be followed to eat healthy. A few such rules are as listed below.

- Eat only half stomach
- Do not drink water in-between meal
- Drink water after a gap of half an hour after eating
- Eat only after the previous meal is fully digested and the stomach is empty
- Avoid spices, processed, refined, and stale food of all types.

If children follow these rules, there is nearly no chance of falling sick.

Ayurveda's way to a balanced diet is to include foods that have to be bitten and chewed, that have to be ground and swallowed, that have to be sucked, that have to be licked, and that have to be directly swallowed. And a variety of flavors—salty, sour, sweet, and bitter." There has to be some hard food and some soft food. All that is put in the mouth should be at the temperature of the mouth. This is a practical way of ensuring a balanced diet.

Asanas for the Health of Gastro Intestinal Tract

Besides *Sattvik* diet, practice of a few *Asanas* regularly can ensure health of the digestive system. When the digestive system works properly, all other systems also remain healthy. *Asanas* are also responsible for increasing *Sattva*. They should be performed with full attention on oneself, enjoying being in one's own company and with the right attitude.

Children commonly suffer indigestion, diarrhoea, and constipation, which can be prevented and to some extent be cured by regularly doing wind-releasing pose (*Pawanmuktasana*), bow pose (*Dhanurasana*) (also called *Dhanurvakrasana*), locust pose (*Shalabhasana*), cobra pose (*Bhujangasana*), shoulder stand pose (*Sarvangasana*), and abdominal breathing exercise (*Yogendra Pranayama IV*).^{50c}

Pawanmuktasana. For children, it is best, done lying on the stomach folding the legs to hold the knees close to the chest embracing them tight with both the arms.

Breathing rhythm for Pawanmuktasana: It is advisable to breathe out while getting into the pose and suspending the breath for double the time taken for exhalation. Then to remain still for 3–5 minutes breathing normally. While coming out of the pose to lying-down position, breathe in for the same time as exhalation done earlier.

Attitude: When done with proper attention of releasing/'letting-go' and relaxation, one experiences detachment (*Vairagya Bhava*), a positive (*Sattvik*) trait of pure intellect (*Buddhi*).⁵¹

Backward bending Asanas and Inversion Asanas: These *Asanas* build resilience, increase flexibility of the spine and are used to make one mentally strong.

Dhanurasana is described in *Hath Yoga Pradipika*. It is arching the back backward like a bow and holding the ankles such that the arms form the string of the bow.

Shalabhasana is described in *Gheranda Samhita*. Lie on the stomach, feet together, arms close to the body and hands under the thighs, palms facing the thighs. Raise the legs up like the locust (this is slightly modified technique).

Bhujangasana is described in *Gheranda Samhita*. Lie on the stomach, feet together, hands placed near the chest, elbows tucked in, forehead on the ground; raise the head up, and keep raising the body till the navel is on the ground.

Sarvangasana Lie on the back, bend the knees and thrust the hips up supporting with the hands keeping elbows on the ground. Straighten the legs vertically and remain there. Retrace the moves to return. This asana is beneficial to the whole body metabolism as it massages the thyroid gland whose secretion is responsible for regulating the metabolism of the entire body.

Attitude: Backward bending *Asanas* and inversion *Asanas* when done gracefully with proper attention to one's self, one experiences confidence, determination, self-efficacy depending on one's own inclination and bend of mind at the time. This is the *Aishvarya bhava* of *Buddhi*, increasing *Sattva*.

Abdominal breathing exercise is best done lying on the back with feet close to the buttocks, knees comfortably together. One hand on the abdomen, below the navel, forcefully breathes in and out the maximum possible for equal amount of time. Do not exceed 2 minutes. Besides toning the abdominal muscles, it makes breathing deep and relaxes the body and mind.

Attitude: When done with proper attention and breathing in a rhythm, one experiences calming of nerves and mental relaxation (*Vairagya Bhava*, a *Sattvik* trait of *Buddhi*).⁵²

All *kriyas*, *Asanas*, and *Pranayamas* are to be done when the stomach is empty, i.e., should not have eaten anything for at least 2 hours.

Notes:

- Practice of *Kapalabhati* also improves digestion.
- After meal, one must take a little stroll.
- There is only one asana that can be done after eating and that is *Vajrasana*. It helps in the digestion process.



07 ROLE OF COUNSELLING AND EDUCATION

Shree Yogendraji coined the term Yoga Education in 1918. Since then, numerous ways for effectively educating children and adults have been explored and experimented with. A comparative study of education in different parts of the world reveals a gap between theory and practice of education and the aim and practices also do not match.⁵³ In spite of the repeated proof that each subject and subject matter lends itself to particular methods of teaching and learning, not much has been done to correct the educational theory and practice.

Yoga is a way of life and, therefore, beyond academics, health practices or fitness exercise. At the same time, it includes all these and much more. Commonly, people look for external, observable, and measurable stuff and believe only that. The real stuff always remains hidden, but 'effect' is the proof of the cause. Life is a School, and Yoga is Education. Those who go through this education can live life well, be happy, and achieve the purpose of life.

Yoga today is being studied at the conscious level– information and skill. The sub-conscious education of the eight *Bhavas* is completely missed out. The Yogic processes generate, even if transiently, certain wholesome subjective experiences (*Aklista Vrttis*). It is from these experiences that one builds up a healthy personality. Today, when we are looking for an alternative education, we may as well think of some of these higher concepts available to us in these programmes of education. There is already a movement in Western countries towards affective and transpersonal modes of learning besides humanistic education. Yoga education goes deeper than these attempts and can, as a result, take care of a wider area of the human personality compared to the present materialistic modes of education. These Yogic procedures have been tried at The Yoga Institute, Santacruz, for 99 years on school children and adults. The results have been very satisfying.

Yoga education cultivates *samskaras*, habit formation, learning to understand oneself, one's relationship with the external world and about the world. It has a large role in guiding children / *Brahmacharis* as they are like a clean slate to write on and open to new learning. Dr. Jayadeva Yogendra calls it conditioning.⁵⁴ Yoga counselling involves reconditioning and restoration, in words of Dr. Jayadeva. Common people approach for counselling only when something goes wrong; hence there is a need to first undo the wrong and remove wrong knowledge (Deconditioning). Then new learning has to be introduced to replace the old knowledge with new one (Reconditioning).

Education in Yoga orients children to a sense of duty (*Swadharma*), making them sensitive to their duty, recognize the same as well as carry it out well. While children are quick to pick up new learning, they do face their share of difficulties. For instance, a child learnt *Vajrasana* and was practicing at home; the parents objected to the child sitting in that pose and instead made him sit cross-legged. The adults always think they know better. This child refused to do *Vajrasana* in the class. He was called for counseling, and the root cause analysis led to educating the parent. Thus in Yoga is education of a person, where education and counselling go hand in hand. Yoga counselling and education both aim at shifting from *Tamas* to *Rajas* to *Sattva*, and the direction for progress is provided by the eight *Bhavas* of *Buddhi*.

Special Children

Differently abled (mild, i.e., *Vikshipta Chitta*) children need not be separated from a group Yoga class as the Yoga teacher gives individual attention to everyone and allows each to progress at their own pace. However, if the condition of the children is severe, (dull [*Mudha*] or restless [*Kshipta*] mind [*Chitta*]), special session/s may be needed. Such children need a lot of Yoga hygiene techniques (*Kriyas*) for removal of the impurities and blockages (*Malashuddhi*) to get to a healthy and positive (*Sattva* dominant) stage. A hygiene technique called *Jalaneti* cures 90% of even madness.⁵⁵

Even in the case of special children – those with Attention Deficit Disorder, Attention deficit Hyperactivity Disorder, dyslexia, dysgraphia, dyscalculia, neurosis, anxiety, depression, insomnia, fear psychosis etc. – Yoga education is done with in-built counselling sessions; the two cannot be separated. In this case, the counselling has to be done individually.



08 EVIDENCE-BASED RESEARCH ON YOGA FOR CHILDREN

Studies have shown that Yoga can be used as a therapy in various growth stages of children. A few important research details are as give below.

Hagen I and Nayar US (2014), in a research review, claims that Yoga can be used as a valuable and potential tool for children to deal with stress and to regulate themselves. Yoga can be used as a tool for young children and young people to remain centred or to regain focus on studies and activities, so they may cope up with the stress and challenges they experience in their day-to-day life.

Rathod VR and Jiwtode MT (2016) conducted a study using Yoga to improve hand grip strength (HGS) and endurance among children in the age group of 12–15 years. This prospective case control study was conducted on 60 children – 30 in control (non-Yoga group) + 30 in study (Yoga group). Yoga training for 4 months was applied (5 days a week), pre- and post-data of HGS and endurance were recorded and compared by using ‘t’ test. The study shows a significant positive impact of HGS on skeletal muscle in the Yoga group when compared to the non-Yoga group.

Farahani PV et al. (2018) conducted a quasi-experimental and interventional study to find the effectiveness of Super Brain Yoga for children with hyperactivity disorder. In this study, 80 students of age group between 9 and 13 years (40 of each gender) were recruited; pre- and post-data on demographic and Conners’ Parents Rating Scale (CPRS) consists of conduct, psychosomatic, impulsive, hyperactive, anxiety, and learning difficulties were recorded and analysed. The results of the study show reduction in symptoms of ADHD. This result suggests Super Brain Yoga may be considered as a complementary or adjunctive therapy along with conventional medicine in ADHD-affected children.

Telles S et al. (2013) conducted a Randomised Controlled Trial (RCT) to evaluate the effect of Yoga and physical exercise on 98 school children. It was observed that there is no significant difference in both groups; both Yoga and physical exercise have the same effect in improving the social self-esteem of the school children. Both groups showed an increase in body mass index (BMI) and the number of sit-ups; balance worsened in the physical exercise group when compared to the Yoga group; plate tapping improved in the Yoga Group. In the Stroop task, both groups showed improved colour, word- and colour-word naming; at the same time, the physical exercise group showed higher scores. In general, parental self-esteem improved in the Yoga Group.

Koenig KP et al. (2012) conducted a study to evaluate the efficacy of Yoga in autism disorder in children. Pre-test and post-test control group study was selected for this purpose, and a Get Ready to Learn (GRTL) classroom Yoga programme for children with autism spectrum disorders (ASD) was designed. The intervention group received the manual Yoga programme daily for 16 weeks, and the control group engaged in their standard morning routine. The challenging behaviors were assessed pre and post using standardised measures and behavior coding. These results show that students in the Yoga programme had significant decreases ($p < 0.05$) in teacher ratings of maladaptive behavior, as measured with the Aberrant Behavior Checklist, when compared with the control participants. This result shows that Yoga intervention has a significant role in the improvement of classroom behaviors of ASD children.

Radhakrishna S (2010) conducted a study to assess the effect of integrated Yoga therapy in children with autism spectrum disorder. For this study, six children with ASD were recruited for a 10-month programme that consisted of 5 weekly sessions and regular practice at home got done by parents. Pre-, mid-, and

post-therapy assessments were measured, including observer and parent ratings of tasks related to children's imitation skills like gross motor actions, vocalisation, complex imitation, oral facial movements, and imitating breathing exercises. Improvement in children's imitation skills– especially pointing to body, postural, and oral facial movements were seen. Study results show improvements in tasks and parents reported that there is change in the play pattern of these children with toys, peers, and other objects at home. This study indicates that International Association of Yoga Therapists (IAYT) may be an effective tool to increase imitation, cognitive skills, and social-communicative behaviors of children with ASD.

Benavides S, et al. (2009) conducted an uncontrolled pilot open study to evaluate the effect of weight reduction and psychological well-being of children and adolescents through *Ashtanga Yoga*. A tailor-made 12-week prospective pilot *Ashtanga Yoga* programme was conducted and 20 children and adolescents were recruited for this study. Weight was measured before and after the programme. All participants completed self-concept, anxiety, and depression inventories at the initiation and completion of the programme. The results show an average 2 kg weight loss; in a few children, self-esteem improved, and some got reduction in their anxiety symptoms.

Geyer, Russell MD et al. (2011) conducted a feasibility study to measure the effect of Yoga in the quality of life in children hospitalized with cancer. For this, 6 children were recruited and 5 Yoga sessions (1 session/week) over 2 months were applied. Children's physical, emotional, social, and school function were assessed by using PedsQL 4.0 in each child and participating parent/caregivers at baseline and after completion of the Yoga intervention. Data analysis has shown significant changes in the physical domain of the Peds QL 4.0, including positive changes in the categories of walking, running, participating in play, sports, and exercise, lifting heavy objects, bathing, need for help with chores/picking up, level of aches and pains, and energy level. This study results indicate that using therapeutic Yoga can improve the quality of life and physical functions in young patients hospitalised for oncological/haematological diagnoses.

Verma A et al., (2017) conducted a study to examine the efficacy of Yoga in the absorption of micronutrients in school children in the age group of 11–15. 66 children were recruited for this study, 33 in the control group and 33 in the experimental group using stratified randomisation method. In this study, the status of zinc, copper, iron, and magnesium for both groups were assessed at the baseline and at the end of 12 weeks of Yoga training. Experimental group received one hour of Yoga class daily morning, 6 days a week for 2 months; the control group did not receive any intervention. The pre- and post-data analysis showed significant improvement in micronutrient absorption in the experimental group as compared to the control group. The findings of this study indicate that Yoga practices could improve micronutrient absorption in school children.





09 YOGIC ACTIVITIES

1. A child of class 3 was writhing with stomach pain, and nothing would get him to listen to anything, nor was he able to get up to be taken to the doctor. The Yoga teacher was called upon to help. She gently guided the child to sit in Vajrasana, and immediately the child felt relief having passed gas he also felt a bit embarrassed.
2. A class 5 students were blamed for being very volatile by the teachers. The Yoga teacher took to teaching the Yamas and the students put up some skits on Ahimsa. The teacher then gave them the following homework of self watch.

Use this chart to keep a check on being negative.

At the end of the day, recall all that you did in thought, speech, and action, from the time you wake up in the morning till the time you are going to bed. Make a stroke for every time you become negative.

Ahimsa (example)	Thought	Speech	Action	Total
23.10.07	//	///	/	6

After a week this is what happened in the class.

A pair of twin boys stood up to object to the idea of not hurting. When the teacher pointed out that the homework was only to make note of how often do you cause hurt. Then the two expressed that they wanted to do *Ahimsa*, but the others cheat while playing, so they had to be hit to teach a lesson. So, the teacher turned to the others and asked for their observations. Everyone had exercised self control so that the total was not high. They had found creative ways to deal with the situation rather than hitting, fighting or changing others. For example, one child said that everyday his little sister takes away his pencil when he sits to do his homework; he hits her, and she cries; the mother then shouts at him, and there is a fight. But this time, when he was about to hit the sister, he remembered the teacher and the homework, so did not hit. Instead, he went and took another pencil from the mother to do the homework.

The Ahimsa watch homework was putting the student on the path of *Dharma* or Self Direction. The suggested table after the skits on *Ahimsa* created a subconscious motivational learning environment for the students to Practice *Ahimsa*. This tool has been effectively used with corporate organisations also on other *Yamas* as well.

3. At The Yoga Institute, various games have been developed to help develop *Bhavas*, and they are also useful for evaluating parameters like Self Direction, Concentration, Relaxation, and Self Reliance. The Clinical Psychologist Mrs. Sushma Nagarkar, compared the scores of these games and psychological tests and found them to be the same.



Trait	Game
Self Direction	Faith
Concentration	Clarity
Relaxation	Flexibility
Self Reliance	Tranquillity

4. A 21-day Better Living Course was attended by 14 students of ages between 8 and 13. The students were asked to write things they wanted to change about Also the parents were asked to write what they wanted changed in their child.. After the course, parents were called to give their observations of their child's attitude and behavior. One timid child had started expressing views and answering questions in the class. Another hyperactive child was found to sit quietly and study. Handwriting improved for many. There was one parent who would not let the child take any decision and that was frustrating for the child and was causing several cases of bad behavior. The child was able to earn the confidence of the parents, and the behavior improved. One child, who had a very poor self-image, took part in the school assembly and confidently presented a story, which proved to be a turning point in life. It motivated the parents to do the course themselves as they realized that they had also contributed to the problems they were facing with their children. The said course begins on the first Sunday of the month is as follows:

DAY	SUBJECT
1	Registration 8.30am; Satsang 9.30–10.30 am followed by introduction
2	<i>Patanjali's Ashtanga Yoga – Sukhasana, Padmasana, Vajrasana, Stretches</i>
3	<i>Tadasana 1, 2, Konasana 1, 2, Utkatasana</i>
4	<i>Kriya, Jalaneti, Kapalbhathi, Kapalrandhra and Karnarandhra Dhauti</i>
5	<i>Sthitpratansana, Ekpadasana. Breathing Pattern, Yogendra Rhythm</i>
6	Forward bending / Abdominal Compression– <i>Yoga Mudra, Konasana</i>
7	Diet – <i>Satvic, Rajasic, Tamasic</i>
8	Satsang 9.30–10.30am followed by <i>Asanas with Bhavas</i>
9	Background to the study of Yoga – Reflection
10	<i>Merudanda, Vakrasana, Bhujangasana</i>
11	Philosophy of Life – Video cassette
12	Relaxation – <i>Savasana, Nispandbhava, Makrasana</i>
13	Yoga Hygiene - <i>Trataka</i>
14	<i>Yogendra Pranayama 1, 4, 9, Recreation</i>
15	Satsang at 9.30–10.30am
16	<i>Karma Yoga</i>
17	Differences and Benefits of Physical and Yoga Practice, <i>Pavanmuktasana</i>
18	<i>Pratyahara – Yoni Mudra</i>
19	Popularising/Motivation for Yoga (Progress through Yoga)
20	Integration of Yoga in Life
21	Prevention of Diseases, Distribution of Certificate

10 METHOD OF INSTRUCTION FOR CHILDREN

A learner of Yoga is that being who has the unique privilege of making a choice all the time – to be happy or not to be happy.⁵⁸ The very purpose of Yoga is eternal joy and happiness.⁵⁹ The learner, according to Yoga, is what his/her intellect (*Buddhi* or the sub-conscious) is. Hence the methods of education must affect this higher intellect (*Buddhi*). *Buddhi* is sometimes positive and sometimes negative. The kind of choices made in the positive state can be classified into four groups – virtue, wisdom, dispassion, and power. In the negative state, the *Buddhi* chooses the opposite – vice or demerit, ignorance or wrong knowledge, passion, and servility or failure.⁶⁰

Education, therefore, is to develop the ability to discern between virtues and vices, wisdom and ignorance, dispassion and passion, and power and servility. For this, the sense organs must be well-equipped to collect information, and the action organs (external and internal) have to do things that help to learn through experience. For holistic learning experience, there are three domains of learning – cognitive, psycho-motor, and affective (Bloom's Learning Domain).⁵⁸ Yoga provides for educating the cognitive domain with the philosophical study for adults and conceptual learning for children and beginners. The psycho-motor domain is educated by the techniques of Yoga hygiene (*Shatkriyas*), Yoga poses (*Asanas*), and Yogic breathing techniques (*Pranayama*). The affective domain is educated by restrains in Social behavior (*Yama*), Attitude towards Self (*Niyama*) for beginners and children, and Meditation for adults.

Learning has to be of the whole being so the methods of Yoga education are of creating the learning environment so that the children's natural ability to learn is exercised; they learn to learn and have ownership and responsibility of the knowledge. A suitable learning environment can be created by taking the five basic elements (*panchmahabutas*) into account: (1) neat and clean space (ether element); (2) well-lit (fire element) environment; (3) well-ventilated (air element) space; (4) use of soothing music, meaningful fun games and stories, drawing, colouring, reading, writing, craft and sculpting material (resources = earth element); and (5) with a concept to freely and safely explore and inquire into (water element).

Each child can approach the concept from one's own inclinations (*Samskaras*), first doing some activity or playing games or even creating games with peers to explore the concept (kinaesthetic learning style for learning in psycho-motor domain); or read, ask questions, do research to understand and satisfy intellectual curiosity about the concept (audio-video learning style in the cognitive domain); or get stuck in affective domain with the feeling of like-dislike, passion-hatred, possessiveness, selfishness, jealousy, anger, etc. The teacher or facilitator of learning has little to do after the initial offering of the concept and then to be around and keep nudging the individual to continue the effort and progress till the concept is experienced fully and learnt sufficiently well to implement in life. The one other thing that the teacher will need to do is to offer Yoga techniques relevant to experiencing the concept at some point in the class. Such a session must end with children's performance/sharing/writing/creating artwork of learning with the peers, teachers, parents, etc. This last step constitute Vidya, Knowledge of Self that is true knowledge which iradicates all pains.

Thus, concepts related to the positive *Bhavas* of *Buddhi* provide the correct concepts of Yoga education to children. Simple Yoga techniques for cultivating the associated *Bhava* or mental state or attitude, when learnt in this context, will never become physical exercise.

Dr. Jayadeva Yogendra in Cyclopaedia Yoga – A Systematic Programme on Yoga Education for the Child and the Adult – has suggested some concepts after his research on the *Shanti Parva* of Mahabharata.

CONCEPTS under each Bhava:

Dharma or Self-Direction	Jnana or Wisdom	Vairagya or Dispassion	Aishvarya or Power
<ul style="list-style-type: none"> Acceptance Self direction Preparedness /conditioning 	<ul style="list-style-type: none"> Body awareness Synchronization Concentration 	<ul style="list-style-type: none"> Relaxation Humility Dedication 	<ul style="list-style-type: none"> Self-efficacy Self-reliance Self-esteem

Yoga Techniques for each Bhava:

Dharma or Self-Direction	Jnana or Wisdom	Vairagya or Dispassion	Aishvarya or Power
<ul style="list-style-type: none"> Meditative Asanas Yama Niyama Yogachara 	<ul style="list-style-type: none"> Dynamic Asanas Balancing Asanas Pranayamas Trataka 	<ul style="list-style-type: none"> Anitya Bhavana Relaxation Asanas Forward Bending Asanas Static Asanas 	<ul style="list-style-type: none"> Tapa Shatkarmas Backward bending Asanas Sideward bending Asanas

Children with are allowed to express their thoughts, feelings, and learning as they understand and are given direction for progress in Yogic or *Sattvik* direction rather than crowding their mind with benefits, etc., of the *Asana*. Children are greatly motivated when they discover the benefits and limitations themselves.

Dr.Jayadeva in *Cyclopaedia* Vol. 2 points out that learning has to occur in harmony with the cosmic plan. Yoga education provides us rich experiences and experience-tested explanations related to harmonious learning. It is in the nature of coming to terms with the basic patterns and designs of the larger reality around and setting up procedures in harmony with such overview that the educational principles of Yoga address themselves to. Effectively, the method of teaching Yoga has to be individualistic, even when done in a group setting. Specifications, cautions, variations, extent, duration, emphasis, etc., have to be as per the individual *Chittabhumi*.

Levels of Chitta (Hana)

Type of Chitta	Mudha	Ksipta	Viksipta	Ekagra
Guna Predominance	Tamas Rajas Satva	Rajas Tamas Satva	Rajas Satva Tamas	Satva Rajas Tamas
Bhava	Adharma Ajnana Raga Anaishwrya	Dharma Ajnana Raga Anaishwrya	Dharma Jnana Raga Anaishwrya	Dharma Jnana Vairagya Aishwarya
Motives	Kama	Kama Artha	Artha Dharma Kama Moksa	Moksa Dharma Artha Kama
Values	Materialistic Sensualistic Greedy Illogical Apathy Ambiguous Lustful	Materialistic Sensualistic Greedy Rigid Inconsistent Unlawful	Altruistic Humanitarian Charitable Sympathetic Self-sacrificing	Spiritual Knowledgeable Dutiful Virtuous Motivated

Attitude	Dull Confused Despondency Despair Pessimistic Dejected Morose Infatuated	Egoistic Aggressive Indulgent Obsessive Self-centred Restless	Egoistic Decisive Moderate Submissive Family-centered Distracted	Fearlessness Aloofness Perseverance Urgency Transcendent
Habits	Lazy Careless Fault Finder Impatient	Active Systematic Fault-finder Careless Workaholic Impatient	Active Systematic Careful Patient Caring	Contemplative Restrained Self-disciplined Aware Discriminative
Way of Life	Frustrated Irresponsible Violent Indisciplined Unawareness Enjoyment in object of senses Disintegrated	Physical discipline Irresponsible Anxious Result-oriented Hypocrite Wealth acquiring Love for power and position	Disciplined Responsible Result-oriented Self-reliant Confident	Dedication to duty Selfless action Mental discipline Balanced behavior
Health	Low blood pressure (BP) Depression Obesity Migraine Psychotic	High BP Neurotics Diabetics Arthritis Psychosomatic	Psychosomatic Prone to inherited diseases and local infection	Good Firmly entrenched Indifference to the physical realm

Levels of Chitta (Hanopaaya)

Type of Chitta	Mudha	Ksipta	Viksipta	Ekagra
Guna Predominance	Effort at shifting from <i>Tamas</i> to <i>Rajas</i> predominant	Effort at shifting from <i>Tamas</i> to <i>Rajas</i>	Effort at shifting from <i>Rajas</i> to <i>Satva</i>	Effort at shifting from <i>Rajas</i> to <i>Satva</i>
Bhava	Begin with instilling <i>Dharma</i>	Begin with body awareness and knowing one's interests	Develop Aishwarya bhava with Tapa, Acknowledge work well done and move on	Be grateful for even small successes. See the larger order of things and how you are a spoke in the wheel.
Motives	Include some <i>Artha karma</i>	Include <i>Dharma karma</i>	Increase <i>Dharma karma</i>	Increase <i>Moksha karma</i>

Values	<i>Aparigraha Brahmacharya</i>	<i>Brahmacharya, Asteya</i>	Moderation	Maintain a balance state
Attitude	Interest	Kindness	Surrender fruits of action Reflective	Witness like
Habits	fixing one or two routines like eating time, daily bath, feeding cow, etc.	walking with awareness of how they use their legs, seeing how they contribute to their hurt pain accident, what were they thinking at certain time.	Appropriate recreation in the routine, Before sleeping reflect on day's events and surrender each to the Highest.	Being Grateful for every little routine thing.
Way of Life	<i>Grahastha</i>	Social work	Self-discipline	Meditative / Joyful
Health	Sensitive to the needs of the body	Attend to the needs of the body	Respect the body-mind connection	Manage with minimum attention
Yoga Techniques	<i>Kriyas</i>	<i>Asanas</i>	<i>Pranayamas</i>	Meditation
Yoga Practice	Activity of interest	<i>Ashtanga Yoga</i>	<i>Kriya Yoga</i>	<i>Abhyaas Vairagya</i>

What is meant by methodology of Instruction in Yoga?

Methodology of instruction in Yoga refers to the planning and teaching Yoga *Asanas* and other techniques. In other words, it is about holistic teaching of Yoga *Asanas* so that the work done at the physical level affects the sub-conscious in students. By practicing Yoga, the present awareness of the Self should increase in a student, and the teacher should work towards providing that experience. Teaching a homogenous target group of students is more effective than a highly diverse group. It is easier to handle the attitude, general expectations, behavior, and problems of this group. It helps as the teacher can keep in mind the needs of the students, knows their reactions, and direct them.

Personality of Teacher

Teacher should be enthusiastic, caring using a suitable tone of voice. Suitable regarding the target group of students i.e. with very small children talk innocently, with older ones with gentle firmness. Appropriate voice modulation for getting the correct message home.

While Planning

While planning, it is important for the teacher to ask why the student wants to learn what you are going to teach. The teacher has to motivate them by showing them how it is either relevant to their life or of interest or fun. In Yoga, concepts often have more than one area to be handled. Select only one aspect at a given time. For example, take the concept of surrendering to the will of the Highest (*Ishwarpranidhana*). In this concept, it takes humility and relaxing (letting go) to surrender to the will of God. In this way, the teachers should select only one thing and make that one thing important to the students so that they understand and experience, ponder upon and carry home with them, i.e., to feed them by morsel size so they can take it, chew it, digest it, and assimilate it.

Selecting Technique and Concepts

Select a technique to teach, keeping the concept and age group in mind. It should interest them, and they should be able to identify with it. For instance, the concept of 'concentration' for children of age 6–8 years is to be experienced in the Palm-tree pose (*Tadasana*) rather than highlighting the instruction of going up on toes and making them walk on toes for a while before introducing the concept. If it is being taught to the 9–12 age group, focusing gaze at one point should be emphasised. Also, state that the *Asana* is attitude-bound and allows them to express their experience while doing it. Without giving the impression of a know-it-all attitude, lead the class on the track that you want to. Always remember that the concept is more important than the activity and the technique taught. Sometimes, teachers get carried away by the activity. At times, only the activity is remembered and the concept is forgotten. Class should always be left in a positive frame of mind.

While Teaching

Teachers should draw out things from students by way of asking questions. There is no need always to lecture them. There should be a smooth connection between the activity and the concept. Blend the whole lesson well.

While Concluding

Before winding up a session, teachers should take feedback from the student to check if student has understood the concept, at least in spirit. If anyone has any undesirable experience, the teacher should attend to it immediately.

Take away for Students

The teacher should always ensure students have a message to carry back home. Students should want to do what is taught. They should be able to recall what they experienced at home while doing the home work that the teacher had given them. Preach only what you practice. Accept defeat, failure, inability, to answer a question and handle a difficult situation also gracefully. Always be ready and willing to learn because learning continues until one's last breath. Always remember that if we cease to be a student, we cease to be a teacher too.

Lesson planning is important as learning is a natural process. 'Everything in the world first happens in the mind.'

SUGGESTED FRAMEWORK FOR A LESSON PLAN

EXPERIENCE IS THE BEST TEACHER

1. **TOPIC:**
2. **CHARACTERISTICS OF THE STUDENT/TARGET**
3. **AIM/OBJECTIVE:**
4. **BACKGROUND KNOWLEDGE OF THE STUDENT/S:**
5. **CONTENT and METHOD (in 2 columns):**
6. **CONCLUSION:**
7. **EVALUATION:**
8. **PRACTICE/ HOMEWORK:**

Types of children groups

1. Age 3–6 years
2. Age 6–8 years
3. Age 9–12 years
4. Special children with the medium disorder
5. Physically challenged children
6. Children from orphanage
7. Children from broken homes
8. Children having behavioral problems
9. Slum dwellers
10. Elite class children
11. Children having learning difficulties like physical, emotional, sight, hearing, etc.
12. Children with exam phobia

The various headings used below are to cover all possible areas to bear in mind for an effective Yoga lesson.

A. PERSONALITY OF THE TEACHER

It is commonly known that children learn more quickly from a teacher they like. The teacher also makes a deep impression on children's mind. Hence a Yoga teacher needs to make a Yogic impression. This is possible with some of the following traits.

- An enthusiastic teacher enthuses the student to learn.
- Relaxed manners and attitude of a teacher help the students relax and enable them to learn, understand, remember, and be creative.
- The children generally learn by imitating the teacher. They do what the teacher does and not what the teacher says. Thus, a teacher of Yoga has to be exemplary in conduct and behavior as well as in attitude towards things, people, and situation. (A tall order, but necessary.)
- A Yoga teacher must be inspiring, pleasing, positive, persevering, and understanding.

B. MOTIVATION

More than being introduced to a lesson in Yoga, the class must be motivated to experience the yogic concept/technique the teacher is going to deal with.

- It could be a question or activity to motivate the class.
- It should arouse their interest, make them receptive, and give them an idea of the topic.
- Using their natural curiosity, the spirit of discovery, and experimentation is helpful.

C. CONTENT MATTER

Unfortunately, *Asanas*, *Pranayama*, or some physical exercise that are often taught in the name of Yoga do not have any Yogic value in them. If all that is done, values like *Ahimsa* and *Satya* are taught at a superficial level, which makes these values appear laudable but not possible to practice in life. Children should be made aware of both their habitual practice of these values and their non-practice of the opposite.

Create awareness regarding what they experience before, during, and after the practice of such values; the feeling that lasts. It is of utmost importance that children under 9 years are encouraged to draw their own conclusion about the cause-and-effect relationship and verify and discuss with the teacher.

Therefore, the correct teaching of *Asanas* should be with their associated attitude and the Yogic concept behind them. The correctness in the teaching of Yogic values will not be in practicing them for their results but in practicing them and enjoying the practice itself. For instance, children should not be taught to speak the truth for the reward at the end but for the peace, strength, and the quietude of the mind gained in speaking the truth. The concept must be practical and suitable for the age and life situation of the student.

D. METHOD

Yoga cannot be taught. It is learned and/or experienced. Hence, the two methods to be adopted are as follows:

- 1) Create a learning situation and
- 2) Generate an environment for yogic experience.

For this purpose, the teacher can use various tools such as (i) sharing, (ii) discussion, (iii) art, (iv) story, (v) music, (vi) drama, (vii) paper craft, (viii) needle craft, (ix) visits to certain places of Yogic value, (x) meeting and being in the company of Yogic people, (xi) playing games, (xii) singing, (xiii) writing poetry, (xiv) reading, and (xv) spiritual quotes.

i. Sharing

- Sharing happens when students discuss their own experience, observation, and learning with others in the class in a teacher-controlled set-up.
- Sharing enhances awareness of one's physical state, behavior, emotions, and attitude.
- Sharing happens when a teacher asks a question and then clearly points out that children should speak as individuals and no answers are wrong.
- A teacher has to be calm and encouraging here and have a clear idea of the purpose of the activity. A correct word at times for maintaining the direction of sharing is essential.
- It is necessary to neatly conclude such a session, including Yogic observations made and suggesting a line of action for progress.

ii. Discussion

- Listen carefully when students share their views and knowledge on a given subject.
- Discussion brings about intrinsic learning.
- The question asked by the teacher to initiate a discussion must clearly define the topic and give the direction in which the discussion is desired to proceed.
- At an appropriate time, the teacher must put things into desired perspective/context, sort out conflicting views and ideas, and direct the discussion further, if required.

iii. Story

- Stories are an excellent tool for learning Yoga. They give food for thought, and make difficult concepts easy to understand. Above all, stories appeal to all age groups.
- A story may be read, narrated, or created in the class with the help of the students.



- It should be placed in the correct context, else it will take various meaning and interpretation.
- It should be briefly narrated with due emphasis only on the point you wish to draw home. The part of the story not relevant to the topic should be suitably abridged.
- It is more effective if followed up by sharing, dramatising or discussing, relating the concept of the story to the life of the student.
- It is best used for emphasising and reinforcing a new concept taught.
- The teacher must carefully choose and narrate the story and use it correctly to communicate a concept/*Bhava*.

iv. Art

- Art activity is absorbing and interesting. It provides a chance to express one's thoughts and feelings, particularly for those children, who are not comfortable in speaking their mind.
- Art activity provides a creative expression of one's thoughts and feelings. (catharsis).
- It would be further helpful if the subject chosen is of the Yogic kind (lotus flower, a scene in natural surroundings, etc.).
- The teacher must use art forms to make students aware of their mental states.

v. Music

- Music is the best aid in learning Yoga.
- Developing the capacity to identify soothing kind of music from the excitatory type is important.
- Developing taste for the right (Yogic) kind of music is the job of the Yoga teacher.
- Music can be effectively used to create a positive and soothing environment, and peaceful state of mind, which is desirable for learning and experiencing Yoga.
- Creating awareness of the effect of music on their minds should remain the main purpose of using this tool.

vi. Drama

- When playing a role, the children undergo the feeling of the character. Thus the drama chosen should be such that it allows them to experience positive feelings or sublimate the undesirable ones by acting them out.
- A story told can be given to act out to the class helping them to emphasise the concept.
- Positive experiences shared after the drama in the Yogic context go a long way in Yogic learning.
- The drama must not become more important than Yoga Learning.

vii. Wood and Clay Work/Craft

- Doing things with hands is what helps memory and concentration.
- It is appealing to children.
- It should be used only to the extent needed for Yoga learning.
- The teacher must choose yogic items to be made by the students and let them Express why they made it and how they feel making it.
- They could be taught to properly plan and time their work and also how to be neat and tidy.

- The attitude of helping others, sharing resources, cooperating and not being attached to the results should be cultivated during such activities.
- A discussion and sharing after such an activity are a sure way of providing with a correct attitude towards real-life activities. The direction of such a sharing and discussion session being Karma Yoga should be fortitude, self-study, and surrender.
- The object made should be relevant and connected to the topic/Yoga.

viii. Visits

- The place chosen to visit must be relevant to Yoga or of Yogic nature – having peaceful atmosphere.
- The significance of the place should be clearly told to the students before the visit.
- What to expect and how to behave in the place should be communicated to the student with proper reasoning before the visit.
- A visit is complete only with a follow-up meeting for sharing experiences.
- Throughout, the teacher has to maintain a positive attitude and gentle ways (*Ahimsa* practice) to guide the students.

ix. Meetings

- Being in the company of great, Yogic people is a great learning by itself.
- Children being impressionable and in the habit of ideating can make such people as role models. This directs their life.
- The person chosen to meet should be suitable and suitably informed about the purpose of the meeting.
- The student must be aware about the purpose of the meeting.
- They must be given a certain code of conduct, especially in the tone of voice, things to say, behavior, etc. to be observed during the meeting.
- Suitable introduction and thank-you talk given by students during such meetings are very helpful.
- They should be guided and encouraged to ask the correct kind of question politely.

x. Reading

- It is important that the students read and learn to choose the right kind of material for reading. Cultivation of this habit and making it a Yogic experience is the job of a Yoga teacher.
- The students can be given spiritual kind of books to read in the class. Such books could include moral stories, stories from Upanishads, Bible, Quran, etc.
It could be book of prayers, *bhajans*, good sayings, works, words, experiences, life of saintly people.
- Biographies of great people could be used for self-direction.
- The reading needs to be directed to a certain purpose.
- It can be followed by discussion in small groups and sharing.
- The discussion need not be on information gained from reading but to be on the learning that has occurred.



E. YOGA TECHNIQUES

- *Asanas, Pranayamas, and Kriyas* can be taught in a proper, formal way, giving the proper names of the technique, simple steps, and breathing rhythm.
- Points to focus while doing the *Asana* must be told clearly.
- The steps can be given in greater details with progressing classes and age.
- *Asanas* must result in increasing body awareness.
- *Asana* taught should be attitude bound.
- Proper attention to be paid to the breathing rhythm while doing dynamic *Asanas*.
- Static *Asana* to be taught once the technique is clearly understood and a certain amount of understanding has occurred regarding the attitude.
- The emphasis has to be on experiencing rather than just reaching the final stage of the *Asana*.
- A lot of care and caution has to be exercised in leading and directing the student for doing the *Asana* well.
- No force physical or otherwise to be used in reaching perfection.
- Motivation must come through encouragement by the teacher and the student's own experience.
- *Pranayama* can be gradually introduced by Simple breathing exercises.
- Caution to be observed and care to be taken that *Pranayamas* are not overdone.
- Any difficult technique must be taught in stages.
- Simple *Kriyas* to be encouraged and awareness regarding their effect on body and mind to be observed.
- The technique chosen to be relevant to the topic.

F. TEACHING AIDS

- Charts, models, demonstration, etc. used should be relevant.
- They should never be over-used and made more important than the concept itself (i.e., should not be of distracting type).
- It should only be an aid to teaching-learning, understanding, memorizing, and realizing things.

G. QUESTIONING

- Vaguely worded questions can mar the interest of the students.
- A question should be correctly worded and complete. If necessary, ask supportive questions or add a supporting word or a phrase or a sentence to explain the question.
- It should be relevant and leading in the definite direction, which needs clarity on the part of the teacher.
- It should evoke self-searching and self-study.
- It should be put only when and where needed.
- Teaching question, learning question, and evaluation questions needs to be differentiated.

H. BHAVA

- Experiencing the four positive *Bhavas* of Buddhi is the aim of Yoga education. While experiencing all of them is worthwhile, certain emphasis according to the age is to be considered. At the primary level *Dharma*, at the lower primary level *Jnana*, at the secondary level *Vairagya*, and after that *Aishvarya*.
- The *Dharma Bhava* includes concepts like faith, trust, obedience to rules, sense of duty, sense of routine, self-discipline, self-direction, restraining impulses, inner-mastery, conditioning, etc.
- The *Jnana Bhava* includes experiences of body awareness, sense awareness, Thought and feeling awareness, the body–mind relation, the states of mind, emotions, one’s nature, one’s reactions, inclinations, aptitudes, consciousness, and synchronization, concentration, knowing one’s self, wisdom, etc.
- *Vairagya* includes respect, relaxation, objectivity, witness-like state, humility, dedication, devotion, commitment, etc.
- *Aishvarya* includes confidence, success, achievement, strength, will-power, determination, overcoming obstacles, inner strength, memory, self-trust, self-reliance, etc.
- The topic and the experience have to be related.

I. CONCLUSION

- It is necessary to properly conclude the topic.
- Long detailed monologue marring the effect of teaching-learning.
- Conclusion needs to be clear and crisp; could be a phrase, a couplet, a poem, a symbol, bullet points, etc.
- It must not contain anything new.
- It is best if it is in a form that is easy and catchy to repeat.

J. EVALUATION

- It should be clear to the class that teaching is over and now it is time for evaluation.
- It must test the change brought about in the level of knowledge, awareness, way of thinking/attitude towards things and people or application of the concept taught in daily life.
- It has scope for being very creative.

K. HOMEWORK

- It allows practice and habit formation, vital to Yoga education.
- It should be of the kind that enforces awareness of the concept often/throughout the day, requires very little or no writing.
- It should be related to daily life activities.
- It should be related to the teaching done.

L. OVERALL IMPACT

- It should leave an impact of the concept taught/*Bhava* experienced.





M. CLASS DISCIPLINE

- Children are active and easily distracted hence class should not go out of hands of the teacher. But it is also necessary that they feel relaxed and free enough to express themselves.
- The Yoga practice of the teacher is reflected in the discipline in the class.

N. LANGUAGE

It is important that the teacher uses a language, which is simple and easy for children to understand.

O. TEACHER ABILITIES

- The teacher must have a good rapport with the class.
- Must be approachable.
- She/he must come down to the level of the student.
- Must be enthusiastic and calm.
- Needs to be encouraging.
- Quick at recognizing the stages of learning, natural sequence of concept development, and technique learning.
- Does not interfere with the natural process of learning of the students.
- Can create positive (*Aklista*) state and interest.
- Is innovative and spontaneous.
- Have clear direction/plan and self-confidence.
- Has mastery over the subject and oneself.



11 AIMS FOR CONCEPT BASED YOGA LESSONS IN PRIMARY SCHOOL

The *Yogasutras of Patanjali* and the *Samkhya darshan* give all the principles of Yoga. There are concepts to direct the study in Yoga. Yoga education is effective when it is aimed at yogic concepts. The integration of Yoga philosophy, Yoga psychology and Yoga technology happens when one clearly holds these yogic concepts in mind while planning lessons and teaching Yoga.

There are several broad topics to select the concepts from; like Ashtangyoga, Kriyayoga, Vrittis, Indriyas, Panchmahabhutas, Bhavas of Buddhi, Yama, Niyama, Satkaryavaad and so on.

Commonly a Yoga class is planned as theory and practical. To enable integrated approach through conceptual learning some examples are given here. What to focus on to decide on the experiential activity and practice it with the *Asana*, *Pranayama* or *Kriya* taught is shown the following table giving few examples.

The topics chosen here are the four *Bhavas of Buddhi* – *Dharma*, *Jnana*, *Vairagya*, *Aishwarya* to direct the thinking of the Yoga Educator. This topic has the scope to be taught to all age groups. Thus the aim can be same with different objectives to be achieved for different age groups. In many cases even the experiential activity can also be the same followed by age-appropriate questions for sharing from the students. Also, the same questions asked to different age groups can bring about learning at the student's own level. The teacher with clear aim and objective knows to keep nudging the conversation in the right direction. The same is reflected in the examples given in the table below.

Note: Levels at which the aim & activity is effective has been indicated by PP, I, II, III, & IV.

PP = Preprimary or age 3 to 6

I = Grade one or age 7-8

II = Grade two or age 8-9

III = Grade three or age 10-11

IV = Grade four or age 11-12

DHARMA BHAVA

To orient children towards the *bhava* of *Dharma* you can use concepts like faith, trust, obedience to rules, sense of duty, sense of routine, self-discipline, self-direction, restraining impulses, inner mastery, conditioning, *Yama* & *Niyama* to direct the lesson.

Yoga Technique: Meditative Asanas and simple cleansing technique

Concept	Aim/Objective	Experiential activities	Yoga technique
Ahimsa	To enable the students to differentiate between violence and non-violence.	PP: Talk to the students, that there are times they didn't mean to hurt yet they hurt. I: Often one hurts unknowingly;	Kapalabhati - Do just a little more than is easy to do just like you cannot suddenly stop all the hurt at one go. As you become aware will find ways to do away with behaviour that hurts.
		II: The best of finding out if one has caused hurt is listen to others. Ask – PP & I:- Have you hurt anyone any time? II & III: - How hard it felt? III & IV:- How hard did you think you hit?	Increase the practice of Ahimsa as well as Kapalabhati. - As you practice Kapalabhati and feel clean to breath better same is true with non violence. Vajrasana – - Sitting firmly in this pose enables you to get into action fast. Do this with the intention to become quick in recognizing the difference between Hinsa and Ahinsa.
	To enable the student experience the joy in praising and appreciating others.	PP – IV: Get the students to speak / write good qualities of others and III & IV: Get them to read it to the class. Ask – PP – IV: -How does it feel to praise others? III IV: -What were your feeling & thinking while you wrote or read the praise?	Sukhasana – Keep the good feeling in mind while doing Sukhasana. When the attention breaks away from breath you will have this experience to keep your mind quiet. Then return to breath.
Satya	-To enable the students to consider what is truth. -To enable the students to differentiate between truth and falsehood.	PP & I: Present some pictures like cloud clouded white, black, and green or/and short sentences like the sky is purple, the leaves are green; to group as true or untrue.	Simhamudra – - Hold the thought, It is the speech that makes us be truthful while you do this.

	-To enable the students to speak the truth free from hinsa.	Ask – II - IV: -what makes you say that one thing is true and other is not? III – IV: What makes you speak the truth and what makes you lie? IV: Truth to be told only in a manner that it does not hurt others. Pick up statement of the students and ask them to reframe the statements for greater ahimsa.	
Shauch	PP – I: -To enable the students to recognize neatness from untidiness. II: -To enable the students to experience enjoyment in arranging and organizing the room. III - IV: To understand that cleaning has to be done again and again. IV: To recognise the habits they have which aids in cleanliness.	PP-I: Show pictures of a neat and untidy classroom and let the students say whatever comes to their mind. Prompt when they have finished, what kind of classroom helps them to study. PP-I: Have them wash their hands before eating break in an organized way talking to them about what they are doing. II: Get the students to put things back from where they picked to use. And let them talk about what are they doing and what will happen if they do not do it. As well ask them to have fun doing it. Ask – I-II: Are your hands clean? III - IV: - Is it possible to make the room as we want it to be when we come back? IV: Is it fine if we arrange the room one day and it remains like that every day, we come to it? III-IV: What are the different things you do to be clean?	Kapalarandhra dhauti- - As you rub mentally rub off the unpleasantness of the untidy classroom and as you feel fresh after rubbing see yourself in the neatly arranged classroom. Jivha mula shodhanam- Have the thoughts of cleaning as far as you can reach.

JNANA BHAVA

To orient children towards the bhava of Jnana you can use concepts like body awareness, sense awareness, thought and feeling awareness, the body-mind relation, the states of mind, emotions, one's nature, one's reactions, inclinations, aptitudes, consciousness, and synchronisation, attention, concentration, knowing one's self, wisdom, etc.

Concept	Aim/Objective	Experiential activities	Yoga technique
Attention & concentration	To enable students to listen attentively for longer time. To enable students to to moral stories for understanding and drawing conclusion.	PP-IV: Tell interesting stories and get the students to dramatize it or role play a character from the stories and the class give their versions of the same. PP-IV: Read/Tell a story with a moral only halfway withholding the moral turn in it. Invite them to complete the story in their own	Vrikshasana- -Have thought of balancing the attention just as you constantly try to keep balance of the body.
		way. Then read/tell the rest of the story and let them express how they feel about it. ASK – I-IV: While studying at home for how long do you sit in one place and study? What can you do to reduce the number of times you get up in between? What can you do to sit for longer time at a stretch.	Garudasana – -Even if it is difficult to pay attention on some topics with effort you can. Sukhasana – -Hold the image of your experience of paying attention while doing it.
Sense awareness	PP: To enable the students to associate their senses with the appropriate sensory object. I: To enable the students to train the eyes to recognise different and subtly different shapes/size/colours shades. II-IV: To enable the students to experience that the eyes are also a source of distraction. To enable the students to train the ears to recognise different sounds, different pitches different tones etc.	PP-I: Create sensory booths with 3 to 6 different things that children do with each sense organ and let them enjoy each for 5 to 10 mins. After that allow them to talk about what they did. II-IV: Get the students to sit in a circle and one person to give the dann who walks outside the circle with a kerchief tied in a knot a knot and drops it behind some one who has to feel it and find out before the dan completes the circle and returns to hit the gently with the kerchief who now has to run around and has to give the dann. Play this a few rounds with children in the circle keeping eyes closed and few rounds with eyes open. Then get them to share the difference they experienced.	Trataka – -Fix your mind on what ever you want to use the concentration for like football or studying Maths and then do Tratak. Kapalarandhradhouti- - Think that you are removing distraction from your mind as you are rubbing and cleaning the forehead.

VAIRAGYA BHAVA

To orient children towards the bhava of Vairagya you can use concepts like respect, relaxation, objectivity, witness-like state, humility, dedication, devotion, commitment, etc.

Concept	Aim/Objective	Experiential activities	Yoga technique
Respect	To enable the students to feel respect.	PP-IV: Give them situations so they can enact respectful behaviour and encourage them to pay attention to how they feel respecting.	Shashankasana- Have an attitude of respect in mind
Humility	To enable students to feel prayerful by making and saying a prayer. To enable the students to experience humility in bending down.	PP-IV: Get the students to say their favourite prayer. II-IV: Have a discussion in the class on what is the use of prayer and what they want to talk about in prayer. Make a prayer and read it to the class. Make others repeat it and talk about how it feels. III-IV: Expose the students to different modes of prayers by pictures or videos and get them to imitate it with prayerful feeling. Ask questions for them to think why all prayers involve bending down. IV: Get them to learn and recite some shlokas/verses from sacred books.	Yogamudra- Think of the humility you have experienced in activity or anytime in life.
Commitment	To enable the students to experience commitment and feel happy.	II-IV: Ask the students when you say you will help your neighbour aunty by playing with the baby while she finishes cooking how do you feel doing it?	Vakrasana- Think that you will do all it takes to fulfil your commitment.

AISHVARYA BHAVA

To orient children towards the bhava of Aishvarya you can use concepts like confidence, success, achievement, strength, will-power, determination, overcoming obstacles, inner strength, memory, self-trust, self-reliance, etc.

Concept	Aim/Objective	Experiential activities	Yoga technique
Confidence	To develop a habit of being silent for a certain period every day. To enable students build confidence by facing challenges.	PP-IV: Have a silent period as per the age initially by way of game or simply being silent gradually while doing some activity or playing a game keeping quite where they otherwise make noise.	Bhujangasana- Hold your experience of being confident in mind while doing it. Setubandhasana- have the thought of bridging the gap between you and the success.

		I-IV: Create safe challenges for the students as per their abilities and allow them to encourage each other to overcome fear and nervousness to do it successfully. Also, to try again on failing until they succeed.	
Memory	To enable the students to develop their ability to retain and recall capacity.	Play memory game with increasing difficulty at each level. Regularly give them things to memorize gradually increasing the difficulty levels in terms of length, words, meaning. Beginning with song, poetry, then stories, and then text.	Ushtrasana- Have thoughts of repeatedly doing the same thing can make you do it easily.

Examples of setting your objectives for a class:

- To enable the students to understand that cleaning must be done again and again. (Kapalrandhra dhauti)
- To enable the students to train the ears to recognise different sounds & different pitches (Kapalrandhra dhauti)
- To enable the students to experience the effect of training the nose for its smelling capacity. (Jalaneti)
- To enable the students to recognise different types of smells. (Kapalabhati)
- To enable the students to recognise different types of textures/shapes by touch.
- To enable the students to recognise various tastes, to train the tongue. (Jivhamulashodhanam)
- To enable the students to develop a habit of being silent for a certain period every day. (Shavasana)
- To enable the students to co-ordinate movement of arms with feet by doing Talasana.
- To enable the students to co-ordinate movement of arms, leg and trunk with breathing.
- To enable the students to recognise and improve flexibility in shoulder joint.
- Same way for hip joint, knee joint, ankle joint, spine, thigh muscles, abdominal muscles, muscles of upper arm, neck muscles) (relevant Sukshnavyayam)
- To enable the students to devise creative ways to keep surroundings clean.
- To enable the students to recognise the habits they have which aids in beautification.
- To enable the students to feel the joy in sharing and eating their favourite food.
- To enable the students to realise that obedience gives strength of conviction to act-.i.e. A surety/ security. (Padmasana)
- To enable the students to relies that it is their first duty to take care of their body. (Dantadhauti)
- To enable the students to experience the feeling of cleanliness in doing Kapalarandhradhauti.
- To enjoy feeling of rest and relaxation in doing Shavasana.

12 CONCEPT BASED YOGA PROTOCOL FOR CHILDREN

A: Age 5-6 years

S. No.	Bhava	Yoga Technique	Frequency	Duration
1.	<i>Dharma</i> – quietening the mind	<i>Sukhasana</i>	Morning, evening	5–10 minutes
2.	<i>Dharma</i> – <i>Malashuddhi</i>	<i>Kapalbhati</i>	Morning, evening	1 minute
3.	<i>Jnana</i> – concentration	<i>Trataka</i>	Evening	1–2 minutes
4.	<i>Jnana</i> – synchronization	<i>Tadasana</i>	Morning, evening	1–2 minutes
5.	<i>Jnana</i> – for flexibility of joints of the limbs	<i>Utkatasana</i>	Morning, evening	1 minutes
6.	<i>Vairagya</i> (Reaching out) – flexibility of lower spine stretch and back muscles of the legs	<i>Hastapadasana</i>	Morning, evening	1 minute
7.	<i>Aishwarya</i> - for side muscles of the trunk	<i>Trikonasana</i>	Morning, evening	1 minute

B: Age 7-9 years

S. No.	Bhava	Yoga Technique	Frequency	Duration
1.	<i>Dharma</i> – stretch of the spine	<i>Parvatasana</i>	Morning, evening	1 minute
2.	<i>Vairagya</i> (Humility) – full stretch of the lower spine	<i>Paschimottanasana</i>	Morning, evening	1 minute
3.	<i>Vairagya</i> (Objectivity) – stretching the smaller deeper muscles near the spine	<i>Vakrasana</i>	Morning, evening	1 minute
4.	<i>Vairagya</i> (dedication) – massage to the visceral organ specially to the pancreas	<i>Ardhamatsyendrasan</i>	Morning, evening	1 minute
5.	<i>Vairagya</i> (Lightness) – flexibility of joints and activation of thyroid gland	<i>Matsyasana</i>	Morning, evening	1 minute
6.	<i>Vairagya</i> (let-go) abdominal compression, revitalise visceral organ and removal of foul air in the body	<i>Pawanmuktasana</i>	Morning, evening	1 minute
7.	<i>Aishwarya</i> – (determination) backward stretch of the upper spine	<i>Bhujangasana</i>	Morning, evening	1 minute

8.	<i>Aishwarya</i> (determination) – backward stretch of the lower spine	<i>Shalabhasana</i>	Morning, evening	1 minute
9.	<i>Aishwarya (bala)</i> – full backward stretch of the spine	<i>Ushtrasana</i>	Morning, evening	1 minute
10.	<i>Vairagya</i> (rejuvenation) – relaxation and regaining normal breathing	<i>Savasana</i>	Morning, evening	5–10 minutes

C: Age 10-12 years

18.	<i>Dharma</i> (silencing thoughts) –stimulating the diaphragm muscle and breathing fully	Abdominal breathing	Morning, evening	2 minutes
19.	<i>Jnana</i> (Body awareness) – exercising all the three sets of muscles for breathing	Full yogic breath	Morning, evening	1 minute
20.	<i>Jnana</i> (Steadiness) – slow rhythmic breathing and silencing the mind	<i>Anulomvilom Pranayama</i>	Morning, evening	1 minute
21.	<i>Vairagya</i> (detachment) – turning inward	<i>Yoga mudra</i>	Morning, evening	1 minute
22.	<i>Aishvarya</i> – turning the senses inward and being at peace with one's self	<i>Yonimudra</i>	Morning, evening	1 minute





13 CONCLUSION

Yoga Helps Children Find Balance in Their Lives

Our school education teaches us
how to make a living.

Yoga teaches us how to live.

School education is quantitative
education for the masses; Yoga is
qualitative education for the self
development of all individuals.

Shree Yogendraji says, 'Yoga is for the whole man; just as you cannot divide man, you cannot divide Yoga.' Thus, for Yoga to be effective, it has to be Practiced as a whole – philosophy, psychology, and technology together. Shree Yogendraji also said, 'Yoga is common sense and is meant for common people.' Thus, a holistic approach to Yoga integrates all its aspects with common sense. Children are the future of humanity. If they live a happy and healthy life, they will strive for higher pursuits and achieve the highest goal of life.

The pace and rhythm of the modern world have now trickled down into childhood life. Children today are under a lot of stress: homework, pressure to compete with other children, endless after-school activities, over-scheduling – it all adds up. As the

lifestyle of children has started to resemble that of adults, Yoga is a way to help adults and children relax and rediscover themselves.

Teaching Yoga to children helps them develop better awareness, self-control, flexibility, and coordination, at physical and mental levels. It also assists them in understanding how they can carry these skills beyond the classroom and into their daily routines.

Yoga has also been shown to help hyperactive and attention-deficit children. These children crave movement and sensory/motor stimulus. Yoga helps to channel these impulses in a positive way. *Yoga Asanas, Kriya, Pranayama, Bhavas* (attitudes) all help to instil calmness, confidence, and balance. The secret does not merely lie in 'doing' the posture. Most value is derived in extracting the true 'meaning' of each *Asana* – to become the posture itself. In this way, the qualities of the posture become part of the child's personality.

Practicing in pairs inculcates attitudes of trust and interdependence, teaching children the importance of teamwork and creating opportunities to bond. Yoga is non-competitive, and hence healthy group activities are a natural part of Yoga practices. In Yoga, competition can only be with oneself; a healthy competition with oneself then allows the individual to transcend his/her own limitations and shortcomings. In Yoga, even an attitude like envy may be used to inspire for self-improvement rather than an opportunity to wallow in self-criticism and jealousy.

Children react in various ways when asked to relax: some find it difficult to close their eyes, demonstrating restlessness or discomfort with the surrounding environment. These children need to develop attitudes of trust and faith, in themselves and their surroundings. Other children, on the other hand, extremely enjoy relaxation sessions, and always seem to want more.

How to teach children to relax? One technique that encourages relaxation is visualization. At first, the teacher may encourage them to focus on the movements of their 'belly breathing', or listening to soothing music. They may then be asked to think of themselves sitting on a beach, or playing their favourite sport or game. At the end of the relaxation exercise, it is always important to have a sharing session, in



which the children can express their experiences. This last practice encourages the children to express themselves and to grow in their practice.

Another approach is to create guided visualization or a story with a calming theme. For example, the children can be asked to imagine themselves walking in a green pasture. 'Notice the beautiful trees and the butterflies flying overhead, smell the fresh air. Listen to the birds and animals calling their friends.' The idea is to instil a sense of peace and a feeling of oneness with nature.

The children should always be asked for input, ideas, and sharing of experiences and emotions, but never forced. Most importantly, their ideas and questions are easily addressed to allow for experiential learning. The beauty of Yoga is that it relates to individuals, so children should be encouraged to express their own intellectual and emotional individuality.

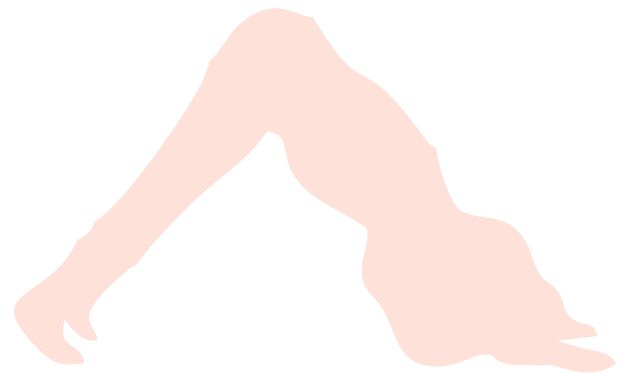
It is our Dharma, our duty, to teach children the meaning of union of mind, body, and spirit. Through the practice of Yoga, the wealth of knowledge, our rich culture can be imparted to them in an interactive and experiential way.

Teaching Yoga to children is an incredibly rewarding experience. It allows a sincere teacher to rediscover the child within. The class and the learning experience should allow for revelations and insights to unfold in a natural and flowing manner.

The enthusiasm of students is truly gratifying, and their sincere involvement is simply encouraging. Five-year-olds remember the names of the *Asanas* and are eager to say which poses they wish to practice. It is an opportunity for a teacher to relish in their carefree nature and creativity. When the children themselves begin to create their own Yoga-related games and activities, it indicates that the spirit of Yoga has reawakened within them.

Some children with issues of Attention-deficit disorder, hyperactivity, and difficulty in concentrating have significant special needs. The positive feedback from parents, as they recognize the impact the practices have on their children, is encouraging. Mothers are thrilled to report that, after Yoga class, their children are much more relaxed and that they sleep more soundly, concentrate better on studies, and express ideas of great balance and harmony beyond their age. Children then start giving wonderful suggestions to their parents based on what they have learned and experienced in Yoga class.

Our goal is to educate the school children and the faculty, and most importantly, the parents, about the benefits of Yoga and to integrate it as part of the education curriculum.⁶¹



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Yoga Protocol for Children of the Age group 3-6 years

Guidelines

- Children less than 6 years of age stay up to 10 seconds in the final stage of any *Asana* /Yoga practice. The total time for the kid's Yoga session should be not more than 35 minutes.
- Children are advised not to perform *Asana* for long duration and breath-holding practices (*Kumbhaka*).
- Yoga for children consists gentle Yoga stretches, movements, often mimicking animals; they are incorporated with games.
- Imaginative stories about each *Asanas* are the best way to teach Yoga to kids.
- Always demonstrate the posture, rather than explaining it. Use the same method when trying to correct their poses, during practical sessions.
- Avoid extreme Forward and Backward bending *Asanas*.
- Avoid headstand and hand-standing *Asanas*.
- Avoid over-stretching or being pushed too hard while practicing Yoga.
- Yogic practice should be done on an empty or light stomach.
- Children should practice Yoga under the supervision of an expert/trained Yoga teacher with proper guidance and never alone.
- If a child complains of any discomfort while or after practicing Yoga, she/he should be given full attention and medical help, if needed.
- Never compare children with each other. Encourage them in each and every session for discipline to sit properly.
- It is always appreciated to teach Yoga with affection and deal with all their reactions tenderly.

Yoga is not merely a set of physical exercises; they are psycho-spiritual practices, where body is the means. Therefore, basic principles of Yoga like Yama and Niyama shall be emphasised while teaching Yoga practices to get better results.



Recommended Yoga protocol for Children (3-6 Years):

S. NO.	YOGA PRACTICES	ROUNDS	DURATION	
1.	PRAYER (OM CHANTING)		2 Minute	
2.	YOGIC SUKSHMA VYAYAMA: (Micro Circulation Practices) Loosening and Strengthening Joints practices		7 Minutes	
	Neck Movement – Up & Down (Watch Sky & Earth)	03 Rounds		
	Neck Movement – Left & Right Movement (Road Crossing Movement)	03 Rounds		
	Hands Up & Down (Fly with your wings)	03 Rounds		
	Hands Rotation (Throw the ball)	03 Rounds		
	Shoulder rotation	03 Rounds		
	Shaking Wrist	03 Rounds		
	Back Movement Forward & backward (Touch the sky & touch the floor / toes)	03 Rounds		
	Back – Twisting Movement (Pass the ball to other)	03 Rounds		
	Back – Side Bending (See – Saw movement)	03 Rounds		
	Butterfly Movement (To fly butterfly)	03 Rounds		
	Knee Movement	03 Rounds		
	Ankles – Gulf Naman (In & out bending), Gulf Chakr (Rotation)	03 Rounds		
3.	YOGASANAS (2-3 Asanas from each series)			16 Minutes
	STANDING POSTURES			
	Tadasana (Palm tree posture)			
	Vrikshasana (Tree posture)			
	Ashvasanchalanasana (Horse riding posture)			
	Parvatasana (Mountain posture)			
	Tri Konasana (Triangle posture)			
	SITTING POSTURES			
	Marjari Asana (Cat posture)			
	Ushtrasana (Camel posture)			
	Shashakasana (Rabbit posture)			
	Mandukasana (Frog posture)			
	Vakrasana (Twisting posture)			
	Gomukhasana (Cow posture)			
	Kagasana (Crow posture)			
	Simhasana (Roaring lion posture)			
	PRONE POSTURES			
	Makarasana (Crocodile posture)			
	Saral Bhujangasana (Cobra posture)			
	Dhanurasana (Bow posture)			
	Balasana (Child posture)			



	SUPINE POSTURES		
	Setubandhasana (Bridge posture)		
	Saral Matsyasana (Fish posture)		
	Shavasana (Star fish posture)		
4.	Pranayama:		
	Bhramari	5 Rounds	05 Minutes
	Deep Breathing	5 Rounds	
5.	Krida Practices		
	Rain Clap		05 Minutes
	Special Clap		
	Flower Clap		
	TOTAL TIME		35 Minutes



15 YOGA PRACTICES FOR CHILDREN

1. Prayer

ॐ सह नावतु ।
सह नौ भुनक्तु ।
सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Saha Nau-Avatu |
Saha Nau Bhunaktu |
Saha Viiryam Karavaavahai |
Tejasvi Nau-Adhiitam-Astu Maa Vidvissaavahai |
Om Shaantih Shaantih Shaantih ||

Meaning:

Aum! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Aum! Let there be peace in me!
Let there be peace in my environment!
Let there be peace in the forces that act on me!

2. Sukshma vyayama (Loosening exercises):

Joint movements, and light exercise of the body parts bring lightness in the body and retain proper movement and functions of the joint and muscle. The following loosening exercises are beneficial for children.

Neck Movements

Forward and Backward Neck Bending:

- Stand with the feet comfortably apart.
- Keep the hands straight beside the body.
- This is Samasthiti.
- Keep your arms on the waist.
- While exhaling, move the head forward slowly and try to touch the chin to the chest.
- While inhaling, move the head as far back as is comfortable.
- This is one round: repeat 2 more rounds.



Right and Left Neck Twisting:

- Keep the head upright.
- While exhaling, gently turn the head to the right so that the chin is in line with the shoulder.
- While inhaling, bring the head to the normal position.
- Similarly, while exhaling, turn the head to the left.
- Inhale and bring the head to the normal position.
- This is one round: repeat 2 more rounds.



Hands up and down:

- Keep Feet together and the body straight, the arms by the sides.
- Raise your both arms sideways above your head with the palm outward. Bring it down in the same manner.
- The arms must not touch the head when going up or the thighs when coming down.
- Palms must be opened, with fingers together.
- Repeat 2 more rounds.

Hands rotation:

- Stand erect.
- Make a fist of both hands and without bending the elbows rotate both the arms in a clockwise direction 4-5 times.
- Repeat the same practice in an anti-clockwise direction for 4-5 times.



Shoulder Rotation:

- Stand erect.
- Place the fingers of left hand on the left shoulder and the fingers of right hand on the right shoulder.
- Full rotation of the both elbows in a circular manner.
- Try to touch the elbows in front of the chest on the forward movement and touch the ears while moving up.
- Stretch the arm back in the backward movement and touch the side of the trunk while coming down.
- It is clockwise rotation and repeat it for 5 times.
- Do the same anti-clockwise.



Shaking wrist:

- Stand erect.
- Lift your arms up at the shoulder level in front of the body.
- Shake your wrist for 10-15 times
- Bring your hands in normal position.

Back movement (Forward and backward)

- Stand erect.
- Inhale, raise the hands up towards the sky and bend slightly backward.
- While exhaling bend forward and touch your toes.
- Repeat 4-5 times.



Back twisting movement:

- Stand straight.
- Keep the legs about 2-3 feet apart.
- Raise both the arms up to chest level with palms facing each other and keep them parallel.
- While exhaling, twist the body towards the left side so that the right palm touches the left shoulder, and come back with inhalation.
- While exhaling, twist the body towards the right side so that the left palm touches the right shoulder, come back with inhalation.
- This is one round: repeat two more time

Side bending:

- Stand straight.
- Keep the legs a few feet apart.
- Raise both the arms by the side at shoulder level with palms facing downward.
- While exhaling, bend the body towards the left side and come back with inhalation.
- While exhaling, bend the body towards the right side and come back with inhalation.
- This is one round, repeat two more times.





Butterfly Movement:

- Sit erect with the legs stretched out straight in the front.
- Keep the hands beside the hips and palm resting on the floor. This is Dandasana.
- Now join the soles of your feet together.
- Exhale and clasp your hands together over your toes. Pull your heels as close as possible up to perineum region.
- Start moving bent legs up and down repeatedly.

Knee Movement:

- Stand straight with the feet a few inches apart.
- Inhale; lift your arms up at the shoulder level, palms facing downwards.
- Exhale; bend the knees and bring down your body to the squatting position.
- In the final position, both the arms and thighs should be parallel to the ground.
- Inhale; and straighten the body.
- Exhale while bringing down the hands.
- Repeat two more times.



Ankle Movements:

Ankle stretch:

- Sit erect with feet stretched forward.
- Now stretch the ankle joint forward and backward.

Ankle rotation:

- Sit erect with the feet stretched forward.
- Slowly rotate the right foot clockwise from the ankle joint.
- Repeat the rotation in an anti-clockwise direction.



3. Asanas (Postures):

1. Tadasana (Palm Tree posture)

- Stand straight with the feet few a inches apart.
- Inhale and raise your arms up to the shoulder level.
- Interlock your fingers and turn the wrists outwards.
- Inhale, bring your arms up.
- Raise the heels and balance on the toes as per capability with normal breathing.
- With exhalation come back to the initial position.
- Strengthens ankles, calves, inner thighs and back. Stretches the shoulders.
- It helps to increase height in kids.



2. Vrikshasana (Tree posture)

- Stand straight.
- Bend the right leg and place the right foot on the inner side of the left thigh.
- Inhale, bring the arms up and join the palms together.
- Exhale, bring the arms and right foot down.
- Now repeat the same practice with the other leg.
- Develops balance and concentration, and tones the leg muscles.



3. Ashvasanchalan Asana (Horse riding posture)

- Bend forward and place both hands by side of both feet.
- Stretch the right leg back as much as possible.
- Bring the right knee on the floor.
- Bend the left leg at the knee.
- Inhale raise the head backward with the back arched and gaze in between the eyebrows.
- This strengthens the lower body
- It help to stretch the groin and hip region.
- Lengthens the spine, thereby stretching the chest

4. Parvatasana (Mountain posture)

- Bend forward and place both hands by side of both feet.
- Exhale; stretch the front leg to back.
- Balance whole body on both hands and toes.
- Buttocks should be pushed upward like mountain peak.
- Strengthens the lower body
- It help to stretch the groin and hip region.
- Strengthens and relieves stiffness in shoulders.





5. Trikonasana (Triangle posture)

- Stand and open your legs a few feet apart
- Inhale; raise both your arms up to shoulder level.
- Turn your right foot towards right side
- Exhale, bend to the right side
- Turn your head and gaze at your middle finger.
- Inhale and slowly come back
- Bring your right foot back to the normal position
- Repeat the same practice with other side.

6. Marjariasana (Cat-Cow posture)

- Kneel on the floor and lean forward putting both your palms on the floor fingers pointing forward.
- The legs can be slightly apart and palms should be at shoulder length.
- Let your trunk be parallel to the ground, the thighs should be straight. The lower leg and feet should be on the floor.
- Now exhale completely. Move your head inwards between your shoulders. While doing this your back will bend and arch upwards.
- Now inhale and arch your back in the opposite direction. The spine will bend slightly downwards. The head, neck and shoulders should be arched backwards, as if you are looking up.
- It helps to get rid of stiffness from the back.
- It strengthens the abdominal organs.



7. Ushtrasana (Camel posture)

- Kneel down and stand on your knees.
- Inhale; bend backward and hold your heels with their respective palms.
- This is the final position and maintain this with normal breathing.
- Ushtrasana stretches out muscles around neck, chest and abdomen region.
- It strengthens up back muscles, gluteal muscles and triceps of the arms.

8. Shashakasana (Rabbit posture)

- Sit in kneeling posture.
- Spread both the knees wide apart, keep the big toes touching.
- Keep the palms between the knees.
- Exhale and slowly stretch them to full length.
- Bend forward and place the chin on the ground.
- Keep the arms parallel.
- Look in front and maintain the posture with normal breathing.
- It is a good resting pose. Good for the lower back.
- It helps in regulating adrenal glands.
- It improves concentration and memory.
- It helps reduce emotional instability and anger



9. Mandukasana (Frog posture)

- Sit in the pose of Vajrasana.
- Make a fist of both palms.
- Now place both fists on your naval area.
- Now take a deep breath and while exhaling bend forward.
- Keep your elbows parallel.
- Inhale; raise your head and shoulder up.
- Look in between eyebrows.
- Hold this pose as much as you can and continue breathing normally.
- It relieves constipation.
- It reduces stress.

10. Vakrasana (Twisting posture)

- Sit erect with the legs stretch forward in dandasana.
- Bend the right leg and place near the left knee.
- Exhale, twist the body towards the right and bring the left hand palm near the right foot.
- Place the right hand behind the back on the ground.
- Turn the head towards right side and maintain the final position with normal breathing.
- Do the same practice with other side.
- It tones spinal nerves.
- It strengthens back muscles and reduces back ache.
- It helps to relieve constipation and remove toxins.





11. Gomukhasana (Cow face posture)

- Sit erect with the legs stretch forward.
- Bend one leg above the other and place one knee above the knee.
- Interlock the hands on the back and maintain the position with normal breathing.
- It improves the lung capacity and is very beneficial for respiratory system.
- It increases the flexibility of arms and shoulder muscles.

12. Kagasana (Crow posture)

- Stand straight with the feet few inches apart.
- Exhale; bend the knees and come in squatting position.
- Place your hands on respective knee.
- It strengthens the pelvic joint and knee joint.



13. Simhasana (Roaring Lion posture)

- Sit in Vajrasana.
- Spread your knees wide apart.
- Now inhale and take out your tongue. Try to look between in the eyebrows and exhale.
- During exhaling roar like a lion.
- It is best exercise for face, eyes, tongue and throat muscles.
- It helps to improve the vocal chords.
- It opens the respiratory tract properly.

14. Makrasana (Crocodile posture)

- Lie down on abdomen.
- Spread your legs and heels facing towards each other.
- Bend both the arms and place the right hand on the left.
- Place the face on your hands.
- Keep the eyes closed. This is Makarasana.
- Indicated to counter stress and anxiety.
- Promotes relaxation of the lower back.



15. Saral bhujanasana (Cobra posture)

- Lie down on your abdomen.
- Now join your legs and stretch your arms.
- Keep the forehead on the ground.
- Now place your hands just beside the body; keep palms and elbows on the ground.
- As you inhale slowly, lift the chin and chest come up to navel region. Stay there comfortably with normal breathing.
- This *Asana* is best for stress management.
- It helps to remove backache and bronchial problems



16. Dhanurasana (Bow posture)

- Lie down on your abdomen.
- Fold your knees and hold ankles with the respective hands.
- Inhale; raise your whole body on the abdomen (navel centre).
- It stretches the spine and keeps it flexible.
- It improves the functioning of vital organs.
- It is very useful for overcoming lethargy.

17. Balasana (Child posture)

- Lie down on your abdomen.
- Bend your one leg and hand, relax the whole body.
- It helps to reduce stress and anxiety.



18. Setubandhasana (Bridge posture)

- Lie down on your back.
- Bend knees and bring feet toward buttocks.
- While holding both the ankles firmly keep the knees and feet in one straight line.
- Inhale; slowly raise your buttocks and trunk up as much as you can to form a bridge.

- Not all children will be able to hold ankle. They can keep their palm on the base for support.
- Opens the chest and upper back.
- It relieves depression and anxiety and strengthens lower back muscles.
- It stretches abdominal organs, improves digestion and helps to relieve constipation.



19. Saral Matsyasana (Fish posture)

- Lie down on the back. Legs should be extended.
- Lift the upper back with support of elbows and palms and place the crown of your head on the ground.
- Place the hands on your thighs.
- This is final position and maintain this with normal breathing.
- This Asana is good for the abdominal organs.
- It relieves stress and irritation.
- It is good for bronchial disorders.

20. Shavasana (Star fish posture)

- Lie down on your back with arms and legs comfortably apart.
- Palms facing upward; eyes closed.
- Relax the whole body consciously.
- Become aware of natural breath and allow it to become rhythmic and slow.
- It helps to relieve all kinds of tensions and gives rest to both body and mind.
- Relaxes the whole psycho-physiological system.



4. Pranayama

Bhramari Pranayama

- Sit in any comfortable posture with eyes closed.
- Inhale deeply through the nose.
- Close the eyes with index fingers, mouth with ring and small fingers and ears with respective thumbs. This is also called Sanmukhi Mudra.
- Exhale slowly in a controlled manner while making a deep, steady humming sound such as that of black bee.
- The resonance effect of humming sound creates a soothing effect on the mind and nervous system.
- It helps to relieve anxiety, stress and hyperactivity.

Deep Breathing:

- Sit in any comfortable posture with eyes closed.
- Inhale deeply through the nose.
- Exhale deeply through the nose.
- Become aware of deep breath and allow it to become deep, rhythmic and slow.
- It helps to improve breathing capacity.



5. KRIDA YOGA

1. Rain Claps

Clap your left palm repeatedly with one, two, three, four fingers and entire right palm three times each in ascending and descending order. Then clap loudly in the usual way. It sounds similar like rain.

2. Special Claps – I

Clap with both hands three times with the rhythm 1,2/1,2,3/1,2/1,2,3/1,2/1,2,3.

3. Special Claps – II

Clap with both hands three times with the rhythm 1,2,3/
1,2,3/1,2,3.

4. Flower Claps

Raise both your hands with fingers spread widely apart forming a flower. At the command 1,2,3, move your fingers vigorously. This is a silent clap that can be used during a performance or speech without disturbing the programme. But a “zoooo” sound can be added at other times.



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6. **Parvatasana** : Asana Pranayama Mudra Bandha by Swami Satyananda Saraswati-page no. 169, 172.
7. **Tri Konasana** : Yogarahasya-ii. 20 of Nathamuni.
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14. **Simhasana** : Hatha Yoga Pradipika by Swami Muktibodhananda-i.50-52.
15. **Makarasana** : Gheranda Samhita- i-39, Jaipur Central Meusum, with some variations in hands position.
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21. **Bhramari Pranayama** : Hathapradipikā, Hatharatnāvalīiii.26, Kumbhaka Paddhati-169.

ANNEXURE 1

RECOMMENDED BOOKS FOR FURTHER READING

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ANNEXURE 2

COMMON YOGA PROTOCOL (CYP)

The United Nations designated June 21 as the International Day of Yoga (IDY) in 2014, to be observed annually. Since then, June 21 has been celebrated across the globe through a variety of events and programs, making IDY the largest public health movement in the world. The Ministry of Ayush, Government of India, being the Nodal Ministry for Yoga activities, developed the Common Yoga Protocol (CYP), which is a series of forty-five-minute-long Yoga practices that can be practiced by anyone, regardless of their age, gender, or fitness level.

The Common Yoga Protocol was prepared with the purpose to provide a concise yet informative introduction to Yoga and its practices to orient one towards achieving holistic health and to promote overall well-being of society at large. Moreover, it aims to raise awareness about the benefits of Yoga and its potential to bring about harmony and peace.

The CYP was prepared with an amalgamation of the ancient traditions of Yoga and the latest scientific insights on varied Yoga practices by a team of experts from the Ministry of Ayush, the Morarji Desai National Institute of Yoga (MDNIY), and other esteemed Yoga institutions. The team consisted of 20 Yoga experts who worked on developing the Yoga protocol over a period of several months.

The CYP was then reviewed and approved by a committee of over 50 Yoga experts, leading Yoga masters and researchers from various fields, including Yoga Philosophy, Anatomy, Physiology, Modern medicine and Yoga therapy. It was finally edited by Dr. Ishwar V. Basavaraddi, Director, Morarji Desai National Institute of Yoga (MDNIY), Ministry of Ayush, Government of India. The final version of the CYP was launched on the first-ever celebration of the International Day of Yoga i.e. June 21, 2015.

The CYP has been published in several languages to make it accessible to a wider audience worldwide. As per the Ministry of Ayush, Government of India, the Common Yoga Protocol is available in sixteen languages including English, Hindi, Sanskrit, Manipuri, Kannada, Marathi, Malayalam, Bengali, Kashmiri, Tamil, Urdu, Telugu, Assamese, Punjabi, Oriya and Gujarati. (<https://yoga.ayush.gov.in/common-yogaprotocol>).

S. No.	Practices	S.No.	Name of the Practice
I.	Invocation	1	Starting Prayer
II.	Loosening Practices	2	Neck Movements
		3	Shoulder's Movement
		4	Trunk Movement
		5	Knee Movement
		6	Tadasana
III.	Standing Asana	7	Vrikshasana
		8	Pada-hastasana
		9	Ardha Chakrasana
		10	Trikonasana
	Sitting Asana	11	Bhadrasana
		12	Vajrasana
		13	Ardha Ushtasana

		14	Ushtrasana
		15	Shashakasana
		16	Uttana Mandukasana
		17	Vakrasana
	Prone Lying Asana	18	Makarasana
		19	Bhujangasana
		20	Shalabhasana
	Supine Lying Asana	21	Setubandhasana
		22	Uttanapadasana
		23	Ardha Halasana
		24	Pawana Muktasana
		25	Shavasana
IV.	Kriya	26	Kaphalabhati
V	Pranayama	27	Nadi Shodhana Pranayama
		28	Sheetali Pranayama
		29	Bhramari Pranayama
VI.	Dhyana		
VII.	Sankalpa		
VIII.	Shantih Patha		
Total Duration=45 minutes			

Committee of Yoga Experts:

- Dr. H. R. Nagendra**, Chancellor, Swami Vivekananda Yoga Anusandhana Samsthana University, Bangalore, **Chairman**.
- Sh. Anil Kumar Ganeriwala**, Joint Secretary, Ministry of Ayush.
- Sh. O.P. Tiwari**, Chairman, S.M.Y.M Samiti, Kaivalyadhama, Lonavla .
- Smt. Hansaji Jayadeva Yogendra**, Director, The Yoga Institute, Santacruz, Mumbai.
- Dr. Jaideep Arya**, Chief Central Coordinator, Patanjala Yoga Peeth, Haridwar.
- Sri Sridharan**, Krishnamacharya Yoga Mandiram, Chennai.
- Swami Bharat Bhushan**, President, Mokshayatan Yogashram, Saharanpur, U.P.
- Swami Shant Atmanand**, President, Ramakrishna Mission, New Delhi.
- Sh. Gaurav Verma**, Art of Living Foundation, New Delhi.
- Swami Ullasa**, Isha Yoga Foundation, Coimbatore.
- Dr. Rajvi Mehta**, Chief Scientist, Ramamani Iyengar Yoga Institute, Iyengar Yogashraya, Mumbai.
- Dr. Prashant Shetty**, Principal, SDM College of Naturopathy & Yogic Sciences, Shantivan Trust, Ujire.
- Dr. Chandrasinh Jhala**, Vice- Chancellor, Lakulish Yoga University, Ahmedabad, Gujarat.
- Swami Dharmanand Ji**, Director, Adhyatma Sadhana Kendra, New Delhi.
- Shri Kalicharan**, Dev Sanskriti Vishwavidyalaya, Shantikunj, Haridwar.
- Sister Asha**, Director, Om Shanti Retreat centre, Brahma Kumaris, New Delhi.
- Dr. Ananda Balayogi Bhavanani**, Chairman, ICYER, Puduchery.
- Sh. Ramanand Meena**, Deputy Secretary, Ministry of Ayush.
- Dr. I.N. Acharya**, Programme Officer (Yoga Therapy), MDNIY, New Delhi.
- Dr. Ishwar V. Basavaraddi**, Director, MDNIY, New Delhi, **Member Secretary**.



ANNEXURE 3

Y Break “Yoga break at workplace” – Mobile App

Y Break “Yoga break at workplace” program was conceptualized by Ministry of Ayush, Government of India with an aim to get De-stressed, Refreshed and Re-Focused to increase the productivity of individuals at the work place by practicing selected Yoga practices of 5 minutes (twice a day) time frame to accrue the benefits as projected from Yoga practice for a longer duration.

The Yoga protocol in the Y-Break application comprises of a few simple Yogic practices consisting of *Asana*, *Pranayama* and *Dhyana*, which is as follows:

- *Tadasana- Urdhva-Hastottanasana*
- *Skandha Chakra- Uttanamandukasana*
- *Ardha Chakrasana, Prasarita Padottanasana*
- *Kati Chakrasana*
- *Deep Breathing, Nadishodhana Pranayama*
- *Bhramari Pranayama- Dhyana*

Y Break – Mobile app is freely available on Google play, IOS app store. This is very cost effective and user friendly. This app has already been downloaded 50 thousand times by the users and still there are registered participants.

Android version Download Link:

https://play.google.com/store/apps/details?id=ayush.gov.in.ybreak&hl=en_IN&gl=US

IOS versions Download Link: <https://apps.apple.com/in/app/y-break/id1555002781>



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