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YOGA AND BODY PERFECTION-III**

PREPARED BY : MRS. SARITANJALI NAYAK,LECT. ,B.C

YOGA AND BODY PERFECTION -III

(THEORY-3)

BY;MRS.SARITANJALI
NAYAK,LECT,B.C

CHAPTER-1: YOGA

1.1 Study about necessity of abhyasa and vairagya.

- The concepts of **Abhyasa** and **Vairagya** are important as they provide the foundations of **yoga**. If we practice **asana** without **Abhyasa** then we practice without discipline, discrimination or effort. ... If we practice **asana** without **Vairagya** there is an absence of **yogic-ness** in the practice.
- **Abhyasa**: effort, willpower, practice. **Vairagya**: letting go, acceptance, detachment.
- Aparigraha or **non-attachment** is the last Yama in Patanjali's Eight Limbs of **Yoga**. ... It often translates to **non-greed** and **non-attachment**. The yamas are essentially moral guidelines by which to live with regard to our relationship with ourselves, and the world around us.
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essentially moral guidelines by which to live with regard to our relationship with ourselves, and the world around us. You detach from cravings and desires of material things and attach yourself passionately with the quest for spiritual things.

1.2 Study about obstacles in the path of yoga.

- Table 1: According to Patanjali yoga sutra number of yoga pratibandhakar bhav (obstacle) are nine. Obstacle approx co-relation Examples. Vyadhi Suffering from physical and mental illness Fever, Dysentery, Diarrhea. Vomiting, convulsion, autism, mental retardation, epilepsy, in this situation not perform yoga. Styana start without aim not to work efficiently physically, mentally. Pramad insensibility Lack of awareness sanshay doubt regarding science, teacher, method of practice. Alasy laziness Idleness toward practicing yoga Avirati arousal of worldly desire Mind is not stable, dwell in outer world, due desire to fulfill pleasure bhranti darsan Illusion or miss understanding Incorrect knowledge of yoga literature, and its actual goal Alabdha bhomikatv What is achieved, and maintain the achieved process, this point is missing. Not reach to actual aim of yoga due to lack of faith.

Table 1: According to Patanjali yoga sutra number of yoga pratibandhakar bhav (obstacle) are nine

obstacle

Approx Co-relation

Examples.

Vyadhi	Suffering from physical and mental illness	Fever, Dysentery, Diarrhea. Vomiting, convulsion, autism, mental retardation, epilepsy, in this situation not perform yoga.
Styana	start without aim	Not to work efficiently physically, mentally.
Pramad	insensibility	Doubt regarding science, teacher, method of practice
sanshay	doubt	Doubt regarding science, teacher, method of practice.
Alasy	laziness	Idleness toward practicing yoga
Avirati	arousal of worldly desire	Mind is not stable, dwell in outer world, due desire to fulfill pleasure
bhranti darsan	Illusion or miss understanding	Incorrect knowledge of yoga literature, and its actual goal
Alabdha bhomikatv	What is achieved, and maintain the achieved process, this point is missing	Not reach to actual aim of yoga due to lack of faith

Anavasthitatva

Inability to maintain the achieved process

Sleeping down, instability both mental and physical level, inability to maintain anything like time, life, physique, peace of mind, health, balance in life etc.

1.3 Study about necessity of discipline in yoga.

- Yoga and discipline
- Whatever form of **yoga** one practices, the most important and crucial requirement is **self-discipline**, without which, one cannot see the positive results of **yoga**. In the Patanjali Yoga sutra, **self-discipline** is known as 'Tapas'. ... In **yoga**, **self-discipline** is the commitment to the practice
- In the Patanjali Yoga sutra, self-discipline is known as 'Tapas'. It is the willingness to do the work and the desire to learn. Self-discipline can be applied to any activity – being more productive at work, improving your interpersonal relationships, following a healthy diet, learning a new hobby, controlling your anger and emotions, etc. In yoga, self-discipline is the commitment to the practice.
- Some of these attributes may help you in maintaining self-discipline to practice yoga:
- **Awareness:** Knowing the objective and also the outcome of any activity helps you focus better and

achieve the required result. So it is with yoga.

Understand your need, the reason why you want to practice yoga, and what positive changes you would want to see in your physical and mental health after the stipulated duration of practice. Awareness and understanding will give you a clear perspective and keep you motivated in practicing yoga regularly.

- Acquire knowledge about yogasanas and their benefits.
- Speak to your yoga teacher and share your concerns if any
- Discuss with like-minded people and gain understanding about yoga
- **Consistency:** As it is rightly said, “there are no shortcuts to success”, progress in any form is accomplished through consistent effort. Practicing yoga on a regular basis helps in achieving mental discipline, which will eventually become a part of your routine. You will notice the positive change in your work, habits, and lifestyle. You will begin to appreciate these changes and also be grateful for having rewarded yourself with a good habit for life.
- Here are some guidelines that can help in maintaining consistency with yoga practice:
- Have an early and light dinner at least 2-3 hours before you sleep.

- Maintain a regular sleep schedule and ensure that you get 7-8 hours of sleep.
- Avoid using electronic gadgets like laptop, mobile phone, etc., or watching TV for a long time in the night, because it can affect your sleep.
- Practice yoga at a fixed time and place, to avoid irregularity in time and lethargy in choosing a place.
- **Team work:** To avoid discontinuing yoga practice, and make it more interesting, you can practice with a group or with friends, thus making it a teamwork, enjoying the activity, and achieving benefits together.

1.4 Study about necessity of mastery on asana and its result.

- Mental health problems such as depression, anxiety, stress, and insomnia are among the most common reasons for individuals to seek treatment with complementary therapies such as yoga
- Yoga encourages one to relax, slow the breath and focus on the present, shifting the balance from the sympathetic nervous system and the flight-or-fight response to the parasympathetic system and the relaxation response. The latter is calming and restorative; it lowers breathing and heart rate, decreases blood pressure, lowers cortisol levels, and increases blood flow to the intestines and vital organs.
- One of the main goals of yoga is to achieve tranquility of the mind and create a sense of well-being, feelings of

relaxation, improved self-confidence, improved efficiency, increased attentiveness, lowered irritability, and an optimistic outlook on life

- The practice of yoga generates balanced energy which is vital to the function of the immune system.
- Yoga leads to an inhibition of the posterior or sympathetic area of the hypothalamus. This inhibition optimizes the body's sympathetic responses to stressful stimuli and restores autonomic regulatory reflex mechanisms associated with stress. Yogic practices inhibit the areas responsible for fear, aggressiveness and rage, and stimulate the rewarding pleasure centers in the median forebrain and other areas leading to a state of bliss and pleasure. This inhibition results in lower anxiety, heart rate, respiratory rate, blood pressure, and cardiac output in students practicing yoga and meditation.
- Consistent yoga practice improves depression and can lead to significant increases in serotonin levels coupled with decreases in the levels of monoamine oxidase, an enzyme that breaks down neurotransmitters and cortisol
- A range of therapeutic approaches is available for the management of depressive disorders, but many patients turn to complementary therapies due to the adverse effects of medication, lack of response or simply preference for the complementary approach. A number

of studies demonstrate the potential beneficial effects of yoga interventions on depression, stress, and anxiety

- Improved flexibility is one of the first and most obvious benefits of yoga. Yoga also increases proprioception and improves balance.
- With continued practice comes a gradual loosening of the muscles and connective tissues surrounding the bones and joints; this is thought to be one reason that yoga is associated with reduced aches and pains. Yoga helps to build muscle mass and/ or maintain muscle strength, which protects from conditions such as arthritis, osteoporosis and back pain. During a yoga session, the joints are taken through their full range of motion, squeezing and soaking areas of cartilage not often used and bringing fresh nutrients, oxygen and blood to the area, which helps to prevent conditions like arthritis and chronic pain. The discipline of yoga offers individuals a timeless and holistic model of health and healing and although it may not result in the complete elimination of physical diseases and/ or adverse conditions from the body it offers a holistic path of healing. There exists an indisputable connection between a person's overall physical and mental health and the inner peace and well-being yoga is designed to achieve. Yoga suspends the fluctuations of the mind and by acting consciously, we live better and suffer less.

MULTIPLE CHOICE QUESTIONS

1. How many methods Patanjali described to stop the flow of Chitta nirodha?

- a. 1
- b. 2
- c. 3
- d. 4

Ans. b

2. What do you mean by Abhyasa?

- a. Irregular practice
- b. Repeated practice
- c. Persistent practice
- d. Repeated & Persistent practice

Ans. d

3. What is Vairagya?

- a. Mental condition
- b. Non-attachment
- c. Detachment
- d. Free from repulsion, raga, dvesha

Ans. c

4. When mind become free from raga, dvesha and repulsion, the state of mind is known as _____

- a. Abhyasa
- b. Vairagya
- c. Vritti nirodha
- d. Samadhi

Ans. b

5. What do you mean by raga?

- a. It is an attitude of liking
- b. Attitude of disliking

- c. Freedom from liking and disliking
- d. Samadhi

Ans. c

6. What is dvesha?

- a. It is an attitude of liking
- b. Attitude of disliking
- c. Freedom from liking and disliking
- d. Samadhi

Ans. b

7. What are the most disturbing factor of mind?

- a. Raga
- b. Vairagya
- c. Dvehsa
- d.

i. A, b

ii. A, c

Ans. d. ii

8. In which sutra of patanjali is explained about abhyasa?

- a. Sutra No,1 & 2
- b. Sutra No. 10
- c. Sutra no. 13
- d. Sutra no. 12

Ans. c

9. What do you mean by abhyasa?

- a. Become a part of personality
- b. Part of individual nature to emphasize to be firmly fixed or firmly established
- c. None of these
- d. All of the above

Ans. d

10. When abhyasa becomes Samadhi?

- a. When it becomes natural
- b. Firmly rooted
- c. Abhyasa become complete

- d. None of these
- e. All of the above

Ans. e

11. How many conditions are there for abhyasa?

- a. 1
- b. 2
- c. 3
- d. 4

Ans. c

12. What are the conditions for abhyasa?

- a. Uninterrupted continues practice
- b. Go for a quite long time
- c. Continues practice
- d. None of these
- e. All of the above

Ans. e

13. When abhyasa become firmly established?

- a. It's part of nature
- b. It's part of personality
- c. It's a part of character
- d. It's a part of culture

Ans. a

14. The practice of abhyasa only produce desirable result only if when it is done or practiced.

- a. With love
- b. With hatred
- c. With attraction
- d. A and b
- e. A and c

Ans. e

15. Is it possible for a person to continue abhyasa (which is not correct)?

- a. With of feeling of compulsion
- b. Willingness

- c. With love
- d. With attraction

Ans. a

16. As per patanjali if we practice abhyasa for long time how many vritti's can be blocked?

- a. 1
- b. 2
- c. 4
- d. 5

Ans. d

17. When a person seem for himself in the life in the state of mind – carvinglessness, thirstlessness is in the state_____

- a. Samadhi
- b. Vairagya
- c. Abhyasa
- d. Chitta vritti nirodha

Ans. b

18. Person experience things within the range of knowledge or sense is known as _____

- a. Drishta
- b. Anusharavika
- c. Vasikara
- d. Vairagya

Ans. b

19. What do you mean by anusharavika?

- a. Object which can be experienced directly
- b. Which has not experienced directly
- c. Which can be experienced by fearing from others or heard from others and from books
- d. Has not experienced but one has heard from other person or from books

Ans. d

20. Is it possible to attend vairagya even when one undergoes all responsibilities of family and society?

- a. Yes
- b. No
- c. It is necessary to give up oneself
- d. It is not necessary to give up different acts but completely give up raga and dvesha

Ans. d

21. How many obstacles are there in part of yoga?

- a. 4
- b. 5
- c. 8
- d. 9

Ans. d

22. Physical and mental inefficiency comes under

- a. Samshaya
- b. Alasy
- c. Vyadhi
- d. Styana

Ans. c

23. Epilepsy, fever are examples of:-

- a. Avirati
- b. Bhranti darsan
- c. Alabdha bhomikatv
- d. Vyadhi

Ans. d

24. Doubt regarding science, teacher, method of practice are the example of:-

- a. Anavasthitatva
- b. Bhranti darsan
- c. Samshaya
- d. Alasy

Ans. c

25. Idleness towards anything is example of:

- a. Pramad
- b. Vyadhi

- c. Alasy
- d. Avirati

Ans. c

26. When mind is always dwell in outward then what is it?

- a. Bhranti darsan
- b. Avirati
- c. Samshaya
- d. Pramad

Ans. b

27. Incorrect knowledge about anything is known as _____

- a. Avirati
- b. Samshaya
- c. Bhranti darsan
- d. Styana

Ans. c

28. Not able to reach at the goal is known as _____

- a. Alasy
- b. Pramad
- c. Vyadhi
- d. Anavasthitatva

Ans. d

29. Carelessness about personal life, family duties add other obligations is a part of :-

- a. Vyadhi
- b. Anavasthitatva
- c. Chittavikyatha
- d. Alasy

Ans. c

30. What are the other obstacles of yoga?

- a. Pain depression
- b. Shaking of body
- c. Unrhythmic breathing
- d. Accompany of mental destruction
- e. None of these

f. All of the above

Ans. f

31. As per patanjali self-discipline know as what?

- a. Shatkarma
- b. Tapas
- c. Kriya – yoga
- d. Meditation

Ans. b

32. What is known as commitment to the practice?

- a. Yama
- b. Shatkarma
- c. Pranayama
- d. Niyama

Ans. d

33. Willingness to work and desire to learn is known as :-

- a. Meditation
- b. Swadhyaya
- c. Samadhi
- d. Tapas
- e. None of these

Ans. d

34. Self-discipline can be applied to any activity :-

- a. Productive work and hobbies
- b. Interpersonal relationship
- c. Health
- d. Improve personality
- e. None of these
- f. All of these

Ans. f

35. What do you mean by awareness?

- a. To understand your needs
- b. Reason behind you want
- c. To know the positive changes within you
- d. All of these

e. None of these

Ans. d

36. To accrue knowledge about yogasana and its benefits is known as :-

- a. Tapas
- b. Awareness
- c. Sadhana
- d. Meditation

Ans. b

37. Which of the following is known as awareness?

- a. To talk about others
- b. Discuss beyond your need, want, knowledge
- c. Discussion something beneficial for physical and mental body
- d. Speak about your concern along with your teachers and parents

Ans. c & d

38. Discussion with same mentality people to get clear idea about specific topic known as :-

- a. Swadhyaya
- b. Pratyahara
- c. Awareness
- d. Meditation

Ans. c

39. What do you mean by consistency?

- a. A shortcut way to get success
- b. Constant effort and practice to reach at goal
- c. Leave the practice in between
- d. None of these

Ans. b

40. Consistency can help to get :-

- a. Positive change in work and habits
- b. Change in your lifestyle
- c. You will be grateful and appreciate whatever you in life

d. None of these

e. All of these

Ans. e

41. Taking early light dinner at least 2 to 3 hours before sleep is known as :-

a. Awareness

b. Consistency

c. Tapas

d. Swadhyaya

Ans. b

42. It is ideal to avoid electrical gadgets like laptop, mobile and watching TV long time at night because it's a part of :-

a. Sadhana

b. Awareness

c. Tapas

d. Consistency

Ans. d

43. What is requirement of group practice in yoga?

a. To avoid lethargicness

b. To maintain discipline

c. For consistency

d. To avoid discontinue in yoga practice

e. Yoga practice to make interesting

f. None of these

g. All of these

Ans. g

44. What are mental problem?

a. Depression

b. Anxiety

c. Stress

d. Insomnia

e. All of these

f. None of these

Ans. e

45. Yoga encourage to balance :-

- a. Sympathetic nervous system
- b. Parasympathetic nervous system
- c. To slow down the breath and focus on present situation
- d. All of these
- e. None of these

Ans. d

46. Which of the following is not the goal of yoga?

- a. Tranquillity of mind and create a scene of well being
- b. Feeling relaxation and improved self confidence
- c. Improved efficiency and increase attentiveness
- d. Lower irritability and optimistic outlook of life
- e. All of these
- f. None of these

Ans. f

47. Yoga generates balanced energy which is vital to the function of (choose an appropriate answer) :-

- a. Circulatory system
- b. Digestive system
- c. Immune system
- d. Respiratory system

Ans. c

48. Yoga practices inhibit area responsible for fear, aggressiveness and stimulating which part of brain :-

- a. Frontal part of brain
- b. Interior part of brain
- c. Median forebrain
- d. None of these

Ans. c

49. Which of the following is not appropriate along with yoga practice?

- a. Lower anxiety and heart rate
- b. Lower respiratory rate and blood pressure
- c. All of these

d. None of these

Ans. c

50. Constant practice of yoga can overcome depression by increase in :-

- a. Androgens
- b. Serotonin
- c. Oestrogen
- d. Cortisol
- e. None of these

Ans. b

CHAPTER - 2

DISCIPLINE FOR YOGA PRACTICE

2.1 Necessity of discipline for yoga practice

Whatever form of yoga one practices, the most important and crucial requirement is self-discipline, without which, one cannot see the positive results of yoga. In the Patanjali Yoga sutra, self-discipline is known as 'Tapas'.

Most people only understand the physical aspect of yoga, which entails stretching and strengthen up the body and improve posture. But there is more to it than that. It also has a profound impact on a person's life because of the way that it changes the mind in three unique ways. Read on to find out more about these amazing benefits.

❖ Spiritual Awakening

Although yoga is not a religion, this ancient practice can have an effect on a person in a spiritual sense because of the seven spiritual laws that yoga students are taught to follow. These laws act as guides to help

people find the path to inner peace through love and compassion for themselves and others. For example, one of the laws is about karma. It refers to the idea that the way that we treat other animals and humans comes back to us. So in other words, if we act with kindness, we will receive kindness in return.

❖ Mental Focus and Clarity

Yoga emphasizes the importance of regular meditation because of the way that it helps a person to keep their thoughts positive. Any time that a negative thought comes through during meditation, it is gently pushed away by refocusing on breathing and relaxation of the body. This is very important to maintaining emotional health, since many cases of stress, anxiety, and depression are caused by the inability to see all of the good things in life. So by learning to guide one's thoughts back to the present moment, these negative feelings will subside. Other means of relaxation can also range in gardening, exercise and hot baths are great in conjunction to yoga.

❖ Self-Discipline and Control

By learning to control one's thoughts and physiological response to surrounding stress, a person can do more than they ever thought was possible. Yoga helps people to become more mentally and physically disciplined, so they can let go of fears or situations that have been holding them back from what they want to achieve. One way that this is done is by using a mantra during meditation. One keyword or phrase is focused on during each session. The person repeats it aloud or in their mind. This helps to permeate it into the subconscious to make success in that area happen more easily. Yoga also teaches that if someone begins to see the world around them as a constant source of energy that they are tied to, then they can tap into that energy to be able to manifest their desires. This contributes to a change in the

common mentality of being stuck without hope because of self-sabotage.

2.2 Cause of pain.

Understood the path to enlightenment or Samadhi, the kleshas are thought of as ‘afflictions’ or negative mental states. Directly translated from Sanskrit as ‘poison’, they’re the various ‘toxins’ or poisons that cause suffering through life. Overcoming the kleshas is thought to lead to the end of suffering, and the ultimate liberation from the repeated cycle of birth, death and rebirth, known as the wheel of Samsara.

2.3 Poisons on the Path (kleshas)

We all come across challenges in life – that’s what builds character and makes us stronger – but having the tools to overcome these challenges is something Yoga philosophy can help with. Much of the wisdom passed down through thousands of years makes as much sense today as it did back then, as the various causes of suffering – as we’ll see – are no different now than they were all those years ago either.

Identified in the Yoga Sutras of Patanjali, the five Kleshas or ‘afflictions’ are: Avidya (ignorance), Asmita (egoism), Raga (attachment), Dvesa (aversion or hatred), and Abinivesah (clinging to life and fear of death). Some of the kleshas afflict us on a daily basis at a subtle level, yet others can be overwhelming and cause great pain. What all these ‘poisons’ do have in common however, is that they stop us from fully enjoying life, from being truly present in the now, and from having a sense of freedom. Read on to find out how each affliction can affect us, and how this knowledge can help us overcome these challenges on the path to Samadhi.

❖ Avidya

The Sanskrit word vidya means true knowledge, a deep inner knowing and higher wisdom. The prefix 'an' essentially means 'not', so in this sense we can understand that the word 'avidya' refers to a lack of knowledge or misunderstanding. Within the Yoga Sutras, avidya is often translated as 'misconception, lack of spiritual knowledge, or spiritual ignorance', and it is this first klesha that is the root cause of the others – many texts even describe avidya as the trunk of the tree of suffering, with all other kleshas branching off of it.

When it comes to reaching enlightenment, you may have read in a previous blog post that the true meaning of Samadhi (at least in my opinion) isn't a firework display of joy and ecstasy, but a sense of contentment and equanimity, and an understanding of true reality. Avidya is possibly one of the most challenging obstacles to overcome with regards to finding contentment, as it shows us the world through a very narrow and false lens, which is often thought of as a veil. With the veil of avidya covering our metaphorical eyes, we don't see reality, rather we see what we think is reality.

Each of us has a perception of what the world is like, made up of our past experiences, expectations, and what we believe, meaning that each of us has virtually created our own realities, which could be entirely different from each other, yet attempt to co-exist in harmony. When afflicted by avidya, we believe that our thoughts are true, that our perceptions are reality, and that what we individually believe is 'right' is the truth. This lack of knowledge and wisdom is the most difficult to overcome not because there's so much to learn, but because there's so much to un-learn and let go of. Avidya gives birth to all the other kleshas, which cause fear, pain and sorrow, simply because we tend to believe our own perceptions and thought patterns, rather than remove the veil and see life for what it really is.

❖ Asmita

First mentioned in the Mahabharata and Ramayana, the word Smita was used to describe smiling, but in the texts the Shishupala Vadha and Pajcaratra, the word refers to expanding and blossoming. This expression of Smita (now a popular Hindu female name) is a wonderful way to understand what asmita – the exact opposite – means.

This second klesha is all about letting the sense of ‘I – Me – My’ become the most important thing in life. We can see this currently in the millennial generation; the age group with possibly the strongest sense of ‘I’, but also a huge amount of emotional and psychological suffering. When we speak about the ego, the origin of this word was never meant to denote something intrinsically ‘evil’, but the simple (or not-so simple) part of us that is our personality, and in Freud’s theory it is found between the chaotic and primitive ‘id’ and the moral conscience of the super-ego.

The ego was originally supposed to be the part of us that combined our nature and nurture, and made decisions based upon reasoning. The suffering arises however, when we become ego-focused, and instead of expanding and blossoming, our awareness shrinks and we become selfish. The more ‘I’ am the most important thing in the world, and the more focus put upon ‘me’, the more pressure ‘I’ feel, because it seems as though the whole world revolves around ‘me’. Any disruption or upset that occurs is felt to be much bigger than it really is, because with an ego-focussed person, their world is far smaller than a less ego- focused person, with a feeling of being connected to the outside world, and a sense of some sort of higher consciousness or truth.

❖ Raga and Dvesa

Attachment and aversion can push and pull us in all directions, meaning we’re forever at the mercy of what we need, want or like, and what we fear or hate. This push-pull effect is another way of realising we aren’t actually seeing reality for what it really is, but

reacting moment-by-moment to the personal likes and dislikes we've built up over time.

In BKS Iyengar's *Light on the Yoga Sutras*, he says that Raga and Dvesa afflict us on an emotional level, and are imprints of pleasures and pains. Physically, he says they're located within the hypothalamus or subconscious part of the brain. The subconscious mind effects our behaviours, and seems to be so deeply ingrained that we may not even realise we have certain attachments or aversions. Whilst it may be more clear to see why having an aversion or repulsion towards something can cause suffering (it's contracting, not expanding or blossoming, causes stress, anxiety, and is very consuming on a psychological level, leaving little room for spiritual progression, let alone enlightenment), it may not be obvious as to why attachments cause suffering.

Feeling attached to a pleasurable experience can happen instantaneously – with the taste of chocolate, the smell of coffee, or the sensation of a drug. All of these things create a release of chemicals that stimulate the brain to want more, and if we continue to give it more regularly enough, we can become attached to it. In terms of relationships, we can become attached or dependent upon other people if they seem to give us some form of safety or provide affection, and regarding material possessions, we can clearly see how easy it is to become attached to a piece of technology or social media platform.

Whilst these pleasurable experiences may feel good initially, most of them will create some form of suffering if we allow it to, because once that pleasurable experience is over, we often feel sad about it, and wish for that pleasure to return. In Buddhist terms, this is known as 'craving', and is a huge cause of suffering. If we're not satisfied, we're craving, and if we obtain that which we crave, we cement that attachment within us, which means we're never truly in the present moment.

How to overcome attachment, then? It's not about avoiding any sort of pleasure, but realising the impermanent nature of pleasure and pain, and being observant to our thoughts and behaviours. The phrase 'listen to your body' may be over-used, but can be incredibly useful when dealing with attachment. Ask yourself; do I need this, or do I want it? Is this truly right for me, or am I attached to it?

❖ Abhinivesa

The ultimate fear is the last of the kleshas, and the one that could be seen as the root of fear itself. Fear of death. In parts of the East like India and Nepal, death isn't so much of a taboo subject, whilst here in the West, it's usually something we try to avoid speaking about, far less delving into in detail about it. With important Hindu and Buddhist texts based upon the notion that you are indeed not your body, but something far greater and more profound, those in Eastern cultures are regularly reminded of the soul, the Self and that there is nothing to fear in this life.

Within the Bhagavad Gita, Krishna speaks of the Self with the words; "Swords cannot pierce it, fire cannot burn it, water cannot wet it, and wind cannot dry it," and even though it's a hard task to ask anyone to truly let go of the fear of what happens at the end of life, releasing the grip of fearfully clinging to life can have a knock-on effect that impacts all areas of life right now. Rather than a clinging, this lighter holding of life makes us more open to new experiences, more grateful of life, more appreciative of our loved ones, more adventurous, with less attachment, less hatred, less 'I – ness', less fear, more engagement in everyday life, and the ability to be truly present and immersed in the moment of now.

2.4 Knowledge about Meditation.

Meditation is a practice where an individual uses a technique – such as mindfulness, or focusing the mind on a particular object, thought, or activity – to train attention and awareness, and achieve a mentally clear and emotionally calm and stable state.

Scholars have found meditation elusive to define, as practices vary both between traditions and within them.

Meditation has been practiced since 1500 BCE antiquity in numerous religious traditions, often as part of the path towards enlightenment and self-realization. The earliest records of meditation (Dhyana) derive from the Hindu traditions of Vedantism, and meditation exerts a salient role in the contemplative repertoire of Hinduism and Buddhism. Although meditation is popularly associated with Dharmic religions, other types of meditation have also influenced the spiritual dimensions of Abrahamic religions. Since the 19th century, Asian meditative techniques have spread to other cultures where they have also found application in non-spiritual contexts, such as business and health.

NOTE

Meditation may significantly reduce stress, anxiety, depression, and pain, and enhance peace, perception, self, and well-being.

Meditation is under research to substantiate its health (psychological, neurological, and cardiovascular) benefits and other effects.

❖ Forms and techniques

Classifications

In the West, meditation techniques have sometimes been thought of in two broad categories: focused (or concentrative) meditation and open monitoring (or mindfulness) meditation.

Direction of mental attention... A practitioner can focus intensively on one particular object (so-called concentrative meditation), on all mental events that enter the field of awareness (so-called mindfulness meditation), or both specific focal points and the field of awareness.

Focused methods include paying attention to the breath, to an idea or feeling (such as mettā (loving-kindness)), to a kōan, or to a mantra (such as in transcendental meditation), and single point meditation.

Open monitoring methods include mindfulness, shikantaza and other awareness states practices using both methods include vipassana (which uses anapanasati as a preparation), and samatha (calm-abiding).

In “No thought” methods, the practitioner is fully alert, aware, and in control of their faculties but does not experience any unwanted thought activity. This is in contrast to the common meditative approaches of being detached from, and non-judgmental of, thoughts, but not of aiming for thoughts to cease.

In the meditation practice of the Sahaja yoga spiritual movement, the focus is on thoughts ceasing.

Clear light yoga also aims at a state of no mental content.

One proposal is that transcendental meditation and possibly other techniques be grouped meditation and possibly other techniques be grouped as an “automatic self-transcending” set of techniques.

Other typologies include dividing meditation into concentrative, generative, receptive and reflective practices.

Frequency

The Transcendental Meditation technique recommends practice of 20 minutes twice per day. Some techniques suggest less time, especially

when starting meditation, Richard Davidson has quoted research saying benefits can be achieved with a practice of only 8 minutes per day. Some meditators practice for much longer, particularly when on a course or retreat. Some meditators find practice best in the hours before dawn.

Posture

Main article: Asana

Asanas and positions such as the full-lotus, half-lotus, Burmese, Seiza, and kneeling positions are popular in Buddhism, Jainism and Hinduism, although other postures such as sitting, supine (lying), and standing are also used. Meditation is also sometimes done while walking, known as kinhin, while doing a simple task mindfully, known as samu or while lying down known as savasana.

Use of prayer beads

Some religions have traditions of using prayer beads as tools in devotional meditation.

Most prayer beads and Christian rosaries consist of pearls or beads linked together by a thread.

The Roman Catholic rosary is a string of beads containing five sets with ten small beads. The Hindu japa mala has 108 beads (the figure 108 in itself having spiritual significance), as well as those used in Gaudiya Vaishnavism, the Hare Krishna tradition, Jainism and Buddhist prayer beads.

Each bead is counted once as a person recites a mantra until the person has gone all the way around the mala.

The Muslim misbaha has 99 beads. There is also quite a variance when it comes to materials used for beads. Beads made from seeds of

rudraksha trees are considered sacred by devotees of Siva, while followers of Vishnu revere the wood that comes from the tulsi plant.

Striking the mediator

The Buddhist literature has many stories of Enlightenment being attained through disciples being struck by their masters. According to T. Griffith Foulk, the encouragement stick was an integral part of the Zen practice:

In the Rinzai monastery where I trained in the mid-1970s, according to an unspoken etiquette, monks who were sitting earnestly and well were shown respect by being hit vigorously and often; those known as laggards were ignored by the hall monitor or given little taps if they requested to be hit. Nobody asked about the ‘meaning’ of the stick, nobody explained, and nobody ever complained about its use.

Using a narrative

Richard Davidson has expressed the view that having a narrative can help maintenance of daily practice.

For instance he himself prostrates to the teachings, and meditates “not primarily for my benefit, but for the benefit of others”.

There are six popular types of meditation practice:

- * Mindfulness meditation.

 - * Spiritual meditation.
 - * Focused meditation.
 - * Movement meditation.
 - * Mantra meditation.
 - * Transcendental meditation.
- Is meditation scientifically proven?

- A 2014 literature review of 47 trials in 3,515 participants suggests that mindfulness meditation programs show moderate evidence of improving anxiety and depression. But the researchers found no evidence that meditation changed health-related behaviours affected by stress, such as substance abuse and sleep.

Benefits of Meditation

- * Reduces Stress. Stress reduction is one of the most common reasons
- * People try meditation. ...
- * Controls Anxiety. Less stress translates to less anxiety. ...
- * Promotes Emotional Health. ...
- * Enhances Self-Awareness. ...
- * Lengthens Attention Span....
- * May Reduce Age-Related Memory Loss. ...
- * Can Generate Kindness. ...
- * May Help Fight Addictions.
- What are 2 benefits of meditation?
- The mental health benefits of meditation include better focus and concentration, improved self-awareness and self-esteem, lower levels of stress and anxiety, and fostering kindness. Meditation also has benefits for your physical health, as it can improve your tolerance for improve your tolerance for pain and help fight substance addiction.

How long should you meditate for?

5 to 10 minutes

If you are just starting out, I recommend you meditate for anywhere from 5 to 10 minutes every day. You can start with even less. Maybe

try it for 1 minute in the morning. And when you can sit still and relax for that long, move relax for that long, move to 2 minutes.

CHAPTER - 3

KNOWLEDGE ABOUT EFFECT OF YOGA ON HUMAN BODY

3.1 Cause of Heya

- ❖ The union between seer (drasta) and seen (drista) is causes of heya.
- ❖ It is very much important to know how to avoid the suffering which is yet to come.
- ❖ Every action or karma is capable of producing an effect, a definite fruit.
- ❖ This is universal law that our past action and karma present are in an accumulate condition, we can't counteract the fruit and bad karma through good one and vice versa.
- ❖ We can't undergo both the bad and good effects together but there is a method by which the stock of ancient karmas or action should be finished. The best technique is detachment between seer and seen.
- ❖ Suffering begin due to association, in order to avoid the causes of suffering we have to avoid the union between seers and seen. Avoid the union between subject and object.

- ❖ Illumination, steadiness, qualities, elements, sense organs. The seen or experience having the properties like light or illumination, activities and stability, these are nature of elements and sense organs that has been experienced by seers.
- ❖ The seer is pure consciousness but instead of purity it appear to see through the mental consciousness time and again.
- ❖ Lack of knowledge or avidya is main cause of disturbance.
- ❖ There are 7 stages of ailment or to break the avidya -
 - Realization of what to be avoided
 - The awareness of the means for that removal
 - The awareness of spiritual evaluation
 - The awareness of fulfillment and accomplishment
 - The awareness of the purpose of experience
 - The awareness of the fulfillment of the work
 - The awareness of one own self
- ❖ These are the seven stages of higher kind of awareness. To avoid heya practice of yoga is very much necessary, especially 8 parts of discipline:- Yama, Niyama, asana, pranayama, Pratyahara, Dharana, Dhyana and Samadhi
- ❖ These 8 fold path helps to control over senses, mind become fit for Dharana.

3.2 Power of steadiness

- ❖ One can be ready for Pratyahara with steadiness.
- ❖ Steadiness is achieved along the prolonged practice mentally and physically.
- ❖ It means both in ordinary and miraculous capacity.

- ❖ The student may become so immovable, you cannot move him or her even with application of force.
- ❖ Steadiness may also means steadiness of body of state of meditation.
- ❖ Steadiness means perfect mental stability, this can be develop a constant, regular and effortless practice.
- ❖ Like a tortoise we need steadiness physically and mentally, so to maintain steadiness we need the chin to touch the chest which is known as Jalandhara bandha and when in sarvangasana is known as chin lock.
- ❖ Steadiness helps our spiritual value, it activate the brain quickly, increases the capacity of decision making quickly, increase the capacity to control to the body and mind may be the situation is adverse.
- ❖ Person can get an extra ordinary personality by showing absolutely perfect effort and result in both personal and professional life.

3.3 Intuitive knowledge

- ❖ Power of intuition
 - By steadiness the person can become master on spiritual vision and increases the virtues.
 - Intuition is the ability to acquire knowledge without resource to your conscious reasoning.
 - In psychology intuition can be emphasize the ability to know valid solution to various problem and decline mankind ability.
 - Intuitive power is one type of brain storming activity.

- The intuition is an immediate understanding or knowing something without reasoning.
- An intuitive person talk less, more silence, more textural.
- All the psychic or mental person can be easily attend by an intuitive person very easily.
- The idea of intuition/ prativa that will clearly reflect on intuition intuitive person.
- Intuitive knowledge helps to improve intuitive knowledge that called as bibeka, gyana at the first stage just like knowledge, gain through by the separation of matter energy.
- Just like the sunlight make everything manifest the darkness similarly. Intuitive knowledge can help us to understand everything and anything very clearly.
- Generally 3 types of intuitive knowledge develop at first stage :-
 - Moral intuition
 - Interpersonal intuition
 - Diplomatic or political intuition

3.4 Intuitive perception

- ❖ Intuitive perception happens through what is called as Clair senses (Clair senses is information about object, person or physical event through extra sensory perception).
- ❖ Information from conscience interpreted through sensory impressions.

- ❖ Sometimes intuitive perception is like physical sensory perception and sometimes it is more like an impressions of senses (it is somehow what happens with us when we day dream or dream at night). Therefore it is produced Trans dental auditions, sensations, perception, taste and olfactory knowledge (olfactory system or sense of smell is sensory system used for smelling).
- ❖ The Trans dental faculty concerning the sense organs are called prativa faculty such as prativa/ quality o hearing and vision. Likewise prativa/ quality is common to all 5 faculty or sense organs.
- ❖ The Trans dental faculty pertaining to sense organs of hearing, touch, vision or seeing, taste and smell. It cannot be confused with telepathy and clairvoyance.
- ❖ This is subject of complete awareness.
- ❖ There is thread line difference between perception and intuition that is perception is organization, identification and interpretation of sensory information whereas intuition is immediate cognition (the mental action or process of acquiring knowledge of understanding through thoughts, experience and senses).
- ❖ Example of intuition is the faculty of knowing and understanding something without reasoning or proof.
- ❖ The ability to know thing without conscious reasoning or the direct learning of something without conscious use of reasoning in one word it is immediate understanding.
- ❖ The person having intuitive power are very good empathetic ability and can ale to understanding other what they are feeling and thinking.

3.5 Psychic power and obstacles

- ❖ The psychic power like
 - Trans dental audition
 - Sensation
 - Perception
 - Taste
 - Olfactory human are obstacles in Samadhi/ siddhi/ higher consciousness.
- ❖ But in the state of consciousness of the world they are psychic power.
- ❖ In the extrovert person, they have psychic power but they are the hindrance/ obstacles in the path of Samadhi or higher consciousness.
- ❖ The mind is always changing, it fluctuate and there is consciousness of the world.
- ❖ In this state these powers can be manifested, but when she/ he is in higher consciousness/ Samadhi these power create disturbances if they are allowed to become manifest.
- ❖ If yogi or sincere practitioners can use there psychic powers when consciousness out of meditations.
- ❖ The 1st state of siddhi is there when the students are in Samadhi, even if she may not use to practice or achieve siddhis, they come to her/him automatically due to the development of the higher consciousness in deep meditation.
- ❖ When they manifest themselves, they create disturbances is higher consciousness by generally a kind of psychic vibration, which disturb the peaceful state of higher consciousness/ Samadhi.

- ❖ But the effects can be seen or observed when the students can come out of consciousness/ Samadhi.

3.6 Perfection of the body

- ❖ The perfection of the physical body includes beauty, grace, energy and hardness (strong, fit and free from wrinkles).
- ❖ The following perfection can easily be achieved within the practitioner of yoga-
 - Rupa – Beauty
 - Lavanya – grace
 - Bala – strength
 - Vajrasmananantvani – hardness
 - Keya – physical fit and strong
 - Sampati – wealth
- ❖ The total perfection of the body as we can bring about by the means at our disposal just be the ultimate aim of physical and cultural perfection is the true aim of all cultural, the spiritual and psychic, the mental, the vital and it must be the aim of our physical culture also.
- ❖ When we seek for a total perfection of being, the physical part of it can't be left aside; for the body is the material basis, the body is the instrument which we have and use.
- ❖ The fulfillment of dharma and dharma means: - every ideal which can propose to ourselves and the law of its working and its actions.
- ❖ In total perfection is the ultimate aim which we set before us, for our ideal is the divine light which we will create here, the life of spiritual full filled on earth, like atmosphere

of own spiritual transformation even here on the earth on the condition of the material universe.

CHAPTER - 4

SOURCES OF YOGA SADHANA

4.1 Sources of success in yoga

- ❖ Along with the psychic power we can calculate the success of yoga.
- ❖ The psychic power can be stained in 5 ways.

There are people who are born with certain power, such as telepathy.

The manifestation of the power is in action of the Sadhana done in previous birth, this is clearly material in various spiritual and psychology book like “Bhagavat Gita”.

It's says when a sadhaka/ practitioner achieves something through Sadhana and dies, in the next birth he remains that ready in awakenful form and starts his progress from that point onward such as persons are born with spiritual qualities.

They don't have to do any Sadhana for that in the present birth.

- ❖ 2nd source of success in yoga siddhis is from herbs.

Traditionally, juice of certain herbs, such as anjana, rosayana etc.

The effect of these herbs can be controlled through higher mental phenomenon. There are certain preparation of necessary which are of great of importance and use of the body, but they are not be included with the herbs, because of their properties and dead's of yoga.

- ❖ The 3rd way of obtaining yoga siddhis is my mantra, this is very great siddhis of the lightened spiritual quality.
- ❖ It is very powerful means of developing spiritual person. This method belongs to very high order.

This can be developed through will, with full consciousness and effort.

Gradually only consciousness, awareness and mind which need constant discipline, effortless practice along with complete control over the physical body along with panchashila and asthshila that is ultimately called as tapas or austerities.

4.2 Fundamental transformation

By the overflow of natural potentiality occurs the transformation from one substance (or birth) into another.

- ❖ The logical process by which the speed of natural tendencies can be increased is here described, where by an ordinary mind suddenly takes a leap into an extraordinary state.
- ❖ It happened by compensation and overflowing the difference in the law of nature.
- ❖ For example, the person is born as a human, another as animal, a third as a plant and so on. Here the word jati means the group or substance to which a person belongs.

A change in jati involves a fundamental transformation in substances.

If water changes into ice or vapour or when an ornament of gold is changed into another ornament, it is not fundamental transformation, but when a mindful of avidya, klesha and impurities is changed into pure consciousness, it would mean a fundamental change or “jtyantrara parinama”.

- ❖ Prakriti means nature, the inherent dhamma/ dharma and a purest means compensating.

Thus, prakritya purest means overflow the gap in nature. For example: when wood is put into fire it is reduced to ashes.

This jtyantrara parinama is the result of prakritya purest, there is complete transformation of form and nature.

If however; a brick is put into fire it will not undergo a fundamental transformation, it will only change its colour and hardness.

- ❖ Fundamental change is not brought about from outside, it must be inherent in the material. For example, the mind can be developed into super consciousness only because the self or atman is already there.
- ❖ Only avidya needs to be removed. Thus the development of super consciousness is inherent in the nature of the mind. The potentiality should exist in the substance and only then can it undergo a knowledge may take many births.

For thus there should be some process of transmigration or some law deciding it. It is the samskara which are

responsible for swift moments of know how to speed up the process of evolution. For example – from a dog to an elephant, then it can be brought about into a smaller number of births or it may ever be brought about in very next birth.

The law which decides the transformation in the fundamental order of substance is called prakritya purest, the overflow of Prakriti.

4.3 Instrumental cause

The instrumental cause does not stir up the various natures but merely removes the obstacles like a farmer

1. The various sadhanas and methods of obtaining siddhis are not real instrumental causes of awaking the potentialities.
2. No sadhana or spiritual practice can have a direct effect, but the transformation brought about is indirect, by fulfilling certain conditions or prakriti.
3. Just as a farmer irrigating a field removes the obstacles so water can flow of its own accord through the channels, similarly, these sadhanas remove the obstacles and in the way of prakriti, and thus prakriti does the rest of the job of its own accord.
4. The sadhanas work only indirectly.
5. The spiritual practices bring about a transformation in the order of consciousness, or chitta.
6. The obstacles preventing the aspirant from observing his true nature and reality have first to be removed. Sadhanas are meant for this purpose.
7. To remove them, different methods are used; for example, impurities of the mind are removed by bhakti or love for God.

8. The vikshepas are corrected through concentration, and ultimate knowledge is attained through pure awareness.
9. Karma yoga, bhakti yoga or jnana yoga cannot give mukti directly. They act in an indirect manner.
10. They only remove the obstacles in the way of prakriti. It is in the context that the sutra should be understood.
11. If there is any delay in realization, that is because of the obstacles.
12. To remove the obstacles the spiritual practices should be continued with vigour and earnestness.
13. When you remove the obstacles from a water channel, the water flows automatically through the channel because it is the nature of water to flow to a lower level.
14. Similarly it is in the nature of prakriti to create experiences for the purusha and to bring about the state of liberation.
15. The obstacles in the way of prakriti are removed by sadhana.
16. Thus all kinds of sadhana are instrumental; they do not bring about realization.
17. They are very powerful methods of removing impurities from the passage of consciousness and creating a free passage for the divine nature to act unhindered.

4.4 Created mind

1. Created minds are free from egoism alone.
2. The yogi can create out of his Asmita various minds through which we can experience the various fruits of past karmas simultaneously.
3. These new minds or new vehicles of consciousness can be created by Asmita only. Nirmana chitta means the consciousness that is made or created or that is put into operation separately.

4. These artificial vehicles of consciousness are created by manipulating the forces of the higher planes through samyama of his consciousness at the same time
5. He is full of awareness in all the chittas simultaneously.
6. This is done by samyama or mahatattwa which is called ahamkara or Asmita both on samkhya and in yoga.
7. In yoga, mahatattwa means the centre of individual in man around which the individually functions during different states of consciousness, such as making, dream, sleep and so an.
8. The created minds give him experience at the same time these experiences are transferred to the natural mind of the yogi and that mind becomes free of karmashaya due to enjoyment of its fruits.
9. The artificial minds are completely under the control of the aspirant. He can create tam and again fold them according to his will.
10. For an ordinary person, god is supreme, but for a yogi, the supreme is inside himself. This his individuality has a support in himself. In ordinary people, the individuality is dependent upon so many factors of life.
11. This topic of artificially created minds is of artificially created minds is very interesting and useful for the finishing of karmashaya.

4.5 Memory and impression

1. Because memory and impression are the same inform there is a sequence although they may be divided by class of birth, place and time.
2. When the give migrates from one body to another to countless births, there is continuity between the various

births, and the memory and impression of all the past births are also continued in this birth. This is because there is an uninterrupted sequence of one personality throughout these incarnations.

3. The present birth is divided from the previous births in safer as it takes place in a different class of births (jath), in a different place and at a different time, but the births are all one single jiva.
4. After departing from the body, when reincarnation takes place in another body, the body, place and time cannot be the same. Moreover the knowledge of the conscious mind does not link itself with any previous at all. It is very difficult to understand the sameness of the two births.
5. This very important topic concerns the theory of transmigration of jivatma.
6. Thus, the memory and impressions being the same in different incarnations, the difference in birth, place and time does not matter.

4.6 Past and Future Exist

1. Past and future exist in their own form by difference of paths.
2. The world process interns of time is past, present and future. There are different states of this word in the form of events or process.
3. That which is today will becomes yesterday, and after sometimes, a happing in the result past.
4. This today will exist and will continue to exist even after a year, but it will in the present. It will exist in the past.
5. At the same time, is already there, after a day or two or after a few years, the future will become the world of today and also the world of the past.

6. So, we come to know that the world exists in the past, in the present, as well as in the future, and the past, present and future exist in their own realm.
7. They are not contaminated or confused; they are not mixed up or lost. There are people who are able to enter this world of time that you call the future, and they become prophets and tell you what is to come.
8. This is it as said in this sutra that the world of time, in the form of past and future, may be considered as separate. This is the classical view of yoga philosophy.
9. The essential form of the world of time is a matter of controversy, what is more important is the difference of its inherent properties.
10. There are two paths; one is determination, the other is free will.
11. Determination is like a film being projected on the screen.
12. It will project only what is in the film, it cannot project anything else.
13. The other path is that of free will, there are many happenings that can be changed according to our will.
14. On account of these two different paths, there is a difference in the inherent properties, the past and future remain different. It can be changed according to yoga every happening is absolutely pre-planned in space and time.
15. Everything goes on like a film projected on the screen but there is a difference in the inherent properties (dharmas). That difference is due to the difference of path, and the difference of the path is what we call determination and free will.
16. When you discuss determination, then the future becomes the present, the present becomes the past. You cannot change it because that is beyond your powers.

17. The second point is that the future becomes the present the past but there is change every moment because you have the capacity to change it. You are able to know the secret of the world of time.

4.7 Essence of object

1. The essence of the object is due to uniqueness of the transformation of the gunas.
2. The gunas undergo the process of transformation and transformation has popularity and unique.
3. The mental perception in daily life is due to the uniqueness of transformation of tree gunas.
4. The three gunas, which are part of prakriti undergo transformation from avyakta to vyakta, from unmanifest to manifest.
5. The three gunas not only produce and control matter but make it different from another.
6. The gunas produce the organic, inorganic. Physical, mental and physical as well as the astral fields of the universe.
7. It is very difficult to have a metaphysical concept or knowledge of the three gunas. It is such a fine process, that from within its structure time and space are produced.
8. Naturally, the uniqueness of the transformation of the gunas is accepted of Patanjali.
9. Due to the uniqueness of transformation, various combinations of the gunas arise, and result in various objects gross as well as subtle.
10. It is an absolutely unique transformation.

4.8 Theory of Perception

1. Because of the sameness of object and difference of mind their paths are separated.

2. This sutra explains the yogic theory of Perception even through the object is one, its precautions becomes different according to the difference of the chitta.
3. The same object is perceived differently at different times because of the difference I the mental condition or the instrument of cognition.
4. The object may be one, but it looks different due to a difference in degree and also in time concerning the cognizing faculty.
5. The particular difference in the order of chitta is responsible for the difference of cognition.

4.9 Mind And Object

1. The object of Perception is not dependent on the chitta, what would happen to the object of Perception when the medium of cognition not there?
2. The perception of an object takes place through the medium of the indriyas but it is not dependent one mind or mind form of knowledge of chitta. If it were so, then the cognition would not continue in the absence of the medium of cognition.
3. There are two theories about this. The idealistic theory device the very existence of the world.
4. The realistic theory is that the world exists in its objective form as we see it.
5. Vedanta is idealistic, while the Charvaka School of the philosophy is realistic.
6. Yoga seems to be a middle path. It does not dispose of the higher side of the world of perception and it also does not depose of the objective sides.
7. It believes in existences of objects as well as in the higher side of existence.
8. Therefore when in chitta is withdrawn the world will continue to exist because the world as a whole is

existing in matter, in mind in the indriyas and in time and space.

9. The object is not dependent on one mind. It means that the phenomenal world is subjective to each mind.
10. If you think that the object of Perception is dependent on one mind which has been eliminated. Then it may be asked what happens to the object of Perception when it is cognized by the mind. The reply is that the object continues to exist for other person.

4.10 Reflection of Objects

1. The mind needs the reflection of the object for its cognition.
2. The mind needs objects of cognition for its reflection and only then can the knowledge of that object take place.
3. So long as the object of conception is not reflected in the chitta, the chitta does not have knowledge or cognition of that particular object.
4. If an object is placed before the chitta but no reflection takes place then there will be no knowledge, there will be no cognition, even though the object and the chitta are face to face.
5. Moreover, the knowledge of an object does not take place just because the object is there.
6. Knowledge arises only when there is reflection of object in the chitta.

NOTE

- ❖ Thus means that an object is either known or unknown, according to the presence or absence of the reflection of the object in the mind.

CHAPTER-5 BODY PERFECTION

CHAPTER - 5

BODY PERFECTION

Physical Activity Recommendations for Different Age Groups

- Preschool-Aged Children (3-5 years) **Physical Activity** every day throughout the day. ...
- Children and Adolescents (6-17 years) 60 minutes (1 hour) or more of moderate-to-vigorous intensity **physical activity** daily. ...
- Adults (18-64 years)...
- Older Adults (65 years and above)

The age group 18 to 44 was the most likely to exercise. Of those individuals age 18 to 44, 59.7 percent reported exercising at least three times a week for half an hour or more. This compares with 53.5 percent and 46.7 percent, respectively, for the age groups 45 to 64 and **65 and older**

Get moving. October 30, 2015 this article is more than 2 years old. We all know that exercise is critical to staying healthy and living longer. New research suggests that exercising after **age 40**, in whatever dose, may be the most critical time of all. How much exercise should I do for my age?

Do at least 150 minutes of moderate intensity activity a week or 75 minutes of vigorous intensity activity if you are already active, or a combination of both. Reduce time spent sitting or lying down and break up **long** periods of not moving with some activity.

How often should a 45 year old exercise?

Try and stick to the **exercise** guidelines. It's recommended that older adults **do** at least 30 minutes of moderate intensity physical activity on most, preferably all, days. If 30 minutes seems too **much** to you, don't worry, as some activity,

however light, is better for your health than none at all. How much exercise do kids need daily?

Children and adolescents **should do** 60 minutes or more of physical activity **each day**. Most of the 60 minutes **should** be either moderate- or vigorous intensity aerobic physical activity, and **should** include vigorous-intensity physical activity at least 3 days a week. What are the 3 levels of physical activity?

Exercise is categorized into three different intensity levels. These levels include low, moderate, and vigorous and are measured by the metabolic equivalent of task (aka metabolic equivalent or METs). The effects of **exercise** are different at each intensity level (i.e. training effect).

Exercises Seniors Should Avoid

- **Squats** with dumbbells or weights.
- Bench press.
- **Leg press**.
- Long-distance running.
- Abdominal **crunches**.
- Upright row.
- Deadlift.
- High-intensity interval training.

The 5 components that make up total fitness are:

- **Cardiovascular Endurance.**
- **Muscular Strength.**
- **Muscular endurance.**
- **Flexibility.**
- **Body Composition.**
 - Does your child get 60 minutes of physical activity every day?
 - **Children** love to play and be active. To benefit their health, **children** over 5 should be physically

active **for** at least **60 minutes every day**. It doesn't **have** to be a structured sport – anything that **gets** them up and moving will **do**.

What is the recommended daily exercise?

Get at least 150 minutes of moderate aerobic activity or 75 minutes of vigorous aerobic activity a week, or a combination of moderate and vigorous activity. The guidelines suggest that you spread out this **exercise** during the course of a week. Greater amounts of **exercise** will provide even greater health benefit.

Nutrition Module: 3. Nutritional Requirements throughout the Lifecycle

Session 3 Nutritional Requirements throughout the Lifecycle

Introduction

In the previous two sessions, you learnt about food, diet and nutrients as well as the food sources of the different nutrients.

In this session you will learn about the nutritional needs at different stages of the lifecycle. The nutrient requirements during the four main stages of the human lifecycle vary considerably. What infants and children require is different from what adults and the elderly need. In addition, there might be specific nutrients which a pregnant women and lactating mothers need in higher amounts than adult men. Therefore, as a Health Extension Practitioner, this study session will help you to give the appropriate messages to different population groups.

3.1 Why it is important to know nutritional requirements

You need to know nutritional requirements of an individual or group for two major reasons:

Prescriptive reasons: that is, to provide or dispense food supplies; for example:

- to procure food for national consumption
- to secure food for institutional consumption
- To run nutritional supplementation programmes.

Diagnostic reasons: mainly to identify whether a group or an individual is suffering from malnutrition of any kind; for example:

- to evaluate nutritional intervention programmes
- To determine whether the food available in the stock is adequate to feed the household or nation for a certain duration of time.

In order to estimate nutritional requirements of individuals or groups, we need to consider the following factors:

- Physical activity — whether a person is engaged in heavy physical activity
- The age and sex of the individual or group
- Body size and composition — what the general build is of a person or group
- Climate — whether a person or group is living in hot or cold climate
- Physiological states, such as pregnancy and lactation.

Based on these factors, nutritional requirements in the different segments of the population can be classified into four groups. These correspond to different parts of the

lifespan, namely (a) pregnancy and lactation, (b) infancy and childhood (c) adolescence and adulthood, and (d) old age. You are now going to look at each of these in turn.

3.2 Nutrition during pregnancy and lactation

An unborn child needs a healthy and well-nourished mother to grow properly. Therefore, a mother needs to gain weight during pregnancy to help nourish her growing baby. Women who do not gain enough weight often have babies that weigh too little (**low birth weight**). A baby weighing less than 2.5 kg has an increased chance of both physical and mental health problems. It may also suffer more from infection and malnutrition compared with babies of normal weight. The increased requirement of nutrients during pregnancy and lactation

Increased requirements: energy, protein, essential fatty acids, vitamin A, vitamin C, B vitamins (B1, B2, B3, B5, B6, B12, folate), calcium, phosphorus, iron, zinc, copper and iodine.

Women should gain at least 11 kg during pregnancy. If the mother gains less than this, the baby's chances of survival and health declines. If a mother is overweight, she still needs to gain for her baby's health. She should not try to lose weight while she is pregnant.

3.2.1 Gaining weight in pregnancy

A pregnant mother should gain weight smoothly and steadily. If weight gain occurs suddenly, she should see a health professional.

- During the first three months, she should expect to gain a total of 1–2 kg.

- During the last six months, she needs to gain about 0.5 kg each week.
- If she has already gained 11 kg after six–seven months, she should continue to gain moderately until delivery.

The baby puts most of its weight during the last few months.

- A 29 weeks pregnant woman (that is seven months and one week) has already gained 12 kilograms of weight. What would you advise her and why?

3.2.2 Eating during pregnancy

Women's nutrition during pregnancy and lactation should focus on the three micronutrients (vitamin A, iron and iodine) and extra energy intake/reduction of energy expenditure. Therefore the following are essential nutrition actions related to maternal nutrition:

- A pregnant or breastfeeding woman needs extra foods, especially those that are good sources of iron.
- Pregnant women need at least one additional meal (200 Kcal) per day during the pregnancy.
- A pregnant woman needs to cut down her energy expenditure. She should reduce her involvement in strenuous household tasks that lead to higher energy expenditure.
- Pregnant women should eat iodised salt in their diet.
- Pregnant women should take vitamin A rich foods (such as papaya, mango, tomato, carrot, and green leafy vegetable) and animal foods (such as fish and liver).
- In the malicious areas, pregnant women should sleep under an insecticide-treated bed net.

- Pregnant women during the third trimester of pregnancy should be de-wormed using mebendazole or albendazole.
- Pregnant women need a well-balanced diet containing mixture of foods. This should include as far as possible food from the different food groups (animal products, fruits, vegetables, cereals and legumes).

Remember, there is no need for high-priced foods! A pregnant or lactating woman can get extra foods by eating a little more of ordinary meals. She should increase the amount of nourishment at one or two meals, not every meal.

3.2.3 Preventing anaemia in pregnancy

Some women feel weak and tired when pregnant. They may be anaemic, which in turn means that they may have difficulty in pregnancy and childbirth. Common problems linked to the mother's anaemia include:

- Babies will be born without three to six months iron supply
- Breast milk may have insufficient iron.

A pregnant or breastfeeding mother should have enough iron to keep herself and her baby healthy. She should eat plenty of iron-rich foods every day such as dried beans, legumes, dark green leafy vegetables, liver, kidney and heart.

A pregnant mother should go for her first antenatal care visit at the latest by the fourth month of her pregnancy. At the clinic, check her urine for excess sugar and proteins, and her blood for malaria (if she is showing signs of infection).

You diagnose anaemia in the following way:

Examine the lower eyelids, the inside of the lips and the palms which should be bright pink; if there is anaemia, all of these will be pale whitish.

- Give the mother iron tablets or tablets with iron and folate to build strong blood
- Remind the mother to take the tablets after a main meal. She should not take iron tablets with tea, coffee or milk
- If the iron tablets upset the mother or cause side effects, she should not stop taking iron, but eat more leafy vegetables.

3.2.4 Pregnant women with special needs

Some pregnant women in your community will be particularly vulnerable. As a Health Extension Practitioner it is important that you identify the women who may need extra help and support. Box 3.2 gives examples of women who may need special help from you and outlines the kinds of service you can provide for them.

3.2 Identifying and helping pregnant women who need special help

Pregnant women who might need special help include:

- Women from poor families, or who are unemployed
- Women who are widows/separated, and have no support
- Mothers who have given birth to many babies over a short time
- Women who are ill from diseases like Tuberculosis (TB)
- Women who look thin and depressed
- Mothers whose previous babies were small and malnourished

- Teenagers
- Women with a history of their baby or babies dying in their first year of life
- Mothers overburdened with work
- Mothers who are very worried, particularly first time pregnancies.

The Health Extension Practitioner's role:

- Visit the pregnant women often
 - Encourage them to eat as good mixture of foods as they can afford (fruits, vegetables, animal source foods)
 - Let them be the first ones to receive iron or food supplements, when available
 - Help them to get proper healthcare
 - Encourage other members of the household to do some of the work and lessen the work burden on the woman.
- What are the effects of low maternal iron level for the baby and mother in pregnancy?
 - Which parts of the body should you examine to find out whether a pregnant woman is anaemic or not?

3.3 Nutrition during lactation (breastfeeding)

If all babies are to be healthy and grow well, they must be fed breast milk. When a baby sucks at the nipple, this causes the milk to come into the breast and continue to flow. Breast milk is food produced by the mother's body especially for the baby, and it contains all the nutrients (nourishment) a healthy baby needs.

A lactating woman needs at least two extra meals (550 Kcal) of whatever is available at home. In addition a dose of vitamin A (200,000IU) should be given once between delivery and six weeks after delivery. This will enable the baby to get an adequate supply of vitamin A for the first six months. During the first six months the best way of feeding the baby is for the mother to breastfeed exclusively. You will learn more about this in Study Session 4 of this Module. Box 3.3 shows the nutrients required during lactation.

3.3 Increased nutrients required during lactation

Increased requirements: vitamins A, C, E, all B vitamins, and sodium (applies only to individuals under age 18).

In addition to extra meals and one high dose of vitamin A, a breastfeeding woman also needs:

- Iodised salt in her diet
- At least one litre of water per day
- Vitamin A rich foods (such as papaya, mango, tomato, carrot and green leafy vegetables) and animal foods (such as fish and liver).

You have learnt what pregnant and lactating women require to be healthy and well for themselves and their babies. Now you are going to look at the nutritional requirements of infants, children and adolescents.

3.4 Nutritional requirements in infancy, childhood and adolescence

The common feature of infancy, childhood and adolescence is that all these age groups are undergoing rapid growth and development. This in turn poses a heavy demand on their nutritional requirements. Small children and infants do not

have a well-developed body nutrient store, and therefore are more vulnerable to infection. In addition they have a larger surface area compared to their body size. All these factors increase their basal metabolic rate (BMR), resulting in an increased requirement for nutrients.

3.4.1 Adolescent growth spurt

Adolescents also undergo a very rapid growth during their puberty (called the **pubertal growth spurt**). During the pubertal growth spurt, they increase rapidly both in weight and height. Therefore, they need a nutrient intake that is proportional with their rate of growth. The growth rate is very high right after birth (infancy). Then the growth rate slows down until the age of 12–14 years. At about 15–16 years (the pubertal period) there is a sharp rise in growth rate/velocity. After that, the growth rate slows down again.

Requirements for macronutrients (proteins, carbohydrates and fats) and micronutrients are higher on a per kilogram basis during infancy and childhood than at any other developmental stage. These needs are influenced by the rapid cell division occurring during growth, which requires protein, energy and fat. Increased needs for these nutrients are reflected in daily requirements for these age groups, some of which are briefly discussed below.

3.4.2 Increased need for nutrients

Energy

While most adults require 25–30 calories per kg, a 4 kg infant requires more than 100 kilocalories per kg (430 calories/day). Infants of four to six months who weigh 6 kg require roughly 82 kilocalories per kg (490 calories/day). Energy needs remain high through the early formative years.

Children of one to three years require approximately 83 kilocalories per kg (990 calories/day). Energy requirements decline thereafter and are based on weight, height, and physical activity.

As an energy source, breast milk offers significant advantages over manufactured formula milk. Breastfeeding is associated with reduced risk for obesity, a wide range of allergies, hypertension, and type 1 diabetes. It is also linked with improved cognitive development; and with decreased incidence and severity of infections. It is also less costly than formula feeding. The list below outlines the nutrients and other constituents of breast milk:

- Water = 87–89%
- Vitamins (particularly vitamin A)
- Fat = 3–5%
- Energy = 60–70 kcal/100 ml
- Carbohydrate (lactose) = 6.9–7.2%
- Mineral = 0.2%
- Protein = 0.8–0.9%

Higher intakes of protein and energy for growth are recommended for adolescents. For most micronutrients, recommendations are the same as for adults. Exceptions are made for certain minerals needed for bone growth (e.g. calcium and phosphorus). Evidence is clear that bone calcium accretion increases as a result of exercise rather than from increases in calcium intake. Since weight gain often begins during adolescence and young adulthood, young people must establish healthy eating and lifestyle habits that reduce the risk for chronic disease later in life.

Water

Infants and children need plenty of water to drink, particularly when ill, or exposed to extreme temperatures.

Total water requirements (from beverages and foods) are also higher in infants and children than for adults. Children have a larger body surface area per unit of body weight and a reduced capacity for sweating when compared with adults, and therefore are at greater risk of morbidity and mortality from dehydration. Parents may underestimate these fluid needs, especially if infants and children are experiencing fever, diarrhoea or exposure to very cold or very hot temperatures.

Essential fatty acids

Requirements for fatty acids or fats on a per kilogram basis are higher in infants than adults (see Box 3.4). Some fatty acids play a key role in the central nervous system. However infants and children should not ingest large amounts of foods that contain predominantly fats, so it is important to get the balance right.

Box 3.4 Increased nutrients required during infancy, childhood and adolescence

Infancy and childhood

Increased requirements of energy, protein, essential fatty acids, calcium and phosphorus.

Adolescence

Increased requirements of energy, protein, calcium, phosphorus and zinc.

3.5 Nutritional requirements during adulthood

The nutritional needs in adults of 19–50 years of age differ slightly according to gender. Males require more of vitamins C, K, B1, B2 and B3, and zinc. Females require more iron, compared with males of similar age.

You have already seen that pregnant women and lactating mothers have particular nutrient requirements that are necessary for their own health as well as the health of their baby.

3.6 Nutritional requirements during later years

Elderly people are especially vulnerable to nutritional problems due to age related changes in their body (impaired physiological and anatomical capacity). Box 3.5 overleaf sets out some of the problems an older person might experience which could impact on their diet.

3.5 Possible nutritional issues in old age

- Problems of procuring and preparing foods
- Psychosocial problems
- Digestion problems
- Nutrient absorption problems
- Renal changes
- Memory loss (senile dementia), which may include forgetting to eat
- Sensory changes
- Physical problems like weakness, gouty arthritis and painful joints.

3.6.1 Specific nutrient requirements in old age

An elderly person requires less energy than a younger individual due to reductions in muscle mass and physical activity. Some daily requirements for elderly people differ from those of younger adults. For example, in order to reduce the risk for age related bone loss and fracture, the requirement for vitamin D is increased from 200 IU/day to 400 in individuals of 51–70 years of age and to 600 IU/day for those over 70 years of age. Suggested iron intakes reduce however from 18 mg per day in women aged 19–50 to 8 mg/day after age 50, due to better iron conservation and decreased losses in postmenopausal women compared with younger women.

Some elderly people have difficulty getting adequate nutrition because of age or disease related impairments in chewing, swallowing, digesting and absorbing nutrients. Their nutrient status may also be affected by decreased production of chemicals to digest food (digestive enzymes), changes in the cells of the bowel surface and drug–nutrient interactions. Some elderly people demonstrate selenium deficiency, a mineral important for immune function. Impaired immune function affects susceptibility to infections and tumours (malignancies). Vitamin B6 helps to boost selenium levels, so a higher intake for people aged 51–70 is recommended.

Nutritional interventions should first emphasise healthy foods, with supplements playing a secondary role. Although modest supplementary doses of micronutrients can both prevent deficiency and support immune functions, very high dose supplementation (example, high dose zinc) may have the opposite effect and result in immune-suppression. Therefore, elderly people also need special attention with regard to nutritional care.

3.7 Nutritional requirements throughout the life cycle: conclusion

Requirements for energy and micronutrients change throughout the life cycle. Although inadequate intake of certain micronutrients is a concern, problems also come from the dietary excesses of energy, saturated fat, cholesterol and eating refined carbohydrates, all of which are contributing to obesity and chronic disease in developed countries. Below is a summary of the number of meals required at different stages in the lifecycle that might assist you in your work in your community.

.4. 2 Increased need for nutrients

- Water = 87–89%
- **Vitamins** (particularly vitamin A)
- Fat = 3–5%
- Energy = 60–70 kcal/100 ml.
- Carbohydrate (lactose) = 6.9–7.2%
- Mineral = 0.2%
- **Protein** = 0.8–0.9%

Healthy Eating for Older Adults

- **Eat** fruits and vegetables. ...
- Vary protein choices with more fish, beans and peas.
- **Eat** at least three ounces of whole-grain cereals, breads, crackers, rice or pasta every day. ...
- Have three servings of low-fat or fat-free dairy (milk, yogurt or cheese) that are fortified with vitamin D to help keep your bones **healthy**.
- The Differences in **Child** and Adult Nutrition

There **are** some similarities between the nutritional **needs** of **adults** and **children**. Everyone **needs**

the same basic **types** of nutrients – vitamins, minerals, proteins, carbohydrates and fat. Depending on age, however, **children need** these nutrients in different amount

Special Nutrient Needs of Older Adults

- **Calcium** and **Vitamin D**. Older adults need more **calcium** and **vitamin D** to help maintain bone health. ...
- **Vitamin B12**. Some adults older than 50 may not be able to absorb enough **vitamin B12**. ...
- **Dietary Fiber**. Eat **fiber**-rich foods to stay regular. ...
- **Potassium**. ...
- Know Your **Fats**.

Whey is one of the highest quality proteins and is ideal for older persons," says Stuart Phillips, senior author on the paper and a professor of kinesiology at McMaster.

Here are eight foods that you should cut down on (or avoid eating altogether) as you get older, and why:

- Raw or undercooked **eggs, meat** and poultry. ...
- **Grapefruit**. ...
- High-sodium foods. ...
- Caffeine. ...
- Sodas and sugary drinks. ...
- "Sugar-free" drinks. ...
- Alcoholic beverages. ...
- Foods with empty calories.

The reason that **children need** relatively **more protein than adults** is because of the **protein** requirement for growth. In order to maintain their tissues and organs, **adults need** to replace the **protein** that they inevitably breakdown or lose each day.

Isometric exercises are contractions of a particular muscle or group of muscles. During **isometric** exercises, the muscle doesn't noticeably change length and the affected joint doesn't move. **Isometric** exercises help maintain strength. They can also build strength, but not effectively.

Isometric exercise is also known as static strength training. **Examples** include the plank and Side Bridge as well as the wall sit and many yoga poses such as chair and tree poses. Notice that these are all **exercises** that involve holding a position rather than moving as is the case with isotonic **exercise**.

“Isometric exercises increase the target muscle’s time under tension, which is a key growth stimulus,” -

Want to accelerate your strength, speed and power gains while adding some variation in the weight room? Incorporate isometric exercises into your strength training program.

Isometric exercises, also known as static strength training, are contractions of a particular muscle for an extended period of time. Simply put, an isometric exercise is one that involves muscle engagement without movement. Instead, you pick one position and hold it. For example, in a plank or wall sit, the muscles are working, but not actively changing lengths. In positions like these, the muscle fibres are activated but since there are equal forces against each other, there is no movement. (Compare this to picking up a 20-pound dumbbell to do biceps curls—the force of the weight pushing down is less than the force you are using to lift the weight up).

How can you benefit from isometric exercises?

Every athlete wants to be able to generate a lot of explosive force. Isometric exercises, when added to a functional strength training program, have been shown to help athletes produce more speed and power. Studies have shown that that

a 7 second muscle contraction increases your strength by about 5 percent.

In addition, as you get older, you lose muscle tone, flexibility and the ability to digest essential amino acids, but regular isometric exercises can allow you to maintain your muscle strength. In fact, isometric exercises are a necessary kind of strength training for an older person who would like to stay healthy and mobile and for everyone else who would want to avoid muscular decline.

Including isometric exercise in your training routine has the dual benefit of injury prevention and strength building. If you have or have had damaged muscles in your lifetime, this method can help you to rehabilitate your injury and reduce recovery time of your muscles. While it may seem like a good idea to just sit and rest, you may recover healing muscle more quickly by training. Isometrics are great at this because they don't put too much strain on your muscles and joints.

These isometric exercises build a foundation of functional strength to support you when you advance to more dynamic, explosive routines. They are particularly beneficial when rebuilding from injury.

20 Isometric Exercises

The following exercises will ensure your entire body is being challenged to get stronger and reveal any areas of weakness. They're simple to try, you can do them anywhere and they'll give you a solid start toward gaining new levels of strength.

1. Plank



- Get on all fours with your feet together, your body straight from head to heels, and your hands in line with (but slightly wider than) your shoulders.
- Clench your gluts, draw your shoulders down, and brace your core to lock your body into position.
- Hold until fatigued. (Can also be performed on forearms and on each side.)

2. Low Squat



- Stand tall with your feet hip- to shoulder-width apart and your hands by your sides, toes pointed forward.
- Keeping your back flat and core braced, push your hips back, bend your knees, extend your arms forward, and lower your body as far as possible.
- Hold for time.

3. Split Squat



- If you have weak gluts and quads, then you are running a high risk of runner knee and a plethora of other overuse injuries - Split squats will help offset that risk.
- Take an athletic stance with back straight and core engaged, then step into a lunge position.
- Make the pose more challenging by sinking down until your front knee is bent to a 90 degrees and your back knee nearly touches the floor.

4. Wall Sit



- Stand with your back against a wall, your feet hip-width apart and your hands by your sides.
- Slide down the wall until your hips and knees are 90 degrees, with your shoulders and butt touching the wall.
- Hold until fatigued.

5. Calf Raise Hold



- Start by using with both legs, raise your heels and lift your body off the ground.
- Once you get as high as you can go, hold this position for 1 minute, then slowly come back down.

- As your body gets comfortable with this new stress, you can add another 30 seconds at a time until you reach 5 minutes.

6. Leg Extensions



- Sit on a chair with your tailbone firmly against the back of the chair, hands resting on the chair with both feet flat on the floor.
- Slowly extend your right leg out in front of you, engage your quads, and reach your toes toward your feet as much as you can without losing form.
- Hold the position for 30 seconds to one minute, then lower down to starting position and change sides.

7. Isometric Push-up



- Get on all fours with your feet together, your body straight from head to heels, and your hands in line with (but slightly wider than) your shoulders.
- Bend your elbows so that your upper arms flare out diagonally from your torso (you should form an arrow when viewed from above).

- Lower your body until your elbows form 90-degree angles, and hold until fatigued.

8. Static Lunge



- Stand tall with your feet hip-width apart and your hands at your sides.
- Keeping your chest up, shoulders back, back flat, and core engaged, take a large step forward with your right foot. Lower your body until your front thigh is parallel with the ground and your left knee is bent 90 degrees.
- Hold until fatigued, performing equal reps on both sides.

9. Dumbbell Curl



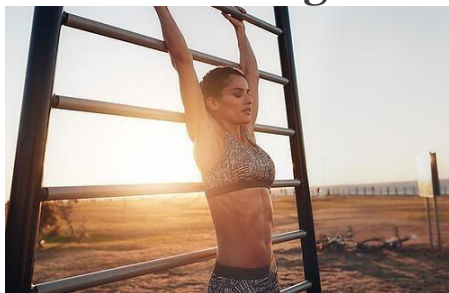
- Stand holding a pair of dumbbells at arm's length by your sides, palms facing forward.
- Keeping your elbows tucked and your upper arms locked in place, curl the dumbbells until your forearms are parallel to the floor.
- Hold until fatigued.

10. Bench Press



- Lie on a flat bench holding a pair of dumbbells or barbell directly above your chest with your palms facing forward. Your head, upper back, and butt should touch the bench, and your feet should be flat on the floor.
- Slowly lower to the sides of your chest, keeping your elbows close to your body.
- Stop when the weights are a few inches above your chest, and hold until fatigued.

11. Dead Hang



- Grab a pull-up bar with an over- or underhand grip, your hands shoulder-width apart.
- Allow your body to hang with your legs crossed behind you or toes pointed toward the floor.
- Hold until fatigued.

12. Pull-Up Hold



- Grasp pull-up bar with hands shoulder-width apart.
- Pull yourself up until your upper chest is even with the bar.
- With elbow down, focus on squeezing the shoulder blades together and hold the position for 1–2 minutes.

13. Scapular Retraction



- Grab a pull-up bar with an overhand grip, your hands shoulder-width apart, and let your body hang.
- Draw your shoulders down and back to raise your shoulders just slightly toward the bar.
- Hold until fatigued.

14. Flexed-Arm Hang



- Grab a pull-up bar with an underhand grip, your hands shoulder-width apart, and let your body hang.
- Pinch your shoulder blades down, then bend your elbows until your upper arms are parallel to the floor.
- Hold until fatigued.

15. Hollow-Body Hold



- Lie supine with the arms and legs in the air and the knees bent. Flatten out the lumbar spine so there's no gap between the floor and the low back.
- Pinch your shoulder blades down, and position your feet just in front of your body, with your legs straight. Engage your core. Your body should form a gentle C shape.
- Hold until fatigued.

16. Good Morning



- Place a barbell on your back as if preparing to back squat. Hinge at the hips, and lower your chest until it's parallel to the floor.
- Hold for 10 seconds, then return to standing.
- Next, hinge again, lowering torso to just 45 degrees. Hold 10 seconds, then return to standing.

17. Goblet Squat



- Holding a heavy dumbbell or kettle bell in the front racked position with both hands in front of your chest, elbows tight to your sides, lower into a squat.
- Hold at the bottom of your range of motion (ideally parallel or just below) for 5 seconds, then press through heels and return to standing.

18. Lateral Shoulder Raise



- Stand with your feet shoulder-width apart, with your knees slightly bent.
- Hold the weights at your sides with your arms straight but elbows unlocked.
- Raise the weights equally out to either side until they are shoulder height.

19. Upright Row



- Stand upright with your feet hip-distance apart and your knees slightly bent.
- Hold the barbell lightly in front of you with your arms straight.
- Bend your elbows to raise the weight up to shoulder level.

20. Bridge



- Lie down on your back on the floor. Flex your knees, keep your hands on the sides, and feet and palms flat on the ground.
- Support your body on your feet on and palms and gently thrust your hip upwards.
- Hold this position for 10 seconds before lowering your body back to the starting position.

The Takeaway...

These exercises are amazing examples of how you can get the most out of isometric exercise. But it's important to note that a lot of other workouts can easily become isometric!

During an exercise, if you hold your position during its peak contraction, you're good to go.

With so many different ways to exercise, it can be hard to choose which path is right for you. Isometric exercises just may be the perfect addition to your **WORKOUT ROUTINE IF YOU:**

- Have a shoulder injury
- Are looking for a different kind of fitness approach
- Are recovering from a knee surgery

- Experience chronic knee pain
- Are seeking a low-impact exercise

Corrective exercises of muscle sage

Corrective Exercise is a technique that leverages an understanding of anatomy, kinesiology, and biomechanics to address and fix movement compensations and imbalances to improve the overall quality of movement during workouts and in everyday life, tightening of sagged abdominal and bust muscles.

OBESITY

Obesity refers to being fat or having excess fat tissue (more than that required for optimal functioning).

- Most of us don't consider it as a serious disorder. Some of us consider it bad from the point of view of body appearance only.
- While others may think only in terms of reduced work capacity or inability for active participation in sports or other such activities.
- Obese people has shorter life expectancy than the individual have normal weight.
- Obese people are more at risk of heart diseases or diabetes mellitus. Sometimes these diseases are the principal cause of death in obese individuals.
- These people has the hazards of surgery, pregnancy and child birth.
- Obesity can lead to various respiratory problems.
- After knowing about such consequences definitely you wish to know about the causes and treatment of this nutritional disorder.

RISK FACTOR

Risk factors for obesity: -

- Obesity individuals having energy imbalance in the body.

- Energy imbalance refers to imbalance between energy intake and energy output.
- Consumption of excessive amount of food and lesser work would result in energy imbalance which may cause lot of consequences along with the obese body.

CAUSES OF OBESITY

- Over eating
- Sedentary life style
- Psychological factor
- Genetic influence

OVER EATING

- Eating too much is a habit with many people.
- If one is in the habit of eating more food in general or consuming energy rich foods like butter, cheese, cakes, pastries , jam, jellies and other rich snacks and dessert, one is likely to gain weight.
- Some people prefer to eat less during the meal time, but keep on munching snacks in between meals.
- Remember the total intake of calories goes up in this way and it increases the possibility of weight gain.

SEDENTARY LIFE STYLE

- Besides food intake another factor which influences the energy imbalance of the body is activity pattern.
- In urban areas, especially the affluent or rich class people tend to have a sedentary life style.
- Most of the time they are involved in some kind of mental work and do very little of running or walking around.
- House wives are equipped with electric gadgets like vacuum cleaner, mixer, washing machine etc. to make work simpler for them.
- Such people tend to spend or use very little of calories they have consumed as part of food.

- The result is energy imbalance and consequent weight gain.

PSYCHOLOGICAL FACTOR

- Some people tend to eat more if they are times or bored or lonely.
- Such conditions make food as the focus of their attention and a means or outlet for release of tension and boredom.
- Such people also have a tendency to gain weight and become obese.

GENETIC INFLUENCE

- Obese parent do tend to have obese children.
- This fact has been brought into focus by many research investigation.
- In one of the research studies it was found that if both parents are of normal weight, the probability is that 7% of the children will be obese.
- On the other hand, if one of the parents is obese, the possibility is that 40% of Children will be obese.
- If both the parents are obese, the chances that children will be obese goes up to 80%.

DIETARY MANAGEMENT

- Dietary management of a disease means the dietary measures or steps to be taken for the treatment of a disorder / disease.

a. PRINCIPLES OF TREATMENT OF OBESITY

The main principal are-

- Slow and gradual reduction of body weight till it is closer to ideal body weight.
- Maintained of weight loss achieved.
- Prevention of complication like heart diseases or diabetes mellitus.

b. DIETARY MODIFICATION.

- Following points are to be taken into consideration for dietary management of obesity.

a. RESTRICT TOTAL FOOD INTAKE.

- For the purpose of restrictions of total food intake, make a note of foods (obese individuals) eat daily as parts of meals.
- Don't forget to count the foods one eats in between meal like biscuit, namkin, a piece of sweet, toffees or chocolates.

b. CUT DOWN INTAKE OF FAT AND FAT FOODS

- Restrict the intake of visible fat.
- Give visible fats in the form of cooking oils.
- Avoid giving ghee, butter or hydrogenated fats they have more of saturated fats and cholesterol and tend to increase the possibility of heart diseases or diabetes in obese individuals.
- Avoid giving fat rich foods like meats, cakes, pastries, fried snacks, and nut and oil seeds.

c. GIVE MORE OF PROTEIN RICH FOODS

- Milk (toned milk or whole milk from which cream has been removed), pulses, lean meat, chicken, fish.

d. GIVE MORE OF LEAFY VEGETABLES YELLOW AND ORANGE FRUITS

- They provide the basic protective and regulatory nutrients.

e. GIVE MORE FIBER RICH FOODS

- Whole cereals, whole pulses, fibrous fruits, vegetables.
- Fibrous foods have more satiety value and hence tend to satisfy hunger and at the same time provide less energy (calories).

NOTE

Besides dietary modifications, physical exercise and psychological support are also important components of treatment of obesity.

EXERCISE FOR OBESITY WITH GADGET

1. TREADMILL OR JOGGER

- Working on treadmill or jogger means stimulating the circulation of blood in your whole body by walking on rollers.
- While walking, our body weight works according to the principle of acupressure (make and break system) and blood is regulated speedily in the whole body.
- Do it for 10_ 15 minutes.

2. TWISTER

- By having firm grip we have to twist our waste line area for cutting down extra flabbiness around the waists.

3. BUTTERFLY

- In order to work on bust tissues for firming and keeping them intact, hold the fins of butterfly and cosy weight and move it in ward and outward at least 16 times.

4. ROWING MACHINE

- It help for firming up biceps and triceps to provide good shape to the bust line.
- Make at least 25 movements.

5. MULTINGYM.

- By adding cosy weight and taking the position, move the weight up and down slowly by putting pressure on the paws.
- This will help us giving proper shape to back portion of the body.
- Make at least 8 minutes.

6. SPINAL CORD

- It will help for tummy muscles, front thigh muscle and spine.
- Fix up your legs and move your body up and down at least 8times.

7. LEG EXTENSION.

- It is very relaxing to work.
- Sit on an extension bench and hold it firmly with both hands.
- With your legs fixed to lower rollers lift it up on cosy Weight and swing ,(up and down) at least ,8 times to exercise cardiac joint and front thigh muscles.

8. VIBRATING BELT

- If you feel other parts of the body getting stretched you can use a vibrating belt in any part of the body for relaxing the muscles.
- Remember not to take it directly on your fummy muscles.
- In this way we can easily keep our body muscle fit and tight to light to look active and younger for the whole life.

