INTRODUCING INTEGRAL YOGA EDUCATION
IN THE TEACHER EDUCATION CURRICULUM

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INTRODUCTION
Integral Yoga education is an essential component in the educative process of an educator as it provides a multi-level understanding of the human nature. It is a “must be’ in the modern stress filled world as educators face an immense amount of stress in both their professional as well as private lives. In addition to the stress that is placed upon the educator by the student unrest and behavior, they feel threatened by the unrealistic expectations of the parents and management of their institutions. Not only need they be prepared to handle such stress but are also expected to counsel and help their wards to face their own stress. Integral Yoga education helps prepare us to do the right thing at the right time and in the right way. This is an important aspect of education both for the students as well as the educators themselves.

Integral Yoga education is based primarily on the ancient concepts and practices of Yoga coupled with a scientific understanding of the complete human being. The science and art of Yoga, has for millennia guided man in his search for truth. Even in his personal and social life, it has given him the tools and techniques with which he can find inner happiness, spiritual realization and social harmony.
It provides the foundation for the development of a happy and healthy human being who has a holistic approach to life and is a boon to the society.

This paper discusses the important aspects of integral Yoga education that need to be brought into both theoretical and practical components of the teacher training curriculum. This includes theoretical concepts such as Vasudeiva Kudumbakam, Chitta Bhumi, Anta Karana, Pancha Kosha, Chaturvidha Purusharthas, Chatur Ashramas, Pancha Klesha, Samatvam and concepts of Patanjali’s Ashtanga Yoga such as the Yama and Niyama. It also encompasses the concepts of Bhakti Yoga and Karma Yoga. An understanding of the role of the mind-body connection in patho-physiology of Stress disorders is part of this training. The practical aspects of integral Yoga education that need to be introduced span the whole spectrum of Hatha Yoga and Jnana Yoga including Asana, Kriya, Pranayama and Mudra in addition to the valuable practices of relaxation that are indispensable for modern educationalists.

A fervent appeal is made for the introduction of these concepts and practices in the teacher training curriculum at all levels. This will help the educationalists of the future to have a holistic approach towards developing the potentialities of their students. Integral Yoga education is the art and science of “educe-ment” – and the ability of the teacher to “draw out latent potentialities” is a true measure of the educationalist’s quality. Alas! Our modern educational system does the opposite! It "stuffs in” –facts and figures which most students are unable to digest. Integral Yoga education is the perfect antidote for this “educational indigestion”.

**IMPORTANT CONCEPTS OF INTEGRAL YOGA EDUCATION**

Various Yogic concepts have guided man towards shaping his life and the interpersonal relationships in his social life. These concepts need to be included in the teacher training curriculum so that both the educators as well as later their students can benefit form the psycho-physiological equilibrium (Samatvam) brought about by the inner understanding and external observance of these divine concepts. Wholistic health and well being at physical, emotional, mental and social levels of being are the byproduct of this educational process.
**Vasudeiva Kudumbakam** - The whole world is one family. This is an excellent concept, which helps one to understand that division on the basis of class, creed, religion and geographical distribution are all 'man made' obstructions towards oneness. One can then look upon all as his own and can bond with everyone irrespective of any barrier.

**Pancha Kosha** - The concept of our five sheaths or bodies helps us to understand how all our actions, emotions and even thoughts can influence our surroundings and that "No man is an island". The Pancha Koshas are the five sheaths or layers of human existence. They are also translated as the five bodies of man. While modern science and medicine deal with a single layered existence, the Yogic and Vedantic teachings describe it as a five-fold existence. This concept is found well expressed in the Taittriy Upanishad. The first of the layers is the physical sheath or physical body called the Annamaya Kosha. It is the body or sheath (Kosha) compounded (Maya) of cells made up of food (Anna). This very same body will one day become food for a multitude of microorganisms and is the body that can be experienced by the five senses. Pranayama Kosha is the body or sheath made out of Prana, the vital force of nature harmonized into the physical body by the life pumping action of the breath (Prana). This body or sheath is also known as the life-force body, the emotional body or the vital body. Manomaya Kosha is made up of the lower memory mind of Chitta and the conscious mind, Manas. Vijnanamaya Kosha is the body permeated by the superconscious mind of the Buddhi and the Ahamkara, the self-ideating principle of the higher mind. Anandamaya Kosha is the body of bliss (Anandam) and is the cosmic body or the cosmic egg. When the cosmic egg, Anandamaya Kosha, is perfectly centered by the lower bodies, then Samatvam or equilibrium is said to exist. For the physical body it represents homeostasis or organic equilibrium. It represents Samabhava, mental equipoise, for the mind with all senses balanced and under control of the Buddhi, the higher spiritual intellect. When the Annamaya Kosha is mal-aligned with the other four bodies, physical disassociation (Nara) or disease (Vyadhi) appears. The body loses its normal tendency for a uniform and beneficial physiological stability within and between its various parts. Psychic disorders may also be present but of a minor nature, such as being late for appointments or engagements, or constantly bumping into or "accidentally" hitting others. The
concept of “Nara” or psychic disassociation helps us to be aware of why things happen to others and us in our daily life.

**Chaturvidha Purusharthas** - The four legitimate goals of life tell us how we can set legitimate goals in this life and work towards attaining them in the right way, following our dharma to attain Artha (material prosperity), Kama (emotional prosperity) and finally the attainment to the real goal of our life, Moksha (spiritual prosperity).

**Chatur Ashramas** - This concept of the four different stages in life, helps us to know how, what and when to perform the various activities in our life. Brahmacharya is the period for study, conserving the creative impulse and channeling it towards elevating spiritual pursuits. Grahasta is the period of responsibility, in which we learn to care about others in the family and the social network, fulfilling our dharma towards both the young and the old. Vanaprastha or retirement is the period when one's life can be played over again and again in the mind with a sense of fulfillment and satisfaction having not to worry about anything at all. Sanyasa is the period of life when after performing our duties to the best of our ability and after having attained perfection in life we renounce everything for the Divine. This concept helps us to plan well and perform in the right manner so that we attain perfection in action at all stages of our life.

**Pancha Klesha:** Avidya (ignorance), Asmita (ego), Raaga (attraction), Dwesha (repulsion) and Abinivesha (urge to live at any cost) are the five Kleshas or mental afflictions with which we are born into this human life. Through Yoga we can understand how these control our life and see their effects on our behaviour. These 'Kleshas' hinder our personal and social life and must be destroyed through the practice of Patanjali's *Kriya Yoga* consisting of Tapas, Swadyaya and Ishwar Pranidhana (Atman Prasadhanam). These are the root cause of stress and by tackling them head on we can distress effectively.

**Chitta Bhumi:** The five states of the mind according to Yoga and Indian philosophy are Mudha (the dull, inert, mindless state), Kshipta (the totally distracted state of the mind), Vikshipta (the partially distracted state of mind), Ekagrattha (the one pointed state), and Niruddha (the controlled state of mind). Most worldly people are in the first two states as either they are either dull or totally distracted. Television commercials keep getting shorter and
shorter as the attention span keeps decreasing rapidly. The Yoga Sadhaka is able to keep his mind in the state of partial distraction and one-pointedness, and it is the real Yogi who can go beyond the whirlpools of the mind into the no-mind state.

**Chitta Vritti:** According to Maharishi Patanjali, the five manifestations of the “sub conscious mental chatter” of the Chitta Vritti are Pramana (cognition or right knowledge), Viparyaya (misconception or wrong knowledge), Vikalpa (imagination), Nidra (process of sleep) and Smrithi (process of memory). All these five mental processes must be curtailed by Abhyasa (dedicated and disciplined practice), and Vairagya (dispassionate detachment), in order for us to rest in our true self.

**Chatur Bhavana:** The four attitudes that Patanjali advises us to cultivate are given in the 33rd Sutra of the Samadhi Pada. These attitudes that help us to control our mental processes are: friendliness towards those who are happy (Maitri – Sukha); compassion towards those who are miserable (Karuna – Dukha); cheerfulness towards the virtuous (Mudhita – Punya); and indifference towards the wicked (Upekshanam – Apunya). These help us create a Yogic attitude of Sama Bhava or equal mindedness in all situations. They also help us to overcome the Kleshas, and provide us with answers on how to live a Yogic life. They make us humane and help us to live within the social structure in a healthy and happy manner.

**Samatvam:** 'Yoga is equanimity ' says the Bhagavad Gita. Development of a complete personality neither affected by praise nor blame through development of Vairagya (detachment) leads to the state of "Stitha Prajna" or "Sama Bhava". This is a state of mind, which is equally predisposed to all that happens, be it good or bad. Such a human is a boon to society and a pleasure to live and work with.

**Yama –Niyama:** The Pancha Yama and Pancha Niyama provide a strong moral and ethical foundation for our personal and social life. They guide our attitudes with regard to the right and wrong in our life and in relation to our self, our family unit and the entire social system. An educator who follows these Yogic principles will be a beacon light (a real dispeller of darkness) to all the students that he educates in his teaching career.
**Pancha Yama:**

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<tr>
<th>Yama</th>
<th>Description</th>
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<tr>
<td>Ahimsa</td>
<td>Non-violence</td>
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<tr>
<td>Satya</td>
<td>Truthfulness</td>
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<tr>
<td>Asteya</td>
<td>Non-stealing</td>
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<tr>
<td>Brahmacharya</td>
<td>Proper channeling of the creative impulse</td>
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<td>Aparigraha</td>
<td>Non-coveted-ness</td>
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These are the "DO NOT’S" in our life. Do not kill, do not be untruthful, do not steal, do not waste your god given creativity and do not covet that which does not belong to you. These guide us to say a big "NO" to our lower self and the lower impulses of violence etc. When we apply these to our life we can definitely have better personal and social relationships as social beings.

**Pancha Niyama**

<table>
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<tr>
<th>Niyama</th>
<th>Description</th>
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<tbody>
<tr>
<td>Soucha</td>
<td>Cleanliness</td>
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<tr>
<td>Santhosha</td>
<td>Contentment</td>
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<tr>
<td>Tapas</td>
<td>Discipline</td>
</tr>
<tr>
<td>Swadyaya</td>
<td>Study of one’s-self</td>
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<tr>
<td>Ishwar Pranidhana</td>
<td>Gratitude to the divine self.</td>
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The Pancha Niyamas guide us with "DO’S" - do be clean, do be contented, do be disciplined, do self - study (introspection) and do be thankful to the divine for all of his blessings. They help us to say a big "YES" to our higher self and the higher impulses. Definitely a person with such qualities is a Godsend to humanity.

Even when we are unable to live the Yama and Niyama completely, even the attempt by us to do so will bear fruit and make each one of us a better person and help us to be of value to those around us and a valuable person to live with in our family and society. These are values, which need to be introduced to the youth in order to make them aware and conscious of these wonderful concepts.
of daily living, which are qualities to be imbibed with joy, and not learnt with fear or compulsion.

Educators can by example show their students the importance of these qualities and when students see the good examples of their teachers living these principles they will surely follow suit sooner than later.

OTHER ASPECTS OF INTEGRAL YOGA EDUCATION

Living a happy and healthy life on all planes is possible through the unified practice of Hatha Yoga Asanas & Pranayamas, Dharana, Dhyana and the following of the concepts of Karma and Bhakti Yoga especially when performed consciously and with awareness.

Hatha Yoga Asanas:

Asana is the third of the eight aspects of Ashtanga Yoga and involves the transcendence of the opposites (Dwandhwa Anabighata) through the attainment of a steady and comfortable posture (Sthira Sukham Asanam). Asanas help to develop strength, flexibility, will power, good health, and stability and thus when practiced as a whole give a person a 'stable and unified strong personality'. Important Asanas include meditative, relaxative and cultural postures that are vital for physical and mental well being. Asanas such as Shvasana and Makarasana help in producing the ‘relaxation response’ and is an indispensable tool in our battle against stress. Cultural postures such as Matsyasana, Bhujangasana, Dhanurasana, Shalabasana, Chakrasana, Ardha Matsyendrasana, Halasana and Sarvangasana help us attain and maintain a prefect state of health and well being. They are also useful in preventing and managing the numerous stress related disorders such as Hypertension, Diabetes Mellitus, Peptic Ulcer, Insomnia, Asthma etc.

Pranayamas:

Pranayama is the expansion of our Pranic energy body thought regulation of the breath with consciousness. It helps us to control our emotions, which are linked to breathing and the Pranamaya Kosha (the vital energy sheath or body). Slow, deep and rhythmic breathing helps to control stress and overcome emotional
hang-ups. There are various Pranayamas that help either activate or relax the system according to the need. Pranayamas such as Brahmari, Pranava, Nadi Shuddhi, Chandra Anuloma and Savitri are useful stress busters while Surya Bhedana, Bhastrika and Surya Anuloma help to activate the system when needed. Cooling Pranayamas such as Sheetali and Sitkari have great use in appetite disorders as well as heating Pitta conditions of the body. Pranayamas have a great value in emotion culturing and help to reduce the rage and panic attacks that are so common in the student community.

**Meditation:**

Concentration (Dharana) and meditation (Dhyana) help us to focus our mind and dwell in it and thus help us to channel our creative energy in a wholistic manner towards the right type of evolutionary activities. They help us to understand our self better and in the process become better humans in this social world. Various concentration techniques are available to help us to focus our mind inward and attain to the meditative state of mind where we are endowed with the great qualities of a discriminatory intellect (Viveka) and a dispassionate attitude (Vairagya) that make us truly humane.

**Karma Yoga:**

Karma Yoga includes importance concepts of action-reaction and teaches us the importance of right action. This includes the concepts of selfless action (Nishkama Karma) as well as skill in action (Karmasu Koushalam). Selfless action and the performance of our duty without any motive are qualities extolled by the Bhagavad Gita which is one of the main yogic texts. Performing one's duty for the sake of the duty itself and not with any other motive helps us to develop detachment (Vairagya) which is a quality vital for a good life. Yoga is skill in action according to Yogeshwar Krishna in the Bhagavad Gita. 'To do our best and leave the rest' is how Pujya Swamiji Gitananda Giri Guru Maharaj used to describe the best way of life. Even if we don't practice the other aspects of Yoga, we can be 'living' Yoga, by performing all our duties skill fully and to the best of our ability. A great teacher can be a true Yogi by performing doing their duty to perfection and without care for the rewards of the action, even if they do not practice any Asanas or Pranayama.

**Bhakti Yoga:**
Bhakti Yoga enables us to realise the greatness of the Divine and understand our puniness as compared to the power of the Divine or nature. We realize that we are but 'puppets on a string' following his commands on the stage of the world and then perform our activities with the intention of them being an offering to the divine and gratefully receive HIS blessings. The cultivation of this “grateful attitude” in the educational community is important for the ‘Guru Sishya’ relationship has been all but lost in modern education. Students think that they don’t owe their teachers anything because the teacher is being paid to teach them. This has led to a breakdown in the student-teacher relationship. Integral Yoga education can bridge this cavernous divide and re-new this unique relationship that is the bedrock of all educative experiences.

**The Art of Yogic Relaxation:**

Yoga relaxation differs from ordinary relaxation in that both those who are hyper tense as well as those who are normal can use it. It is not just a physical means of relaxation, but is an actual mental control of the psycho-neuro-endocrine system. The Hatha Yoga and Jnana Yoga Relaxation Kriyas help us to uproot the originating physiological or psychological causes of most modern stress disorders. Deep relaxation and Yoga are synonymous when we reach the inner phases of Yoga. For at this stage relaxation is not only body relaxation, but also a state where the physical body, emotions and mind are all brought up into a high state of conscious relaxation. Please note the two words in the foregoing sentence—“up” and “conscious”. The popular idea of relaxation is “down” and “non-conscious”. This is where Yoga differs from any other system, and in particular, differs from drug medication and hypnosis where any outside control is employed. In Yoga, the control is turned, over to the higher mind. An elevation of consciousness takes place. After a relaxation session, one should feel that one has advanced a step up the ladder of evolution.

Much of the stress and tension that we face in modern life is not real tension. We are victims of modern anxiety. Most of the tension is “implied” tension as we let things prey on our minds and trade on our emotions. This kind of tension has to be dealt with in a unique way. You can spend a fortune on a psychiatrist who may or may not be able to help you, or you can approach your problem from the
Yoga standpoint, which is to deal with the source of the problem. The source is “YOU”. The problems are peripheral. Yoga has a unique way of dealing with these tensions and stresses that are stored away in the old part of our brain that we have inherited from our reptilian and mammalian ancestors. To be able to fully use the Yoga relaxation techniques, we should in the first place understand the four ways in which we need to relax according to Yogamaharishi Dr Swami Gitananda Giri.

1. Letting Down: This is to let down one’s barriers to the needed advice and help, to let down one’s prejudices and preconceived ideas and notions about people, things and ideas, to let down all of the false notions and materialistic idolatry that we have built up in modern living and in particular, to let down from the “God of Tension” which is virtually deified in “civilized” society. It is necessary that we find out the truth, stripped of all false belief, about our own nature and the nature of the Supreme. Leave off all fears and anxieties and gain a positive attitude towards yourself and others. Cultivate the desire for right action when action is called for.

2. Giving Up: We must develop a firm desire to give up the stresses and strains that beset us. This does not mean surrender or a defeat, as popularly suggested by the English term “to give up”. This giving up is to throw off any weakness that tends to build up tension, and to give off or let off those foolish tensions that at times turn us into a smoking volcano. Giving up here is a positive, relaxing and evolutionary process.

3. Giving In: To give in, in the Yoga concept of relaxation, is to “give in” to the dictates of the Inner Mind, the Higher Consciousness. Again, this is a positive process and is not the giving in of surrender. There is no negation or abdication of positive actions or ideas. One has to take up an Inner Life study to understand what it really means in words to give in to the Inner Self. In the beginning, it is an intellectual process, highly exciting and satisfying, but it must move beyond the intellectual, ecstatic state to an even more positive, transcendental state.

4. Giving Over: The giving over of the control of the Higher Mind to the Higher Self is the highest and last stage of Four – Fold Relaxation. This is
where the highest attainments of the relaxation are achieved, where one can merge into beautiful super-conscious higher states of which you are aware, but no words can describe. Giving over represents the peak of fulfillment.

**CHALLENGES TO BE MET WHILE IMPLEMENTING INTEGRAL YOGA EDUCATION IN THE TEACHER EDUCATION CURRICULUM**

1. There are many different styles of Yoga, different lineages and Paramparas being expounded in the world today. Some of the Yoga Institutions advocate highly contradictory theories and methods. There is no real uniformity in practice and approach. An expert committee would have to be set up to hammer out an accepted syllabus, and perhaps, a text book-cum-workbook could be written which could be translated in all our country’s languages and followed in all the institutions.

2. There is a dire shortage of well-trained, intelligent Yoga teachers. Through our own experience, we found the Physical Education Teachers of Pondicherry capable of teaching Yoga once they were given an intense training. Training centres could be set up in each state and teachers sent to those centres for training. Because such teachers already have some level of fitness and physical awareness as well as experience in teaching, they could be capable of teaching Yoga. Many also have an interest in Yoga. Or, alternatively, well-established Yoga institutions could be identified in each state and asked to undertake the project of training Yoga teachers and setting syllabus for their own state.

3. In Pondicherry, we found our Physical Education Teachers complained they had no proper environment for teaching Yoga, not even a room with sufficient space and ventilation. Time was also not allotted separately for the Yoga training as it was clubbed with the physical education curriculum.

4. Motivation is a key problem, for the practice of Yoga techniques often meets with stiff resistance, unless the teacher is very skillful.

5. Yoga is a distillation of all that is best in Sanathana Dharma and the concepts of Yoga are found mainly in the Hindu scriptures. Some may
object to this. However, this objection may be overcome, by undertaking comparative studies of Bible, Koran, Buddhist and Jain Scriptures. Local language scriptures like the Tirukkural and Thirumandiram in Tamilnadu and the Granth Sahib in North India may be studied for Yogic content, since it is often said that Yoga is the distillation of the essence of all religions. Yogic Ideas are found in all the world’s religions, and the students would benefit by this comparative religion study.

MOTIVATION: A KEY COMPONENT IN IMPLEMENTATION

Motivation is essential for implementation of integral Yoga education in the curriculum. Following are some suggestions that will help motivate the students to take up this study with seriousness, enthusiasm and interest.

1. Each institution should conduct at least one Yoga Sport competition as well as Yoga essay and elocution competitions ever year. Students should be motivated to participate in these competitions as there are many competitions at state, regional and national level for which these internal competitions can be the selection criteria.

2. The State Government should conduct one annual State Yoga Sport Competition as well as Yoga essay and elocution competitions for all institutions. The winners from each institution would be sent to this Competition. This is already being done in the field of Bharata Natyam, Music and Sports.

3. Each institution should hold at least three Yoga Lecture Demonstrations by invited experts during the each year.

4. All institution should send a team for participating in the Pondicherry Tourism Department’s International Yoga Festival held in January every year at Pondicherry.

5. Each institution should have in its library at least 25 books /DVDs/ VCDs / CDs on the subject of integral Yoga education, both in English and regional languages. These books can be lent to the students to encourage interest.
6. At all levels, discussion and debate groups should be instituted at least once monthly on the concepts of integral Yoga education with reports assigned.

7. Yoga Essays and elocations should be assigned to encourage creative thinking and expression of Yoga concepts.

8. Practical exams should be given at periodic intervals along with theoretical exams. This will motivate the students to take things seriously.

9. Regular inspection of classes should be made by Project Coordinator, Assistant Coordinator or Project Consultant. These should be surprise checks as well as scheduled inspections.

10. Students should be asked to maintain a record with stick drawings of all practices. This will help them remember and serve as reference. They should keep a Yoga notebook, which should also be available for inspection on request. Students should be guided to keep a Yoga diary, which records daily personal practice.

11. Students could be taken on field trips to visit local Yoga centres and see classes in progress.

12. Motivation of both the teachers and the students is of prime importance. Art contests with Yoga as its subject can be held also on institution and state level. Speech contests and essay competitions on Yoga are important motivational devices.

13. Visits to the institution by good Yoga Asana Demonstrators are also an important part of the motivation and training as seeing is learning. Yoga Charts, photos of Yoga Asanas, etc. should adorn the walls of the Yoga classroom. If possible the institution should have a room set aside solely for practice of Yoga. It would be highly desirable if each institution could set aside a room for meditation for the students, which they could visit whenever they wanted to sit quietly.

14. Students can be given in addition to the syllabus, extra work in the form of preparation for difficult Asanas, which they could work on as projects in their homes. These Asanas could be used for demonstrations, conducting Yoga tableaus, Yogic dramas, Yoga competitions etc.
A PROPOSED BASIC SYLLABUS FOR INTEGRAL YOGA EDUCATION

PRACTICAL TRAINING

Classes may be conducted for an hour twice a week in a well ventilated room with mats on the floor for the participants to sit comfortable. The classes must be conducted either before food or there should be a gap of at least 3 hours post meal. The following practices can be taught over a period of three to six months with regular practice sessions.

SECTION 1: FOR FIRST THIRD OF THE TRAINING PERIOD

Jathis: loosening, flexibility exercises.

Surya Namaskar

Pada Hastha Asana, Trikona Asana, Vajra Asana, Sukha Asana, Vakra Asana, Utkat Asana, Mehru Asana, Chatus Pada Asana, Sharabha Asana and Chiri Kriya

Dirga Pranayama, Sukha Pranayama, Mukha Bhastrika, Nasarga Mukha Bhastrika, Vyagraha Pranayama and Kukkriya Pranayama

Shava Asana with part by part guided relaxation.

SECTION 2: FOR SECOND THIRD OF THE TRAINING PERIOD

Review of previous practices

Malla Kriya and Hakara Kriyas


Vibhagha Pranayama: Sectional Breathing into low (Adham Pranayama); Mid (Madhyam Pranayama) and High (Adham Pranayama) areas of the lungs.

Nadi Shuddhi Pranayama

Kaya Kriya: dynamic body relaxation

SECTION 3: FOR LAST THIRD OF THE TRAINING PERIOD

Review of all practices
Brahma Mudra for neck health and relaxation
Nataraja Asana, Ardha Chandra Asana, Pada Uttana Asanas, Halasana, Sarvanga Asana, Chakrasana and Paschimottanasana
Pranava Pranayama, Brahmari Pranayama, Bhasrika Pranayama and Savitri Pranayama
Introduction of Prana Mudras to control breath patterns
Introduction of Bija sounds associated with lungs
Yoga Nidra relaxation for the body and mind

**Note:** Study Sheets should be given to each student with the names and short descriptions of practices. Students should be asked to draw stick figures of all the practices. They should also learn the Sanskrit names for all techniques.

**INTRODUCTION OF THEORETICAL CONCEPTS**

Theory classes may be conducted for an hour twice a week in a class room with multimedia or OHP facilities. The following concepts should be introduced over a period of three to six months with regular class tests to test the students understanding of the concepts. Regular discussion and debate sessions should be conducted to make the topics interesting and stimulating.

**SECTION 1: FOR FIRST THIRD OF THE TRAINING PERIOD**

Vasudeiva Kudumbakam- the world is one family
Pancha Kosha: the five layered existence of the human
Chaturvaidha Purusharthas –the four aims of life
Chatur Ashramas –the four stages of life
Pancha Klesha: psycho-physical afflictions and their removal through Kriya Yoga
Samatvam: the state of equanimity
Concepts of Ashtanga Yoga according to the Yoga Sutras of Patanjali.
Yama and Niyama: Moral and Ethical Codes of right living
SECTION 2: FOR SECOND THIRD OF THE TRAINING PERIOD

Review of previous concepts with class tests and discussion groups

The Yogic four fold view of the mind

Concepts of Bhakti Yoga and Karma Yoga

Concepts of Asanas and the changing role of Asanas from ancient to modern times

Pranayama and its changing role from ancient to modern times

Concept of Pratyahara and importance of sensory control

SECTION 3: FOR LAST THIRD OF THE TRAINING PERIOD

Review of previous concepts with class tests and discussion groups

Role of the mind-body connection in patho-physiology of Stress disorders

Concepts of concentration (Dharana)

Concepts of meditation (Dhyana)

Description of the meditative state in the various scriptures and traditions

Classical definition of Samadhi (Cosmic Consciousness). Comparison of these concepts in Christian, Islamic, Jewish and Hindu traditions

Note: Students should be given short written assignments each month to help consolidate their knowledge. Study Sheets with basic information outlines will also be given. Study materials should be provided along with the course work. Recommended reading lists should also be furnished.