

Open Vocational Education Programme  
Course Code : 614

# Certificate Course in Yoga

PART 1-3



National Institute of Open Schooling

*Open Vocational Education Programme*  
*Course Code : 614*

# **Certificate Course in Yoga**

**Course Coordinator**

Pawan Kumar Chauhan  
Executive Officer



**National Institute of Open Schooling**  
A-24-25, INSTITUTIONAL AREA, SECTOR-62, NOIDA-201309 (UP)

---

© NATIONAL INSTITUTE OF OPEN SCHOOLING

---

Certificate Course  
in  
Yoga

---

Reprint, February 2010 (2000 Copies)

---

---

Published by the Secretary, National Institute of Open Schooling, A-24/25, Institutional Area,  
Sector-62, NOIDA, Uttar Pradesh-201309  
Printed at Vijaya Lakshmi Printing Works Pvt. Ltd., B-117, Sector-5, Noida (U.P.)-201301

---



## Acknowledgement

### Advisory Committee

<b>Sh. M.C. Pant</b> Chairman National Institute of Open Schooling New Delhi	<b>Sh. A.S. Mathur</b> Director (VE) National Institute of Open Schooling New Delhi	<b>Dr. Mamta Shrivastwa</b> Asst. Director National Institute of Open Schooling New Delhi
---	--	--

### Curriculum Committee

<b>Dr. S.P. Mullick</b> Ex-professor IGNOU, New Delhi	<b>Acharya Prem Bhatia</b> Director Vishwa Bharti Yoga Sansthan, Delhi	<b>Dr. Mahesh Vidyalankar</b> Reader Motilal Nehru College, New Delhi
<b>Dr. Sudha Singh</b> Mata Sundari College, New Delhi	<b>Dr. N.S. Adhikari</b> Secretary General International Foundation of Natural Health & Yoga, New Delhi	<b>Uma Handa</b> Ex-Reader IGNOU, New Delhi
<b>Pawan Kumar Chauhan</b> Executive Officer National Institute of Open Schooling, New Delhi	<b>Late Dr. Abhay Kumar</b> Faculty Member National Institute of Open Schooling, New Delhi	<b>Dr. S.S. Sangal</b> Former Director (Acad./Voc.) National Institute of Open Schooling, New Delhi

### Course Writer

<b>Acharya Prem Bhatia</b> Director Vishwa Bharti Yoga Sansthan, Delhi	<b>Late Dr. Abhay Kumar</b> Faculty Member National Institute of Open Schooling, New Delhi	<b>Dr. S.P. Mullick</b> Ex-professor IGNOU, New Delhi
<b>Dr. Sudha Singh</b> Mata Sundari College, New Delhi		<b>Pawan Kumar Chauhan</b> Executive Officer National Institute of Open Schooling, New Delhi

### Translation

**Mrs Mukta Saxena**  
PGT,  
St. George Sr. Sec. School,  
Agra

### Editing

**Dr. Tabassum Fatima**  
Naturopath  
Sevak Ram Naturopathy Centre,  
Lajpat Bhawan, Lajpat Nagar,  
New Delhi

### Course Coordinator

**Pawan Kumar Chauhan**  
Executive Officer,  
NIOS, New Delhi

### Graphics

**Mahesh Sharma**  
Graphic Artist,  
NIOS, New Delhi



## *From the Director's Desk*

*Dear Learner,*

*In the fast expanding world of work, learning new skills has become a necessity. Learning and re-learning have become essential for all. In such an environment, vocational education has assumed great importance. Vocational education, as a stream of education promotes the skill development, and training of youth and directs them towards meaningful employment.*

*In the formal education system, Secondary and Senior Secondary are important terminal stages because at these stages as per the existing policy, options are exercised to enter higher education or vocational education or world of work.*

*In keeping with the needs of the Learners, the National Institute of Open Schooling (NIOS) introduced Vocational Education through distance mode in 1991-1992. NIOS provides quality education for all learners particularly for disadvantaged sections of society.*

*NIOS has now developed a new course in the area of Health namely **Certificate Course in Yog**. This course is being offered through open learning mode of education. The objective of this course is to train persons to take better care of **Health**. The course would enable a learner to understand the **Yog, Ashtang yog, yog and life etc.** After completion of this course, we hope that learners would be able to find employment as **Yog Instructor** in **Yog Institutions/Centres, Health Club, Hospitals etc.***

*We are confident that this course will prove to be beneficial to you. We look forward to any comments and suggestions from you for further improvement. Sincere efforts have been made to present the matter in a very simple and interactive manner which we hope will make it interesting and facilitate learning.*

*We wish you all the best in your future career.*

*(A.S Mathur)*

*Director (VE)*

*National Institute of Open Schooling*

## *From the Chairman's Desk*

*Dear Learner,*

*Welcome to the National Institute of Open Schooling!*

*By enrolling with this institution, you have become a part of the family of the world's largest Open School. As a learner of the National Institute of Open Schooling's (NIOS) Vocational Programme, I am confident that you will enjoy studying and will benefit from this very unique School.*

*Before you begin reading your lessons, there are few words of advice that I would like to share with you. We, at the NIOS, are well aware that you are different from other learners. We realize that there are many of you who may have rich life experiences; you may have prior knowledge about trades and crafts that are a part of your family's legacy; you may have a sharp business sense that will make you fine entrepreneur one day. Most importantly, you have that drive and motivation that has made you enroll with this institution which believes in the **spirit of freedom**. Yes, we are aware that you have many positive aspects to your personality, which we respect and relate to them.*

*During the course of your study, National Institute of Open Schooling will treat you as the manager of your own learning. This is why your course material has been developed keeping in mind the fact that there is no teacher to "teach" you – **you are your own teacher**. Of course, if you have a problem, we have provided for a teacher at your Accredited Vocational Institution (AVI). I would advice that you should always be in touch with your AVI for collection of study material, examination schedules etc. You should also always attend the Personal Contact Programmes Classes and Practical Classes held in these study centers. These will give you the necessary Hands, on training that is so essential to master a professional course.*

*Studying for a vocational course is different from any other academic course. Here, while the marks obtained in the examination will indicate your grasp on your subject knowledge, your real achievement will be when you are able to apply your vocational skills in the market. I hope that this skill-based learning will help you to perform your tasks better.*

*The Present course is on **Yog** which is a very important course for all. I am confident that you will enjoy studying through the open Learning System.*

*On behalf of NIOS, I wish you the very best for a bright and successful future.*

*(M.C. Pant)*

*Chairman*

*National Institute of Open Schooling*



## Certificate Course in Yoga

### Index

S.No.	Lesson	Page No
<b>Part -1</b>		
1.	Prayer	1
2.	Misconceptions Related to Yoga	18
3.	Nature and definition of Yoga-I	32
4.	Nature and definition of Yoga - II	48
5.	Nature and definition of Yoga-III	63
6.	Yoga and life	76
<b>Part -2</b>		
7.	Yama (Mental Discipline)	92
8.	Niyamas (Mental Purification)	115
9.	Asanas : Yogic Pastures	137
10.	Pranayam	145
11.	Cure of Diseases through yoga	155
12.	Mind	168
<b>Part -3</b>		
13.	Digestive System	181
14.	Circulatory System	189
15.	Basis of Good Health	200
16.	Motivating Stories of Great People	212
17.	Moral Stories	226
18.	International Peace and Sacrifice	246

# PRAYER

---

## 1.1 INTRODUCTION

This is the first lesson of yoga-training programme. In this lesson, the importance of prayer is explained. When, why and whose we should do prayer is told in this lesson. The instructions and precautions has been explained for these yogic exercises. The precautions related to yogabhyas have been discussed, so that you could select better place, time etc. After this, method and position of few activities have been explained. The information regarding yoga activities can be read anytime, but these activities have to be done at appropriate time and regularly.

## 1.2 OBJECTIVES

After reading this lesson you will be able to -

- Pray and discuss it's importance.
  - take proper precaution while doing yoga exercises.
  - to do the yogic exercises in first lesson and will be able to tell their effect.
-



### 1.3 PRAYER

Dear students, you are welcome. Come, let us start the lesson with a prayer.

Om asto ma satgamaya – (Oh lord ! Take me from untruth to truth)  
(‘ओउम् असतो मा सद्गमय।)

Om tamso ma jyotirgamaya – (Oh lord ! Take me from darkness to light)  
(‘ओउम् तमसो मा ज्योतिर्गमय।)

Om mrityorma amratum gamaya– (Oh lord ! Take me from death to immortality)  
(‘ओउम् मृत्योर्मा अमृतम् गमय।)

We always pray before starting any auspicious work. Whatever prayer we may do, but the feeling is same i.e.— Oh lord ! 'Please fulfil our benign or good wishes. Wherever we are lacking, it can be completed with your blessing. With these thoughts, we should pray to God.

---

#### INTEXT QUESTIONS 1.1

---

(i) Write down the meaning of the following prayer -

Om asto ma satgamaya (‘ओउम् असतो मा सद्गमय।)

Om tamso ma jyotirgamaya (ओउम् तमसो मा ज्योतिर्गमय।)

Om mrityorma amratum gamaya (ओउम् मृत्योर्मा अमृतम् गमय।)

---

---

(ii) Write any other prayer.

---



---



---



---



---

## 1.4 PRAYER

When do we perform prayer ? - When we feel that something is lacking. Why should we do it - so that particular drawback is fulfilled. Whom should we do - To our elders, who had this thing in excess and there are chances that we may get it. Who is the biggest in this world ? God ! He has indefinite store of wealth, fortune, power and devotion and he is very kind hearted. Therefore, when we feel that there is something missing from our lives, we pray to God to fulfil that deficiency. But when is our prayer listened to ? To know this basics of prayer is very important. There is a saying in English - 'God helps those who help themselves' that means God helps only those, who know how to help themselves.

In urdu it is said - 'हिम्मते मर्दा मददे खुदा।'

It means khuda helps those, who help themselves & have courage.

---

### INTEXT QUESTION 1.2

---

i) When, why and to whom do we pray ?

---



---



---



---



---



## 1.5 MORE DISCUSSION ON THE PRAYER.

There is no doubt that God helps those who do hard work. This fact we see in our normal lives. For e.g. - A man wants to buy a house worth Rs. 10 lakh. For that he put together all the sources and tries to calculate - For Rs.2½ lakh my small plot can be sold ? I will get money from my Rs.2½ lakh fixed deposit, approx. Rs.1-1½ lakh I will take loan from business houses or life insurance, Rs.1-1½ lakh I can take loan from my company on relaxed-rates which I will repay on easy monthly instalments. Even after all these calculations there is a shortage of 1-1½ lakh rupees. Now he will request his friends, relatives to help him. These well-wishers could readily help him according to their capabilities and his dream finalises. Let us understand the same example in another way. This man wants house worth Rs.10 lakhs. He goes straight to his friends and relatives and ask them to help him as he wants to build a house. I have one plot, but I don't want to sell it as it's rate will increase. I don't want to break fixed deposit, I don't want to take money from company because I'll have to give interest and instalments. I'll be grateful if you could give Rs. 10 lakhs. Now tell truthfully, whether you will be ready to help him. Naturally your answer will be 'no', even though he may call you kind hearted, benevolent, generous then why do we expect from God that we may sit idle and expect God to do everything for us.

Maharishi Dayanand has beautifully explained prayer —

'After putting complete power to use, if you feel little deficient, then to complete that deficiency, very respectfully we request our elders for help, this request is called 'prayer'.'

We cannot hide anything from God, so whatever work is done with sincerity, definitely that blessings of God are decided for us.

You read the lesson and decided to give up laziness to receive yogic education. If you make effort with clean mind and work hard then God will definitely listen to your prayer.

---

---

**INTEXT QUESTION 1.3**

---

- (i) How did Maharishi Dayanand explain 'prayer'?

---

---

---

---

---

**1.6 YOGIC EXERCISES — PREVIOUS INSTRUCTION AND PRECAUTIONS**

---

Now we will learn few yogic - exercises. But to learn yogic exercise we have to understand instruction and precautions regarding them.

Below are given time, place and situation related instruction. Read them and understand -

- Exercise should always be done on mattress, sheet or blanket spread out on the floor.
  - Place should be neat and clean, open and well-ventilated.
  - Practise at normal temperature.
  - If due to some reason you are not able to practice in the morning, then practise in the evening, 3-4 hours after lunch.
  - Try to practise at appropriate time and place.
  - According to weather conditions wear loose garments.
  - One should practise everyday, but not the days when you have high fever, extreme pain or your mind is absolutely disappointed.
  - If while practising or after it you experience physical pain, then do not do these exercises and take advice from yogic guru.
-



- Females should not practise during menstruation
- Initial exercise must be done under the supervision of a teacher.

---

### INTEXT QUESTION 1.4

---

(i) What kind of place is suitable for practising ?

---

---

---

(ii) What time and when should we practise ?

---

---

---

(iii) Why is it necessary to keep weather and temperature in mind ?

---

---

---

(iv) In what situations, we should not practise ?

---

---

---

---

### 1.7 PRECAUTIONS RELATED TO THIS SYSTEM

Method to practise is given below. For practising we should follow only this method.

- Pray before and after practise.
  - For lying in supine position, first lie down on left or right side and
-

---

after that turn on your back. Similarly while getting up, turn on your left or right and with support of your hand, sit up. Do not lie or get up directly while lying on the back.

- Before doing exercise, it is important to be in a state of consciousness.
- It is important to relax after practise in all situations. After doing exercise in supine position, do shavasana, and after doing exercise while lying on stomach, do makarasana and normalise your breath.
- For exercises done while sitting can be done in sukhasana, vajrasana or padmasana posture.
- For exercises done while sitting, keep your spine, neck and head straight.
- All exercises are interrelated. Every exercise forms a base for the next exercise, therefore, practise should be done in the given series; like for climbing stairs we first climb first step and then another.
- Practise everyday, but only that much as given in the instructions.
- The practise done everyday is assigned based on the capacity of normal person. According to one's capacity one can increase or decrease. Practise as per your capability, neither less nor more than the capacity.
- Do not try to do these exercises with force or jerks.

---

### INTEXT QUESTION 1.5

---

(i) Why should we pray before and after practise ?

---

---

---

(ii) Before doing exercise, we should come in which position ?

---

(iii) Write down the method of lying in supine-position?

---

---

---

---

(iv) Why should we practise in series ?

---

---

---

---

(v) In what asana do we relax after doing exercises lying on the stomach?

---

---

---

(vi) Everyday how much should we practise ?

---

---

---

---

## 1.8 HOW TO PRACTISE

Few points to be read and understood while practising.

- All exercises / asanas are done by inhaling and holding breath. When you want to exhale then loosen your body and then exhale.
  - Try to do each exercise twice in one breath and then relax in shavasana.
  - Relax according to your convenience, till the breathing becomes normal.
-



- Breathe in and out from the nose only.
- Close your eyes and then practise. This will increase the concentration of mind.
- Practise in happy posture. Forehead and face should be tension free.
- While doing exercise, your attention should be on exercise. Feel the stretching of various muscles of body.
- While relaxing, feel the effect on muscles
- With every breathing, energy of life is going in and with every exhaled air, the minute particles of dirt comes out from the body, feel this every moment and keep doing exercise.
- At the end of practise, thank God, for it is his secret inspiration that you are becoming healthy day by day.

---

### INTEXT QUESTIONS 1.6

---

(i) Tell the method of starting and finishing of any exercise?

---

---

---

(ii) When and how should we relax ?

---

---

---

(iii) While doing exercise where should we keep our attention ?

---

---

---

(iv) We should breathe from our mouth or nose ?

---

---

---

v) Why do we close our eyes while practising ?

---

---

---

---

### 1.9 WE WILL LEARN THE PRACTICAL FORM OF PRACTISE :

Practise starts with prayer. We should sit straight in sukhasana, padmasana or vajrasana for prayer. See the picture :-



Padmasana



Sukhasana



Vajrasana

---

Join both hands and keep it in centre of heart position. Read the method given below, remember and then close eyes and pray –

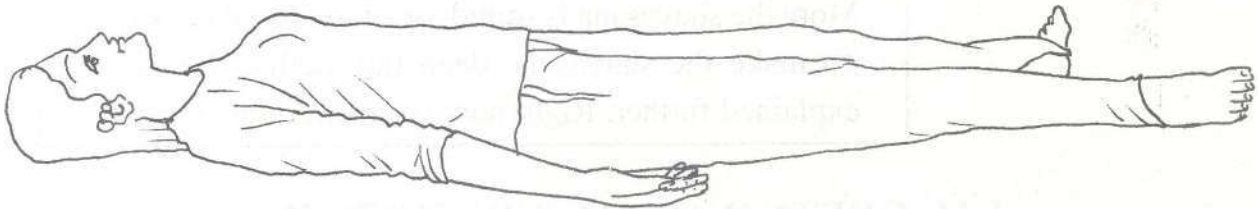
### Method

- While inhaling recite 'Om' Three times
- Pray to God.
- Om asto ma satgamaya (ओउम् असतो मा सद्गमय), Om tamso ma jyotirgamaya (ओउम् तमसो मा ज्योतिर्गमय), Om mrityorma amritamgamaya (ओउम् मृत्योर्मा अमृतंगमय)
- For some time remember God in mind silently.
- After this rub the palms vigorously.
- By rubbing heat is produce, which you should rub on forehead, eyes and face.

## 1.10 SHAVASANA

'Shava' means carcass. In this asana, the position is like a corpse. Each part is left loose. Therefore, this asana is called 'Shavasana'. This is a very important asana. We should start our practise with shavasana and after every asana we relax in the position of shavasana. Because it relaxes all the parts and the exercise of inhaling and exhaling becomes normal and balanced. The position and method of shavasana is explained down below.

### Position of shavasana



Shavasana



### Position

- To lie down in supine position
- To keep both feet at a distance of 1-1½ foot apart.
- To keep hands at a distance of 8-9 inch away from the body.
- palm are half open and facing towards the sky.
- Close eyes slowly.
- To leave each part of the body loose.
- If you feel tension any where then to move that part and leave it loose.
- Once you come in this situation properly then stay in that immovable state.

### Method

- Let the speed of breath be normal i.e. let the breath come in the way it is coming and the way it is going, let it go. Keep witnessing the inhaling and exhaling of the breath.
- Calm down mind along with the body.
- Let no thoughts cross mind, even if they come then send them away.
- Relax for three-four minutes. Now return consciousness slowly.

### Note :

More the shavasana is sound, practise would be better.  
To make the shavasana deep the method has been explained further. Right now we will do this much.

## 1.11 CHETNAVASTHA (CONSCIOUSNESS)

After relaxing, before doing exercise we should come in the state of consciousness. The position of chetnavastha is explained down below.

---

## Chetnavastha

### Position

- Join both legs and straighten them
- Bring the arms near to your body and stretch them
- Palms should be fixed to the floor

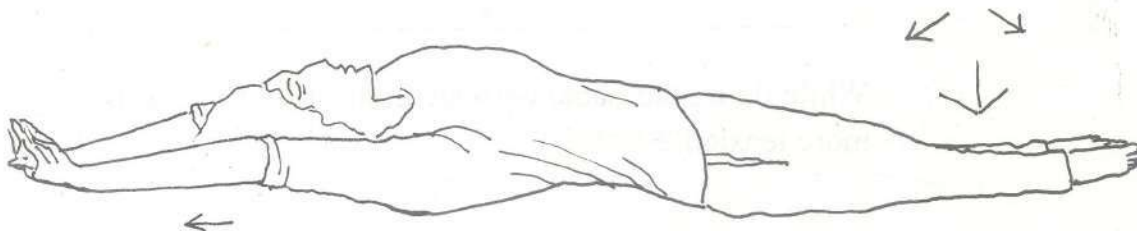
### Note:

After coming back in chetnavastha, do the exercise or asana.

## 1.12 TADASANA

Now we will do tadasana. In this asana the position is like that of coconut's or date's tree, therefore this is called as tadasana. The position and method of tadasana is explained below.

### Position of tadasana



Tadasana

**Position:**

- Join the legs and straighten them.
- Take the hands behind the head and interlock the fingers.
- Keep the palms towards outside.

**Method**

- Inhale and hold your breath
- Stretch your hands at the back.
- The way we stretch while yawning, do it that way.
- To move both legs in front and back.
- When you have to exhale breath, then loosen the hands which are behind the head, stop the movement of legs and then exhale.
- Repeat this activity three to five times.
- Relax.

---

**INTEXT QUESTION 1.7**

---

(i) Why do we do shavasana after every activity ?

---

---

(ii) While doing tadasana, on which muscles of the body do you feel more tension ?

---

---

---



## 1.12 WHAT HAVE YOU LEARNT

Happy life depends on the health of our body and mind. The health of mind and body is attained by regular yogic practise. Practise should be done everyday on plane floor in a well ventilated place. After becoming free from toilet and taking bath we should practise. If it is not possible in the morning then it should be done in the evening 3-4 hrs after lunch. It should not be practised when you are having light temperature, extreme pain or depressed mind. Ladies should not do it at the time of menstruation. Exercises should be done in series because every exercise forms a base of the other exercise. Practise should be done according to one's capacity and endurance. While doing exercises, your attention should be concentrated on the exercise you are doing and feel the effect while relaxing.

We should pray before and after practising In this chapter we have learnt to do shavasana and tadasana. Both these asanas are important. We should start our practise with shavasana and after every exercise, we should relax in shavasana. Tadasana is the first exercise of the series. This we do three to five times according to capacity.

### TEXTEND QUESTION

1. What is prayer? When and to whom is it done? When is it accepted?
2. What are the precautions to be taken before the yogic exercises? Write down the position and method of shavasana and tadasana ?

### ANSWERS TO INTEXT QUESTIONS

- 1.1 (i) हे प्रभो! मुझे असत्य से सत्य की ओर ले चलो।  
 हे प्रभो! मुझे अन्धकार से प्रकाश की ओर ले चलो।  
 हे प्रभो! मुझे मृत्यु से अमृत की ओर ले चलो।

Prayer

- (ii) सर्वे भवन्तु सुखिनः                      every one should remain happy

सर्वे सन्तु निरोगया everyone should remain disease free

सर्वे भद्राणि पश्यन्तु everyone should have your blessing

मा कश्चिद् दुःखः भाग भवेत् nobody should be troubled by any pain

(This is an example of prayer)

- 1.2 (i) To ask for help, to remove deficiency is called as prayer. Whenever we feel deficiency, then we request or pray to our elders to fulfil that deficiency.
- 1.3 (i) According to maharishi Dayanand 'In spite of trying with our complete powers if we feel that there is something missing, then respectfully requesting our elders to fulfil that deficiency is called prayer.
- 1.4 (i) Exercise should be done in clean and ventilated place. On a plain surface spread matters, sheet or blanket.
- (ii) Practise after becoming free from toilet and bath. If this is not possible then do it in the evening after a gap of 3-4 hours after lunch.
- (iii) Wear loose clothes according to season, so that you don't feel warm during summers and cold during winters.
- (iv) Do not practise while having high temperature, extreme pain or extremely disappointed mind. If while practising, our physical pain increases then don't do it. During menstruation females should not practise.
- 1.5 (i) We should pray before and after the practise, so that even after putting in complete efforts, if certain deficiency is there then God will help us. We should pray after the practise so that we can thank God.
-



- (ii) In consciousness
  - (iii) Lie down on left or right side and then lie down on the back. Do not get up or lie down straight.
  - (iv) All exercises are interrelated. Each exercise provides a base for the next exercise.
  - (v) Makarasana
  - (vi) While learning, practise everyday that much only as given in instruction. After learning increase the number of times the exercises have to be done.
- 1.6
- (i) Every exercise is to be done by inhaling and holding the breath, and exhale the breath slowly at the end of the exercise.
  - (ii) After every exercise, according to our convenience we should relax in shavasana so that our breath becomes normal.
  - (iii) Your attention should be on exercises, feel the tension on various muscles.
  - (iv) Take in breath from the nose and exhale the breath from the nose.
  - (v) To calm and concentrate our mind.
- 1.7
- (i) In shavasana, we leave our body loose, so that the muscles and all parts of the body relax and activity of exhaling and inhaling becomes normal and balanced, also our mind calms down.

Wherever you feel tension while doing tadasana — write about it.

---

---

## YOGA RELATED MISCONCEPTION

---

### 2.1 INTRODUCTION

In the last lesson you understood the importance of prayer. The instruction and precautions to be taken before the yoga exercises were also understood. Learnt few yogic exercise. In this lesson, what is not yoga has been discussed. Usefulness of health and yogic exercises and the difference between them and other exercises has been explained. After this, the exercises of arms and legs in supine position has been told and at proper time practise regularly.

### 2.2 OBJECTIVES

After reading this lesson you will be able to :

- tell about common illusions about yoga.
  - tell about usefulness of health.
  - tell the difference between yogic exercise and other exercise.
  - tell the effect of the yogic exercise learnt in this lesson.
-

---

### 2.3 MISCONCEPTION RELATED TO YOGA -

You have learnt about prayer. You have come to know that prayer is only heard when you fit to accept kindness. You become fit with your hard work, labour. In this context remember that your hard work should be in right direction. To do labour in right direction is the duty of person who is an accomplisher. To assign right direction we will have to understand the explanation of yoga given in veda, yoga darshan and in Gita, this would be discussed later. From time to time there are many rumours or disillusion thoughts about yoga which have dismayed the form of yoga. If these misconceptions are removed the true form will be cleared by itself, like when we remove the dirt, then only the actual shine of visible precious stone can be seen. So come, let us know about few misconceptions and false thoughts spread about yoga. One of the illusion is that by name of yoga or yogi we visualize the person in saffron clothes, or a saint with matted hair, or a hermit who is practising austerity, whereas this kind of dress or shape, decoration is not needed to be yogic. Yoga is also not to run away from the world and roam aimlessly in the jungle or to sit in a small cave or on the peaks of mountain and turn his face or become indifferent to life.

---

#### INTEXT QUESTIONS 2.1

---

1. Name four main source giving correct information of yoga ?

---

---

2. What do you mean by indifference to the world ?

---

---

---

#### 2.4 YOGA IS NOT INACTION

By not doing one's duty, and to stay away from the world and it's way because you are fed up, scared, and become disillusioned due to confusion

---



is not yoga. People who have this 'good for nothing' nature, they start feeling that if they do not do anything, they won't be a part of the sin as well as being pious. And this way they will be freed from bondages of results of work and become yogi. But this state of sitting with hand overhand will not make you yogi.

### **2.5 YOGA IS ALSO NOT PAIN GIVING (IGNORANT) SACRIFICE**

To unnecessarily given pain to our body, like standing on one leg for hours together, to raise one hand towards sky and stand like - this for months altogether, to remain inside the earth without water and air for several days, to stop the movement of breathing, to show how to stop the beat of heart or pulse — etc. are definitely not yoga.

---

### **INTEXT QUESTIONS 2.2**

---

(i) What is useless or inaction ?

---

---

(ii) What is malignant sacrifice ?

---

---

---

### **2.6 YOGA - NOT AN EXHILUTION OF TRICKS OF HAND.**

Yoga is not a black magic or amazing spectacle. Yoga is neither any magical potion to be enlightened nor is 'shaktipat'. It is not possible that meditation is done by the guru and his students taste the fruit. To make fruits from ash or make ash from the fruits can be magic but not yoga. Yoga is also not any competition or a thing to be exhilarated. It is no race, or parade.

---

In other words, the parameter of yoga is not related to any external objects and neither any external order is required.

Yoga is not limited to physical exercises or posture. This is also not correct that person who does complicated posture is a big yogi.

## 2.7 YOGA - IT IS NEITHER BLANK EXHILUTION NOR TRUSTEE OF SOMEONES.

Yoga is not only mere thought from the reality. It is not the discussion of intellects nor only point to be pondered. To receive the complete knowledge about yoga, one has to combine work with reflection. Like by reading the books on swimming does not make you a swimmer. Nobody is also trustee of any person, class or special group. This knowledge is being passed on to generation for the welfare since the creation of world. Yoga is not difficult, imaginary or mysterious activity. Bigger a thing, simpler it will be, clearer and normal it will be.

In this lesson we discussed about various misconception spread about yoga and also it has been cleared that what not is yoga. In the same series we will try to find out 'what is yoga' in the next lesson.

---

### INTEXT QUESTIONS 2.3

---

(i) Can we call black magic, legerdemain as yoga?

---

---

(ii) Is difficult asana / exhilution necessary in yoga ?

---

---

(iii) Yoga is not mere appearance - explain.

---

---

(iv) Noone is trustee of yoga - clear it.

---

---

---

Let us try to understand the usefulness of health and understand the difference between yogic exercises and other exercises.

## **2.8 USEFULNESS OF HEALTH**

Come let us think that when we are sick then what can we do ? Can we play ? Can we study ? Can we roam around anywhere ? Can we do any work ? Can we cooperate with anyone. If the answer is 'no' then it is clear that if our health is not OK then we will be not fit to do anything. Therefore, to do any work in correct way, it is important to be healthy. This state of health is important for both body and mind. It is said that 'A sound mind resides in a sound body' Such kind of a man completes his work with full concentration. His way of thinking would be better as compared to others. To keep both body and mind healthy, yogic exercise prove to be very advantageous.

## **2.9 DIFFERENCE BETWEEN YOGIC EXERCISE AND OTHER EXERCISE**

For yogic exercise you don't need special equipment. Whereas for other exercises and games many types of things like play ground, things needed for games, friends to play with etc. are needed.

Yogic exercises are exercises which make the body beautiful from inside. After doing yogic exercises we don't feel tired, infact feel more active. Whereas after other games and exercise we feel tired and we need rest.

When our internal muscles and internal parts of body are exercised then they become toned and strong. Whereas other exercises strengthen our external muscles which look good on seeing but in long run has less importance.

---



In yogic exercises there is a synchronization of body and mind. Concentration increases and there is no feeling of competition. Whereas in rest of the exercises, main is competitive feeling which encourages the feeling of jealousy and malice most of the time.

With the yogic exercise, slowly we increases our capabilities and regular practise enhances our personality, whereas with the other exercise there is ill will on losing, disappointment and on winning, it increases pride and haughtiness.

---

### INTEXT QUESTION 2.4

---

(i) What is the usefulness of health in life ?

---

---

(ii) Write any two difference between yogic exercise and other exercise.

---

---

---

### 2.10 LET US LEARN EXERCISES:

You have learnt the exercises given in first lesson. We will learn some more exercises. Just remember that you read, understand the position and method of new activities and at proper time do these exercises after doing the learnt exercises in the first lesson.

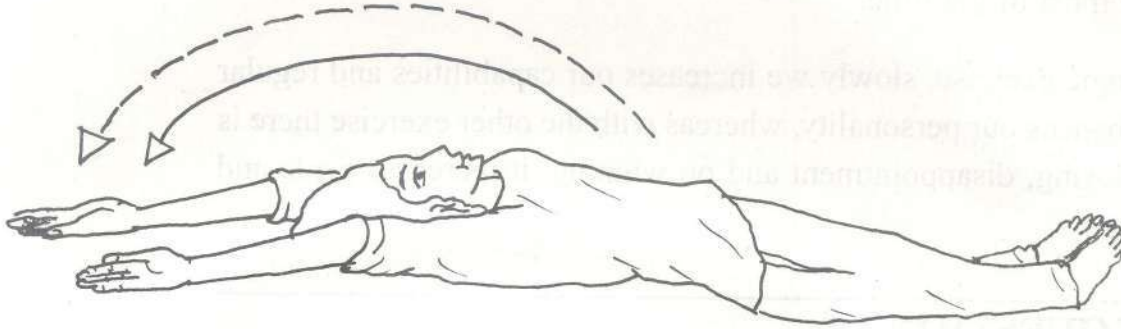
### 2.11 EXERCISE OF ARMS

Now learn the exercises of arms. These are two types:

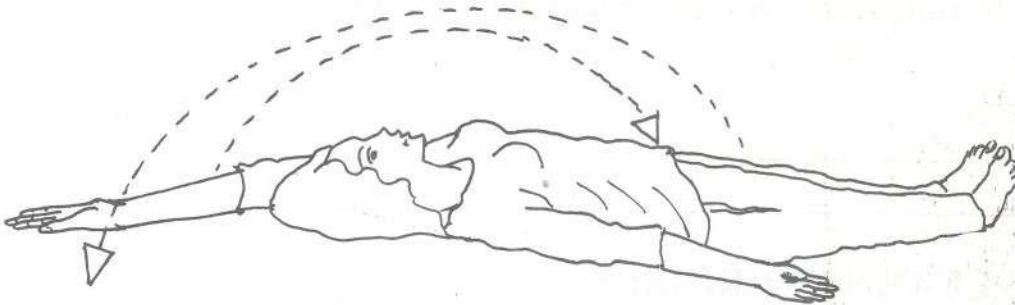
- a) To move both arms in front and back.
  - b) To move both arms front and back alternatively.
-

The position and method are explained down below.

a) To move both arms in front and back.



b) To move both arms alternatively front and back.



**Position**

- Consciousness.

**Method**

- Inhale and hold your breath Stretch your arms and take it back towards your hand, these arms should be totally straight

- Bring them back straight
- Your arms should be straight and taut.
- While taking back and bringing them in front, the palms should touch the floor but it should be done gently so that no noise should come.
- Repeat this sequence without stopping
- Try to do 10 to 15 times in one breath. Do it for two breaths.
- Relax

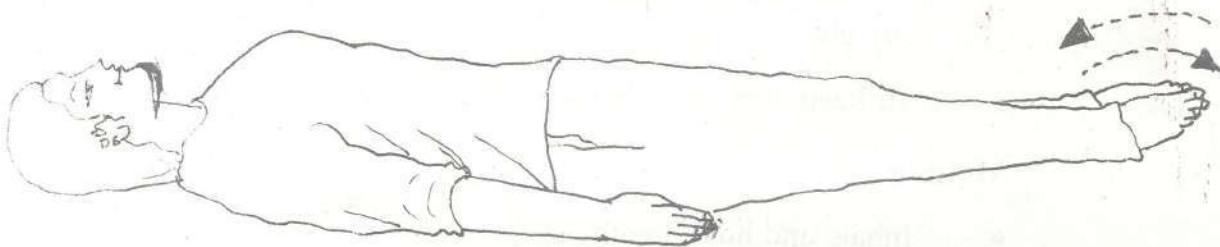
## 2.12 EXERCISE OF LEGS

Now we have to learn the exercises of legs. These are four types:

- To move both legs in front and back.
- Both legs towards right and then towards left
- Circular motion of legs.
- Circular motion of legs in anticlock wise direction

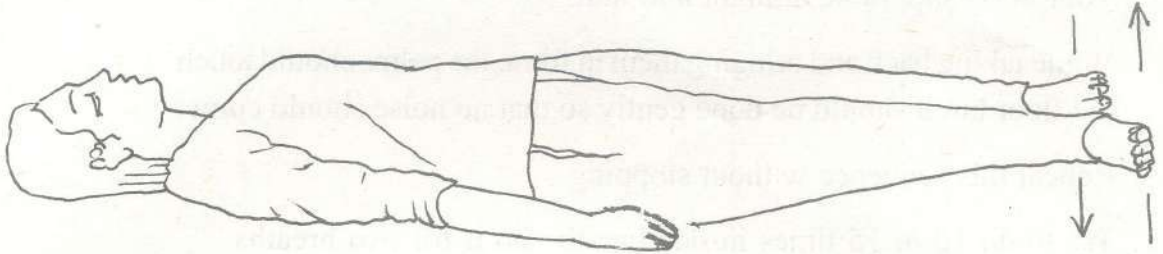
The position and method of these exercises are given below.

- To move both legs in front and back**

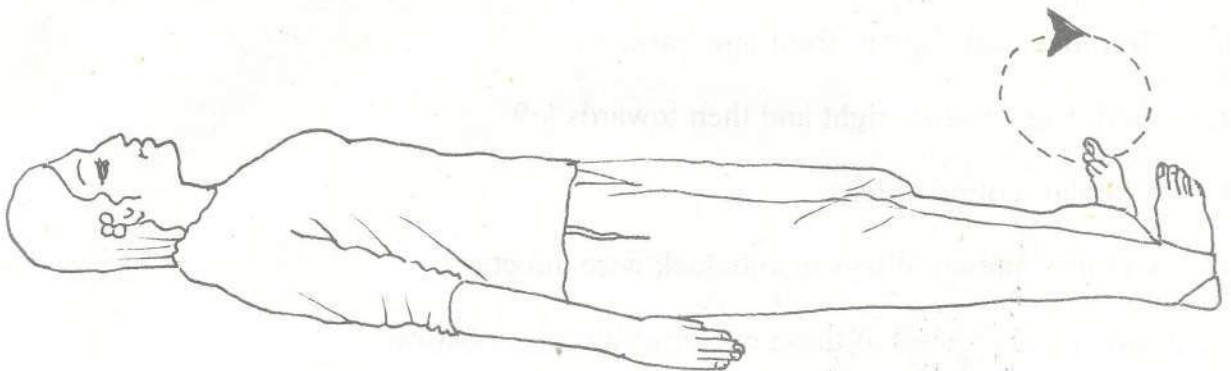




(b) To move both legs on right and then on the left.



(c) Circular motion of legs.



(a) Position

- To keep legs at a distance of 8-9 inches apart and keeping them straight.
- To keep arms at a distance of 8-9 inch from the body.

Method

- Inhale and hold breath
- Move both legs together in front and back.
- While taking it back, try to touch, the floor with legs and while bringing in front try to stretch them as far as possible.

- Try to do 10 to 15 times in one breath, do it for two breaths.
  - relax.
- b) **To move both legs on right and left side.**

**Position**

- To take position of exercise (a).

**Method**

- Take both legs towards left and then towards right.
- Keep repeating the sequence of the above exercise.
- Take care that legs should touch the floor on both sides.
- When legs move to left then big toe of right leg should touch the heel of left leg and when legs move to right then big toe of left leg should touch the heel of right leg.
- In one breath do 10-15 times. Do at least for two breaths
- Relax.

c) **Circular motion of legs**

**Position**

- Same as that of exercise (a)

**Method**

- Inhale and hold your breath
  - Take both legs together from left to right and make a circle.
  - Take care that legs move completely from left, right and back and front.
  - Try making a very big circle.
  - While making the circle, try that the knee does not move from it's
-

place.

- Do it at least 10-15 times in one breath.

Do it for two breaths.

- Relax

**d) Circular motion of legs in anti clockwise direction**

**Position**

- Same as that of exercise (a)

**Method**

- Move both legs together from right to left and move it in a circular motion
- Rest is like the method of 'C'
- Relax

## **2.13 DO THESE EXERCISES**

You have learnt the exercises in first and second lesson. At appropriate time, say prayer and practise it in series.

**1) In supine position**

1. Shavasana

2. Tadasana

3. Exercises of arms

a) To take both arms back and front

b) To move both arms alternately back and front.

4. Exercises of Legs.

a) both legs back and front.

---



- b) both legs on right or left.
- c) circular motion of both legs
- d) circular motion of legs in anticlockwise direction.

---

### INTEXT QUESTION 2.5

---

Which all muscles and parts are effected by the exercises done in supine position -

- (i) exercise of arms.

---

---

- (ii) exercise of legs.

---

---

---

### 2.14 What have you learnt

In this lesson what not is yoga, this was discussed. We came to know that yoga is not for any caste, time, age, place, dress, exhibition or magic etc. That is yoga and it's practise is beyond these limits. We also saw that yoga is not only physical exercise and difficult asanas. Yoga is also not only for seeing or blank knowledge. We also understood that yoga is directly related to physical and mental health. There is difference between yogic exercise and other exercises. For yogic practise no special equipments are required. Yogic exercise make the inner muscles and parts of body, which makes it strong. These also synchronize body and mind and their personality gets enhanced.

In this lesson we also learnt two exercises of arms and four exercises of legs. These are done after doing shavasana and tadasana three to five times. After every activity, it is important to relax in shavasana.

---

---

### TEXTEND QUESTION

---

1. Write about the general misconception regarding yoga.
2. Write five advantages of yogic exercise.
3. Write down the position and method of exercises of arms and legs.

---

### ANSWERS OF INTEXT QUESTIONS

---

- 2.1 (i) Veda, upanishad, yoga darshan, gita, etc.
- (ii) To leave our duties, roaming aimlessly in jungles, to sit in caves or climb on the peaks and to remain aloof from life is called detachment from world.
- 2.2 (i) To be scared of duties, to remain aloof due to fear and the nature of not doing work is the nature of inaction.
- (ii) To unnecessarily give trouble to body, like to stand on one leg for hours, to raise one hand towards sky and stand for months, to stop breath etc. are maliced sacrifice.
- 2.3 (i) No, black magic, legerdemain (हाथ की सफाई) etc. cannot be called as yoga. These are only common misconception regarding 'yoga'.
- (ii) Difficult asanas and exhibition are not required in yoga. These are the prevalent misconception which are joined to yoga. Yoga is a very natural effort to keep our body and mind healthy.
- (iii) Yoga is knowledge which we don't get by only watching it or just by thinking about it. Whatever knowledge is gained has to be used practically. Till the time it is not used in work or our deeds — we cannot get knowledge about yoga.
- (iv) Yoga is not a propriety right of any person, class or special group. From the starting of creation, for the welfare of man, this
-

knowledge is passed on.

- 2.4 (i) When we are not healthy then we are not fit to do any work. Health is required in every work - Therefore it's usefulness in every field of life.
- (ii) By yogic exercise the internal muscles of body become strong, while other exercises tone up from outside.

After yoga practise, body and mind become even more active whereas other exercises bring about tiredness.

- 2.5 (i) Write down the effect of exercises as felt.
- (i) exercises of arms
- (ii) exercises of legs.
-



## NATURE AND DEFINITIONS OF YOGA

---

### 3.1 INTRODUCTION

In the previous lesson we have discussed what is yoga? We have come to know that yoga is not limited in the bounds of caste, time, age, place, costume or exhalation. That is, it is not bound by these limits. We have also seen that yoga is not only physical exercise or difficult exercises or yoga is not only to show light or blank spiritual knowledge. In this lesson we will understand the true nature of yoga. To know about the nature of yoga we will discuss three definitions in this chapter. These definitions are -

1. "Complete development of personality is yoga"  
-Srimadbhagwat Gita
2. "Union of soul with God is Yoga" -Shrimadbhagwat Gita
3. "To put obstacles in the different states of mind is yoga"  
- Yogadarshan

After this we will learn new exercises

---

## **3.2 OBJECTIVES**

After reading this lesson you will be able to -

- Tell about the common meaning of yoga and relate it to the personality.
- Understand body, mind, heart and soul
- Understand that union of soul and God is yoga.
- Understand that to oppose the changes in state of mind is yoga.
- To progress in yogic exercises and tells it's effects.

## **3.3 WHAT IS YOGA ?**

The meaning of yoga in common form is to combine or collect, like sum of two and two is four. While practising yoga, we combine body and mind i.e. wherever body is, there is mind also, what you are doing from body, you are doing from mind also.

Does that mean that yoga is the combination of body and mind. When a thief does stealing, then is his mind and body are not together? Can we call this stealing also as yoga? No! In our mind both types of thoughts - good or bad both keep coming. This means that even if body and mind are working together but because of bad thoughts, soul is not supporting and whenever our soul is not approving - we cannot call it yoga. Whether the soul is supporting or not, to find this there is beautiful parameter. Whenever, while doing any work if we are surrounded by doubt, fear, shame, guilt then it is clear that soul is not supporting. Whenever a thief is stealing, to be scared is natural, that someone shouldn't catch him. It is natural for the doubt to rise that someone might see him while stealing. It is natural that feeling of shame and guilt will also cross his mind that if I get caught then not only will I be punished but also insulted. When all these thoughts are entering our mind then it is sure the soul is not supporting the act of theft. In contrast when any work brings excitement, happiness, and calm in us then it indicates that soul is giving approval. For e.g. - if you have helped any powerless, helpless, destitute, or helped any old man or make a blind person cross the

---

road then you will feel some calm in the mind and happy which is natural. The word of blessing for you like 'God bless you, long life to you' fill the mind with excitement. This shows that the soul is supporting your deed.

This means that when we keeps the capacities of our body in mind and do any work which is supported by our soul. That action will be called as 'Yoga'. When our physical, mental and spiritual powers slowly develop and reach our highest point then it is called the complete development of our personality and we call this as yoga.

---

### INTEXT QUESTIONS 3.1

---

- (i) In common meaning what is the meaning of yoga?
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- (ii) While practising yoga what should we join and move ahead ?
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- (iii) Who should support body and mind, which can be called as yoga ?
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- (iv) When soul does not support, then how do you feel ?
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
-



---

### 3.4 YOGA - REALIZATION AND PRACTICABLE

You must be questioning that to gradually increase our physical, mental and spiritual power is also yoga. And when these powers reach their peak is also called yoga. This means to progress towards yoga is also yoga and to attain ones aim is also yoga. First is called as yoga realization and the second one is called 'Yoga sadhya' or means to attain yoga. This means that person who is moving on the path to yoga realization is called yogi and person who completes yoga realization is also yogi.

That person who is moving ahead on the path of yoga realization is called yoga accomplisher and the person who has completed his yoga is called - yogi endowed with supernatural power or - accomplished yogi. Therefore in shastras it is said that yoga is realization as well as mean to attain yoga. That is by yoga we can know yoga. That is while moving on the path of yoga we can attain yoga.

---

#### INTEXT QUESTION 3.2

---

- (i) Yoga is means of attaining yoga as well as \_\_\_\_\_.
  - (ii) The yogi who has attained aim is called \_\_\_\_\_.
  - (iii) To move on the path of aim is yoga and it is called as form of \_\_\_\_\_.
- 

### 3.5 UNION OF SOUL - GOD

Come, let us discuss second definition of yoga. Yoga is the union of soul - God. This has been quoted by lord Sri Krishna which he said in Srimadbhagawat Gita while explaining yoga. Every living thing has soul and because of this power of soul, this body and mind works. Body and mind do not work on their own, these are inanimate. But soul is not the inanimate but conscious or living thing and because of this power of soul, the body and mind also seem to be conscious. The body is inanimate and made up of five elements. These five elements are air, fire, water, earth and sky. The

---

combination of soul to these five elements is called birth and the separation of the two is called death. Soul is the collection of such powers which neither die nor take birth, infact it is the body which dies and takes birth. While doing good deeds, soul become pious soul and while doing bad deeds it becomes a sinful soul.

Our soul after becoming the life is tied down by the bondages of fruits of work, experiences joy, pain, and keeps moving aimlessly in search of real joy and real peace and God. Due to ignorance we consider ourselves to be mere body and maximum we reach is till the mind. This way we remain unfamiliar with our natural form. How to know our true form? Through 'Yogabhyas'.

With the regular practise of yoga, gradually our body becomes disease free and stabilizes, the mind become pure and calm and finally we start knowing the true form of soul . After recognizing the true form of soul we are able to recognize the partial form of God.

Let us discuss the nature of God. In our shastra, the nature of God is known as सत्+चित्+आनन्द! Truth(Sat)means, it is real and not imaginary . 'Chitta'(चित्) means it is conscious like soul is conscious. Anand(आनन्द) means it stay always, completely in happiness. Like soul, is merged in each part of body but cannot be seen. Similarly God is present everywhere in the world, merged in each particle, but can not be seen by these eyes. Soul is the truth, and conscious but there is no satisfaction. Therefore it keeps moving aimlessly to search for joy.

This process continues till the time it does not experience the complete satisfaction of God.

The more our soul becomes pure and strong we are nearing the God. While moving towards this situation we experience the God. This state of auspicious union of soul - God is called yoga.

---



---

### INTEXT QUESTIONS 3.3

---

- (i) What is the definition of yoga given in 'Gita'.?
- (ii) How do birth and death take place.

Fill in the blanks:-

- (i) Body and mind do not work on their own but work due to power of \_\_\_\_\_
  - (ii) The union of soul and five elements together form \_\_\_\_\_ and due to separation \_\_\_\_\_ is formed.
  - (iii) Soul is truth and consciousness, and God is truth, \_\_\_\_\_, \_\_\_\_\_.
- 

### 3.6 MIND AND INTELLECT

Let us understand the intricacy of nature of mind. The thoughts and desires keep cropping in mind. Generally, we have no control over it. Infact we keep dreaming in the sleep. In habitual manner mind is also called intellect. Like first is the subconscious mind - or that which has old memories second is that conscious mind in which thoughts of resolution, attraction keep coming. Infact our intellect (mind) is that storage house in which previous good/bad customs are accumulated and various types of promises and their attractions keep rising.

There are two types of activities going in the body -

- 1) Broad form - like moving hands and legs, sitting, standing etc., which is done by the physical form of the body.
- 2) Minute form - like thinking, analysing, following etc. which are done by intellect and brain.

Those activities which are happening in body are following certain rules, all those things are controlled by our soul which get the work done by mind, brain, organs of sense, organs of action.

---



---

**INTEXT QUESTION 3.4**

---

(i) What is there in your subconscious mind?

---

---

(ii) What is there in conscious mind?

---

---

---

**3.7 YOGA - THE PREVENTION OF REACTION TO DIFFERENT STATES OF MIND.**

You must have observed that mind is generally restless. This restlessness is due to our inconstant conditions. The way we behave accordingly is called condition or state. When we think or see happy incidents then we feel affections for such incidents, it is natural to feel attached to such feelings. This is known as diseased state. In contrast, if we remember any sad incident or are possessed by it then it is natural to be unhappy and this is known as hatred/malice state. There is production of one or the other state all the time. These states are due to our previous customs and the topic received by him in present. Now you will ask what are these topics? These are five topics - Taste, smell, touch, words, forms. Within this are included sex, anger, greed, attachment, pride, jealousy and maliciousness.

According to the base of state of mind - those topics which are approved by the soul, are brought in front of soul by the conscious mind - whenever our soul, due to ignorance consider itself to be intellect and accept them, then the production of diseased or maliced state takes place. These states are called external state of soul. And by practise when we remove the state of mind from external topics and draw it to internal topics, the aimless roaming of states stop. To make these states totally quiet and concentrated is the name of Yoga. Infact this is known as 'Yoga chitvratni nirodh'.

---

In this situation we get supreme pleasure. Then no topic or thing attracts the mind. The mind does not deviate even when in front of biggest tragedy. The poet has expressed this situation in following lines-

आया है जब से देखना बन्द कर के आँख को  
खुली आँख से जो देखा वो फीका ही लगा।

---

### INTEXT QUESTION 3.5

---

(i) What are conditions ?

---

---

(ii) What are topics ?

---

---

(iii) When does external state of soul exist ?

---

---

(iv) What is the meaning of 'obstructing the states of mind'?

---

---

(v) How has maharishi Patanjali describe 'Yoga'?

---

---

---

### 3.8 LET US LEARN EXERCISES

You have learn the exercises given in the previous lesson. Now we will learn more activities. Remember, to learn and understand the position and method

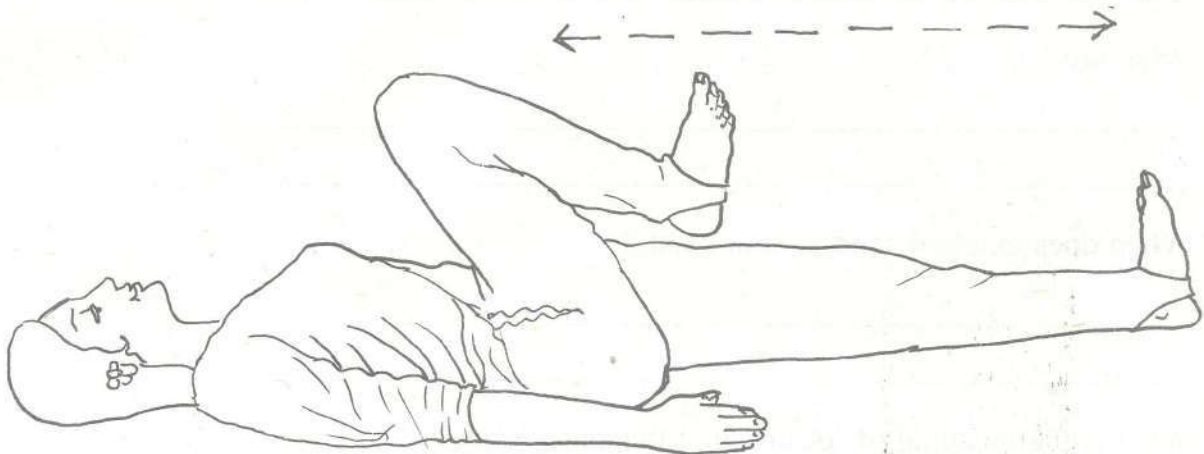
---

of the exercises given below and then at proper time do them after the exercises learnt before.

### 3.9 EXERCISES OF KNEES

Now we will learn 3 exercises given below :-

- (1) To press chest one by one, by the knees.
  - (2) Exercise of patting knees.
  - (3) To bend knees and activity of stamping with the toes of feet.
- (1) **Exercise of pressing chest one by one with both knee.**



Bend the right leg and for pressing chest raise it higher.

The position and method are explained down below -

#### Position

- Consciousness

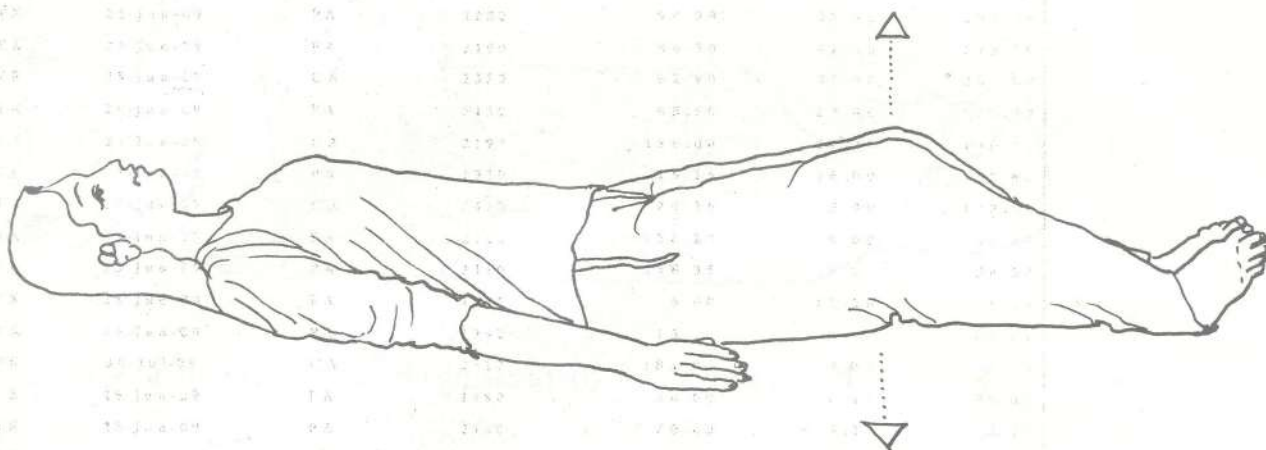
#### Method

- Inhale and hold.
- Bend your knees alternately and press the chest with knees.



- When you are pressing with left knee that time right leg should be straight and touching floor.
- In one breath at least do 10-15 times. Do it at least for two breaths.
- Relax.

**(2) Activities of patting knees**



While taking knees above the floor

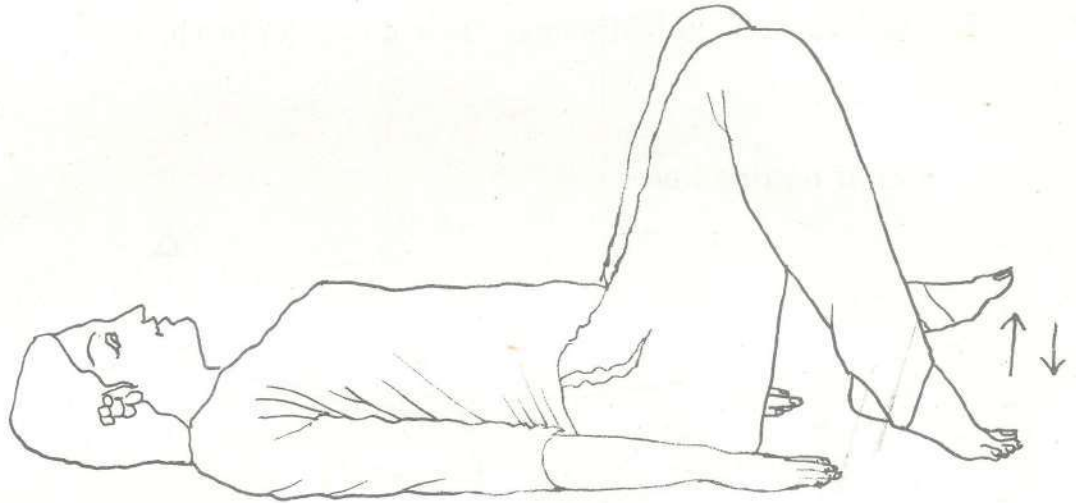
**Position**

- Consciousness

**Method**

- Take in breath and hold
- Pat the floor loudly with knees
- There should be loud noise of thighs muscles and calf-muscle on floor.
- Keep patting, in one breath at 15-20 times.
- Do it for two breaths
- Relax.

(3) Bend knees and bang your toes.



In conscious state for pressing chest bring the right leg towards chest.

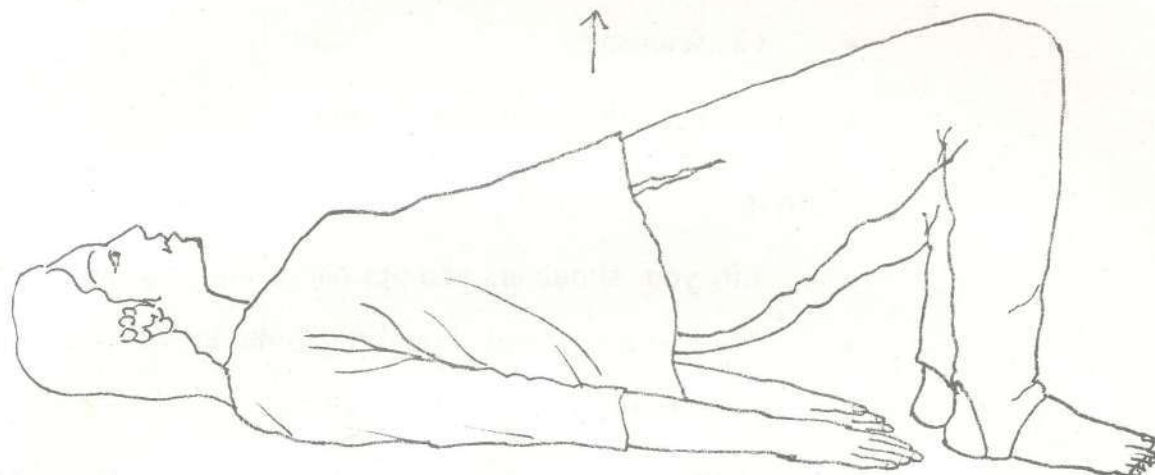
**Position**

- Consciousness

**Method**

- Inhale and hold your breath
- Bang the toes of feet alternately on floor.
- Keep banging the toes by keeping the ankle joint loose and as the speed of oars making water splash.
- Bang only toes, do not allow heels to touch the floor.
- The banging sound should be loud enough to be heard.
- In one breath, continuously do it for 15-20 times
- When you want to exhale then stop this activity and exhale. Do it for two breaths.
- Relax.

### 3.10 LIFTING THE MIDDLE PART OF THE BODY -



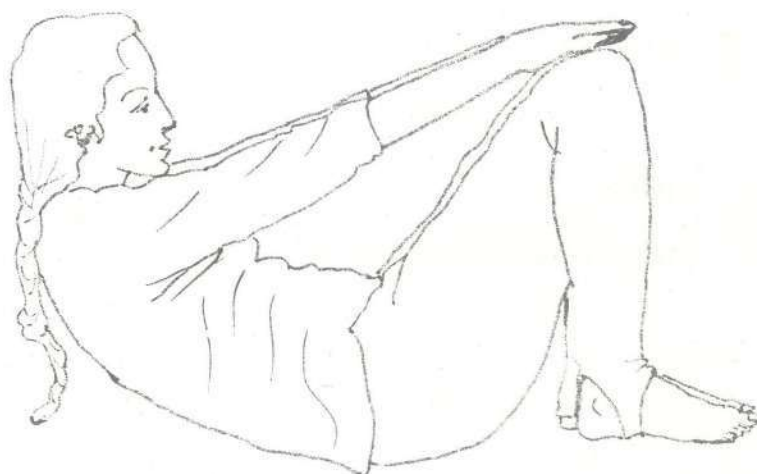
#### Position

- Consciousness
- Bend the knees and make your legs straight.

#### Method

- Put pressure on hands, elbows and lift the middle part of the body gradually.
- Stay in this position for sometime.
- Slowly bring the waist on the floor and exhale. Do it for two breaths.
- Relax.

### 3.11 ACTIVITY OF TOUCHING KNEES WITH HAND





### **Position**

- Consciousness
- To make the bend legs straight.

### **Method**

- Lift your shoulders and put hands on the knees and hold it.
- Try that your hand should touch the knees as far as they can
- Stay in this position for sometime.
- When you want to breathe out, come back in previous situation and exhale.
- Relax.

### **3.12 NOW WE WILL DO THE ACTIVITIES :-**

Do the exercises in sequence given below at proper time and place -

- prayer
  - shavasana
  - tadasana
  - exercise of arms
  - exercise of legs
  - to press chest alternatively by both knees
  - to pat knees
  - to bang toes
  - to lift middle part of body
  - to touch knees with hands.
-

---

### INTEXT QUESTIONS 3.6

---

(i) Tell the effect of exercises given in the first two lessons.

---

---

---

(ii) What is the effect of exercises given below ?

(a) pressing chest alternatively by both knees.

---

---

(b) to pat knees

---

---

(c) to bend knees and bang the toes of feet.

---

---

(d) to lift the middle part of body.

---

---

(e) by touching the knees with hands.

---

---

---

### 3.13 WHAT HAVE YOU LEARNT

We have understood the three definitions of yoga given below :-

---

1. Yoga is the complete development of personality - Srimadbhagwat Gita
2. Yoga is the union of soul and God - Srimadbhagwat Gita
3. Yoga is obstructing the changes in state of mind. -Yogadarshan

Power of soul is an accumulation and it's union with five elements result in life. When this power of soul departs from the five elements result in death. Our mind is generally unsteady. This unsteadiness is the reason for the restless situations. Our conditions arise due to our previous customs and the topics absorbed in present. When we remove the state from external topics and turn it inside then we call restraining of states of mind. In this lesson, we learnt exercises like 'to press chest with knees', 'to pat knees on the floor', 'banging the lower side of toes', 'to lift the middle part of the body' and 'touching knees with hand'. Do these exercise after doing the previously learnt exercise.

---

### TEXTEND QUESTIONS

---

- 1) When can we calm and concentrate our state of mind?
- 2) Why does the mind generally stay unsteady?
- 3) When is the union of soul - God possible.

---

### ANSWER TO INTEXT QUESTIONS

---

- 3.1 (i) Normally the meaning of yoga is to collect, and to work together  
(ii) Body and mind  
(iii) Soul  
(iv) Fear, doubt and shame
  - 3.2 (i) means to attain yoga (Sadhya)  
(ii) Yoga accomplisher - Sidh Yogi
-



- (iii) Means (Sadhana)
- 3.3
- (i) Union of soul - God is yoga
  - (ii) Union of soul with five elements of body gives birth and departure of two gives death
  - (iii) Soul
  - (iv) birth, death
  - (v) mind + pleasure
- 3.4
- (i) Subconscious mind is like a storage house in which previous good and bad customs are deposited
  - (ii) resolution - alteration
- 3.5
- (i) The way we behave is called state of mind.
  - (ii) Five topics - taste, smell, touch, words and form. Within this are included sex, anger, greed, attachment, pride, jealousy and enmity enter our mind
  - (iii) When soul consider itself to be mind and receives these topics
  - (iv) When soul starts introspecting, then the mind becomes steady. The calm state of mind is called yoga.
  - (v) According to Maharishi Patanjali - To restrain the states of mind is called yoga.
- 3.6
- (i) Write the effect of exercises given in first two lesson.
  - (ii) Write the effect of exercises given in this lesson.
-

## 9.6 WHEN DOES EXERCISE MAKE SENSE?

What would the concept of Intrinsic and Assignment in the previous chapter mean in a world with only American and European options. At that time, we did not discuss it by the underlying need to evaluate and understand what circumstances it makes sense to buy or sell. In this discussion, we repeat the concept of Intrinsic and Time value to be understood which had by then not been covered.

In the context of exercise of a long position in an American call option, the trader would "buy" rather than "exercise" the option. This is because, the trader would be able to sell the option for the time value of intrinsic value of the option. He would not exercise the option until the intrinsic value and the Time value. He would exercise the option only if the intrinsic value is greater than the Time value. In a call option, the intrinsic value is the difference between the stock price and the strike price. The Time value is the price of the option minus the intrinsic value.

4

# NATURE AND DEFINITIONS OF YOGA - 2

---

## 4.1 INTRODUCTION

Dear students ! In previous lesson we tried to understand the nature of yoga through different definitions. We have discussed three definition. To continue we will discuss another apt definition of yoga.

**“To do your work proficiency is yoga”.**

In this context, description of work, good deed and bad action - their difference is explained and at the end relation of this definition with the life is discussed.

## 4.2 OBJECTIVES

After reading this lesson you will be able to :

- discuss another definition of yoga given in ‘Srimadbhagwad Gita’.
  - understand the usual or customary form of proficiency of work.
  - Will progress in yogic exercises and will be able to tell their effect.
-

### 4.3 TO DO WORK WITH PROFICIENCY IS YOGA -

Lord Sri Krishna has given another definition of yoga in 'Gita' -

Yog Karmasu Kaushalam ('योगः कर्मसु कौशलम्')

i.e. to do our work proficiently is yoga. To understand the explanation of this definition it is important to understand the meaning of proficiency - "To do our work in such a beautiful way that there is no scope for improvement. This is proficiency. By work it definitely means 'good deeds' only i.e. those which are fit to be done. Forbidden work (stealing, criticism etc. are not included in this. Come, let us understand the meaning of work proficiency. Suppose you have purchased things worth Rs. 10,000. But you gave only Rs.5,000/= to the shopkeeper with promise of repaying the balance gradually. Till the time you don't give complete money, till that time your work is not complete. If you have given more money then the price, then also your work is incomplete till the time you don't take back the extra money. In both states the proficiency of work has reduced. For getting money either the person who has to take money or the person who has to give money will be moving in confusion. More of this wandering about lesser is working proficiency. This way because we are not able to work proficiently and we have to take birth again and again. We take birth - We do work expecting results - We experience those results while experiencing these results we again work desiring for different results and to experience these results we again take birth. Therefore we are not able to free ourselves from the bondage of work and their results and we are not able to free from this circle of birth - death or coming and going.

Our soul does not die nor is born. What takes birth and dies, is the 'body'. Since the time of creation we have taken birth at least thousands and crore times some number of times we have died - and till today we have not been able to make any birth fruitful. That is, in none of our births we have not been able to fulfil our aim i.e. 'to free ourselves from the vicious circle of life-death. This is because we are not able to bring proficiency in our work. Again and again we are doing deed which are forcing us to take birth to experience the results of these deed. Now the questions arise that what kind



of deeds can we call proficient deeds.

What kind of work connects us with the fruits of work? To find the answer we will have to go to the root of deeds.

The work done with following feelings will definitely stuck us with the bondage of deed.

**1. Desire for fruits**

The work done with expectation of fruits other than desiring for salvation tie us with this work.

**2. Feeling of attachment**

The work done inspired by the following topics - desire, anger, allurements, greed, pride, jealousy, enmity etc. put you in the bondage of deeds.

**3. Selfish feeling**

Wealth, money, respect, honour, joy etc., if we work keeping the above topics in mind and do work then as such we are tied with work and its fruits.

Now just give a little thought; don't you feel that all our deeds are not tying us to the work? Then where is the proficiency? Now the question arises that by doing what kind of work will the proficiency come? You are right when we do work with feeling of duty, work done for the welfare of people and the deeds done with unselfishness and not keeping any desire for fruits. Let us explain through an example. All parents look after their children, give food, their efforts are to educate their children and make them fit enough to stand on their feet. While performing this responsibility, few parents out of allurements or due to love do more than what is required, or due to ignorance and laziness do their duty less than what is required. If we do less or more than the total requirement, their parents expect a lot from them and experience joy or pain. In contrast parents who, without any expectation do their duty, do not get tied down by their bondages. This way by changing the feeling the form of work changes.

---

Similarly, if one child serves his parents because he will get their wealth, or he will benefit by something else, or what will people say, then he is not doing his duty with his intellect and will get tied down by bondages. When he imparts service with duty-intellect then neither will he sing nor he needs anything in return. He is conducting the duty of using a responsible person. If he work with this feeling of duty then he will not get tied down by bondages.

Previously if work is done, not by the feeling of duty but by the feeling of selfishness or due to fondness then you will definitely get it's fruit and we cannot escape. This is called as - that something is certain to happen - This is very strong. This means that we have to face the fruits of our deeds done previously. We should happily experience the good or bad results. If we do future work with unselfish feeling then slowly and slowly when all the fruits of previous life work finishes and we do not tie down the future work with results then finally we are freed of this bondage.

To experience the fruits of previous birth or deeds of past, and to work in future with unselfish feeling is actually working proficiency 'योगः कर्मसु कौशलम्'. By this, Lord Krishna has explained this opinion.

---

#### INTEXT QUESTION 4.1

---

1. If the same work is repeated does it lead to proficiency / or not.

---

---

---

2. What kind of feelings while doing work do not bring proficiency in our deed?

---

---

---

3. What kind of feelings will bring the proficiency in work?

---

---

---

4. Can we run from the fruits of work?

---

---

---

5. Explain the meaning of 'Yog Karmasu Kaushalam' ('योग: कर्मसु कौशलम्').

---

---

---

---

#### 4.4 SOME INFORMATION ABOUT WORK? BAD DEEDS, GOOD DEEDS AND NO WORK.

Till now we have discussed bringing proficiency in work, it means those work which should be done or good deed and those which are not fit to be done, they are full of wickedness like theft, criticism and violence. In these bad deeds, the question of proficiency does not arise because they are combined with affection, selfishness etc. Now remains 'Akarm' – meaning of 'akarm' is – not to do anything. Just to think that if the sky falls we shall gather larks or 'no bamboo, not flute playing' i.e. neither will we work nor we will be tied down by the greed of fruits. We even leave our duties on destiny and sit by keeping hand over hand and become useless.

It is very important to clear one more fact, that while doing bad deeds, we don't learn work proficiency, similarly if we sit without doing work then also proficiency does not come that means not doing work is also not 'yoga'. Few people remain in this myth if they do not work they will neither be tied down by virtuous happiness or by immortality. This way they consider

---



inaction or not doing anything to be yoga and in the darkness of ignorance they consider themselves to be accomplished and keep roaming around.

Lord Sri Krishna has clearly said in 'Geeta' that no body can remain without doing work, he had to do work. Even if we consider no action to be there still in different times of country and special situation this inaction either becomes bad action or good action. Therefore identity of inaction does not exist.

Let us clear this through an example. Suppose your father scolds your son (his grand son) on some naughtiness. You are sitting there and thinking that the scolding by your father is appropriate. So, though you have done no action but it turns to good deeds. In second situation.

Your wife is saying some bad words to your father. You are sitting quietly and listening, neither do you stop your wife nor resist it. In this situation your inaction changes to bad deeds.

In short we can say that we have to bear fruits of our previous work, we should accept them with stable mind and in future we should do those work, whose result we don't have to experience. i.e. we should do those work which are combined with yoga. Joined with yoga means that we should keep doing work considering ourselves to be only inducing part of God.

---

## INTEXT QUESTIONS 4.2

---

Fill in the blanks -

1. Work fit to be done are called \_\_\_\_\_ and work not fit to be done are called \_\_\_\_\_.
  2. To leave our responsibility on destiny and sit by keeping hand over hand is called \_\_\_\_\_.
  3. In different situations inaction changes to \_\_\_\_\_ or \_\_\_\_\_.
- 
-

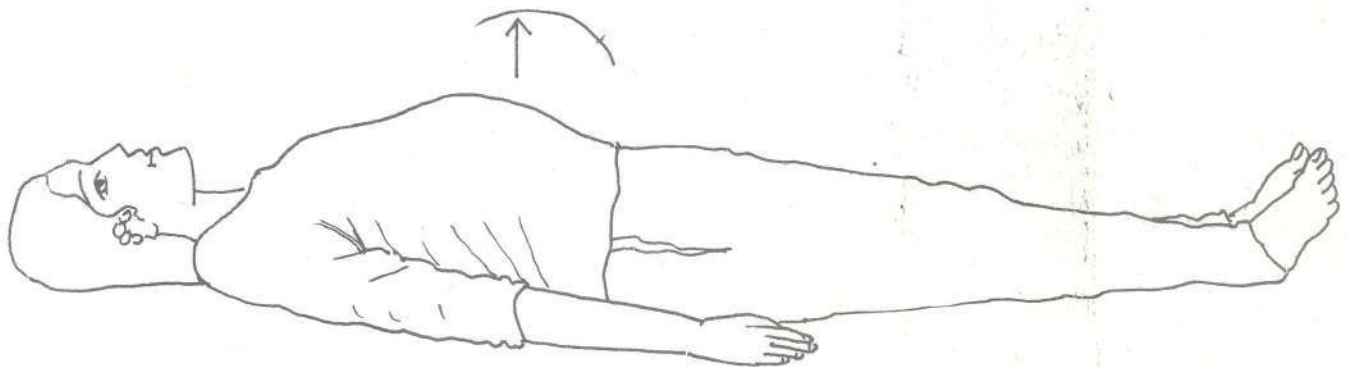
## 4.5 LET US LEARN THE EXERCISES.

We will learn the activities given below :-

- While lying on the back
  - to expand stomach
  - to expand chest
- While sitting;
  - To move the wrist up and down of hands.
  - To open and close the palms.
  - To make fist and move it in circular motion.

Let us understand the position and method of these activities, understand and remember, at appropriate time do these after doing the exercise learnt previously.

## 4.6 EXPANDING STOMACH



Exercise of expanding stomach

### Position

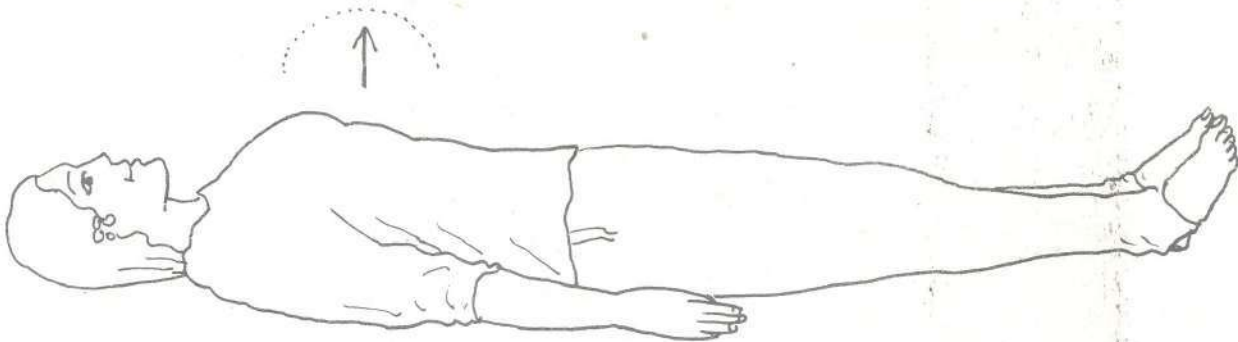
- Consciousness
-

### Method

- Inhale and hold breath
- Expand your stomach from all four side, up-down, left-right and expand from all sides.
- Tighten the part below the navel like a stone – Remain in this position for some time.
- When you want to exhale, then take it out slowly like the air leaks from the tyre.
- Repeat these activities three to five times
- Relax

## 4.7 EXERCISES OF EXPANDING CHEST

The exercise is explained below – it's position and state



Exercise of expanding chest

### Position

- consciousness

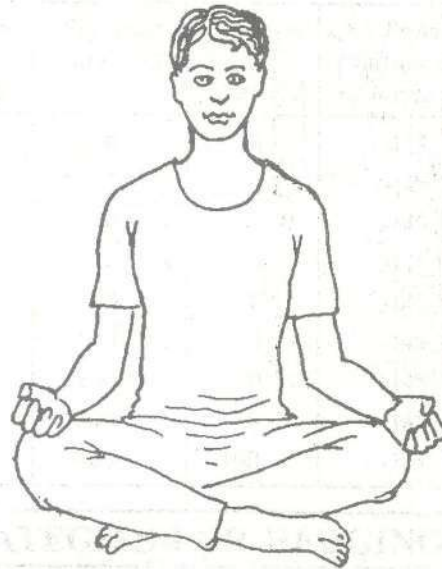


**Method**

- Inhale and hold the breath
- Expand the chest on your sides i.e. left-right, up and down.
- Pull in your stomach and pull it upwards.
- Remain in this position for some time.
- Breathe out slowly – like the air leaks out from the tyre.
- Repeat this activity three to five times.
- Relax.

**4.8 EXERCISES DONE WHILE SITTING**

The position of exercises done while sitting is given below. The person who is going to do sits in sukhasana, vajrasana or padmasana comfortably. Spinal cord, neck and head are kept straight and the hands kept on knees.



**Sukhasana**

The position of all exercise to be done while sitting will remain like this. Before starting the exercise we will take in breath and after the exercise is over we will exhale.

---

**1. To move the wrists of hand up and down.**

**Method**

- extend your arms in front
- move the hands up and down from the wrist
- After coming to the previous situation, exhale.



**2. To open and close hands completely.**

**Method**

- extend both arms in front
- Open the thumb and fingers of hands fully.
- After opening, close them tightly by making fist.
- While making fist put the thumb inside the fist.
- Repeat the cycle of opening and closing fist
- Exhale after coming in previous situation.

3. To make fist and move the wrists in circular motion



**Method**

- To extend both arms in front.
- To make fists of both hands and keep thumb inside
- Make fist and move the fists from the wrists
- Do it several times.
- Exhale after coming back in previous situation.

**4.9 SOUND SHAVASANA**

We relax in shavasana after doing each exercise. This is an important asana. Remember that more the shavasana is sound the practise would be better. Let us discuss how to make the shavasana deep and sound. For doing shavasana we lie down on our back i.e. supine position. Both feet are kept 1 - 1½ feet apart and hands are kept 8-9 inch far from the body, palms are half-open and they are facing upwards. Close your eyes and leave your body loose and become quiet what ever kind of breath is coming, let it come and with whatever speed it is going let it go out. Just feel the presence of exhaling and inhaling air. Relax your body and calm your mind so that no

---



thoughts come in our mind. Now to make shavasana more deep concentrate on your stomach and feel that stomach is going up and down. When our stomach goes down along with breath then count 1, when it goes down again then count two and keep counting further and concentrate our mind.

If there is a break in counting then start the count again. Try that your counting should go till 25, 30, 40. If your counting goes till 100 then you should understand that your shavasana has become good.

#### **4.10 WE WILL DO THE EXERCISE**

Now do the exercise in sequence at proper time and proper place.

##### **Prayer**

While lying in supine position

- Shavasana
- Tadasana
- Exercise of arms
- Exercise of legs
- to press chest by knees one by one
- to pat knees
- to stamp toes
- to lift the middle part of the body
- keep hands on the knees
- to expand stomach
- to expand chest

##### **While sitting**

- to move the hands by moving wrist up and down
  - to open and close palms
  - to move the wrists in circular motion by making fists.
-

---

### INTEXT QUESTION 4.3

---

1. Write down the effect of exercises given in the first three lesson.

---

---

---

2. Write down the effect of expanding stomach.

---

---

---

3. Write down the effect of expanding chest.

---

---

---

4. Write the effects of exercises done while sitting?

---

---

---

5. Write down the effect of deep shavasana.

---

---

---

---

### 4.11 WHAT HAVE YOU LEARNT

According to Srimadbhagwat Gita to do your work proficiently is yoga. That is to do each work so perfectly that nothing more is left to be done. Those

---

work which free us from the bondage of their fruits. The work when done with the feeling of duty, unselfish nature, and dedicating the fruits to God then these don't tie us down. Every work has to have some results but leaving the fruits of the work to God we don't get tied down by the bondages of result. To be free from the bondages of fruits of work we can not become inactive, because identity of inaction does not exist. According to time and position inaction becomes good deed and bad deed and then we have to experience it's results. This way we should experience the fruits (bad or good) with calm feeling and in future we should work with the feeling of duty and gradually we become proficient.

---

### **TEXTEND QUESTION**

---

1. Explain in details - Work proficiency is to work with clear and pure feeling.
2. Explain with examples - Whenever we do work under influence of being selfish, greed, attachment, enmity or pride and work motivated by fruits, then proficiency decreases.

---

### **4.12 ANSWERS TO INTEXT QUESTIONS**

---

- 4.1
- (i) If one has to keep doing work again and again then there is no proficiency.
  - (ii) The greed feeling for desiring certain result or the work done with feeling of selfishness also does not allow proficiency to come in work.
  - (iii) The work done with sense of duty, work done for public welfare and not having desire for fruits of work or doing work with unselfish nature, brings about proficiency in work.
  - (iv) No, we can not escape the fruits of work.
  - (v) To work with proficiency is yoga. By proficiency we mean -
-



To do work efficiently so that nothing more is to be done.

- 4.2 (i) good deeds, bad deeds  
(ii) inaction  
(iii) good deed or bad deed  
(iv) no, there is no identity of inaction. In different situations that inaction changes to good work or bad work

#### **4.11 WRITE EFFECT OF EXERCISES**

Write down the effect of exercises given in lesson.

---

## NATURE AND DEFINITIONS OF YOGA - 3

---

### 5.1 INTRODUCTION

In the previous lessons, we are trying to know the nature of yoga through different definition.

### 5.2 OBJECTIVES

After reading this lesson you will be able to :

- explain the feeling of remaining in equilibrium
- to discuss the stability state of mind
- tell the effect of yogic exercises and move ahead

### 5.3 DEAR STUDENTS

We have discussed the definitions of yoga as 'complete development of personality', 'Union of soul with God', 'To oppose the varying conditions of mind' and to work efficiently. Next definition which we are going to

---

discuss is —

### **Yoga is to stay in equilibrium**

One more definition of Yoga was given by Sri Krishna in Geeta — Samatvam Yog Uchchate (‘समत्वं योग उच्चते’) i.e. to stay in equilibrium is yoga. Equilibrium means to ‘stay steady’ or to remain same in all different situations. Generally it has been seen that in happy situations, we remain alike. In fact in happy situations we feel bloated with happiness, we become proud from inside and we are not able to do remain same. Therefore most of the people with little bit alteration of situation become sad, depressed and disappointed and consider themselves to be the most unhappy people. In both situation, we are not able to control ourselves and become emotional. To calm down our mind in both favourable and unfavourable situations and keep it steady and to progress towards aim is called equilibrium. You all must have seen weighing balance. When the needle is neither towards left nor right, infact when it is in the centre, then it is able to tell correct weight. If the needle is bend toward left or right, then it is not capable to tell the right weight. Similarly when we lose our stability of mind then whatever we do, how can it be correct. And when we keep the calmness of mind then only we can move towards our aim.

In life joy and pain are like sunny and cloudy days which keeps coming and going. In business we keep facing profit and loss. Then why should we base our peace of mind on this. Similarly if somebody praises us then we should not feel high and if somebody criticizes us then we become disappointed. Whether we get fame or not, respect or insult. If our soul is supporting it and we are crossing all obstacles and moving ahead then we have almost understood the feeling of equilibrium. To maintain equilibrium remember that if somebody is praising you then keep this in mind that he does not know your faults and when someone out of jealousy criticizes you then keep in mind that he does not know about my good points. This way you can maintain balance in both state. One poet has described it beautifully-

मुझे जो जानता है, वो क्या जानता है,  
बुरा जानता है या भला जानता है।

---



अगर कोई शख्स सही जानता है,  
वह मैं जानता हूँ या खुदा जानता है।

## 5.4 MAIN REASONS OF NOT BEING ABLE TO KEEP EQUILIBRIUM

There are three main reasons for not able to keep balance.

### (i) To wipe out previous good and bad deeds.

Wiping out or being in oblivion means to forget, is a natural quality. If they do not forget then life will become unbearable. We keep forgetting after doing good and bad deeds, therefore when we get result we are not ready to accept it with balanced mind.

### (ii) Lack of total faith in the rule of results of deeds -

The immovable rule of nature is that the way you do work, accordingly you will get the result. The way you sow, so shall you reap. But what we want is that our way of working may be anything but the result should always be good. When we don't get the desired result then our mind becomes restless.

### (iii) Not to consider joy and pain - integral part of the life

Till the time the body is there, life is there and so are joy and pain. It is natural for pain to come after joy and again joy like day comes after night and night comes after day. Some poet has correctly said-

सुबह के बाद रात आएगी,  
रात ठहरेगी नहीं, गुजर जाएगी।  
यही कहानी तुम्हें सुनानी है,  
कहते जिसे जिन्दगानी हैं।

---

---

### INTEXT QUESTIONS 5.1

---

1. What is the meaning of equilibrium ?

---

---

---

2. In what situations we should remain balanced.

---

---

---

3. Tell at least one reason for not able to remain in balance ?

---

---

---

---

### 5.5 YOGA IS THE BALANCED STATE OF MIND

Yoga : 'meditation' i.e. the balanced state of the mind. By balanced mind we mean stability and serenity. In the Ashthang Yoga, eight parts of yoga were told - yama, niyama, asana, pranayama, pratyahar, dharana, dhyan, samadhi. The last state is samadhi. The first five parts (from yama to pratyahar) are called external parts. These control the massive body, organs of action (arms - legs, tongue, mouth, rectum, male or female genitals), organs of senses (eyes, nose, ears, tongue, skin), It also purifies it. In this the activity of conducting properly with other and fulfilling our own responsibility is also included.

After completing the external activities then starts the yoga of internal thoughts. This is very intricate journey. The last three states of ashtang yoga (dharna, dhyan, samadhi) are the steps of ladder for doing journey of

---

internal parts. Let us make it clear with the example of this hunter. For a hunter it is important to be physically strong, his view, string of bow, arrow etc. should be correct, after this his eyes should be on aim and he concentrate his physical, mental powers and pierce the aim, that is all powers are at their peak. To aim we have to assemble all our powers (inside - outside). Or we can say when total contribution of powers are at it's peak then it is called samadhi.

Let, us understand this activity with another example. Like in a machine if all parts are collected, they might not become useful. If we put it in improper place or improper method then also machines do not work. Infact when all parts are put properly in right place, and when special rhythm is established then only each part starts working properly and then only the machine proves to be useful. Similarly when all powers are concentrated and set a rhythm amongst each other and then only powers combine and contribute to pierce the aim. This is called 'samadhi'.

---

## INTEXT QUESTIONS 5.2

---

Fill in the blanks

1. When all the powers are fully developed and their rhythm is at peak then it is called as \_\_\_\_\_ .
2. Yama, niyama, asana, pranayama, prtyahar are the \_\_\_\_\_ parts of yoga, and dharna, dhyan, samadhi are \_\_\_\_\_ parts of the yoga.

---

## 5.6 NOW WE WILL LEARN THE ACTIVITIES.

We will learn the exercises given below in this lesson

### While lying on the back

- exercises of neck
-



**While sitting**

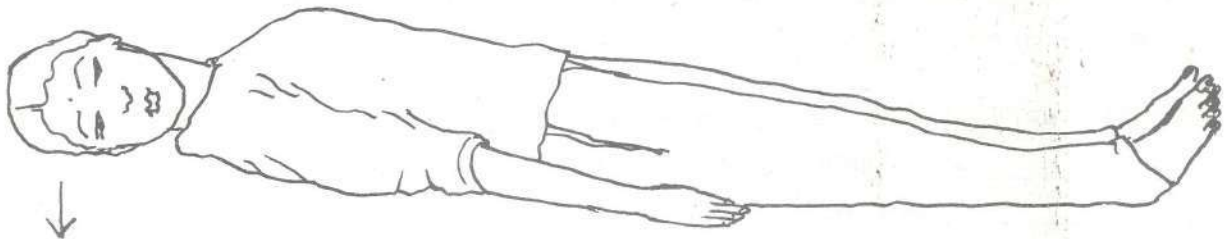
- to touch shoulder with hands
  - (a) to spread arms left-right
  - (b) to take arms in upward direction
- to move elbows in circular motion. Read the position and method of exercises, understand and remember, do these exercises after doing the exercises previously learnt at appropriate time.

**5.7 EXERCISES OF NECK**

- a) Move it to left - right
- b) to touch the middle part of the head to the floor

The method and position of exercises are explained down below.

- a) **To move neck left-right**



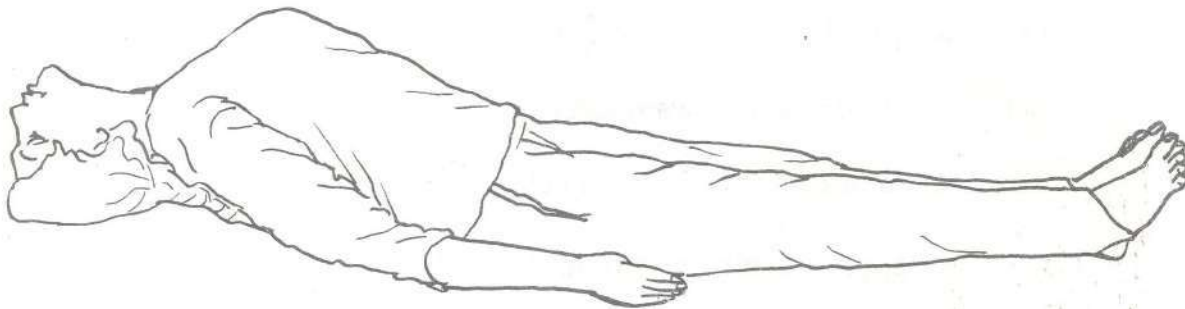
To move neck on the right side

**Position**

- Consciousness
-

### **Method**

- Inhale and hold breath
  - lift your neck and bend towards left and rest on the floor.
  - your chin should touch left shoulder
  - stay in this position
  - exhale after coming back in previous position
  - In similar motion take neck on right side and repeat.
- b) **To touch the middle part of head to the floor.**



### **Position**

- consciousness

### **Method**

- Inhale and hold breath
  - lift the upper part of waist
  - Take support of elbows and touch the floor with middle back part of head
  - A bridge should be formed between the upper part of waist and the floor.
-

- stay in this position for some time.
- Exhale after coming in previous position.
- relax
- After this exercise, the first set ends.

**Note**

Before starting and finishing each set of exercises one should do tadasana.

**5.8 TO TOUCH SHOULDERS WITH HANDS**

- (a) to spread arms on left - right
- (b) to take arms in upward direction

The method of exercises is given below :

- a) **To spread arms on left-right**





---

**Method**

- Bend the arms at elbows and rest them on shoulders.
  - spread both arms in straight line of right and left shoulders.
  - while taking right or left, arms should be absolutely straight
  - The sequence of spreading arms and bending and touching shoulder is repeated several times.
  - after coming back in previous situation, exhale.
- b) **To take arms upwards**



**Method**

- bend both arms at elbows, rest them on shoulders.
  - straighten both arms and take them up to the sky.
  - The palms should be facing each other.
  - Repeat the sequence of resting hands on shoulders and straightening and taking to the sky.
-

- Exhale after coming to the previous situation

## 5.9 MOVING ELBOWS IN CIRCULAR MOTION

The method is explained below -

### Moving elbows in circular motion



### Method

- bend both arms at elbows and rest them on the shoulders
- Let the hands remain in this position and move elbows in circular motion
- after this move them in anticlockwise motion for 5-6 times.
- To keep repeating the sequence of moving then in both direction
- Exhale after coming to the previous situation.

## 5.10 SEQUENCE OF EXERCISES

The exercises done by lying on the back are divided into two sets. You have learnt the first set of exercises. The sequence is given below :-

---

- Prayer
- shavasana
- tadasana
- exercises of arms
- exercises of toes
- to press chest one by one with knees
- to knock the knees
- to stamp toes
- to lift middle part
- holding knees with hands
- to expand stomach
- expanding chest
- exercises of arms
- exercises of neck.

The exercise done while sitting which you have learnt, their sequence is given below :-

- to move the wrists of hands up and down
- to open and close the palms
- to make fists and move the wrists in circular motion
- to touch shoulders with hands.
- to spread arms left-right
- to take arms upwards
- to move knees in circular motion

Practise these in sequence at appropriate time and place and write your experiences.

---

### INTEXT QUESTIONS 5.3

---

Write the effects of the following exercises —

- i) Exercises of neck while lying down

---

---

---



## ii) Exercises while sitting

(a) to spread arms on left and right

(b) to take arms upwards

(c) to move elbows in circular motion

### 5.11 WHAT HAVE YOU LEARNT

We discussed about 'staying in equilibrium' is yoga and yoga is 'equilibrium state of mind'.

By equilibrium we mean to maintain balance. To be happy in good times and be disappointed in unhappy situation is natural. But in reality our aim should be to try to calm down mind and remain steady through favourable and unfavourable situations. By balance state, we mean stability and purification. For reaching this state we have to follow and behave according to the eight state of ashthang yoga — yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi

In this lesson we also learnt about the exercise done while lying on our back and while sitting - touching shoulders by hands, spreading arms on left-right, to take it upwards, to move the elbows in circular motion, to do these exercises after the exercises learnt before.

---

## TEXTEND QUESTION

---

Explain the relations of definitions given below :

1. "Yoga — to remain in equilibrium".
2. "Yoga — to maintain the balance of mind"

---

## 5.13 ANSWERS TO INTEXT QUESTIONS

---

- 5.1 (i) to remain same to remain in balance.
- (ii) To remain in equilibrium through joy - pain, profit - loss, fame - infamous, respect - insult.
- (iii) When there is lack of total faith in the rules of results of work done and that is why we are not able to remain in equilibrium
- 5.2 (i) samadhi
- (ii) external, internal

---

---

## YOGA AND LIFE

---

---

### 6.1 INTRODUCTION

In previous lessons we tried to find the form of yoga through different definitions. In this lesson we will analyse the different definitions and their mutual relations. After that we will understand the qualities of human life, base, aim and their responsibility. We will think about the suggestions to attain the aim of life. Yoga is a system through which we live our lives, this fact is understood.

### 6.2 OBJECTIVES

After reading this, lesson you will be able to :

- Analyse the different definitions of yoga.
- discuss the qualities, base, aim and duties of human life.
- make people understand that yoga is life giving system
- move ahead in yogic exercises and tell about his effect.

### 6.3 FORM OF YOGA

You have studied about different definition of yoga and you must have felt

---



that all definitions are different from each other. Even if these definitions may seem to be different but actually they are describing different forms of one thought.

Eko hi satyam vipra bahudha vadanti ('एको हि सत्यं विप्राः बहुधा वदन्ति।')

Meaning - Learned people describe one truth in different ways.

This means that these definitions are interlinked even if they have different identities. Infact through this interlinking of definitions of yoga the real form is understood. Like one father wants his son should tie the nuptial knot at right time, therefore, he explains the importance of marriage in different ways and encourages him to get married. At times he will say listen son. To share the joy and pain of life, weaknesses, happiness we need a partner. Alongwith life partner we can spend a quality or virtuous life and attain propriety and happiness. Therefore, we should get tied in the bondage of marriage. At times this fact is explained by father in other form. Listen son! now we have become old, it is important for you to tie the nuptial knot so that somebody can look after the work-load of house, to do service and to extend your lineage. Or he will say - Listen son ! we want that a small grandson or a small pretty grand - daughter may play in our house, the whole house will become full of happiness. Therefore get tied down in this pure bondage. By all this we mean to say that to obtain one aim i.e. marriage the son is encouraged in different ways. Supreme God also gives encouragement to the sons for one aim. This aim is-yoga. You may call it experience of pleasure, obtaining final liberation, freedom from the bondage of life and death or meeting with the supreme. The saints have taken one form and on that basis described the base of yoga. Therefore even though basic form is one but there is difference in the definition.

## 6.4 UNION OF DEFINITIONS

Let us think deeply about the definitions of yoga.

We have discussed 6 definitions of yoga.

1. Full development of personality

2. Union of soul-God
3. To obstruct the pauperism (state) of mind
4. Proficiency in work
5. To maintain the stability
6. Devotional state of mind

Yoga is the path of personality development. When according to our body's capacity we do excellent job with full sincerity, in which even our soul is supporting then this is an indication of our excellent personality. Yoga develops physical, mental and inner powers and takes us to the maximum limit then we call it as full development of personality. This is the first definition of yoga.

In the situation of complete development, the soul becomes so clean, pure and strong that it recognises it's actual form and is able to obtain the highest pleasure of supreme. This is the second definition of yoga - union of soul - God is yoga.

Let us see how soul becomes pure, clean and strong. The purity and impurity of soul is recognized by it's mind. More the mind will become pure and clean, soul will become strong. Impurity of mind leads to weak soul. Whatever work we do, see the incidents, listen, all these reach our mind through our organs of action and senses and get embedded in our mind in the form of one minute embellishment. When we try and control our excitement, to calm down the state of mind then this effort is called as 'yogashritvriti nirodh'. This is the third definition - to control the states of mind is yoga.

When we control the state of mind then our mind also calms and unite the powers. Then he does all work to be done with good mood and actively - Therefore the proficiency comes in work - Fourth definition - the meaning of yoga was expressed as proficiency of work in yoga.

The idea of proficiency of work make us realise our duties towards our work. That means situations may be conducive or adverse - he carries on with the duty, In sad times - happy times, profit - loss, whether he is famous

---



or infamous, he actively does his work maintaining the equilibrium of mind. In fifth definition, the correct meaning of yoga is expressed — To remain in equilibrium is called yoga.

Body, mind, purity of soul, to oppose or control the emotions of mind, working efficiency, to maintain equilibrium takes the mind towards serenity and stability. This is known as meditative stage of mind. This is the last aim and definition of yoga.

---

### INTEX QUESTION 6.1

---

1. Write down three definitions of yoga.

---

---

---

---

2. The definition of yoga are interlinked. Discuss the relation of any three definitions ?

---

---

---

---

### 6.5 BASE OF HUMAN LIFE

If we see carefully around us then whatever we can see is either living or non living or biotic and abiotic.

#### Abiotic

Sun, moon, stars, rivers, mountains etc. whatever we can see is non-living thing. They do not have any consciousness. Therefore they do not feel

---



pain and joy and nor do they have any desire or efforts. There are some natural power within them and they work according to their power. Like the water moves down below and the heat and energy of sun etc.

There are five element which form basis of all these non-living things - which are also called inanimate God and these are - water, air, earth, fire and sky. These elements combine to build this creation. If any one element is finished then the identity of creation finished. Therefore these are the basic roots of creation.

### **Biotic**

Those things which take in air and live is called living things. All plants insects, birds, animals, humans are included in this category. All living things are made by the combination of five elements of inanimate nature. But it has got it's own conscious power by which it feels pain and joy and he gets inclined to put in efforts for his desires. This conscious power is called soul in shastras. Which is neither born nor it dies. Birth and death is that of only body.

Man experiences his pleasures and pain according to his desire with his efforts keeps working, according to the laws of creation he has to borne the results of his work. Good result for good work and bad result for bad works. There fore man according to his work, caste, age and experiences takes birth in this world and attains death.

### **Basis of Creation**

The biotic and abiotic element, are the basis of creation, these are the basis of human life. All these biotic and abiotic elements are full of natural powers and are controlled by the one and only one supreme God.

---

### **INTEXT QUESTION 6.2**

---

- (i) What is the basis of creation ?
-

(ii) How many abiotic gods are there ? What are these ?

---

---

---

(iii) What is the difference between living and non-living thing ?

---

---

---

iv) Who is the controller of whole creation ?

---

---

---

---

## 6.6 BASIS OF HUMAN LIFE

Few qualities of human life are

1. Each individual has to be looked after and trained since the moment he is born, this plays an important role in his life, whereas any other living thing does not need so much of looking after and training.
  2. Each person can increase his intellect and use it for discriminating against good and bad and make his world the way he wants to.
  3. He learns a lot from other people's pleasure and pains and from his own good and bad experiences and give a new direction to his life, which no other living thing can do.
-

4. Assigns the best aim for his life and tries to obtain it by increasing his capacities.
5. He understands his responsibility towards himself, his family, the society, towards nation and whole world, and tries to do so with all efforts.
6. Human is the only living thing who is full with the feeling of service and sacrifice and protect the weak and continues to fulfil his duties, for which he puts everything at stake, no other living thing does so.
7. He sets an example of sacrifice for other humans and can inspire the feeling of relinquishment and cooperation in the others and encourages them to be scarified.
8. He contributes to the order, rules of the creation and also contributes to cyclic nature of creation which is controlled by Vishnu, the supervisor and finally attains immortality.

---

### INTEXT QUESTIONS 6.3

---

1. Write three qualities of life ?

---

---

---

2. Which quality is the most important and why ?

---

---

---

---

### 6.7 AIM OF HUMAN LIFE

- (i) To experience the result of good and bad deeds and with efforts to
-



fulfil his desires and duties.

- (ii) To escape from the cycle of life and death; to attain utmost tranquillity and delight which is also called salvation.

### 6.8 YOGA IS LIFE GIVING SYSTEM :

Yoga relates life to the nature. It gives the right direction to life, takes you from ruins to awakening, from pain to pleasure, from pleasure to the utmost or highest pleasure. Yoga teaches us how to constructively use human life and its qualities. Yoga in our life removes artificiality and brings reality, Removes darkness and lightens it, removes ignorance and brings knowledge, so that we can do our good work with full concentration, can do with calm feeling so that these work can be done with proficiency. The work related with yoga do not bind us and slowly we experience the results of previous work and become free of the chains of work. This is the aim of our life and also aim of yoga. Therefore, correct life style is based on yogic practise (sadhna) and correct yogic practise is based on correct life style.

---

#### INTEXT QUESTION 6.4

---

1. What is the aim of human life ?

---

---

---

2. What is the importance of yoga in human life ? Explain.

---

---

---

---

## 6.9 NOW LET US LEARN THE ACTIVITIES

We will learn the activities given down below :-

Activities while sitting

- To move arm up and down (two activities)
- Simhasana
- to laugh loudly

Read the methods of these activities, understand and remember it. And after doing them at appropriate time, do these also.

**To lower the arms**



**(a) Method**

- spread both arms on left and right side
- the direction of palms should be upwards
- take both arms up

- when you have reached up then join both hand in position of namastey.
- There should be no sound while joining hands
- Repeat the sequence of spreading arms on right and left and taking it up.
- After coming back in previous situation exhale.

**To raise the arms**



**b. Method**

- spread arms on both sides i.e. left and right
- keep the palms in upward direction
- take in deep breath and take both arms in upward direction
- join the hands in 'namastey' position
- take back the head
- stay in this position for some time
- join the outer part of palms and bring down the arms
- while bringing down the arms, exhale.



**Note**

While inhaling take your arms upwards steady your hand, hold your breath and remember to exhale while bringing down the arms.

**6.10 SIMHASANA**

The method is given below



**Simhasana**

**Method**

- Inhale and hold your breath
  - Take out your tongue as much as you can and bend your waist forward
  - Remember that your neck should be absolutely straight
  - Now roar loudly
  - sit back in previous position
  - repeat this activity three time
  - after repeating three times massage your neck with both hands
  - take in the saliva which has come in your mouth
-

## 6.11 TO LAUGH LOUDLY

The method is given down below -



### To Laugh Loudly

#### Method

- Inhale and hold your breath
- When you are exhaling then laugh loudly
- While laughing take in minimum breath and take out maximum breath
- move your arms freely in to and fro motion, up and down and laugh so much that you start rolling, your stomach starts feeling the pressure.
- Laugh without hesitating

## 6.12 PRAYER ON COMPLETION

Method is given below :



**Position at conclusion (prayer)**

**Method**

- Take in deep breath and recite 'Om' three times
- Keep the pure sound of 'Om' in middle of the heart and pray to God-

Oh God ! Let me be contented

Let my family be happy

Let my society be happy

Let my nation be happy

Whole universe be happy

| Om Shanti, shanti, shanti Om |

**6.13 PRACTISING EXERCISE**

Practise the following sequence at appropriate time

- prayer
  - shavasan
-



- tadasana
- by lying on back
- tadasana
- activities while sitting
- prayer at completion

---

### INTEXT QUESTION 6.5

---

What parts of body or what muscles are affected by the exercises done while sitting

1. While moving arm up and down

---

---

---

2. Simhasana

---

---

---

3. To laugh loudly

---

---

---

---

### 6.14 WHAT HAVE YOU LEARNT?

In this lesson we understood that definitions of yoga are interlinked and inspire towards one aim. In short yoga means, cleaning of body, mind, soul,

---

to obstruct or control the different states in mind, working efficiency and nature to remain in equilibrium. We have also understood that the most valuable wealth of human life is the supreme god. In this place obtain our aim through yoga i.e. we attain salvation. For this we have to make our mind, body, soul strong, should do our work dutifully, to experience the results with steady mind and progress towards immortality.

---

### TEXTEND QUESTION 6.15

---

1. Write down five definitions of yoga and describe their relations.
2. Discuss the qualities, lease, aim and responsibility of human life.
3. Yoga is a life giving system, Explain.

---

### ANSWERS TO INTEXT QUESTIONS

---

6.1 (i) Three definitions of yoga.

1. Yoga is union of soul and god.
2. To control the state of mind.
3. Yoga is to stay in equilibrium.

(ii) The above three definitions are interlinked.

Union of soul – god — if this is the aim then soul has to be pure and strong so that it become fit for this union. Souls can be made clean and strong by cleaning the filth of mind by controlling the excitements of mind, by controlling the different state so that self can be cleaned. This way the first definition complement the second definition. As and when the states of mind start quietening our mind, heart starts steadying. To reach equilibrium during Jealousy enmity, victory - defeat, profit-loss etc. conflicting situations. In third definition this state is called yoga -- i.e. to remain in equilibrium is yoga. This way the third definition is connected with first two definitions.

---

- 6.2 (i) biotic and abiotic
- (ii) There are five abiotic Gods - earth, water, fire, air and sky.
- (iii) Living things have consciousness. They can feel joy and pain and can get ready or inclined to do work by their desire and efforts whereas non-living elements are not able to do so.
- (iv) The creator of whole creation is only one supreme God.
- 6.3 (i) (a) To learn from the experience (good or bad) of others
- (b) To help helpless and weak person
- (c) To know and follow the fixed rules of creation
- (ii) To increase our intellect and able to discriminate between good and bad. Because of this quality while doing good deed he can work for the well being of everyone.
- 6.4 (i) The best creation of God is human life. Our aim is to make our body, mind and soul strong and accomplish our responsibilities. To experience the result of our work with steadiness and attain immortality.
- (ii) Yoga increase the capability of mind and body to work together. Yoga removes ignorance and enlighten us so that we can select our responsibilities correctly. This way our mind and body together do that work which is supported by the soul.
- 6.5 Write the effect of the activities given in this lesson.
-



## YAMA (MENTAL DISCIPLINE)

---

### 7.1 INTRODUCTION

In previous lessons we have discussed different definitions of yoga. We have also seen that inspite of different definitions they all centre at one aim that man should progress towards divinity. To move ahead on the road of yoga, our shastra have divided yoga into eight parts. In this lesson we will discuss the first part i.e. 'yama'. By understanding the form of 'yama' we will be able to understand the importance of general and social status.

### 7.2 OBJECTIVES

After reading this lesson you will be able to

- tell the eight parts in the yoga in sequence
  - tell types and definition of yama
  - clear the customary form of yama
  - tell the effect of new yogic exercises learnt
-

### **7.3 WHAT IS YAMA ?**

Maharishi Patanjali has told eight parts of the welfare of human beings in 'yoga darshan'. These are yama, niyama, asana, pranayama, pratyahara (control of sense organs), dharana (or focusing on main points), dhyana (contemplation of self) and then comes 'samadhi' (meditation or being absorbed deeply). In these eight parts the first stage is 'yama'. By 'yama' we mean control, discipline. Yama is also called mahavrat (a fast which lasts for twelve years). By fast we mean - 'Determination in form of oath'. This way mahavrat means the great fast. That is such a resolution which can be followed all the time, in all places, and is fit to be followed by everyone. 'Yama' is like the foundation stone for moving ahead on yog - marg. By following this one can build a majestic building of yoga. Let us gain some details regarding yama. Yama are of five types —

Ahinsa (non-violence), satya (Truthfulness), Asteya (non-stealing), Brahmacharya (sex control or celibacy) and aparigraha (control over the desire to hoard wealth).

### **7.4 AHINSA**

Ahinsa is the first yam. By selfishness, enmity, to hurt somebody, to give pain is violence or 'hinsa' and not to do so is called ahinsa. Whenever we harm other with the feeling of selfishness or enmity, we are becoming violent. But if it is for the welfare of others, for helping others and for protecting others if we are giving trouble then it is not called violence. Infact we are obeying our duty. Let us understand with this example. A thief, dacoit is caught and brought in front of the judge. The judge announces punishment for his crime. This does not mean that judge is violent towards that person. Infact by giving punishment he is trying to reform the person, so that the person leaves this criminal work and try and become gentleman. Also the society remains safe, if the punishment is given to him.

Similarly those parents and guardians who at the right time keep scolding and make their children work hard, may seem to be hard hearted but they are doing so as to make their children eligible and deserving. They want

---

them to escape from the troubles or direct them as how to face these troubles. In reality they are following the path of ahinsa.

In contrast, those parent who due to love and affection do not give correct advice then they are culprit as same as 'hinsak'. Similarly if a doctor makes a patient disease free by operating him because of no greed or enmity. Similarly the soldiers who are protecting our borders and countries by killing enemies is also an act of 'ahinsa'.

### **Types of Hinsa**

Violence is not only when physical pain is given but also through voice and mind. By talking nonsense, abusing, criticising etc. are violence of language. To keep the feeling of enmity and jealousy in mind, not to praise other people's talent, and to be surrounded by temptations and not bothering about others is called mental violence. Therefore, in 'shastra' it has been advised to stay away from 'mansa-bacha-karmana'. Three types of hinsa.

Normally violence is of three types:

1. **Krit Hinsa (Created violence)** – When we trouble others due to selfish or enmity feeling.
2. **Kaarit Hinsa (caused the violence)** – In this we ourselves don't do hinsa but we cause the violence through others as medium.
3. **Anumodit Hinsa (Violence with approval)** – In this type of violence, neither we do, nor we make others do but when somebody does a violent act then we give our approval to it, this is called anumodit violence. One thing to be noted is that even if we do not support but remain silent even though we are capable of objecting is also called anumodit violence.

---

### **INTEXT QUESTION 7.1**

---

- (i) What is violence ?
-



(ii) How many types of hinsa are there ?

---

---

(iii) Is giving punishment to the anti-social elements an act of violence?

---

---

(iv) When we punish children regarding education is it an act of violence?  
If not then why ?

---

---

---

## 7.5 TRUTHFULNESS (SATYAM):

It is the second yama - satya : Satya means or speaking truth means to say what we have heard, what we have understood, or what we have in mind - This is called truth. If we will give a thought at the broader meaning of truth then we can say - whatever we have inside it comes out in language, whatever we speak comes out in our deeds, i.e. Mansa Vacha Karmana (मनसा-वाचा-कर्मणा) are one form. Whatever we thought, understood and said, our behaviour should be same. We are same from exterior and interior. Truth in itself is a very big tapas. There is a couplet regarding this -

Saanch barabar tap nahin, jhoot barabar paap  
साँच बराबर तप नहीं, झूठ बराबर पाप  
Jaake hriday saanch hai, taake hriday aap.  
जाके हृदय साँच है; ताके हृदय आप।

God is truth and he lives in the truth. Therefore wherever there is truth, God is there. Within truth the power of welfare of God are hidden - who look after our well being. To conduct oneself on truth is like walking on the sharp

---

edge. Many temptations and fear etc. try to deviate us from the path of truth. To achieve more, to achieve quickly we take up untruthfulness (behave in that way) But victory is always that of truth. Our national slogan is also 'Satyamev Jayate'. Victory of truth is auspicious and permanent, whereas victory due to untruthfulness is painful and temporary. Therefore, it is said 'काठ की हाँडी बार-बार नहीं चढ़ती' another proverb is famous - 'Lie does not has feet' i.e. a person who is lying, generally loses his self-confidences and he get scared quickly. One has to remember the lies, whereas a person who speak truth remains very normal. Let us understand with an example:

Suppose we tell different marks of an exam to different people, then we will always remain under tension and trying to remember the person and marks told to him. Whereas if we tell exact marks then there is no confusion nor tension. There are times when due to social obligations we are compelled to take support of untruthfulness. Like the popular system of black money when we sell or buy land-property. In such social helplessness if we all together do not try, then following the path of truthfulness is not possible. It is our ill-luck that in our country the senior officials and leaders take oath in the name of truth but all their deeds indicate untruthfulness. This indicates lack of sincerity towards our nation and lack of social awakening. We all have to get together and fight against this untruth then only truth will be respected. Family is bigger than man, society is bigger than family and nation is bigger than society.

To humiliate somebody in the name of truth or to say in way tit for tat is also not truth. If we call deaf a deaf, mad to a mad then we are not following truth while speaking truth also, we should not have feeling of enmity, jealous, ridiculing others but to have feeling of welfare for others - Therefore where truth is sweet it should be benefactor for everyone, then only we will understand the correct form of truth.

---

### INTEXT QUESTION 7.2

---

- (i) What do you mean by speaking truth ?
-

\_\_\_\_\_

(ii) What do you understand by behaviour of truth ?

\_\_\_\_\_

\_\_\_\_\_

(iii) When we speak lies what happens to our mind ?

\_\_\_\_\_

\_\_\_\_\_

(iv) How should the truth be - offensive and candid or sweet and well - wishing ?

---

## 7.6 ASTEYA (NON-STEALING)

The third yama is - asteya ! steya means to steal, to take it forcibly or to steal all that on which you have no right. To assert your right is steya and not to do is asteya. Stealing is of not only money and items but also of time. Without any authority, if you waste somebody's time or to take more time is called 'steya'. In the same link if we think minutely then we come to know that to snatch any type of rights or to keep him away from that right is also a form of 'Steya'.

(a) **Right to live** : The right to live for living things in only till they do not prove to be destructive for others. The small insects which are harmful to us like flies, mosquitoes, come in the lowest category - Above that are those which do not harm us, above that is the category of being animals & birds, then above that pet animals and above that comes human and the topmost category is of those humans who are religious scholars who are doing welfare for men.

(b) **Religious Right** - Each person has got right to read shastra, follow

---



and promote oneself. Not only this but, this is the aim of human life also. To deprive man of this right is the highest order of *steya*. Those so-called proprietors of religion who deprive the shudra and women to do any auspicious work also do not follow '*asteya*'.

- (c) **Social and 'Political Right'**. To take away the social and political right of any person, not letting him understand, not to bring transparency of government working is also a form of '*steya*'. Those judges and other officers who take bribe and though they got salary but do not sincerely do their duties also come in this category.

Those land lord who do not give sufficient grains to the poor farmers but keep hoarding it in the storage.

Those factory-owners who do not pay their labours proper salaries and keep accumulating wealth. Those shopkeepers who mix and adulterate things and promote blackmarketing.

All those who are not doing their duties properly and greedily look at other people's properties and things, they also are included in the category of '*steya*'.

### **'Reasons of *asteya*'**

When we see splendour and show of others then we become attracted towards them. To obtain those things if we work hard and wait patiently then we may get those things but after a long time. But when in place of hardwork when, illegally we try impatiently and get the thing, then it takes form of '*steya*'.

Are we not generally attracted towards things from outside? The more we get-over with our selfishness and allurements, we are lesser attracted to those things.

Like if we get rupee, money or any thing on the road, we feel that it is our right to keep it with us. And not only this at times we thank our stars and thank God. This is our illegal try. How can we became the actual owner

---

of these things ? Have we worked hard for it? Infact to find the actual owner and hand over his belongings is the kind of labour expected by his Divine. So to whatever extent you can do to find the actual owner, one should try to do it.

---

### INTEXT QUESTION 7.3

---

- (i) What do you understand by 'asteya' ?
- (ii) What are the different forms of 'steya' ? Write any two?
- (iii) Write any two main reasons of 'steya' ?

---

---

---

## 7.7 BRAHAMACHARYA (SEX-CONTROL) OR CELIBACY

Fourth yama is sex-control or celibacy. Not to destrby sperm through sexual intercourse or any other method, to control the senses, to save the mind from lust or longing is called brahmacharya. Sadly, today's environment, style of living, eating habits have deteriorated so much that to follow brahmacharya seems to be like a dream. And this fact is also true that if we do not follow celibacy our body becomes weak, diseased and the thoughts of mind become depressing. Whatever fitness is in the body, excitement in mind and charity, initiative of soul and faith and the development of good work in society, the base of all such activities is only brahmacharya.

### The activity of sperm due to food

Let us understand the action of sperm. Whatever we eat, the juice is made in the first five days from the food, then next five days blood is made out of that juice, This way within the interval of five days flesh is made from blood, lymph from the flesh, bone from the lymph, marrow from the bone

---



and seventh primary substance i.e. sperm is made. In the ladies this primary substance is called menstrual excretion. This way in forth day approximately 2 tolas (about 24 grams) sperms or excretions in women are made. The scientists have also proved that in 40 days if we eat 40 kilo food then only 24 gram (2 tola) sperm/menstrual excretions) is made. When this seventh substance, sperm or menstrual excretions start getting absorbed in the body, then the person shines with vitality, gives strength, gives encouragement, and give new life. This way whatever ratio of sperm/female excretions are made in 30 days, it is spend in one time of coitus. In spite of having longings for subject, experience of enjoyment, isn't it stupidity to lose whatever you have earned in one month? By not following sex-control, it gives rise to various disease and feeling of disappointment and depression.

### **Importance of sperm**

When our youth stage starts then our body becomes strong and healthy. It is also important to strengthen mind and brain. To accumulate knowledge and other talents this is the right time, so if we come to know the importance of brahmacharaya correctly then it becomes the base of disease free and successful youth. To enter the married life, few people feel that they are free to practise sex without any fear and at time results are quiet sad. Within a year or two of marriage the bad feeling amongst husband wife starts, complaints and disagreement rises. Disrespect for elders and parents, carelessness in looking after the children, feeling of indifference towards society, disinclination to do charity are the bad results of not following sex-control.

In today's world, people advocating modern science and free sex, also practise uncontrolled sex, which is prevalent in the west. But probably because of such practises, today young girls and boys are standing on brink of suicide. Even though all things of comfort are there, but still that internal happiness, power, love, friendship, mutual affection is lacking. In whole universe maximum use of sleeping pills, and other medicines, various drugs and violent, anti social movements are seen in the western countries.

In our shastra 'sex control' holds an important place | Maran bindu paaten,

---



jeewan bindu dharen (“मरण बिन्दु पातेन, जीवन बिन्दु धारेण”) i.e. protection of sperm is ‘Life’ and if it is not protected, there will be invitation of unhappiness.

The other meaning of Brahmcharya is ‘to wonder in bhraham’. Who is fit to wander in brahm ? That person who first understand bhrahm and then can wander in it. By living and enjoying in the different pleasures it is not possible. Therefore by protecting brahmacharya man progresses towards divinity, otherwise no? All this creations is meant for us to enjoy — this is mentioned in shastras. While enjoying and keep moving in above (raised) direction.

For enjoyment also you need power, force. In Shastra it is said “Veer bhogya Vasundhara” “वीर भोग्या वसुन्धरा” i.e. brave are authorised to enjoy. Therefore enjoyment can be of this present world or next world, for that we need power so power has it's own importance. Therefore we should reserve our life power, do not misuse it and use it fruitfully.

How is sex-control possible ? That person can follow brahmacharya who has worked himself for the first three fields i.e. non-violence, non-stealing and truth. Those who have not mastered these fields will not be able to remain bhramchari. Till the time our thoughts are not pure and clean, till the time they are not filtered through ahinsa, asteya and satya till that time sex-control will remain like a dream and to establish oneself in sex-control one has to do lots of exercise, regular yogic exercise self-study (svadhayaya) and to keep oneself busy. One should stay away from liquor, non-vegetarian food and other food which excite us, to remain away from such pictures, vulgar films and pornographic material and bad company. After so many do's and don't we can move on the road of brahmacharaya.

---

### INTEXT QUESTION 7.4

---

(i) What is brahmacharya ?

---

---

(ii) What are the different stages through which food passes to become sperm ?

---

---

(iii) What are the precautions we should take to follow sex control ?

---

---

(iv) What are the advantages of following brahmacharya ?

---

---

---

## 7.8 APARIGRAHA

Fifth yama is 'aparigraha'. 'Parigraha' means to accumulate, collect, whether it is needed or useful or not. Aparigraha means 'not to hoard'. In this fast we have to resolve that we will not accumulate more than our needs. But not from only today's world, but from previous world also man has been collecting. But this collection should be appropriate and controlled. Accumulate wealth, buy a house also but it should not be such that whole life you spend in accumulating wealth :

Poot sapoot to kya dhan sanchay पूत सपूत तो क्या धन संचय

Poot kapoot to kya dhan sanchay! पूत कपूत तो क्या धन संचय!

We forget ourselves in the race of collecting wealth sometimes for ourselves, sometimes for others. We don't look after ourselves, for whom we are collecting. We don't look after them. We collect lots of money for our children, family, parents, but we don't have time. This is greed, desire. We are cheating not only ourselves but also others. One poet has correctly said.

---

Hawas ki zindagi mei to mahaz yeh khawab hi hoga.

हवस की जिन्दगी में तो महज यह ख्वाब ही होगा

Kuch waqt ho apne liye, kuch waqt apno ke liye

कुछ वक्त हो अपने लिए, कुछ वक्त अपनों के लिये।

(Meaning - Those who are working hard to satisfy their intense excitement, for him to take time for himself or for family members will remain a dream only). Moreover, the wealth is collected either in house, in business, in shops or banks but what we collect in our body makes us sick. So if we have collected extra in our body, then we should try to remove it by yogic exercises. After few days, you will feel light. Throw out collected dirt and in future also, do not collect extra.

'Anything in excess is bad'. Like if any member of the family wants to have more than enough then there is always unrest, fights in the family, similarly when families start collecting more than needed then social enmity increases. Status, wealth, to gain respect, people are trying to take over the rights of other people by any means. One has stores full of grains and there are others who are so poor that they don't get even two grains. There are those people who have hundreds of houses lying vacant and there are those who don't have roof to cover their heads. One is exceedingly rich than the others are longing for stomach full of food. This way the social amenities like hunger, unemployment, violence, jealousy, arson, fights and exploitation takes birth. This is why within ourself inhumanity and doubts towards humanity are increasing and our responsibility towards society is decreasing.

Therefore to assemble as per need is not included within the perimeter of parigraha. By 'need' we mean - for the protection of our body, for bringing up of our family, to do our duties dutifully, for religious undertaking and meditative work done for self-promotion, whatever we collect is included in 'aparigraha'. For the bringing up of children, studies, and to make them suitable person so as to start earning, whatever money is spend or accumulated is called 'aparigrah'. But the desire to collect more and the race to assemble things for comfort and to accumulate for the next generation is called 'parigrah'.

---



These five yama of yoga are like the foundation stone, which we take us towards our aim. Our sages and saints had future sightedness. They were well versed with Behaviour science. Our duties towards our brothers and friends, family members, colleagues and other people of society and the cooperation of other living things , were well known to them. For complete prosperity what should be the behaviour of one person for another, each individual was asked to take oath. Today's problems may be of home, society, nation or universe. These can be solved by obeying the rules of 'yama'.

---

### INTEXT QUESTION 7.5

---

(i) What do you understand by aparigraha ?

---

---

(ii) To accumulate for our needs is also called aprigrah ?

---

---

(iii) What are the defects which arise due to 'parigrah' ?

---

---

---

### 7.9 LET US LEARN THE EXERCISES. - NOW IS THE TIME TO LEARN THE FOLLOWING EXERCISES.

To lie on the back and do exercises

- Five activities of the toes of second set.

To lie down on the stomach and do exercises

- makrasana
-

- to do exercises by keeping fist over fist.

Read and understand the position of these exercises and remember it by heart and at appropriate time do these after learnt exercises. Remember that all exercises are divided into three parts.

- (1) While lying down on the back
- (2) While lying down on the stomach
- (3) While sitting

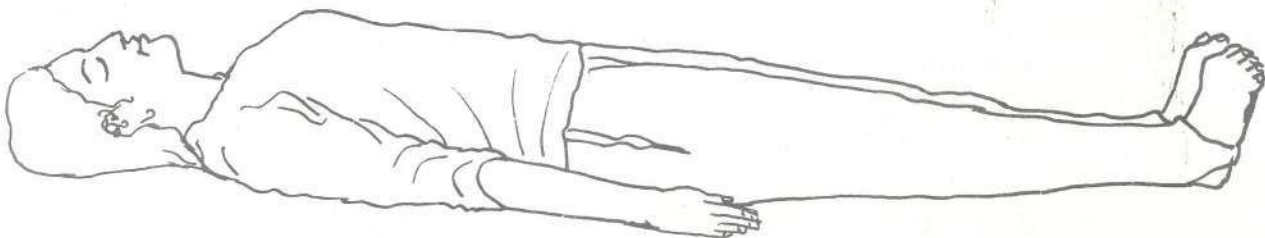
All the exercises should be done in this sequence.

### 7.10 FIVE EXERCISES OF TOES OF SECOND SET

- (a) to bend and straighten fingers of feet.
- (b) to move legs to and fro.
- (c) both legs on right and both legs on left
- (d) to do circular motion of legs.
- (e) circular motion in reverse direction of legs.

The position and method of these exercises are explained down below :-

- (a) to bend and straighten fingers of legs



#### Position

- consciousness
-

**Method**

- inhale and hold breath
- To close the fingers of both feet tightly and open
- Repeat several times.
- Come back to your previous position and exhale
- Relax

**(b) to move both legs to and fro.**

**Position**

- consciousness

**Method**

- To move both legs to and fro freely
- While moving to and fro try to touch the floor with the feet and while bringing forward, bring in front as much as you can.
- Repeat it several times.
- After coming to the previous situation, exhale
- Relax

**(c) Both legs on right and both legs on left**

**Position**

- consciousness

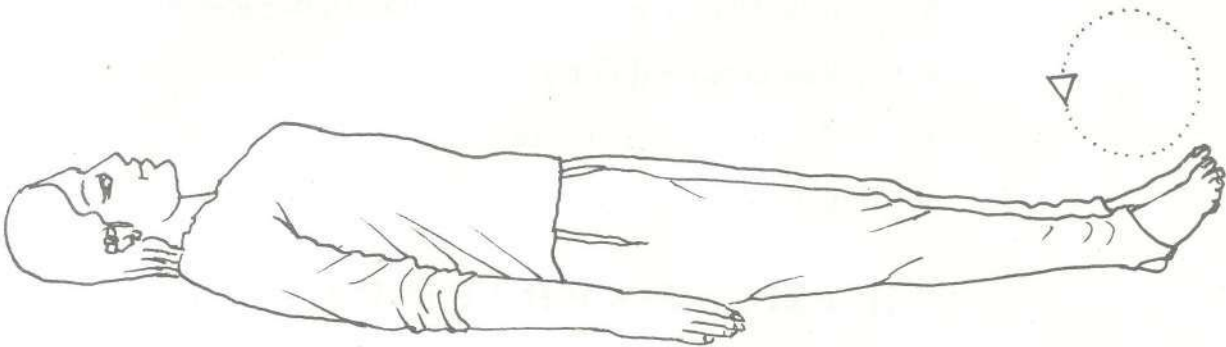
**Method**

- Both legs together towards left and next time towards right
  - When towards left then left leg should be totally on floor and right leg should be close to the left leg.
-



- When toward right then right leg should be next to the floor and left leg on the right leg.
- Repeat the sequence of moving legs towards left and right.
- Exhale after coming to the previous situation
- Relax

**(d) Circular motion of legs**



**Position**

- consciousness

**Method**

- Take both legs from left to right in circular motion
  - Legs should move from left-right and to and fro.
  - While moving legs, knees should not move from it's place, try your level best.
  - exhale after coming in previous situation.
  - relax
-

(e) **Circular motion of legs in reverse direction**

**Position**

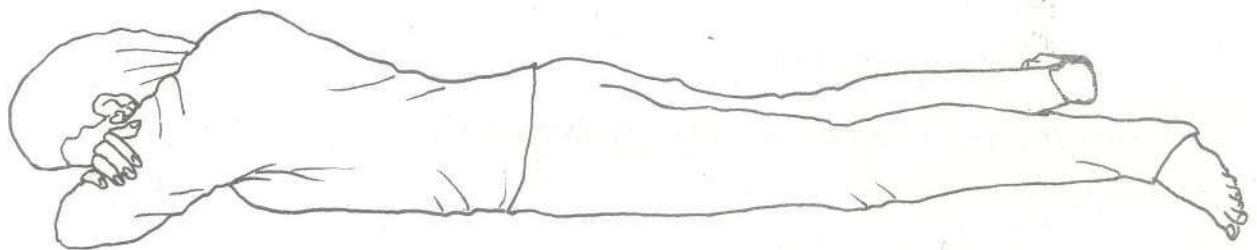
- consciousness

**Method**

- inhale deeply and hold your breath
- move both legs together from right to left in circular motion
- Legs should move properly from right - left, to and fro.
- Repeat several times.
- Exhale after coming to the previous situation
- Relax.

**7.11 EXERCISES WHILE LYING ON THE STOMACH**

After doing exercise of second set, relax. After relaxation, slowly come in consciousness. Once again do todasana and turnover and lie down on the stomach and take position for makarasan. Position of makarasan is explained down below :-



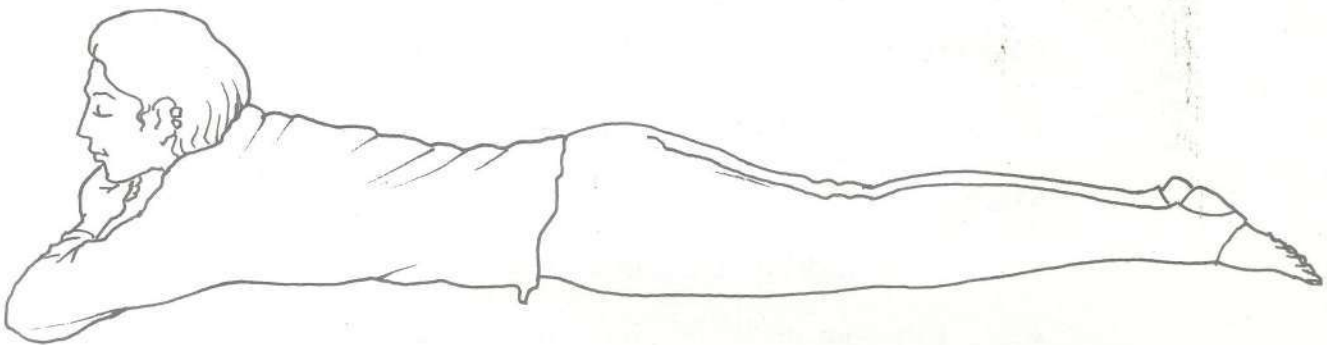
### Position

- Lie down on the stomach
- Keep left hand slightly above the right elbow and right hand slightly above the left elbow.
- Make a stand of arms and keep your forehead on it.
- Keep your legs apart comfortably. Heels should be inside and toes should be outside.
- Lift your chest little bit above the floor.
- Put little bit pressure on the stomach
- The balance of body should be in between the centre.
- Keep normal breathing
- Relax in this position for 5-7 min.

### 7.12 EXERCISES DONE BY KEEPING FIST OVER FIST

There are two exercises. Their position and method is explained down below:-

#### (a) Exercise of keeping chin on the fists.





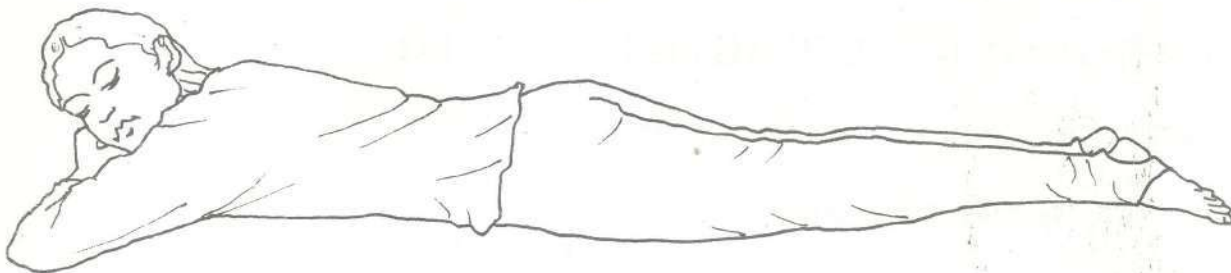
**Position**

- To join both legs and drop the toes.
- To keep forehead on fist over fist.

**Method**

- Inhale deeply and hold your breath.
- Where you had kept your forehead, keep your chin.
- Stay in this position for sometime.
- Exhale after coming in previous situation(keeping forehead on the fists)

**(b) Exercise of keeping left or right cheek on the fists.**



**Position**

- according to activity (a)

**Method**

- Take in deep breath and hold.
  - Lift your neck and take left ear near the fists and rest it there.
  - stay in this position for some time.
  - exhale after coming in previous situation
-

- Relax in makarasana.

### 7.13 SEQUENCE OF PRACTISE

Now practise in the following sequence :

- prayer
- shavasana
- tadasana
- to lie down on the back (first set)
- tadasana
- to lie down on the back (to do the five exercise of toes of the second set)
- tadasana
- to lie down on the stomach and do exercises]
- makarasana
- Two exercise down by keeping fist over fist
- makarasana
- Exercises done while sitting
- prayer on completion

---

### INTEXT QUESTION 7.6

---

- (i) Which are the muscles and different parts which were affected by five exercises of toes of second set while lying on the back ?

---

---

- (ii) The affect of exercises done while lying on the stomach.

- (a) makarasana
-

- \_\_\_\_\_
- \_\_\_\_\_
- (b) Effect of exercises done by keeping, fist over fist ?
- \_\_\_\_\_
- \_\_\_\_\_
- 

### 7.14 WHAT HAVE YOU LEARNT ?

The first step on the path of yog-sadhna is 'yama'. This is fit to be done at all time, all place and in all positions. Ahinsa, truth, asteya, brahamacharya and aprigraha - we should not only follow them from mind, but by statements and our deeds also. This kind of behaviour is not impossible but definitely difficult. Bigger the aim bigger would be effort in the same ratio. This kind of situation will arise by luck, it is not that, but by regular practise and determination we can gradually came near to our aim and attain it.

By following 'yama' the follower will become strong and he would be an asset to the society. By following this mahavrat whole society would be reorganised, there would be increase of faith, love, brotherhood and mutual cooperation in which everybody's welfare is included.

---

### TEXTEND QUESTION

---

- (i) Write down about any two stages of yama out of five stages ?
- (ii) How is yama useful in our social life ? - Write in details ?

---

### ANSWERS TO INTEXT QUESTIONS

---

- 7.1 (i) With selfish feeling, with jealous feeling, or to make someone unhappy with pain and trouble. Whenever we harm someone with the above feelings then we are doing violence.
-



(ii) Violence is of three types.

- 1) Created violence
- 2) Karit violence
- 3) Anumodit violence

(iii) Punishing thieves, dacoit is not punishment

(iv) Giving punishment to the children regarding education is not violence because if guardians will not punished at right time then the children do not become eligible. These incapable children are not able to face the difficulties of life. Therefore, for making future, the punishment given is not violence.

7.2 (i) By truth we mean to say exactly what we have heard, understood, what is there in the mind.

(ii) To have one type of behaviour by mind, speech and deeds. This means that what is in mind, should be there in speech and in their deeds (मनसा-वाचा-कर्मणा) is true form of truth. To behave the way we think and speak. That is inside - outside should be same.

(iii) Self - confidence decreases due to speaking lies, there is uneasiness in mind and doubts keep rising.

(iv) Truth is sweet and well-wishing.

7.3 (i) Not to snatch or deprive the right of anybody is called 'asteya'.

(ii) (a) Shudra and women to be stopped from reading shastra or self-promotion is called 'steya'.

(b) To waste someone's time and to take more time than required time is also form of 'steya'.

(c) Selfishness and greed are two main reasons of 'Steya'.

---

- 7.4 (i) To accumulate physical strength, to keep a control on senses, to keep the mind away from sexual things is called brahmacharya.
- (ii) From the food first five days juice is made, in next five days blood is made. Then within an interval of five days, flesh from blood, lymph from flesh, bone from lymph, marrow from bone and from marrow the seventh element 'sperm' is made -
- (iii) To follow brahmacharya, we should do physical exercise, regular yogic exercise and svadhyaya (self-study). Keep yourself busy. To protect ourselves from liquor and non-vegetarian food, vulgar picture, pornographic literature and bad company.
- (iv) When we follow brahmacharya then the physical form of man is made strong. There is no disappointment and depression in mind. Man progresses towards divinity.
- 7.5 (i) Aprigrah means 'not to hoard'. This means that we should not collect more than our needs.
- (ii) To collect for our needs is not aparigrah.
- (iii) When people collect more than the needs then social enemies are borne like unemployment, violence, enmity, arson, fights and exploitation increases.
- 7.6 (i) Write the effects of exercises given in this lesson.

---

---

---

---

## NIYAMAS (MENTAL PURIFICATION)

---

### 8.1 INTRODUCTION

In the previous lesson, the first stage of yoga i.e. 'yamas' were discussed. We come to know that to follow yama is to have rules of good conduct is good for the person as well as the whole society. In niyamas we will understand the elements which are good for self.

### 8.2 OBJECTIVES

After reading this lesson you will be able to :

- tell meaning and types of various niyams
- clear the general form of niyamas.
- understand that how rule for self is useful
- learn new yogic exercises and pranayam.

### 8.3 WHAT IS NIYAMA

In previous lesson you read about yama. Next to yama on the ladder is niyama. After discussing 'yamas' we come to know about the rules of conduct

---



for society. Within 'niyama' we will see that what kind of behaviour should we have for self. 'Behaviour for self' means how do we keep our body, how to keep our mind, how to keep our intellect and how to clean and purify them, so as to raise our powers i.e. how to do welfare and to move on to the path of elevation. Like 'Yama', there are five 'niyama', i.e. saucha (purity of body and mind), santosa (contentment), taps (self discipline and austerity), savadhyaya (self-education) and Ishwara Pranidhana (worshipping God and contemplation). By following these 'niyamas' we can make our body disease-free, make mind healthy and make our life meaningful. At times, it becomes very difficult to stay in discipline and follow the niyamas. We want that there should be no one to check us, no boundation should be there, the way we want we should do. If without any bondage, the life becomes problem free, there is increase in peace-harmony and we become co-operative to other then it is better not to stay in any form of discipline. In contrast if there is increase in pain, argument, confusion and disorganisation, then definitely following the 'niyamas' is appropriate. Let us see one example-

Suppose there is no divider in between the road for the movement of vehicle on the road or the traffic policeman or traffic signals are not controlling traffic, then every body will move freely and will block each others way, creating traffic jam. In our lives the way to elevation should not get blocked and we can move on the road of welfare, for this niyamas in yoga-shastras have been mention. Let us talk about these niyamas -

#### **8.4 SAUCHA (PURITY OF BODY AND MIND)**

Meaning of saucha : cleaning and purifying. It can be divided into 2 parts:

1. External cleaning
2. Internal cleaning

##### **1. External cleaning**

In external cleaning we include, outside objects, environment, our body and way of living. Where the question arises of cleaning the houses, keeping it in order, there are few people who excel in it. They will dust and clean all

---

the things. Many people even decorate their vehicles. By physical cleaning we mean - to keep our body free from any agony and diseases, to keep all parts of our body free from diseases and to keep them healthy, to have simple food and through everyday's yogic exercise, remove the waste from body. All these comes under External Purification.

## 2. Internal Cleaning

Along with the cleaning of exterior it is very important to do internal cleaning, which we generally neglect. By internal cleaning we mean 'mental cleaning'. If there is no jealousy and malice towards other, we are not selfish, and coveted towards subjects. Desire should not be able to allure us always. We should not do back-biting. By these ill-habits our mind and heart both get impure. We should remain away from such kind of shortcomings and we should always have feelings of love, respect, cooperation, welfare for others. These are called internal purification. For this self-inspection and remembering God prove to be a big assistance.

---

### INTEXT QUESTION 8.1

---

(i) Niyamas are made for whose welfare ?

---

---

(ii) Why are the niyamas important for life ?

---

---

(iii) What are different parts of niyams ?

---

---

(iv) Purification is of how many types ?

---

---

---



## **8.5 CONTENTMENT**

The next stage of niyama is 'contentment'. By contentment we mean that whatever state we may be in, whatever the condition is, we should accept it happily. To accept oneself or one's own situation does not mean to become idle and not do anything but to remain happy in that state and increase our capacity and capability, to strengthen our determination and to improve on your own efforts. We should give more emphasis on the proficiency of act and on our duty and not on the fruits of that deed. This is possible only when we follow the suggestions given below :-

### **8.5.1 To do work according to one's ability and capability**

This means that work should neither be done more than one's ability nor less than one's capability. When we do more than our capacity then it increases our expectation. In other words we are not focusing on the ways of doing the work but concentrating on the fruits of work. Due to which dissatisfaction rises. Similarly when we work lesser than our own ability then we are not utilizing our capabilities fully. Due to which depression of mind and remorse arises. In both the situations, it is natural to remain dissatisfied.

### **8.5.2 To have faith in the rewarding system of God.**

Whatever you sow, so you will reap - This is an immutable law of creation. When the fruit is according to or more than expectations then we feel happy and when it is opposite of our expectation then we feel depressed. If we have faith in God's justice then we will not worry about less or more result and will focus more on the work. We will keep an eye on the error in our work and with natural feeling accept the result. In future again we will work with more labour, sincerity and faith.

## **8.6 TAPAS (SELF-DISCIPLINE AND AUSTERITY)**

Tapas means to bake oneself or to make oneself strong and firm. Due to devotion we get strength and also increase in ability and capacity. Like - water cannot stay in unbaked earthen pot, therefore these pots are first

---



heated or baked then becomes strong and brought in use. Similarly body, mind is first baked and made strong and then it is used. According to one's ability we bear pain-happiness, hunger - thirst, joy-sadness, insult-respect and continue to move towards the aim. This is called Tapas. Tapa is primarily of three types.

### **8.6.1 Physical Tapa**

According to ability, with yogic exercise the body is made disease free and strong so that it can become useful for suitable work. To attain any worldly aim we have to bear pain-joy, heat-cold, profit-loss, respect-insult then only we become suitable. This way to move ahead on the way to yoga we have to overcome such conflicts. For this we should have balanced diet, complete relaxation and complete sleep (according to one's need). But that tapa which is not done according to one's ability but more than it, or unnecessarily pain is given to the body, like standing on our legs for hours, to remain hungry and thirsty for many days etc. is called ignorant tapa or vindictive tap because tapa is suppose to make you strong, not make you weak as compared to previous health and make him/her useless.

### **8.6.2 Tapa of voice (language)**

Tapas of voice has great importance. Many undesirable situations arise due to our tone or the language used. If we have control over language then we can escape several unpleasant situations. It is not bad to express one's feeling, and thoughts. But it is important to select the right words, time and place. If we want to draw attention to someone's fault then rather than using harsh words in front of everyone we should point it out gently in seclusion then this is control over speech or tapa of speech (language).

### **8.6.3 Tapas of mind**

Tapas of mind is much difficult than disciplining body and language. We have to train our mind regularly that it should remain static during insult-respect, profit or loss, pain and joy. This is called disciplining of mind. If somebody has abused then don't feel dejected and if somebody has praised

---

then one should not feel excited. Hold on to this rule that whatever may happen we will keep the mind in equilibrium.

---

### INTEXT QUESTION 8.2

---

(i) What is known as contentment ?

---

---

(ii) What are the requirements of contentment ?

---

---

(iii) Why do we do tapas ?

---

---

(iv) How many types of tapas are there ?

---

---

(v) What kind of tapas is known as vindictive or 'tamsic' tapas ?

---

---

---

### 8.7 SVADHYAYA (STUDY OF SCRIPTURES)

Fourth stage of tapa is called swadhyaya. By swadhyaya we mean by studying, reading and to think over it. What should we read ? Novel - newspaper or letter - magazines. Few people read this and think that their self-study is over. But this is not right. We got knowledge about various incidents which have occurred, through these magazines. Whereas self-study means - reading or study of scriptures like veda, upnishads, Gita and Shastra which give knowledge pertaining to spiritualism. These should be read everyday as a rule. To study 'truth' shastras and to ponder over not only clears our doubts

---



and removes ignorance but, it also increases the capacity to ponder and analyse. Activity of thinking becomes rapid and knowledge of discriminating between good and bad increases. These shastras are a proof of themselves. The more we think and follow them, they seem to be practical and truthful. There are many books which are full of false, gossips, imaginary concepts and thoughts. Due to selfishness and ignorance many priests and saints call them shastras. While reading and teaching such books the so-called priests falter as they are themselves full of doubts. Therefore they do not give satisfactory and correct answers to several doubts which arise in mind. In our 'shastra' it is clearly said that anything should not be followed because it is written in any book or because some person has said. Any statement can be accepted and followed only if our intellect says so, and is acceptable to us to our knowledge. If we take this as a parameter then we can escape vicious circle of superstition and conservativeness.

In short we can say that svadhyaya means studying of those books, in which each idea is like a pearl and each thought itself gives birth to a new world.

"Some books are to be swallowed, others to be read and a very few to be chewed and digested"

It means that few books have to be given hurried glance, few are befitting to be read but very few are there which have to be understood properly and copied in our lives.

## **8.8 ISHWARA PRANIDHANA (WORSHIPPING GOD AND CONTEMPLATION)**

This is last and fifth stage of niyama - Ishwar Pranidhana. By Ishwar - Pranidhana we mean - special worship of God. That is to dedicate all your work and their result to God. If calmly we see our creation and then think over it then we will be able to understand the God's law. The time, since universe was created, God's law have been immovable and static. We have not made sun-moon- air-universe, we have not given birth to this earth, water, fire, air who is looking after and controlling these matter gives birth to the child, but when were it's body, hands-feet were made, heart of the



child, brains, lungs, complete digestive system, the mother is ignorant about it. Then somebody has to be the craftsman, who has made all this.

Infact the rule of that Great creator who has controlled the whole universe tried to explain something. When we try to join ourselves with creator, then we realise that he is working not for himself but for everyone's welfare, there fore is not bound by the result of work. We are also part of that great ruler. When he is not guided by the result while doing work then why can't we work with sacrificial feeling. When everything belongs to his supreme then why can't we just become mean and keep working. Why don't we dedicate our work and results to him and without any wish for the result, keep doing work with his blessing. Then only can we become bondage-free .

According to Sant Kabir saying :

Mera mujh mein kuch nahin jo kuch hai so toye

Tera tujh ko sonpate kya laagat hai moye

“मेरा मुझ में कुछ नहीं जो कुछ है सो तोय।

तेरा तुझ को सौंपते क्या लागत है मोय”।।

When we dedicate all our work and it's result to God then not only the quality of work increases but humbleness naturally comes to you. Suppose if we want to give a gift to someone younger then we do not go into details of it's usefulness, shape etc. But when we want to give some gift to someone elder to us then naturally we check quality and concentrate on it's method. If our thing has to go to some king then how will the cause of work behave as? Naturally the thing will be beautiful, pure and lucky and would be gifted with full humbleness or when we give a gift to the kind of king or give something to God then with how much humbleness shall we give it. Then this feeling will be natural that whatever good is there, it is yours and whatever deficiency is there is mine.

---

### INTEXT QUESTION 8.3

---

- (i) What kind of reading is included in swadhyaya ?
-

(ii) What are the advantages of swadhyaya ?

(iii) Which statement to be accepted - What is the criteria for this ?

(iv) What is the meaning of Ishwar - Pranidhana ?

(v) Write any five things which God and not man has made ?

(vi) What can men give to God ?

---

## 8.9 NOW WE WILL LEARN THE ACTIVITIES

It is turn to learn the following activities in this lesson.

To lie on the back and to do activities of second set.

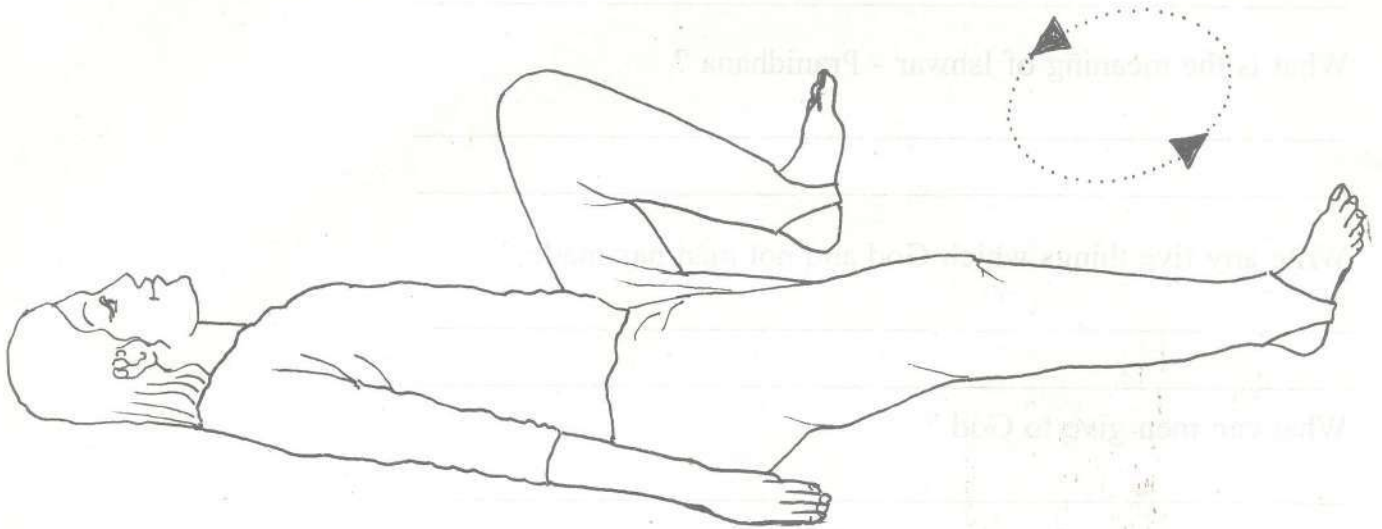
- The activity of pressing chest alternatively and with knees
  - To press chest with both knees at same time.
  - Cycling (clockwise and anti clockwise )
  - activity of joining knee to knee
  - rolling
-

Activities done by lying on the stomach

- stand of elbows
- Bhujangasana
- Shalabhasana
- rolling

The method and positions of exercises are explained down below :-

(a) To press chest one by one with the knees .



**Position**

- conscious

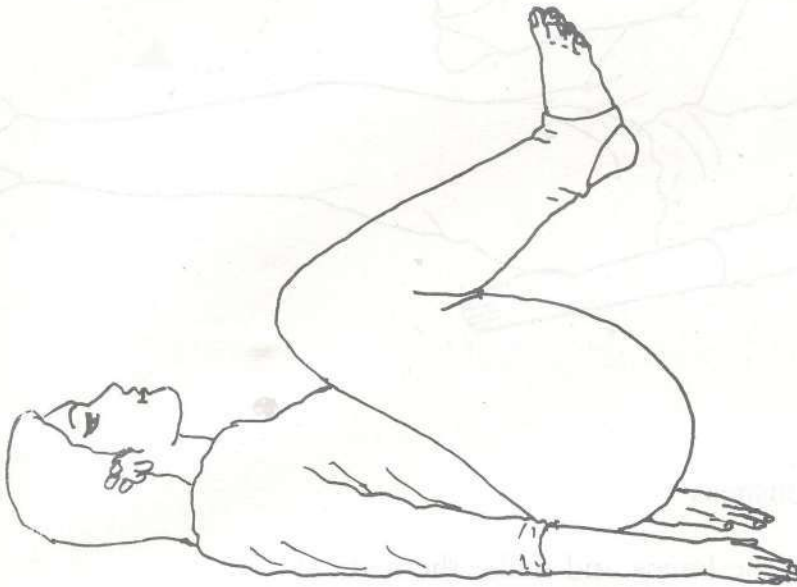
**Method :**

- Take in deep breath and retain
- Alternatively bend your both legs and press the chest one by one by the knee.
- When you bend left leg and put pressure on the chest then right leg should be straight and touching the floor.
- When you bend right leg and put pressure then left leg should be straight on the floor



- In one deep breath do at least 10 to 15 times.
- Relax

(b) To press chest with both knees at the same time



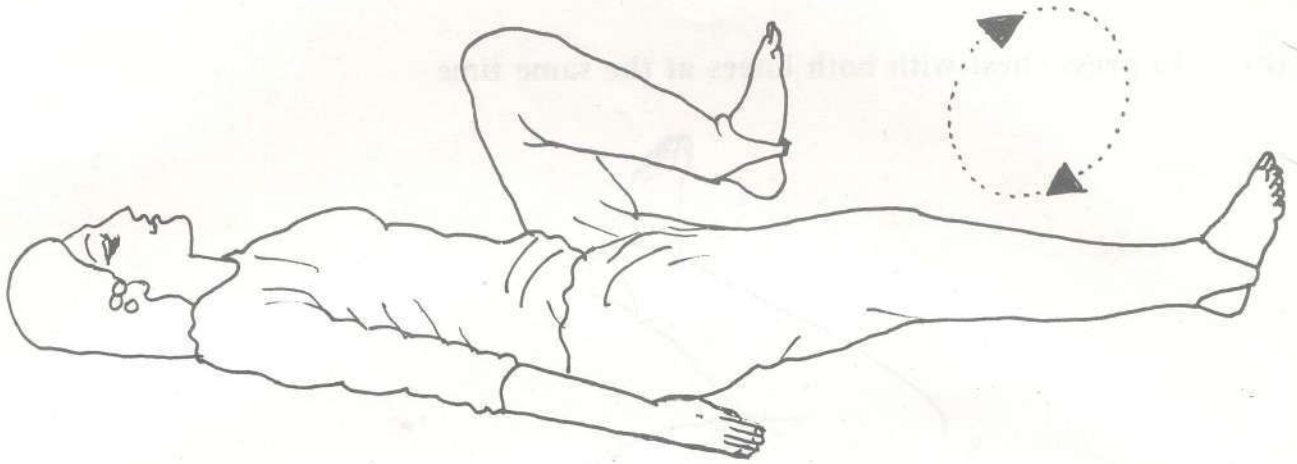
**Position**

- Chetna avastha or consciousness
- to bend both knees

**Method**

- take in deep breath and hold
- to try and press the chest with knees while lifting pelvic region
- While lifting pelvic region the legs would be bend
- Without stopping come back.
- After doing continuously three times, come back in previous position and exhale

(c) Cycling



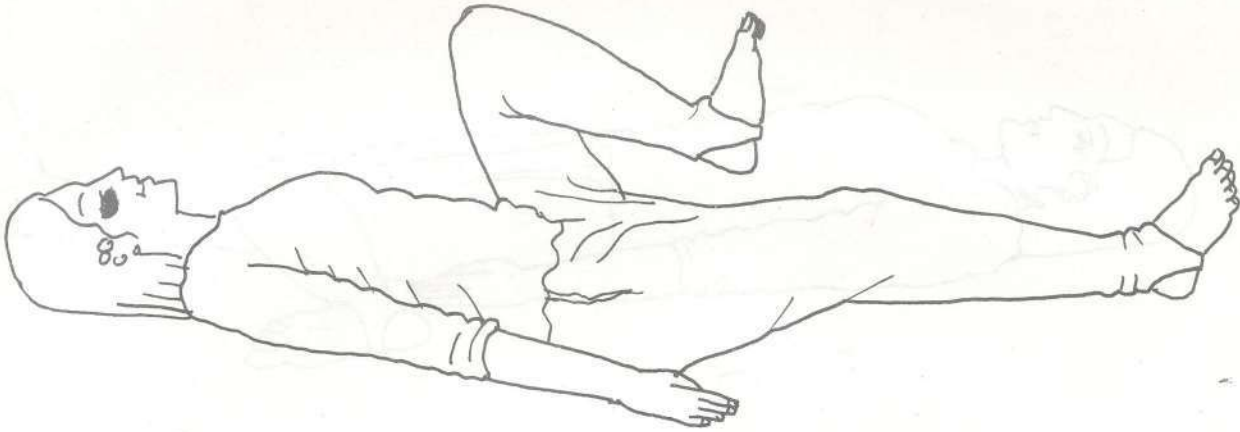
**Position**

- consciousness
- to bend the knees and make them stand

**Method**

- whole exercise is done the way as if we are cycling
  - stretch your legs one by one in the front.
  - when right leg goes ahead then left leg should come back and when left goes in front then right leg should come back.
  - The leg which goes in front, its knee will become totally straight.
  - While bringing the leg back, the leg should be as below or as down as possible.
  - Try and make as big a paddle as you can.
  - Repeat again many times.
  - exhale after coming back in previous situation
  - relax.
-

(d) Reverse paddle



**Position**

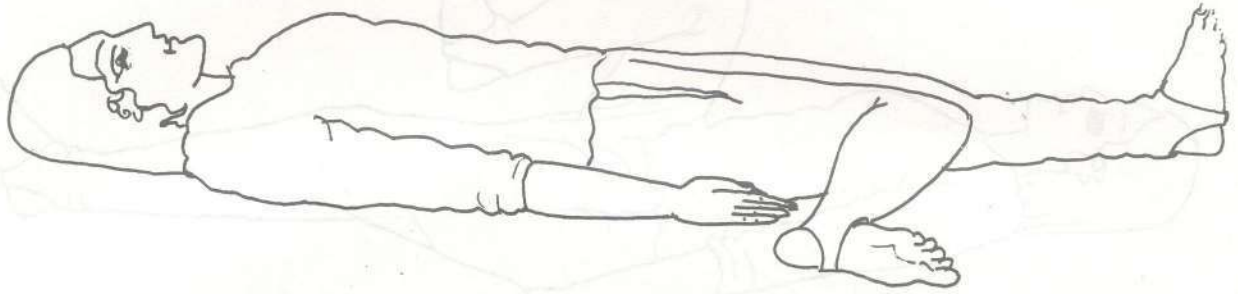
- consciousness

**Method**

- complete activity is done as done in reverse cycling
- the knees should be stretched when the legs goes down
- try and make a big reverse cycle.
- press the floor with hands and obtain energy and repeat the activity of reverse cycling.
- when you come in previous situation then exhale.
- relax



(e) The exercise of joining knees.



**Position**

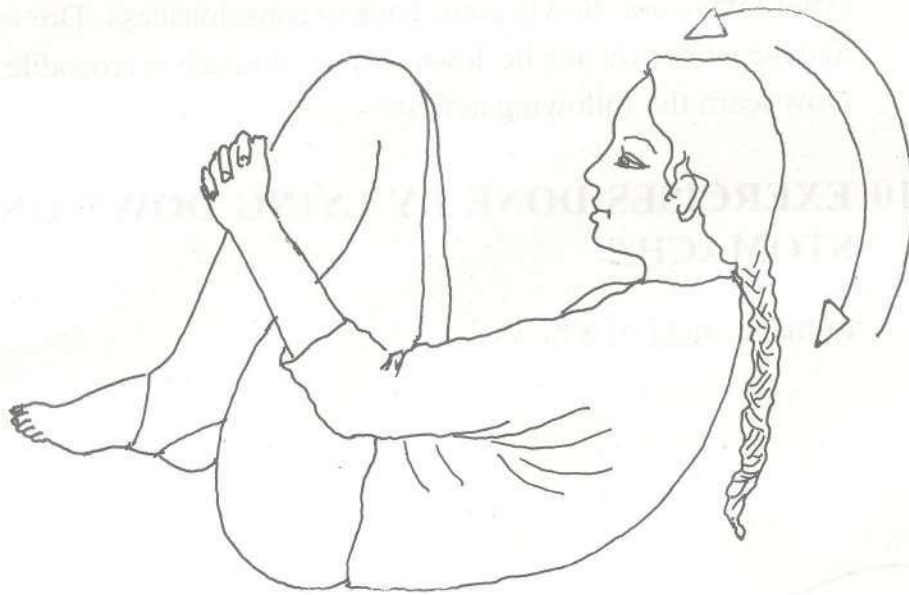
- consciousness.
- lift the left knee and bend
- keep the left foot as near as possible to the left pelvic joint
- arms should be atleast 1 foot away from the body

**Method**

- turn the lifted knee to left and try to touch the floor
  - after touching the floor bring it back
  - now bring the leg towards outside, and bring the knee near the right knee on the floor
  - bring the foot back to the thigh, lift your leg and bend again towards left and try to touch the floor
  - stretch your left leg and now bend right knee
  - now with right knee repeat the above sequence
  - initially do only with left knee in one breath and in second breath do the exercise with right knee
-

- the more you practise, then you will be able to do with both knees in one breath only
- relax

(e) **Rolling**



**Position**

- consciousness
- To fold the knees and to make them stand

**Method**

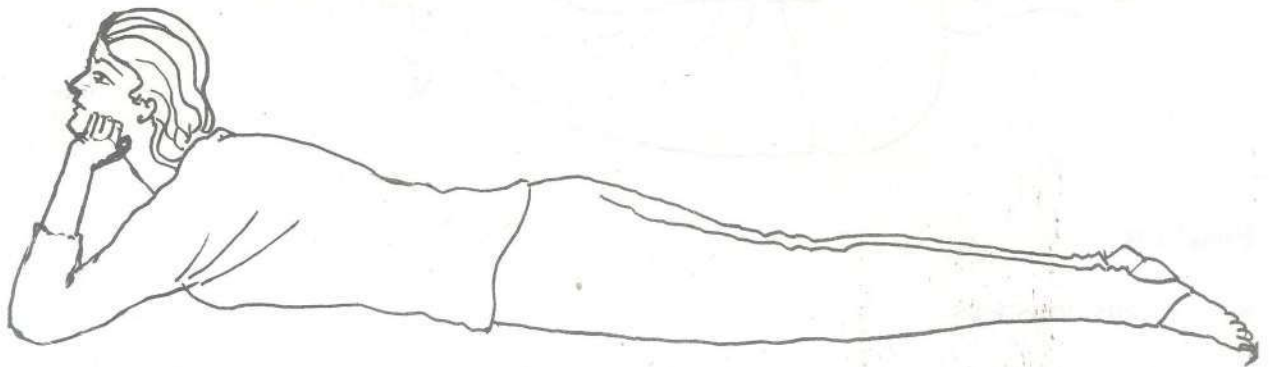
- To take in deep breath and hold
- Interlock the fingers of hand encircle the knees with the arms. Pull your shoulders
- The whole body should be like a bundle
- The way we swing, similarly roll your body to and fro.
- In one breath, do it several times.

- When you want to exhale then come back in previous situation. Now exhale
- Relax

After the activities of second set are over then take complete rest. After relaxation, slowly come back in consciousness. Do 'tadasana' and then turn over and lie down on your stomach in crocodile posture. Now learn the following activity -

### 8.10 EXERCISES DONE BY LYING DOWN ON THE STOMACH?

- (a) to make stand of elbows



#### Position

- To join both legs and to lower the toe part
- To make a stand of elbows and rest your chin
- To join the elbow from down

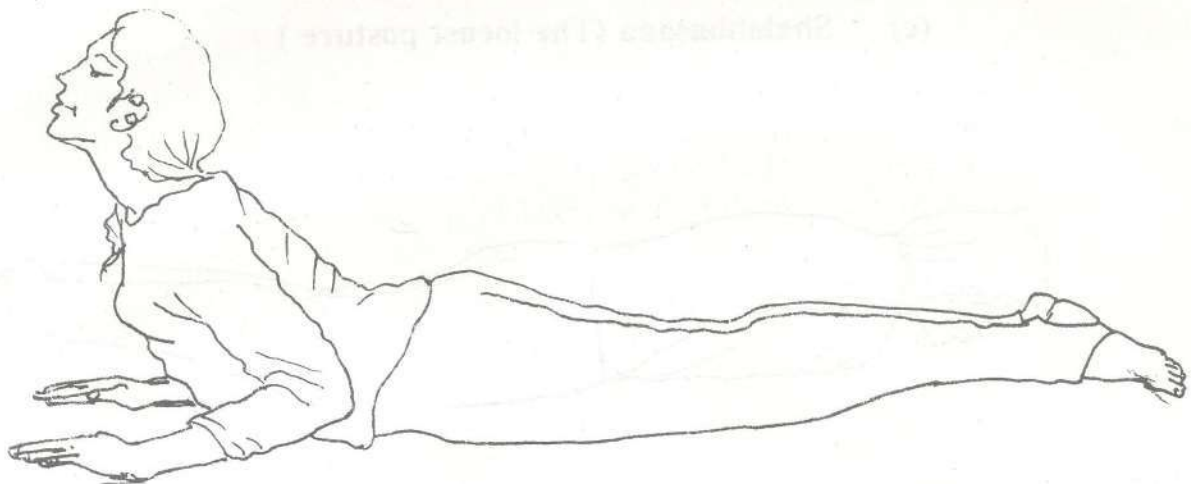
#### Method :

- To take deep breath and hold it
- To move the elbows gradually and move ahead



- stop for sometime in this position
- come back slowly, and now exhale
- Relax in makarasana

**(b) Bhujangasana : (cobra position)**



**Position**

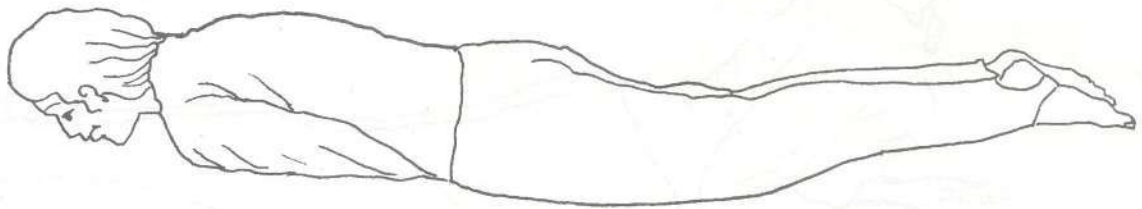
- To join both feet and lower the toes
- To make the elbows stand near the body
- To keeps the palm below both the shoulders next to the floor
- Put forehead on the floor

**Method**

- Take in breath and hold
- Lie on the stomach and now raise your neck after touching the ground by forehead, nose, chin
- When neck can not be raised anymore then lift the portion till navel
- Keep looking towards the sky.
- Pull the legs in tight position
- Stay in this position for sometimes

- Slowly bring the trunk down and then neck
- While coming down touch the ground first with chin, nose and in the end with forehead
- After coming in previous situation, exhale
- Now rest in makarasana.

**(c) Shalabhasana (The locust posture )**



**Position**

- Join both feet and let the toes be upside down.
- Lightly clinch the fists and keep under the thighs.
- Put your chin on ground and press it on the floor

**Method**

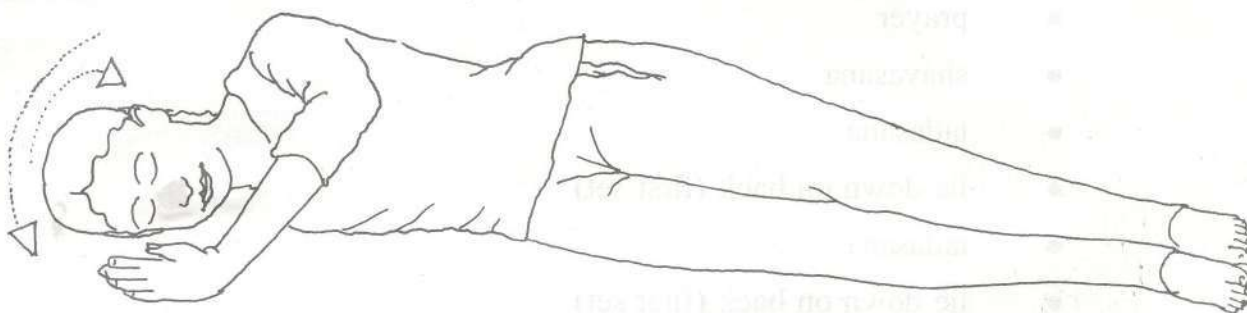
- Inhale and hold the breath
  - Lift left leg and keep at 1-1½ foot height and make it steady
  - Wait for few second, bring the leg back to previous situation and exhale.
  - This activity is to be repeated with right leg after inhaling
  - Inhale and lift both legs up together
-

- While practising legs should remain steady
- Wait for some time in this position
- After coming back in previous position and exhale
- Relax in makarasana

**Note**

Don't lift leg above 45° i.e. leg should not be above 1 feet.

**(d) Rolling**



**Position**

- To join both feet and make them straight
- with both hands make a stand on both sides of body, at least 1-1½ foot far.
- Forehead should be touching the ground

**Method**

- Inhale and hold
- Simultaneously roll your body from left to right and right to left
- When you roll towards left then while body should turn towards left,



when you turn right then whole body should turn on right

- Remember that forehead should be fixed on the floor
- Do continuously according to your capacity
- After coming in makarasana then exhale
- Relax in makarasana
- After relaxing in makarasana, return to consciousness. Join both legs and with the help of hands sit straight.

### 8.11 SEQUENCE OF EXERCISE

Now exercise in the following sequence at right time:

- prayer
- shavasana
- tadasana
- lie down on back (first set)
- tadasana
- lie down on back (first set)
- tadasana
- lie down on back (second set)
- tadasana
- lie down on the stomach
- makarasana
- exercises done by lying down on the stomach
- makarasana
- exercises done while sitting
- prayer on finishing

---

#### INTEXT QUESTION 8.4

---

- (i) Write down the effect of exercises while lying down on the back.
-

- (ii) Write down the effect of exercises done while lying down on the stomach.
- 
- 

- (iii) Write the effect of exercises while sitting.
- 
- 

---

## 8.12 WHAT HAVE YOU LEARNT

In this lesson we have learnt that 'niyama' gives us suggestion to make ourselves pure, clean and strong. These are five :

1. Saucha (purity of body and mind) - Purification i.e. internal - external
2. Santosa (contentment) whatever situation arises we should accept them and try to bring improvement.
3. Tapas (self-discipline)- Those work which are fit for doing should be done inspite of joy-pain, cold-heat, profit and loss. There should be no lessening of efforts.
4. Swadhyaya (means to follow and think over the instructions in the vedic granth.
5. Ishwar Pranidhana - means to dedicate the work with result to Ishwar for everyone's welfare i.e. to work without selfishness.

---

## TEXTEND QUESTION

---

- (i) Write about any 2 stages from the five stages of niyama
  - (ii) How are the niyama useful in our life ? Write in details ?
-

## ANSWERS TO INTEXT QUESTIONS

---

- 8.1 (i) Niyamas are made for our own welfare.
- (ii) Our way to progress will not be blocked and we can do our own welfare therefore niyamas are important in our lives.
- (iii) The five parts of niyama are saucha, santosa, tapas, swadhyaya, ishwar-pranidhana.
- (iv) Purification is of two types - external and internal.
- 8.2 (i) Whatever we are, whatever condition in which we are, to happily accept it is called contentment.
- (ii) To work according to our ability and to have faith in God's jurisdiction is called contentment.
- (iii) To make ourselves strong we do tapas.
- (iv) Tapas is of three types : Body, voice and mind
- (v) To work more than our capacity and to give pain to the body is called vindictive or ignorant tapas.
- 8.3 (i) Reading of books like veda, upnishad, and book pertaining to spiritualism, which increase our knowledge. Study of such books is called svadhyaya.
- (ii) By studying of scriptures our doubts and ignorance is removed. The capacity to think and follow increases and decision power of good and bad becomes strong.
- (iii) The thing which is according to the parameter of intellect and knowledge, should be followed.
- (iv) Worshipping of God i.e. to dedicate all our work and it's result are called Ishwar Pranidhna
- (v) Sun, moon, star, universe, earth, air, fire, water, man, animals, green plants etc. are made by God.
- (vi) Men can not give anything to God, whatever we have, is given by God.
-



## ASANAS : YOGIC POSTURES

---

### 9.1 INTRODUCTION

In previous lessons we have discussed about yama (mental discipline) and niyamas (mental purification). Yama and niyamas are the stones of foundation of 'ashtang yoga'. If the foundation stone is strong then a massive house can be constructed. Rules of good conduct for society and the individual is included in yama and in 'niyamas', we have understand the rules for self-purification related to personal discipline. In this lesson we will discuss the third order of yoga.

### 9.2 OBJECTIVES

After reading this lesson you will be able to :

- understand the meaning of asanas
  - tell the types of asanas
  - tell the differences between yoga activities and asanas
  - proceed forward in yoga activities
-

### 9.3 MEANING OF ASANAS

Maharishi Patanjali has given a simple description of asanas in 'yoga-darshan'. 'Sthiram-Sukham Asanam' i.e. any position which is firm and comfortable is called asanas. Without moving, to remain steady, there should be no pain and no feeling of cramp and tightening, infact to feel comfortable is called 'asana'. This position is extremely important for the concentration. The more increase in concentration, more increase in working capacity and working expertise. Therefore disease free body, health and determination gives rise to stability of asanas. To attain this whatever is appropriate should be done. There are many types of asanas described in 'hatha yoga'. There are few which are complicated ones. Many get involved in the activity of these asana and consider it to be yoga. There are many emulations and yogic public exhibition which indicates to a illusion of 'asanas'.

We have divided asanas in three ports.

- (i) Relaxation
- (ii) Meditation
- (iii) Nourishing

#### (i) Relaxation asanas/positions

In this part 'shavasana', 'makarasana', 'shithilasana' etc. are included, whole body is loosened up and to calm the mind. It plays important role in removing tension. In this body is made to lie straight or on the stomach. The position of all parts of the body is such that there is least tension in the muscles. This way the circulation of blood become easy in the nerves and veins - so that whole body gets energy. This activity is similar to the recharging of battery.

#### (ii) Meditative Posture

In this category, the waist and spinal cord is kept straight and one has to sit comfortably, so that the concentration is not disturbed and with full force we can pierce the aim. In this category padmasana, sidhasana, sukhasana, vajrasana etc. are included. Let us see how is it possible. Apart from the body 90% of blood is reserved in our calves and pelvic region when we sit

---

in padamasana, sukhasana and vajrasana then there is almost negligible circulation of blood in the knees and thighs (resulting in the numbness of the leg). Major part of blood is in between the thighs and head - or circulates in the body. When we concentrate on some subject then more blood is needed in the veins and that starts getting it thus helping in concentrating his attention. Secondly, after little experience when our stiffness reduced it helps in concentrating our mind.

**(iii) Nourishing asana**

Nourishment means to make healthy, to make strong, increase. Those asanas which make our body disease free and make it powerful and strong. Those positions and asanas can be called as nourishing. Bhujangasana, shulabhasana, sarvangasana etc. are included in this category. In these position muscles and veins contract and relax. These activities result in the expulsion of waste slowly. All parts of our body becomes disease free and become strong.

---

**INTEXT QUESTION 9.1**

---

(i) What do you understand by 'asanas' ?

---

---

(ii) What are the three types of asanas ?

---

---

---

**9.4 DIFFERENCE IN ASANAS AND YOGIC EXERCISES**

According to the theory of 'Hatha yoga' to attain any special pose, position, form for a particular time and to remain like that without causing pain is called asana. In this the position, interest, situation, capacity is not the base but to reach that particular state and to remain like that is given more emphasis.

---



Yogic exercises as the name suggests is not a permanent situation but a state of continuous action. These are done according to interest, age, capability and stamina. In these activities there is no request to stop at particular point or place but to do according to one's capacity. One should not do more than one's or less than one's capacity.

As you have already read that many asanas of hatha yoga are quiet difficult. To do these activities or to go through the actions are extremely difficult. Therefore people have started avoiding yogasana. When these asanas are not understood properly or not able to do then many disorders may take place like internal muscle pull, increase in pain, nausea, headache, disinterested etc. For doing these asanas, a type of physical or mental state is required, if that state is not there then these asanas become even more difficult and impracticable. Therefore, these asanas have been replaced by yogic exercises. Yogic exercises are simple, easy and safe. People of all ages, caste, class, state can do it easily. From treatment point of view these exercises are very important. Let us compare the difference between asana and yogic exercises.

- (1) Few asanas are very difficult, whereas all yogic exercises are easy.
  - (2) For asanas, a particular type of physical and mental equilibrium is required, which is difficult to find in today's world, whereas for yogic exercises comparatively such situation does not arise.
  - (3) While doing asana, there are no special instruction for the state of mind but while doing yogic exercises there are clear instructions for the mind.
  - (4) There are different theories regarding time-limit and number of asanas, whereas there is no doubt regarding yogic exercises.
  - (5) There are different theories regarding inhalation - exhalation and retention of breath during asanas, whereas there are clear instruction regarding breathing during yogic exercises.
  - (6) It is very important to be stable or steady during asanas whereas in yogic exercises, stability is slightly less.
  - (7) There is possibility of tiredness or extreme pain while doing these asanas or while doing even slight mistake, whereas yogic exercise are
-

very easy and safe.

- (8) This is a conservative thought that we can gain advantage only when particular asanas are done, whereas yogic exercises are based on modern thoughts, capacities and situations.
- (9) Exhibition of asanas and competition with yoga increases the false facts, whereas yogic exercises are always done for learning and teaching.

We can say that when our aim is one i.e. to keep our body steady and healthy then there are many ways according to our interest, capacity and state. As the time and situations changes, accordingly our practise should increase. Some time when electricity was not discovered then everybody used to light deepak or lamp. Today if somebody lights deepak or lamp and say that 'I am holding onto the legacy of ancesstors' then this is no reference.

---

## INTEXT QUESTIONS 9.2

---

Fill in the blanks

- (i) Place of stability in asana is same as place of \_\_\_\_\_ in the activities.
- (ii) There is not much importance of meditation in asana but in \_\_\_\_\_ it has importance.

---

## 9.5 LET US DO SOME ASANAS

You have learnt the method of shavasana and makrasana and must be practising everyday.

We will repeat 'shavasana' again - when you are in state of shavasana (complete relaxation posture) then slowly loosen your muscles. Five-seven minutes after remaining quiet and calm feels the effect of shavasana.

Similarly lie down on your stomach for 5 to 7 min. in makarasana state and relax and feel it's effect.

---

---

### INTEXT QUESTION 9.3

---

(i) What are relaxation asana ? What are the effects on body ?

---

---

(ii) What are the positions of shavasana and makarasana ?

---

---

(iii) What are the differences in the effect of these two asanas.

---

---

---

### 9.6 MEDITATIVE ASANAS

Let us do the meditative asanas. This includes ardh padmasana, padmasana, sukhasana etc.

- In ardhpadmasana (simplified version of Lotus position) keep left or right leg on the opposite thigh and keep waist, shoulders or neck straight.
- In padmasana (Lotus position) keep left leg upside down on right thigh and right leg upside down on left thigh and keep the waist, shoulder and neck straight.
- Sukhasana (comfortable posture) is the easiest. In this just criss-cross your legs and sit comfortably. When there is no flexibility in the knees and joints and are not able to do lotus or semi-lotus position then try to sit erect in sukhasana.

In whatever situation you sit, for some time sit quietly and calmly. Calm your mind and concentrate on the middle of the eyebrows on the forehead where you put bindi. For some time do not let the thoughts come-even if they come then send them back and feel it's effect.

---



---



---

## INTEXT QUESTIONS 9.4

---

(i) What are meditative asanas?

---



---

(ii) What is the similarity amongst meditative asanas?

---



---

(iii) Write about effect and usefulness of meditative asana?

---



---



---



---

## 9.7 WHAT HAVE YOU LEARNT?

In this lesson we've learnt that what is asana. To sit firmly and comfortably for a long time is called asana. These are divided into three categories namely (i) relaxing asana like shavasana, makarasana, (ii) meditative asana – padmasana, sukhasana (iii) nourishment providing : bhujangasana, shalabhasana etc. We also learnt that asanas are quiet difficult as compared to yogic exercises which are very easy and safe. These we can do according to our stamina. Your mind should also be with this activities. Through this the energy is produced in the body and mind also. Starts getting concentrated.

---

## TEXT END QUESTIONS

---

- (i) Write about main differences between asana and yogic exercises.
- (ii) Write down the activities of first set in a sequence.

---

## ANSWERS TO INTEXT QUESTIONS

---

- 9.1 (i) The situation in which body remains comfortable with out moving and feeling of freshness is felt is called asana.
-

- (ii) 1) relaxation 2) meditative 3) nourishing
- 9.2
- (i) speed
  - (ii) activities
- 9.3
- (i) Through relaxation asana we relax our body and calm our mind. This removes the tension. Blood easily circulates in veins and nerves and body gets energy.
  - (ii) In shavasana we lie on our back, both legs are 1-1½ foot apart and palms are half open and kept apart at 8-9 inches. Parts of body are left loose. In makarasan we lie on our stomach. Left hand is kept slightly above right elbow and right hand above left elbow. Make a stand of arms and keep your forehead on it. Legs are as apart as they can be. Heels are towards inside and toe towards outside. Chest is slightly above the floor and little pressure is applied on stomach. Leave the body loose breathing should continue at normal speed.
  - (iii) Through shavasana mind calms down and tension reduces. Through makarasana not only tension reduces, flatulence problem, backache, urinal problem also reduces.
- 9.4
- (i) Asana used for mediation is called meditative asana.
  - (ii) In meditative asanas, spinal cord, neck, head, waist are erect while sitting. While practicing meditation this asana is appropriate.
  - (iii) This asana make nerves and veins of waist firm & flexible. Calms senses, stabilizes breathing action and increases concentration.
-

## PRANAYAM

---

### 10.1 INTRODUCTION

The fourth order of the eight yogic practices is 'Pranayam'. After doing asanas and yogic exercises it is natural to feel like doing 'pranayam'. We take few precaution before doing 'asanas' similarly it is important to know the technique of pranayam properly. We do practice according to our capacity and age similarly we should do 'pranayam' according to our conditions. If we do pranayam in incorrect manner then rather than proving to be beneficial it may harm us and one may get surrounded by various diseases. In this lesson we will discuss the nature of practise (devotion) of pranayam.

### 10.2 OBJECTIVES

After reading this lesson you will be able to:

- understand the meaning of pranayam
  - understand the importance of 'Pranshakti'
  - know the main types of pranayam.
  - do pranayam.
-



### 10.3 MEANING OF PRANAYAM

In simple words to discipline the 'vital force' or cosmic energy is called pranayam. Life is basically the process of breathing in and out. Inhalation is taking in breath and when we breathe out is called exhalation. The power of body is related to life-force, and prana-shakti is related to respiratory function. Therefore to regulate breathing in a way is to control the vital force. Gradually the vital-force gets disciplined and the other powers also get disciplined.

Breathing has direct relation with our state of mind. The moment our mind gets troubled or is full of excitement, the speed of breathing in and out changes. Therefore to calm down and stabilize these levels of excitements, the control of breathing plays a very important role. Let us see this through an example – If we observe a person who is very angry then we realise that his breathing is not normal. Infact it is coming in and out rapidly. This rapid inhalation and exhalation indicates that his mind is not calm and steady but is under the influence of excitement. The moment we regulate our breathing even our mind also gets controlled.

The speed of breath can be stopped mainly through three ways:

- (i) To fill in air and stop
- (ii) To expel air and stop
- (iii) Neither to expel complete air nor take it in completely i.e to hold breath in the middle position.

In shastra's language they are respectively known as Puraka, (inhalation), Rechaka (exhalation), Kumbhaka (Retention of breath).

In all these situations we breathe in from nostrils and expel it from nostrils. There are two passages in our nose which join together at one end inside the 2-2½ inch long nose. There is lots of difference between the breathing activity going in right and left nostrils.

The breath taken in left nostril is called 'chandra swar' and breath taken

---

in right nostril is called 'surya swar'. That means left nostril provides coolness and right nostril provides heat. In different situations both 'swars' have important contributions. It is a gift or a tool from God which automatically keeps working. When our body needs heat then we breathe through right nostril and when our body needs coolness then we breathe through left nostril. This automatic tool can be used according to one's desire and need.

Before you start Pranayam, your nostrils should be clean; rest of impurities are removed gradually by pranayam. Remember that those who have closed nostrils and who breathe through the mouth are more exposed to infections and diseases. Their vital force also diminished day by day. Those people whose one nostril is closed and one is open, they also fall prey to diseases. Therefore, before doing Pranayam it is important to know different facts about pranayam.

'Hathayoga' books has written about many pranayam. There are several practices which have to be done before it, these are quiet difficult. There are no clear instruction about number of pranayam and time etc. If there are instructions then there are no references. Therefore, according to present situations, it becomes important to simplify 'pranayam and to exercise it and gradually move ahead to difficult type of pranayam.

---

### INTEXT QUESTION 10.1

---

Fill in the blanks

- (i) To fill in air and hold it is called \_\_\_\_\_.
  - (ii) To expel air and to hold it is called \_\_\_\_\_.
  - (iii) Not to take complete air in or take it out completely or retention of breath is called \_\_\_\_\_.
  - (iv) Air that breathes through right nostril is called '\_\_\_\_\_ swar' and breath through left nostril is called '\_\_\_\_\_ swar'.
-



## 10.4 CYCLE OF DOING PRANAYAM

To do pranayam we should follow these steps :

- (i) To do activity of deep breathing.
- (ii) Anuloma viloma or Nadi Shodhana Pranayam (Alternate Breathing)
- (iii) Kapalabhati (Breathing that revitalizes the body). In Hath yoga it is included in the purification activity, very important in reference to pranayam.

After doing all the above exercises we should move towards Pranayam.

Remember that in summers, it is appropriate to do shitali and shikari pranayam and during winters one should do bhasrika pranayam.

To reduce tension and increase the concentration — bhramri pranayam is effective.

## 10.5 IMPORTANT INSTRUCTIONS FOR PRANAYAM

You have to follow the instructions regarding pranayam. Along with these there are few points to remember. The special instruction regarding pranayam are :

1. Before doing pranayam, clean your nostrils.
  2. Keep a clean napkin with you.
  3. Sit in any meditational position (Padmasana, ardh-padmasana, sukhasana, vajrasana etc.)
  4. Sit in this position without moving, keep your back straight and steady, with determination and with ease.
  5. Sit in this way that you can sit for 20-30 min.
  6. Pranayam which produces heat - should not be done in summers and those which provide coolness should not be done in winters.
  7. Capacity to do pranayam should be gradually increases from september
-



to march. What you have learnt, should be practised from April to August.

8. Patients of asthma, high blood pressure and heart patient etc. should take care of their limitation.
9. Control over celibacy (pertaining to sex) has special importance) in Pranayam.

---

### INTEXT QUESTION 10.2

---

- (i) Write down the sequence of pranayam.

---

---

- (ii) Write five important instruction for doing pranayam.

---

---

---

### 10.6 NOW WE WILL LEARN THE ACTIVITY

We will learn the activities given in this lesson.

- Rapid action of inhalation & exhalation
- Anulom Vilom
- Kapalbhathi

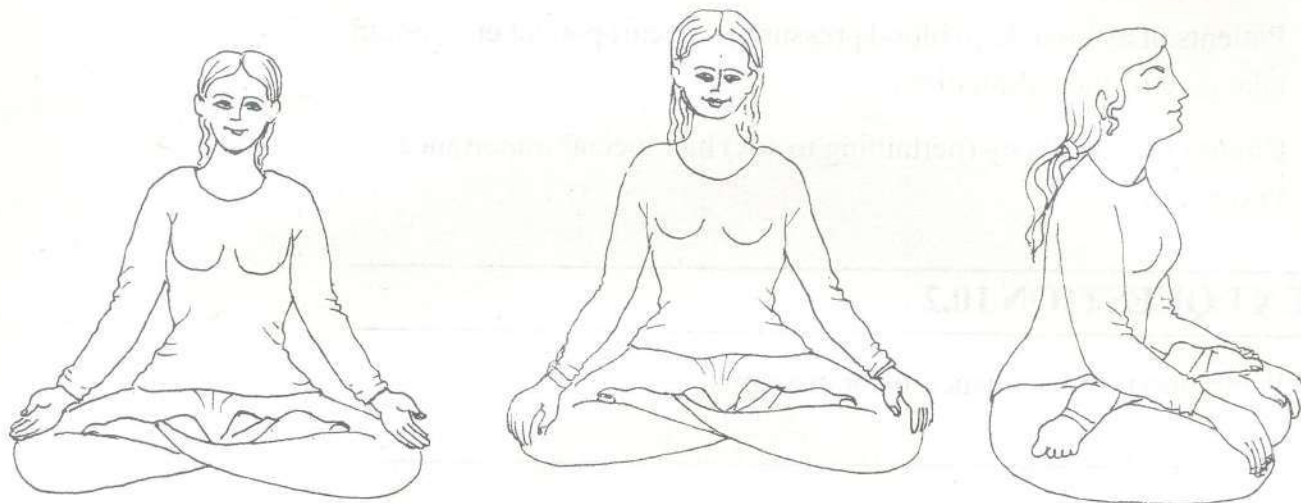
Read the description, position and technique. Do it at right time.

### 10.7 RAPID ACTION OF INHALATION - EXHALATION

To remove all types of waste, this activity is very useful. In this activity we breathe in and out through the nose. We take in deep breath but while exhaling we do it in short gaps but with speed – exactly like steam engine

---

which picks up speed gradually. Let us see the position and technique correctly.



### Position

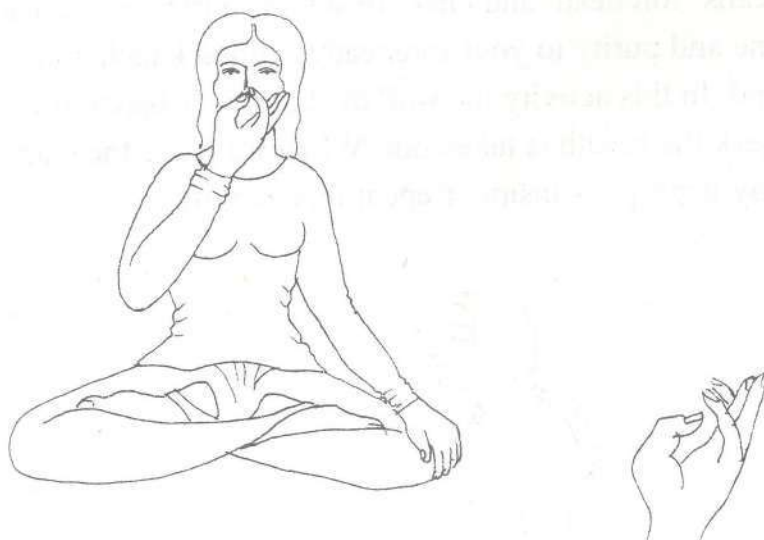
- Padmasana, Sukhasana or Vajrasana

### Method

- Hold the knees with both hands.
- Close the jaws of mouth and eyes.
- Bend slightly forward, exhale a deep breath with speed.
- Straighten up and with force take in deep breath.
- Repeat this activity and slowly reduce the breath and time gap. (like steam engines which increases speed gradually)
- For some time, exhale and inhale with same speed.
- Stop the activity and let breathing become normal. If some filth has come out of the nostrils then wipe it with a towel.
- Do not do more than two times.
- Relax - and feel the effect of this activity.

## 10.8 ANULOM - VILOM

This is also known as Nadi-Shodhan pranayam because it purifies, the nerves and veins by cleaning the waste. Fill in deep breath by left nostril and take it out of right nostril. Then fill in right nostril and take out from left. Come let us understand the position and technique.



### Position

- Sit in padmasana or sukhasana
- Use thumb of right hand to close the right nostril and put little finger and ring finger on the middle bone of the nose.

### Method

- Slowly fill in the left nostril with deep breath and retain.
- Close the left nostril with little and ring finger and bring thumb on the middle bone of the nose.
- Slowly take out the air from right nostril till the complete air comes out. No breath should be left inside.
- Similarly fill in air in right nostril and exhale complete air through left nostril.



- This is one cycle. Similarly do three cycles continuously.
- Let the breathing become normal and relax.
- Sit with calm mind and feel the effect.

### 10.9 KAPALA BHATI

Kapala means 'forehead' and bhāti means 'to shine' i.e the activity which brings shine and purity to your forehead is called kapalabhati. Open head – open mind. In this activity the wall of stomach is taken in with one jerk. With one jerk the breath is taken out. When we leave the wall of stomach loose, air by itself goes inside. Repeat this activity.



#### Position

- Padmasana, Sukhasana
- Hands on the knees.

#### Method

- Close your eyes slowly
  - Put some force on hands and pull in the stomach and exhale breath.
  - Moment you leave the stomach loose - breath comes inside by itself.
  - Repeat this activity. On getting tired relax for some time - let the
-

breathing become normal.

- Do three repetition and relax.
- Feel the effect on the head, area just behind the nostril and on forehead.

---

### INTEXT QUESTIONS 10.3

---

Write down the effect of following activity-

- (i) Rapid action of exhalation and inhalation.

---

---

- (ii) Anulom Vilom

---

---

- (iii) Kapala bhati

---

---

---

### 10.10 WHAT HAVE YOU LEARNT

Dear students, In this lesson we have learnt that to discipline prana shakti is called Pranayam.

Life is directly related to breathing. If we can regulate breathing the we can control prana-shakti. Before doing pranayam, it is important to know asana. Pranayam for winters are different from that of summers. Left nostril is called chandra swar (coolness) and right nostril is surya swar (heat). Under the guidance of able teacher, exercise of Pranayam should be increased.

---

## TEXTEND QUESTION

---

- (i) What are the precautions to be take for Pranayam?
- (ii) Write about any two out of 'Anulom-Vilom, rapid action of breathing and Kapalabhati.
- 

## ANSWERS TO INTEXT QUESTIONS

---

10.1 (i) Rechaka

(ii) Puraka

(iii) Kumbhaka

(iv) Surya, Chandra

10.2 (i) 1. activity of deep breathing

2. anulom-vilom

3. kapalabhati

(ii) 1. clean your nostrils

2. to sit in meditational pose

3. keep your back straight

4. Pranayam which produces heat should be done in winters and pranayam which provides coolness should be done in summers.

5. To practice restrain (pertaining to sex)

10.3 (i) It cleans the nostrils. It produces heat in the body.

(ii) In inhalation - exhalation, the breathing becomes stable and internal purification of nerves, veins takes place.

(iii) nostrils, sinus is cleaned. The muscles of stomach are exercised.

---



# 11.3 HOW TO CURE DISEASES WITH THE HELP OF YOGA

## 11

# CURE OF DISEASES THROUGH YOGA

### 11.1 INTRODUCTION

In the last four lessons you read about restraints, rules, posture, pranayam. Following all these four parts of yoga, makes us mentally and physically strong. In this lesson we will discuss how we can cure the diseases to analyse the causes of disease and to understand the specialities of this method. How the patients can be cured through yoga we will learn. Learn few methods of Pranayam and then do the practice.

### 11.2 OBJECTIVES

After reading this lesson you will be able to

- know the basic reasons of diseases
- know various diseases arises due to physical, mental and spiritual disorder
- know different cures for diseases at different level.
- know the qualities of yoga as curative method of diseases.
- learn some pranayam and do it practically.

### 11.3 HOW TO CURE DISEASES WITH THE HELP OF YOGA

We all want to live a healthy, beautiful and happy life. Still we fall prey to some or other diseases whether we want or not, whether we know or not. These diseases take birth because of our faulty eating habits, polluted atmosphere, mental disturbances and to go against the nature's law. To cure diseases there are many systems of medicines like allopathic, homeopathic, ayurvedic, unani and natural medicines etc. All systems have their own merits and limitations. In today's world Holistic Healing is becoming popular than the above traditional methods Reiki, Pranic healing, acupressure, acupuncture, touch-therapy, magnet therapy etc. are becoming popular. In all the above methods, yoga holds a secure place for curing diseases. So come let's learn about the special points of the system of yoga for curing diseases.

1. Yoga is a oldest fool proof system which we have got from legacy.
2. Basically yoga teaches us to live our life properly, curing of the diseases take place automatically.
3. In this system, the disease is not treated but the individual is given treatment i.e basic reasons of disease is explored and removed.
4. Useful for every age and state.
5. We all are saved from the harmful effects of medicines.
6. Not only it frees from diseases but there is increase in the prevention of diseases.
7. It is possible to develop the inner power and inner strength.
8. The feeling of welfare for others and self also develops.

Inspite of the qualities of treatment through yoga there are times when we need medicines. Taking medicines is not bad. But to depend totally on medicine, and not bringing any change in our daily routine, life-style and eating habits, is not correct.

---

From the previous lessons we come to know that our personality has three components -

1. physical
2. mental
3. spiritual

The moment their balance is disturbed we fall ill. For right treatment, it is important to work on all the three aspects at the same time. In yoga system, the treatment is given keeping all three aspects in mind.

---

### **INTEXT QUESTIONS 11.1**

---

- (i) What are the famous systems of treatment?

---

---

- (ii) What are the four qualities of the treatment by yoga system.

---

---

---

### **11.4 PHYSICAL**

The root cause of various diseases is - 'accumulation of waste material or improper removal from the body. Like you know that in our body metabolic activity keeps on going for 24 hour and due to this activity it is natural for the waste to be produced. If that waste is not removed properly than it causes hindrance and body odour. The part where waste is getting accumulated will become diseased and because all parts of our body are connected to each other therefore they will naturally affect each other. Therefore, if there is disorder in one part then it's bad effect will also falls on the other parts and finally effecting our capacity to do work. Therefore, it is very important to remove the various waste at right time and in right way so as to remain disease free.

---



There are several types of wastes accumulated in our body like - saliva, mucous, sweat, faeces, urine and through exhaling. We remove dirt from eye, nose and ears. Our thousands and lakhs of nerves, veins, muscles, and all parts of body are made up of thousand millions of minute cells. Blood provides food, oxygen to these cells and from these parts blood absorbs waste and brings it back. Impure blood from waste goes to kidneys where it is filtered and toxic substances is removed in the form of urine and blood goes to lungs. Rest of the impurities are exhaled from the body (for details refer to the chapter : Circulatory System)

For proper removal of waste from our body it is important that our body and it's parts should be clean and pure and all body system should be working properly. The three basis for body's purity and maintenance are -

- (1) Balanced and complete food (for details refer to chapter 15)
- (2) Regular yoga practice
- (3) Environment : you have read in previous lessons that our body is made up of five elements namely earth, water, air, fire and sky. Out of these five elements if any one becomes polluted then we can become sick. Like polluted water causes jaundice, cholera etc. and polluted air causes asthma, headache, nausea etc. and many diseases surrounds us. Therefore it is important to keep the environment clean and pure.

---

### INTEXT QUESTIONS 11.2

---

Fill in the blanks

- (i) Our body is made up of uncountable \_\_\_\_\_.
  - (ii) \_\_\_\_\_ takes the food, air, water to the cells and carries waste products.
  - (iii) \_\_\_\_\_ also rises due to polluted water and air.
-

## 11.5 MENTAL DISEASES

The second base of our personality is our 'mind'. Within this the action to think, nature, premonitions, values surrounding environment etc. is included. We are ruled by our mind. If our mind is stable and under control then we are happy and calm and if mind is unsteady then we are irritated, disappointed, and depressed. Therefore it is important to give right direction to our mind and our thoughts. The fluctuation of mind not only affects our behaviour but also has effect on our body.

We all want that our mind should be calm, strong and controlled still it is not possible to keep our mind like that. Following qualities of mind lead to the unsteadiness—

- (1) Mind is very powerful
- (2) Mind is fidgety or unstable by nature
- (3) Previous customs and traditions have effect on our mind.

Therefore it is very difficult to control the mind if not impossible. You all are familiar with the darkness of night. What happens when it becomes dark — we get surrounded by certain fear in the mind. Nothing comes to our mind and even though all useful things are nearby they become invisible and to obtain them we generally knock into them. The way it is dark outside, it is dark inside also. Due to ignorance like darkness our intellect is covered. Our thoughts become dirty. We are not able to decide correctly between good-bad, right-wrong. This ignorance of inside attracts us to evil. We get controlled by the greed and mean selfishness and we are not able to understand that my sin or bad work is harming me more. My ignorance has become my enemy. Wickedness or ignorance for sometime can deceive us as well as others. But deep inside we are troubled by various worries. We find ourselves to be weak and helpless. This weakness and helplessness gives birth to tensions which is the root cause of various diseases.

It is clear the reason behind various mental problems is ignorance. There is only one proverb through which we can escape tension - 'To determine the aim in light of knowledge and to move ahead in that light only. It is rightly



said in English that 'Knowledge is power, knowledge is light'. With the help of power and light we can cross all obstacles. In contrast ignorant person is surrounded by various suspicious and selfishness which gives birth to various problems. He has to bear pain and invites diseases.

---

### INTEXT QUESTION 11.3

---

Fill in the blanks

1. We can't think of anything when it becomes dark outside, similarly when there is \_\_\_\_\_ in our mind or intellect, we do not understand properly.
  2. Knowledge is \_\_\_\_\_ and \_\_\_\_\_, Ignorance is \_\_\_\_\_ and \_\_\_\_\_.
- 

### 11.6 SPIRITUAL DISEASES

Not to recognize your true form and to understand yourself to be your body and mind is also a reason for diseases. To believe that ailments of body and mind to be your own happiness and sadness. Not to recognize the immortal element and to consider the birth of your body as your birth, and death of your body as death of your own. This way not recognising the true form of soul or self, results in inviting various diseases. Life is full of happiness and at times sadness. When we are happy, we are excited and when we are sad we are perturbed. Self - insight teaches us that happiness and sadness are two sides of the same coin. Therefore neither should we get excited in good times and perturbed in bad times. Good times are there for a short time and then it will go. To remain steady in favourable and adverse conditions teaches you to fight against all types of difficulties. There is no place for disappointment and pessimism.

To analyse the real form of self and cure of diseases is possible in the system of Yoga. Through this not only the diseases are treated but also the person's body becomes strong, determined and soul is purified and he moves ahead on the road of welfare. Treatment is easily possible in the system.

---



The Emperor, who has created the whole universe, build our body and it's part, to make all systems of action give enough power to fight the diseases, to acknowledge that creator and to spend our life according to them and to completely make ourselves disease free. Guru Nanak Dev in 'Guru Granth Sahib' has said - 'Sab rogan ka okhadh namu'(सब रोगन का ओखध नामु) i.e 'The unfailing medicines for all diseases is to remember the name of God.' To remember the name of god means to truly dedicate oneself to God. In ignorance we lead artificial life and again and again we break the rules of nature. And these are the real reasons for causing diseases. Not only this even while treating the disease, rather than making our life normal we take so many medicines then it becomes difficult to control the cycle of diseases. The thumb-rule to remain disease free is to know the rules of nature and to follow them.

---

#### INTEXT QUESTION 11.4

---

Fill in the blanks:

- (i) Due to ignorance, soul recognises itself as \_\_\_\_\_ and \_\_\_\_\_.
  - (ii) To fight against all difficulties we should remain \_\_\_\_\_ in all our good and bad times.
  - (iii) The main reasons of disease is to \_\_\_\_\_ the rules of nature.
- 

#### 11.7 WE WILL LEARN THE ACTIVITIES

In this chapter we will learn follow 'Pranayam'

- Bhastrika (Bellows)
- Bhramri
- Shitali (Breathing that refreshes)
- Shitkari

Read the method of Pranayam and practice them at appropriate time.

---

## 11.8 BHASTRIKA PRANAYAM

This pranayam is the combination of two pranayams. First is surya Bhedi and second is the rapid action of inhaling and exhaling. You already know about this fast breathing activity. Let's know about 'surya bhedi' pranayam. Like you've come to know through your syllabus that when we breathe in through left nostril and take out through right then it provide coolness to the body. This called as 'chandra swar' or 'lunar plexus' – moon is the indicator of coolness. Similarly when we close left nostril and breath in through right nostril and take it out from left nostril then it is called 'surya swar' or solar plexus. Sun is the indicator of fire or heat and then our body temperature also increases. Taking in breath three times according to surya swar and after that air is expelled in quick succession – This is called bhastrika pranayam.



### Position

- Padmasan or Sukhasan

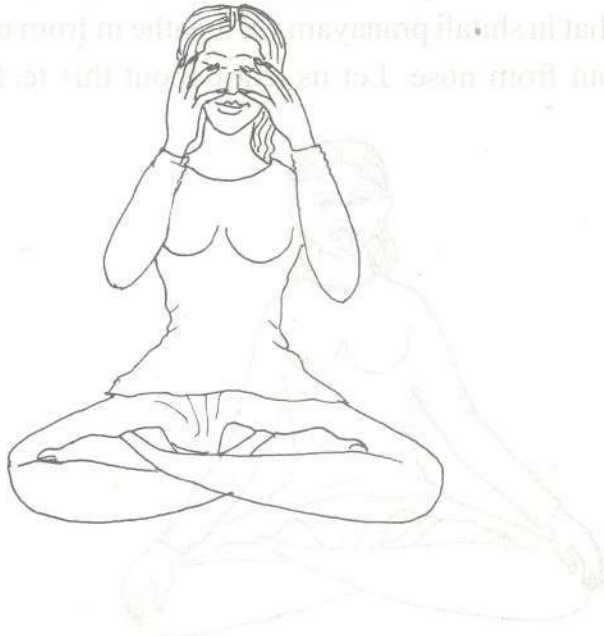
### Method

- Close the left nostril with little finger and ring finger and thumb should be put on the large bone in the middle of nose.
- Take in deep breath from right nostril.

- Close right nostril with thumb and slowly take out breath from left nostril.
- Again fill in right nostril with air and expel it from left - Repeat it for three times.
- Put both hands on knees and press them slightly and increase the speed of exhalation and inhalation. Do according to your power. Then relax for sometime.
- This way repeat the above cycle for three times (i.e surya bhedi three time + one time exhalation - inhalation quick action).

### 11.9 BHRAMRI PRANAYAM

In this pranayam, we make sound of humming black bee. It's vibration keeps our mind and brain tension free and protects us from various diseases. The sound is regulated by keeping control on the nostrils. In this pranayam eyes and ears are closed by the fingers.



#### Position

- Padmasana or sukhasana
- Keep both thumbs on the ears



- Keep the first two fingers of hands on the eyes.
- Ring finger is kept to control the nostrils.

### Method

- Take in deep breath through the nose.
- Press the eyes and nose with the fingers and exhale slowly while making humming sound of black bee.
- This sound is taken out from closed lips and it appears to be sound of 'Om'.
- Inhale again and repeat - Do this atleast 8-10 times.
- Return hands, eyes - closed - relax
- Feel the effect of Bhramri Pranayam on mind and heart.

## 11.10 SHITALI PRANAYAM

Surya bhedi and bhastrika produce heat and energy in the body. Similarly chandra bhedi and shitali produce coolness in the body. One more point to remember is that in shitali pranayam we breathe in from mouth and not nose and breathe out from nose. Let us learn about this technique.



### Position

- Padmasana or Sukhasana
-

### Method

- Close your eyes
- Protrude your tongue and it take the form of a rolled tube.
- Draw in deep breath through the tongue and bring the tongue in, close your mouth and hold breath for several seconds.
- Now slowly let out the air through the nose.
- Repeat it three to five times.
- Relax and feel the effect of this exercise.

### 11.11 SHITKARI PRANAYAM

This pranayam produces coolness in the body. The difference in these 2 pranayams i.e shitali and shitkari pranayam is that rather than taking breath through tube of tongue, it is taken through teeth in clenched jaws. Rest of the technique is like shitali.

---

### INTEXT QUESTIONS 11.5

---

Write down the effect of following activities

(i) Bhastirika pranayam

---

---

(ii) Bhramri pranayam

---

---

(iii) Shitali pranayam

---

---

- 
- (iv) Shitkari pranayam
- 
- 

### 11.12 WHAT HAVE YOU LEARNT

We all fall ill at one time or another. To know the causes of a disease not only help us to get rid of the disease quickly but also teaches us to escape these diseases. The basic reason of most of the disease is 'toxicity or impurity'.

When the filth is not expelled correctly then they accumulate in the body and give birth to various diseases. Ignorance and disbalance of mind also promotes unpleasantness. These wickedness pushes us into the dark well of selfishness and greed. Due to lack of right knowledge we are not able to do any good for ourself, then what do we expect from others. And this self-detrimental situation causes tension and this tension leaves bad effect on body and gives birth to lots of diseases.

Complete food and yogic exercise help to find solution for physical and spiritual diseases.

Regular Yoga exercises, slowly enable us to understand the real form of self. Then no disease causes too much trouble. We can live healthy and happy life if we follow the rules of creations.

---

### TEXT END QUESTIONS

---

- (i) What are the basic reason of our disease?  
(ii) How can we keep diseases at bay?

---

### ANSWERS TO INTEXT QUESTIONS

---

- 11.1 (i) Allopathic, Homeopathic, ayurvedic and unani.  
(ii) There are four qualities of treating disease through Yogic system.
-



- (a) It is the oldest and famous system we've got from legacy.
- (b) Treatment is not done only of diseases but the individual also.
- (c) To save oneself from the harmful effects of medicines.
- (d) Along with being disease free, there is increase in the defensive mechanism of body.

- 11.2 (i) cells  
(ii) blood  
(iii) diseases

- 11.3 (i) ignorance  
(ii) power, light, darkness, weakness

- 11.4 (i) body, mind  
(ii) stable (steady)  
(iii) break

- 11.5 (i) It produces lots of energy in the body.  
(ii) It help in concentration of mind and produces calmness.  
(iii) It refreshes and produces coolness in the body.  
(iv) This also refreshes and provide coolness in the body.

- After reading this lesson you will be able to
- discuss the form of mind.
  - understand the qualities of mind
  - tell the relation of mind with body and soul
  - discuss about the power of mind

### 12.3 WHAT IS MIND?

You must have heard many times and experienced several things that you

### **12.1 INTRODUCTION**

In this lesson we will understand the forms of mind. How the mind perceives the information, thought, experiences, traditions and rituals and based on these reacts, what is the relation between the body and soul with the mind and how they will effect one another. How to unite the different power of mind will also be discussed.

### **12.2 OBJECTIVES**

After reading this lesson you will be able to

- discuss the forms of mind.
- understand the qualities of mind
- tell the relation of mind with body and soul
- discuss about the power of mind

### **12.3 WHAT IS MIND?**

You must have heard many times and experienced several times that you

---

are disinterested, or your mood is upset, or somebody has spoiled the mood, finally I am in the mood or he has lost his mind, he is large hearted etc. etc. These kind of statements in every day life we hear and see. There are many proverbs and idioms related to mind like : "Mann ke hare haar hai, mann ke jeete jeet" ('मन के हारे हार है, मन के जीते जीत') or Person who is strong mentally has won the battle ; 'The type of food you eat, you will have that type of mind, If mind is healthy than even in shallow tub we can have Ganges etc. So, come lets see what is mind after all? Mind is the link between heart and soul, Therefore it's role is very important. Before we study about the role of mind, it is important to understand it's form.

Like you have read in previous lessons that we can divide our personality on three platforms like; body, mind and soul.

## 12.4 FORMS OF MIND

Mainly our mind is the storage of informations, thoughts, experiences and previous traditions. Whatever we study, hear and listen, it is collected as information in our mind. What we think, understand and follow, those information take form of thoughts. While working or after the work is finished what we feel, that is our experience. When we have one type of experiences again and again then it takes forms of custom or rituals and goes to inner most fold of the mind.

It is clear that the mind is a mixed form of various information, thoughts, experiences and customs. Mind becomes very flexible due to continuous giving and receiving information, thoughts, experiences.

This group of thoughts and experiences not only stay for the lifetime, infact custom is with us since ages. Therefore 'shastra' have called mind as diminutive body.

The body which can be seen, is the outer surface of mini body (mind). Therefore it is natural that effect on mind and effect on body affects each other. In a healthy body only healthy mind can stay and when mind is healthy than the body also becomes healthy.



The following qualities of mind also explain it's form.

**a) Mind is the root and not life (soul)**

The way, due to ignorance the body inspite of being immovable seems to be alive, similarly mind is the root and therefore is seems to be conscious. Mind is immovable, this does not mean that it has no powers of its own. For eg- water, air, fire etc. are all non-living but are very powerful. Similarly mind also has power within it (will be discussed later).

**b) There is no liking of mind on it's own**

Mind has no desire of it's own. It does only what we want it to do. But we feel hesitation about accepting this that I want this and very casually we say that our mood wants this and when we don't want something then we simply say that our mood does not want it. Like T.V has the system to catch special waves in the atmosphere to give form of pictures, similarly our mind or mood, depending on our desires has the capacity to give it a form. Because mind is the supreme most amongst all the senses of the body, therefore the way mind dictates, the body does that way.

**(c) At one time, mind receive only one subject**

Our saints, Maharishis have done research and found that at one time mind takes in only one subject. That means that at one time it keeps only one thought. Though due to the fickle nature of mind, the thoughts keep changing but at any point it is receiving only one subject.

---

**INTEXT QUESTION 12.1**

---

(i) What are the basis of personality?

---

---

---

(ii) Can a man at one time receive two subjects (Yes/No).

---

---

(iii) Is mind a root (immovable) or soul?

---

---

---

## 12.5 POWER OF MIND

To understand the powers of mind, this proverb seems to be appropriate - 'If one is mentally strong than the battle is won'. That is the person who has lost his mind, has lost everything and who won his mind, he has won everything. It is clear that mind has a storage of extra ordinary powers. Because of this man becomes devil or saint. Subjugation and helplessness of mind can be to that extreme that one is pushed to suicidal attempts and if one reforms his ways then he is purified and is considered to be privileged to attain salvation.

Let us study the power or capabilities of the mind to move either towards downfall or towards prosperity.

### **Mind and body are motivator for each other**

When there is zeal in the mind than the body becomes strong and powerful and therefore we do not get tired while running and playing. In contrast when our mind is depressed and not happy than body and different parts of the body becomes weak and we also feel tired. There are signs of sadness, tension on the face. The above two example we see daily in our life. The external form of body gets spoiled due to the mental tension and also the important functions of internal organs also get disturbed. Like increase in the blood pressure, breathing problems, insomnia, loss of appetite etc. It is clear that mind affects the body deeply.

---



Similarly body also has effects on the mind. If the body is healthy then the mind is also active and healthy and if the body is weak and exhausted, full of diseases than it badly affects the mind. According to Shastra we have eleven senses. Five organs of action (viz, the hand, leg, Tongue, anus and urethra). Five sense organs (eyes, nose, ears, skin, tongue) and eleventh is the king of all senses that is 'mind'. Mind is called the king because when the mind provides power than only the senses work. If the mind does not order than senses do not work or there is no importance attached even if the work is being done. For example, if we are holding a book and our eyes are reading but mind is elsewhere and not concentrating then it is almost impossible to understand the subject. Even if we have been reading for two hours, still if our mind is not there then we won't be able to receive anything but when we concentrate completely than in very short time we can understand it. Similarly when mind is elsewhere then even though we are listening but not registering, we are seeing but actually everything is blank. This means that mind is the king of senses and when it orders then only the senses work properly.

### **It is capable of Influencing self**

Mind has got extraordinary power to influence oneself. Like the winding stairs if starts moving down than finally we reach below and if we plan to climb than slowly we reach the top. Each stair plays an important role while coming down and up. Similarly when mind is going down then there is rise in disappointment, fear, illusion. After a pause, when it moves up then with the help of power of truth, optimism, trust it moves ahead. Our mind is influenced by these two types of feelings.

### **Capable of discretion**

To analyse any thought or topic, to understand whether it is good or bad, to decide the truth and untruth, is the discretionary power of mind and intellect. Like while moving on a road if two roads or trijunction comes then to decide that which road is right and to move on that is a work of reasoning. To select the correct one it is important for the mind and intellect to be pure and strong.

---



### **The Capability to Concentrate**

A mind with full concentration has the capacity to complete even most impossible task. Let us understand this fact with an example : When sun rays fall on a newspaper, they don't affect it even if they fall for several hours and days. But if these rays through a lens concentrate on a point on the paper than within few minutes the paper starts burning. From this we conclude that concentrated rays have several thousands times more power than the scattered rays.

Similarly, when we concentrate power of mind than even the impossible work in possible. Our sages and saints have concentrated their thoughts of mind and slowly purified them and through meditation came to know the true form i.e self-perception.

### **Capacity to complete work with Determination**

Mind has extraordinary capacity to complete the work with determination. This power to resolve provides a direction to our scattered powers. When all our powers are organised, we find that our personality becomes sturdy and enforced, and the others are also motivated by us. That is why they fully cooperate with us and we are able to fulfill our promise. Building of big organisation starts with any one person's determination. Like Mahatma Gandhi was full of determination. On the basis of his determination, he delivered his all powers i.e body, mind, wealth to the country. Because of his resolving power, several men, women joined the non-violence movement.

---

### **INTEXT QUESTION 12.2**

---

- (i) What is the relation between mind and body?

---

---

- (ii) Why is mind called king of senses?

---

---

(iii) Write the three capacities of mind?

---

---

---

## 12.5 SUGGESTIONS TO CONCENTRATE OUR MIND

### Regular Exercise

You know that body deeply affects our mind. Therefore, it is important to keep our body and each part of body, pure, clean and strong. Give due importance to this in your daily routine. Everyday get up early in the morning, go for walk etc. are exercise which will effect body positively.

In contrast, laziness and getting up late and not doing any sort of exercise will not only make the body diseased but also will not have any control over the excitements of mind. They won't be able to concentrate their mind.

### Effect of food

Like you have heard that "The type of food you eat, your mind will become like that". Therefore the quality of food is directly related to our mind. If we have pure and clean food then our mind will be healthy. If we have impure, stale, excessive spices in our food then control on our mind is not possible.

### Control on thoughts :

There is a very good saying "Think once before saying, think twice before writing and thrice before doing". To continue in the same breath we would say - "Think four times before thinking". This means that the thoughts that we want to provide place in our mind, are worth keeping or not. There is a very good saying in English - 'Dip the evil in the bud'. That is finish of the evil the moment it raises it's bad, i.e bad thoughts should be chased away the moment it comes, there should be no place given to it. This way by being aware and careful, generally mind will remain in control.

---



### **Purity of mind**

More the mind is purified, it becomes easy to concentrate our mind. Those thoughts which pollute our mind, to know them would be incorporating them. To remain libidinous, to remain angry, criticize others, to feel jealous of other's prosperity, to be embittered, to be selfish, to be surrounded by greediness, worries and fear etc. make the mind impure. More of these desires in our mind, more the mind is made impure and it becomes difficult to concentrate.

### **Self Study**

To study good books everyday, to be inspired by them and try to make our life according to them. The experiences which our elders, ancestors, and great people have gone through in their lives after lots of struggle, these experiences are there in black and white for everyone's welfare. If we do self study everyday then it would be helpful in keeping a check on our mind.

### **To do Interesting work**

In our daily routine we have to take time to do work according to our taste. Whatever you like, which brings happiness we should take out time specially for that. Some People are interested in painting, some in craft work, few like listening to music, few like dancing, many who want to read and there are others who want to roam around. By this we mean to say that when we do work according to our tastes our mind is happy and happy mind can easily concentrate. In contrast it is difficult to concentrate irritated and sad mind.

### **Prayers, meditation, society of pious men:**

Regular prayers, meditation etc. and association with pious men helps in concentrating the mind.

### **To have complete faith in God**

God is the protector of whole creation, he knows everything about everyone. God knows all our good and bad activities. God gives rewards and punishments

---



depending our good and bad work and he does welfare for everyone. That God will do my welfare also. Anyone else may hear or not hear my inner thoughts but God will definitely listen to inner self. To have this kind of faith in God helps in concentrating, purifying and cleaning our mind.

---

### INTEXT QUESTIONS 12.3

---

(i) Write down seven ways of concentrating the mind?

---

---

---

---

---

---

---

### 12.6 LET US LEARN SOME ACTIVITIES

In this lesson we will learn about kunjla exercise (auto lauage) and Jal Neti.

### 12.7 AUTO LAUAGE (KUNJAL KRIYA)

This is a purifying activity in which the alimentary canal specially stomach is cleaned. Various digestion related diseases like indigestion, sour belching, flatulence, pain in joints etc. are relieved by this activity. This exercise is also known as vaman, gajakarani and jaladhouti.

Things required for this exercise

- 3-4 litre clean lukewarm water
- 3-4 spoon salt
- one glass
- one towel

Let us learn this activity.

---

## Method

- Bend or squat (with heels raised)
- Mix salt in the lukewarm water.
- Continuously drink 6-7 glasses of water at a stretch.
- When you cannot drink water any more then stand up.
- Keep your left hand on waist and bend little bit forward.
- Insert the middle three fingers of right hand and press the inner part of the tongue.
- You feel nauseated and all water will easily vomitted.
- Clean your face and mouth with a towel.



## Points to Remember

1. Do not stop in between while having 6-7 glasses - swallow it quickly. If you have less water then it does not come out properly.
2. Do not use excess strength while vomitting.
3. Nails should be cut, lest they injure the tongue and throat.
4. If all water does not come out then don't get frightened. Have 2-3 glass of more water and water which is contained in the body will come out in the form of urine or loose motion.
5. Heart patients and high blood pressure patients should do this activity under supervision.
6. To throw out the poisonous or toxic food this is an excellent activity.
7. To do this 'vaman' activity, it should be done with full faith.



## 12.8 JALANETI

'Neti' means to clean - i.e 'jalaneti' means to clean with water. Cleaning is of many kinds like water cleaning, rubber cleaning, ghee and milk cleaning

etc. With the help of water cleaning the defects of eyes, nose, ear, throat etc. are minimised.



Things needed for the activity.

- Special utensil for water cleaning
- 1-2 litre clean luke warm water in which 1-2 spoons salt is mixed.
- Tub
- One towel

### Method

Fill luke warm water in the utensil

- Sit while bending forward (picture)
  - The nostril which is open, put the snout of the nasal cleaning utensil in it.
  - Continue breathing in and out through the mouth
  - Let the water be snuffed in one nostril and automatically it comes out from the other.
  - When water finishes in the utensil then fill in air in the mouth and with force take out the air from right and left nostril one by one.
-



- 
- When that nostril becomes water droplets free then let the water come in the other nostril through the water utensil.
  - Repeat the whole process.

### POINTS TO REMEMBER

1. while the water is being taken in the nostril, continue taking breath in and out through the mouth. Otherwise if we breathe through the nose then water can enter in the wind pipe which may cause cold, headache.
2. after 5-7 minutes repeat the activity with other nostril.

---

### INTEXT QUESTION 12.4

---

1. Write the effects of kunjaj kriya?

---

---

2. Write the effects of jalaneti?

---

---

---

### 12.9 WHAT HAVE YOU LEARNT

We have come to know that our mind is amalgamated form of information, thoughts, experiences and customs. Because of ignorance it seems that mind is animate and not inanimate thing. At one time it can receive one subject only. There are many powers of mind. Mind is the king of all senses. Body and all senses work as per direction of mind. To finish our work, mind has got extra ordinary capacity. On the basis of these powers we become saints or demons. Regular exercise, pure food, control over thoughts, self-study prayers, hymns and faith in God. All these when practised regularly uses the power of mind correctly.

---

---

## TEXTEND QUESTION

---

1. Discuss the deep relation between mind, body and soul.

---

## ANSWERS TO INTEXT QUESTIONS:

---

- 12.1 (i) body, mind and soul  
(ii) no  
(iii) inanimate
- 12.2 (i) Mind makes the body work. It has close relation with the body. When body is healthy then mind will also remain happy. If the body is weak then mind would also be unsettled.
- (ii) There are eleven senses of shastra. The five senses of motions are - hand, legs, organ of voice, anus, urethra). Five senses of mind are - eyes, nose, ears, skin and tongue. Eleventh sense is mind which controls all these senses. Therefore these are called king of the senses.
- (iii) To influence oneself, concentrate, to be determined and to complete it.
- 12.3 (i) regular yoga exercises  
(ii) simple food  
(iii) clean mind  
(iv) self study  
(v) interesting auspicious work  
(vi) meditation, hymns, company of pious men  
(vii) to have total faith in god.
- 12.4 (i) Cleansing of alimentary canal and toxins of stomach. It increases self confidence and control.
- (ii) Cleansing of filth in nose, throat and eyes. Mind becomes relaxed and happy.
-

## DIGESTIVE SYSTEM

---

### 13.1 INTRODUCTION

In our daily life we do several works like walking, running, carrying load, studying or mental work. For doing work, the body needs energy. Even when we are not working i.e sleeping than also our body needs energy for the important organs of the body to work like heart, lungs, mind. From where does the energy come from? The source of energy is the food. Everyday in food we eat carbohydrate, fat, protein and fibres. All the components of the food is taken in by the body through digestive system.

### 13.2 OBJECTIVES

After reading this lesson you will be able to tell:

- major parts of the digestive system
- major functions of the digestive system
- working system of digestive system
- uses of digestive system in the body.

### 13.3 PARTS OF DIGESTIVE SYSTEM

Every system in our body is made up of various organs. The main components

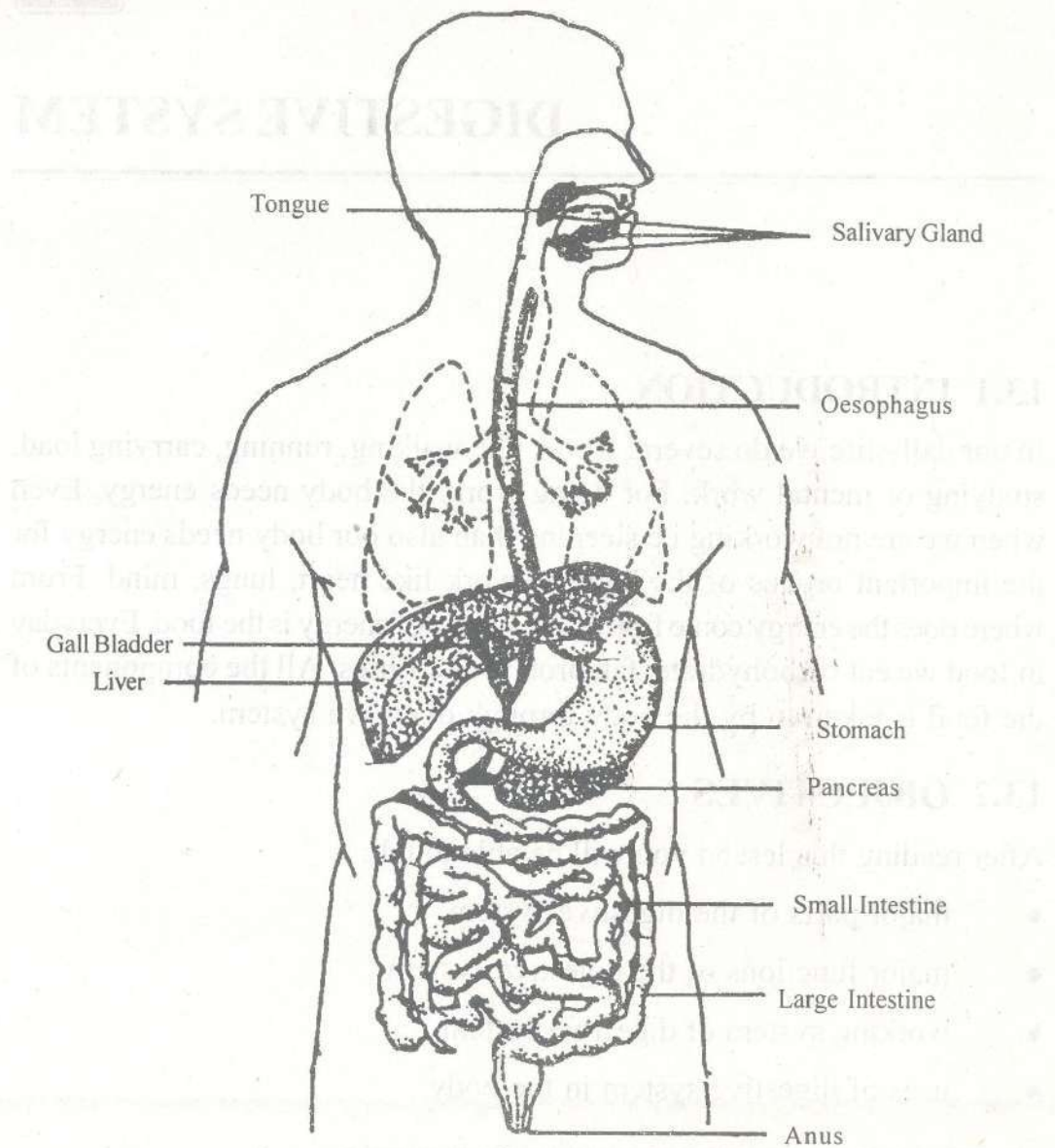
---



of digestive system are:

- Buccal cavity
- Oesophagus
- Stomach
- Liver
- Small Intestine & large intestine

In the figure given below let's recognise these organs and their function.



Digestive System

---

## Buccal Cavity

The digestion process starts with the mouth. We eat food with our mouth. The teeth in the mouth breaks or tears the food into small pieces so that the food can be easily taken in Tongue helps in taking food and sending it to the food tube. We have taste buds on the tongue. These help us to differentiate between sweet, sour, bitter and salty taste. Tongue mixes saliva with food and makes it viscous. Inside the mouth there are three pairs or 6 salivary glands. The saliva secreted by these salivary glands helps in the digestion of food and provide moisture to the dry food. In the buccal cavity the teeth helps in chewing and grinding food. These are of four types : 1. Incisors 2. Canines 3. Premolars 4. Molars. There total no. is 32.

---

### INTEXT QUESTION 13.1

---

- (i) What is the function of the tongue?
- \_\_\_\_\_
- \_\_\_\_\_
- (ii) How many salivary glands are found in the mouth?
- \_\_\_\_\_
- \_\_\_\_\_
- (iii) What all types of tastes can one experience?
- \_\_\_\_\_
- \_\_\_\_\_
- (iv) Digestive system starts from which part?
- \_\_\_\_\_
- \_\_\_\_\_
- (v) How many types of teeth are there in humans? Write their names?
- \_\_\_\_\_
- \_\_\_\_\_
- (vi) Write down the main organs of the digestive system?
- \_\_\_\_\_
- \_\_\_\_\_
-

## Oesophagus

This is a 25 cm long muscular tube just below the mouth and reaches the stomach. Along with it another tube reaches lungs. These tubes are respectively called as food pipe and wind pipe. The function of food pipe is to carry food from the mouth to stomach. Function of wind pipe is to take the inhaled air to the lungs and back from the lungs to outside. Because these tubes are parallel, there are times when food particles go in the wind pipe, then you feel choked and uneasy. Once the food reaches the stomach than the function of oesophagus finishes.

## Stomach

The colour and shape of stomach is like football bladder. It's capacity is approximately 1-1½ Kg. The moment food reaches, it swells and when the food moves ahead, the bladder shrinks back.

The inner surface of stomach has approximate 3.5 crore hair like glands which keep secreting the gastric juice for almost one hour which helps in digesting the food. These juices help in making the food digestible. That is why to have water along with the food or immediately after the food is not advisable because these juices get diluted and are not able to work according to it's capability. The way we take food in small amount, similarly the stomach also moves the food ahead. The stomach bladder takes almost 4 hrs. to empty it completely.

---

## INTEXT QUESTIONS 13.2

---

Fill in the blanks

- (i) There are two pipes starting from the mouth these are \_\_\_\_\_ and \_\_\_\_\_.
- (ii) The shape of the stomach is similar to the shape of the \_\_\_\_\_.
-



## Liver

This is the largest gland of the body. Liver is situated on the right hand side of the body and is of deep red colour. It weighs approximately 1–1½ kg. Scientists have found that liver has more than 500 functions and produces more than 100 different juices. You will be surprised to know that if we try to make the simplest juice made by the liver, we will require many acre land to put the factory. And the complex juice production is not possible in the whole world.

### Main functions of Liver are :

- (i) Storage of glucose in the body
- (ii) Production of urea
- (iii) To help in digestion and production of protein
- (iv) To devour the microbes
- (v) Production of bile juices
- (vi) To develop the resistance power against the diseases.
- (vii) To help in the production of blood
- (viii) To help in the production of heat

Drinking liquor in excess amount harms the liver and diseases like cirrhosis of liver takes place.

## Intestine

The intestine of humans can be divided into two parts – small intestine and large intestine. The partially digested food from the stomach first goes to the small intestine and then reaches the large intestine. The length of the small intestine is almost 6 metre and remains in the form of coiled snake. Large intestine is 1.5 metre long. Large intestine is almost three times broader than the small intestine and on this basis is called large intestine.

Partially digested food which is acidic in nature reaches small intestine from

---

the stomach, bile juices mix with it and makes it alkaline in nature. After this, the small intestine and pancreas secretes digestive juices which mixes with the food and digest the different components of the food. The food digested in the small intestine is also absorbed.

In the large intestine, water and some useful salts from the remaining food is absorbed. The end part of the large intestine is called as rectum or anus. After the complete digestion and absorption remaining part of the food in the form of faeces is stored in the rectum, in form of waste material. During the evacuation of bowels, this waste is removed from the body through anus.

---

### INTEXT QUESTION 13.3

---

Fill in the blanks

- (i) The length of the large intestine is approximately \_\_\_\_\_ and that of small intestine is \_\_\_\_\_.
  - (ii) The colour of liver is \_\_\_\_\_.
  - (iii) Taking in excessive liquor damages \_\_\_\_\_.
  - (iv) The end part of large intestine is called as \_\_\_\_\_.
- 

### 13.4 DIGESTION PROCESS

The components of food are digested by different parts of the digestive system. Which part of the food is digested in which part is given in the following table:

---

Part of the digestive System where action takes place	Digestive juices	Component of the food which is digested/function of the juice.
1. Mouth	Saliva	Starch (maltose)
2. Stomach	Hydrochloric acid	To kill the microbes present in the food.
	Pepsin	Protein
3. Liver	Bile juice	Fat
4. Pancreas	Pancreatic juice	Protein, Starch, fat
5. Small intestine	Intestinal juice	Carbohydrates
6. Large intestine	none	

### Constipation

The fibres present in the food helps in expelling faecal matter. When there is lack of fibres than complete expulsion of faecal matters from the large intestine does not takes place. The faeces inside the rectums keeps rolling and finally produces toxins. Several diseases surround us. Due to constipation, many people have headache. Therefore, we should try to avoid constipation.

Following suggestion help in removing constipation:

- Increase the amount of roughages in the food. Use flour with choker, porridge, full pulses and green leafy vegetable.
- If possible use of unripe and uncooked food is excellent otherwise sprouted pulses and salad should be included.
- To have water empty stomach in the morning, from a copper utensil in which water has been kept overnight.



### 13.5 ACTIVITIES

To revise the 'Kunjala Kriya'

### 13.6 WHAT HAVE YOU LEARNT

You have learnt about different organs of the digestive system. You have to come to know about main organs and their functions like mouth, food pipe, intestines and stomach. You have learnt about the digestion of various components of food.

---

### TEXTEND QUESTIONS

---

1. Draw the diagram of digestive system and label the organs of the system.
2. Write down the names and functions of the main organs of the digestive system.
3. How and where does the digestion of various components of food takes place? Write in a tabular form.

---

### ANSWER TO INTEXT QUESTIONS

---

- 13.1 (i) to take in food and send food to the food pipe, also to identify the taste.  
(ii) three pairs  
(iii) sweet, salty, sour, bitter  
(iv) from the mouth
- 13.2 (i) food pipe, wind pipe  
(ii) football bladder
- 13.3 (i) 1½ metre, 6 metre  
(ii) deep red  
(iii) to the liver  
(iv) rectum or anus
-

## CIRCULATORY SYSTEM

---

### 14.1 INTRODUCTION

Blood is a liquid medium which keeps flowing in our body all the time. There is organ situated towards the centre (little towards the left) of our chest, which keeps pumping is called heart. The heart pumps blood and makes it reach the different parts of the body and the blood from different parts of the body comes back to the heart. This way heart, like a pump-house continuously keeps working. In this lesson you will read about blood and it's circulation in our body.

### 14.2 OBJECTIVES

After reading this lesson you will be able to

- tell the definition of blood.
  - know about the work and circulation of blood.
  - understand the circulatory system.
  - know and understand the importance of heart and it's working as a pumphouse.
-

### 14.3 COMPONENTS OF CIRCULATORY SYSTEM

Circulatory System is a very important system of our body which is made up of blood, blood vessels and heart.

#### 1. Blood

Blood is a special type of liquid connective tissue. This liquid is made up of plasma and blood cells.

#### Composition of blood

Blood is made up with two components

- a) blood plasma
- b) blood cells

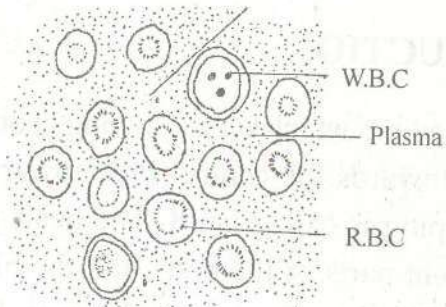


Fig.14.1 Blood of a man

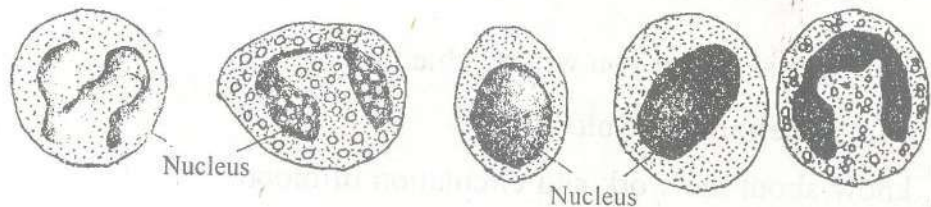


Fig.14.2 White blood cells

The structure and the function of blood is explained in brief in the following table:



## Structure and function of blood

(a) <b>Plasma</b>	It is in liquid state. It has water (85%), organic and inorganic substance organic substance like- glucose, aminoacids, proteins, hormones etc. and inorganic substances like - elements of sodium, potassium, magnesium.	The blood cells keeps floating in the liquid medium of plasma, therefore circulation in the body becomes easy.
<b>(b) Blood corpuscles</b>		
(i) Red blood corpuscles (R.B.C)	<ul style="list-style-type: none"> <li>• These cells are round or platelike in the shape.</li> <li>• Their number ranges from 50 to 55 lakh in 1cu.ml (slightly less in females).</li> <li>• Their life span is 120 days.</li> <li>• In each cell there is a protein called haemoglobin due to which it's colour is red.</li> </ul>	To take the oxygen from lungs to different parts of the body and to bring carbon dioxide from different parts of the body to the lungs.
(ii) White blood Corpuscles (W.B.C)	<ul style="list-style-type: none"> <li>• These are irregular in shape and quite big in size as compared to R.B.C.</li> <li>• In 1 cu. ml there no. is 1.5 lakh to 4.5 lakh.</li> <li>• Their life span is one week.</li> </ul>	They destroy the microbes and protects us against various diseases.

iii) Platelets	<ul style="list-style-type: none"><li>• These are flat rather like small plates and have no colour.</li><li>• There no. in 1cu.ml blood is approx 1.5 lakh to 4.5 lakhs.</li><li>• Their life span is one week.</li></ul>	It helps in clotting and saves the loss of blood. Infact the ptalelets clump together in a bid to plug the breach.
----------------	---	--

---

### INTEXT QUESTION 14.1

---

(i) What is blood?

---

---

(ii) What percentage of water is found in plasma?

---

---

(iii) What is the life span of Red blood cells?

---

---

(v) What is the function of platelets?

---

---

(vi) What is the function of white blood cells?

---

---

---

---

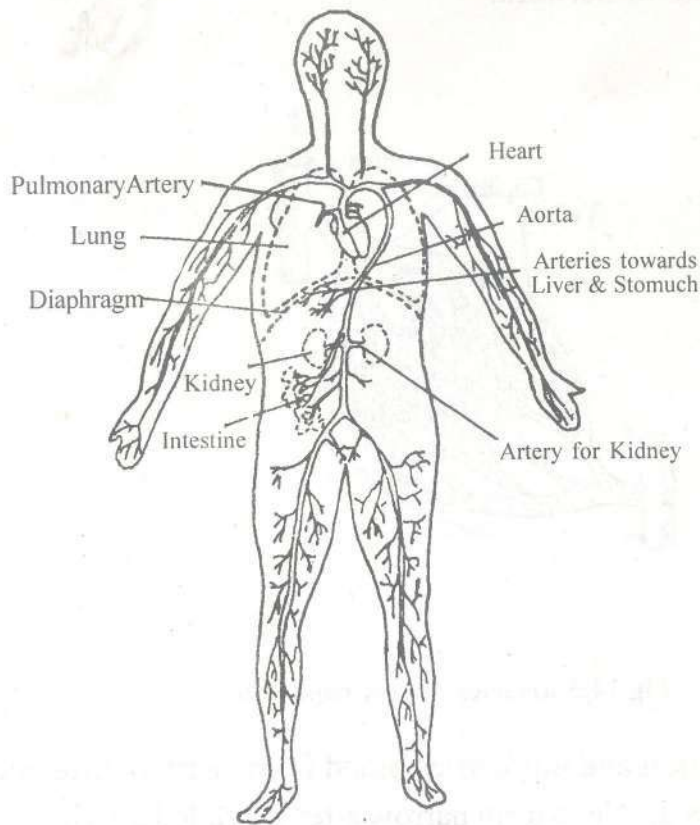


Fig. 14.3 Arteries in man

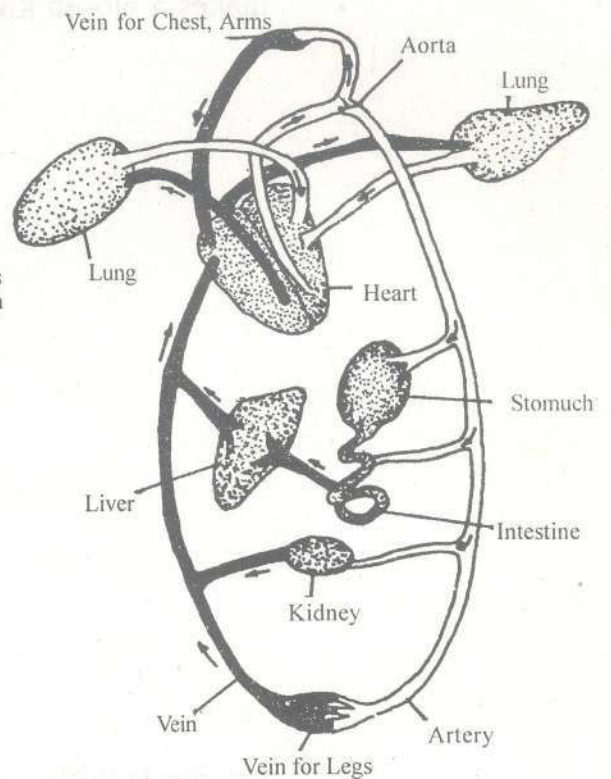


Fig. 14.4 Circulation of blood

## Circulation of Blood

In fig 14.3, the arteries in a man are shown and we also come to know that circulation of blood is done through a pump called heart. When heart contracts the blood goes into blood vessels. These blood vessels are of different sizes. Narrowest (thinnest) vessel has diameter of 0.001cm and thickest vessel has diameter of 1cm. These are of three types.

(i) arteries

(ii) veins

(iii) capillaries



The arteries, veins, capillaries are all connected with each other. These all makes a closed kind of network.

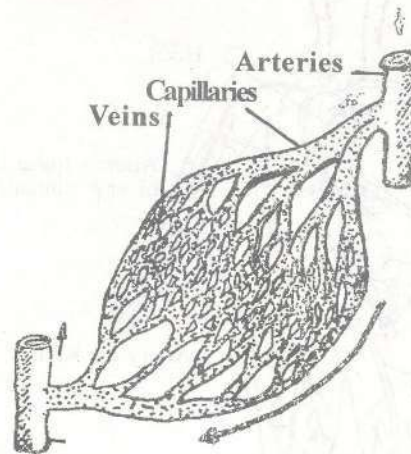


Fig.14.5 arteries, veins, capillaries

Arteries is the broadest and this carries blood from heart to different parts of the body. Arteries divide to form narrow arteries, called arterioles which further divide into still smaller vessels called capillaries. These capillaries make a network where oxygen, carbon dioxide and other substances are given and taken in the tissues.

This net of capillaries, form smaller vessels and these join to form larger vessel called veins.

Veins carries the blood back to heart. Blood always flows in one direction.

Now you must have understood that artery, which carries blood from heart to the other organs, which contains oxygen and dissolved substance. Whereas veins return impure blood to the heart, contains carbon dioxide and other waste substances. But remember that pulmonary artery carry impure (containing  $\text{CO}_2$ ) blood to the lungs and pulmonary vein carries pure blood from lungs to heart.

## INTEXT QUESTION 14.2

Fill in the blanks:

- (i) The narrow most vessel has diameter measuring \_\_\_\_\_ mm and thickest vessel has diameter measuring \_\_\_\_\_ c.m.
- (ii) Vessels are of three types 1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_.
- (iii) Blood always flows in \_\_\_\_\_ direction.
- (iv) \_\_\_\_\_ carries impure blood (with  $\text{CO}_2$ ) from heart to the lungs.
- (v) \_\_\_\_\_ carries pure blood (oxygenated) from lungs to the heart.

## Heart

Actually our heart is like a pump house because it pumps the blood and sends the blood to various parts of our body.

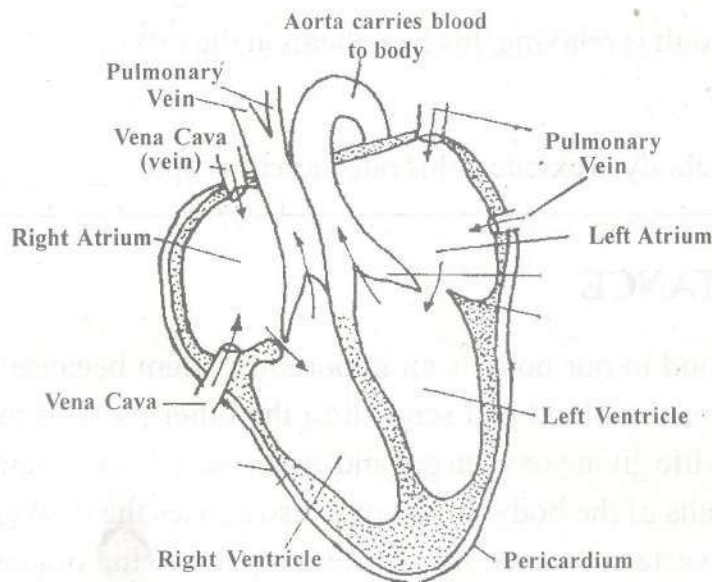


Fig. 14.6 Internal structure (Parts) of the heart of humans



Fig. 14.6 Shows the internal structure of heart. There are four chambers. Right and left auricles and right and left ventricles. Right and left parts are divided by a valve, so that they are not in contact. Oxygenated blood through pulmonary vein comes in left auricle. From here, through the bicuspid valve blood reaches left ventricle. From this ventricle blood flows to various parts of the body through the arteries and the capillary network. Similarly the deoxygenated blood is returned to the right auricle through great veins. Through tricuspid valve the blood reaches right ventricle. From here the deoxygenated blood is carried to the lungs by pulmonary artery. In the lungs the blood is again oxygenated. During rest in an adult, the heart pumps or beats about 70 to 75 times per minute. It increases upto 150 when we are exercising or are excited.

---

### INTEXT QUESTION 14.3

---

Fill in the blanks

1. There are \_\_\_\_\_ chambers in the heart.
  2. Oxygenated blood is brought to \_\_\_\_\_ by pulmonary vein.
  3. When an adult is relaxing, his heart beats at the rate of \_\_\_\_\_ per minute.
  4. When somebody is excited, this rate increases upto \_\_\_\_\_.
- 

### 14.4 IMPORTANCE

Circulation of blood in our body is an important system because it is the heart which pumps the blood and sends it to the other parts of the body. This blood carries life giving oxygen gas and dissolved substance and supply it to the other organs of the body. In return it also carries the deoxygenated ( $\text{Co}_2$ ) blood and waste substance from different parts to the organs where these can be removed and thrown out of the body. For eg. blood collects the  $\text{Co}_2$  from various cells and tissues and brings it to the lungs where it thrown out  $\text{Co}_2$  while exhaling air. Waste material having nitrogen like urea

---



etc. and other important substances like glucose etc. are carried to kidney and after getting filtered the useful substances go back in the blood and waste material is collected in form of the urine in the urinary bladder and which is removed from the body from time to time.

The blood circulation is liquid therefore carries lots of substance. There are many important functions which emphasizes it's importance.

1. Carrying oxygen from the lungs to the tissue.
2. Carry  $\text{CO}_2$  from the tissues back into the lungs. Haemoglobin present in the red blood cells take the diffused oxygen from the surface of the lungs and carries it to the other cells where they are used. Due to oxidation of the substances  $\text{CO}_2$  is produced which is again taken by the haemoglobin and carries it to the lungs where it is removed by the diffusion process.
3. The blood capillaries (and lymphatic system) carry several metabolic waste material and poisonous products to the kidney for filtration.
4. The digested substance from small intestine (illium) come to blood plasma and go to liver and after that, are included in the circulatory system.
5. Blood also carries chemical substances like hormones (helps in metabolism, growth and development) from their site of production to the organs where it is used.
6. Circulatory system distributes liquid heat to maintain body temperature.
7. Blood also distributes the substance which helps in the clotting of blood, healing of the wound and those substance which helps you fight against the infection and diseases.

---

### INTEXT QUESTION 14.4

---

Fill in the blanks

- (i) Blood carries life giving \_\_\_\_\_ gas and dissolved \_\_\_\_\_ and gives to various parts of the body.
-

- 
- (ii) \_\_\_\_\_ situated in Red blood cells carries \_\_\_\_\_ on diffused on the surface of lungs.
- (iii) Circulatory system distributes liquid \_\_\_\_\_ and maintains the body \_\_\_\_\_.
- (iv) When you are excited the heart rate increases to \_\_\_\_\_.
- 

### 14.5 ACTIVITIES

Revision and Practice of Exercises.

### 14.6 WHAT HAVE YOU LEARNT?

In the lesson you have learnt the structure and functions of blood. Heart is like a pump house. Which pumps the blood and carries to different parts of the body, the distribution of blood depends on the heart. The moment our heart stops working, within short time we will die. Because when blood stops moving than oxygenated blood, dissolved substances and harmful gas  $\text{CO}_2$  and metabolic waste can not be taken from one place to the other.

---

### TEXTEND QUESTION

---

1. Write down the components of blood and it's functioning.
2. Why is heart known as the pump house? Describe it.
3. Write down the importance of Blood circulatory system.

---

### ANSWERS TO THE INTEXT QUESTIONS

---

- 14.1 (i) Blood is a special kind of liquid connective tissue which is made up of liquid plasma and blood cells.
- (ii) Blood plasma and blood cells.
- (iii) 85%
-

(iv) 120 days

(v) To stop the flow of precious blood by clotting of the blood.

14.2 (i) 0.001 mm, 1cm

(ii) arteries, veins, capillaries

(iii) one

(iv) pulmonary artery

(v) pulmonary vein

14.3 (i) four

(ii) heart

(iii) 70

(iv) 150

14.4 (i) oxygen, digestive substances

(ii) haemoglobin, oxygen

(iii) heat, temperature



## BASIS OF GOOD HEALTH

---

### 15.1 INTRODUCTION

In the world every thing or every movement has a definite base. For example, a good house will always have it's base very strong. So that the whole structure can be built. There are different rules or various ways for making the different basis strong. We all want to live a good life and the base for good life is—good health. We will read in the lesson, how to attain good health.

### 15.2 OBJECTIVES

After reading this lesson you will be able to

- tell the basic rule of good health.
- know the importance of food, rules associated with food and it's relation with the mind.
- tell the importance and usefulness of sleep.
- tell the importance and usefulness of celibacy.

### 15.3 GOOD HEALTH

In our lives the foremost place is that of good health, and we ignore it the

---

most. Just think, how do we feel when we fall ill?

We start losing interest in our favourite food, comforts, our near and dear friends. Illness gives birth to loss of energy, helplessness and anger or impoliteness. It is clear, that our happiness, strength and capabilities all depend on good health. The more good health we enjoy, our life would be more meaningful. Therefore, our first duty is to keep ourselves healthy. For remaining healthy, we have to know and follow the principle basic rules of good health. Let's gain some knowledge pertaining to these rules in this lesson.

In our 'shastra' there are three main basic rules of good health:

- (i) food
- (ii) sleep
- (iii) celibacy

### **Food**

In our daily life, for doing each work our body needs strength or energy. This energy in our body is provided by the food. Whatever we eat everyday, is called our food. According to the qualities of food, it can be divided into three categories simple food (satvik), spicy food (tamsik), rich food (rajsik).

**Pure and Simple food :** The food which is simple, full of nutrition, fresh and clean which can be easily digested is called pure food. Grains like wheat, rice, barley, pulses with peel etc. and ghee, milk, curd, butter milk, sweet ripe fruits, dry fruits etc. are included in this category.

### **Spicy food**

Stale, heavy, fried, without nutrition, excessive spices, over eating etc. is included in spicy food.

### **Rich and royal food**

This is the mixture of simple and spicy food, sweet & sour, spicy and other various mouth watering delicacies are included. Taste is the main criteria.

---

Food which is eaten not for its nutritive value but taste and to show off is called rich food.

Spicy food is very difficult to digest. Food which is hard to digest gives lesser energy and increases laziness. We become weak and unfit and surrounded by different diseases.

Rich food taken time to digest. Main criteria being taste, it attracts various types of food and this makes our mind unstable and uncontrolled.

In comparison to spicy food, it is easy to digest simple food. This type of food makes the body strong and there is happiness and enthusiasm in our mind.

In our 'shastra' importance and effect of cereal on our mind is clearly state. There is a saying—

“The type of food you eat, your mind will become like that.

The type of water you drink, your voice will become like that.”

It means, that amount of energy we get, depends on the type of food we eat. With simple food, our mind remains quiet, becomes strong where as rich food produces excitement and we are controlled by it and spicy food gives birth to dullness and confusion.

This way we can say that food is to the body as petrol is to the vehicle. If we put poor quality of petrol then the engine of the vehicle gets spoilt and it can stop anywhere and create trouble. Similarly, unfit food will destroy the good health and we will also face many diseases and troubles.

---

### INTEXT QUESTION 15.1

---

(i) What are the three basics of good health? What is spicy food?

---

---

(ii) Why is simple food necessary for the body?

---

---



(iii) What is the relation between mind and grains or food?

---

---

---

## **15.4 PRINCIPLES RELATED TO COMPLETE FOOD**

For remaining healthy in life, you have become familiar with the importance of complete food. Now the question arises as to what is complete food? In Ayurveda we call it the principle of 'hit-mit-rit'. That is the food should be nutritious, in limited quantity and according to the season. You have read the food which is easy to digest would be best for the good health can be digested easily and make us strong and healthy. All these qualities are available in simple food; infact simple food conform to good health.

Second criteria is quantity, that is simple food should be taken only that much which can be digested easily, over eating causes indigestion. Undigested food comes out in the form of vomitting and loose motion resulting in weakness and tiredness. Infact to digest extra food, the digestive system also has to work more. Therefore rather than getting energy, we spend more energy to digest that extra food. If it is made regular practice than the body gets surrounded by the diseases. The third basis of food in 'season' or food according to the weather. In summer season if we will take hot and spicy food then it increases the heat of the body therefore we should eat those things which provides cooling and soothing effect to the body. In contrast we should have warm or heat providing food in winters. In rainy seasons, those food articles which are prohibited, which can cause diseases should not be eaten.

It is clear, that for perfect health, we should have healthy food in right amount and according to weather.

We should have food according to nutritional quantity and season and take it in with quiet mind. In our 'shastra' grains or food have major effect on our mind.

---

---

**INTEXT QUESTION 15.2**

---

(i) Which food is good and advantageous to us?

---

---

(ii) When do we not get advantage from the nutritive food?

---

---

---

**15.5 FEW INFORMATION REGARDING DIGESTION OF FOOD**

Along with the selection of proper food it is very important to follow certain rules related to food. If one follows them than it becomes easy to digest food. The rules are -

- (1) If we have water immediately after food or during food than it slows down digestion. While having food, digestive system secretes certain enzymes which help in digestion of food. When we have water along with food, it dilutes the enzymes and it's digestive ability decreases and it is not able to perform it's function properly.
  - (2) At one time, one kind of food should be taken. For eg, sweets and sweet fruits should be taken along with milk. Bitter, food, sour fruits and salty things along with milk give rise to disorder. Normally in the breakfast we eat salted parantha (fried chapatis) along with milk, it is harmful. Salt with milk causes indigestion.
  - (3) When you are really hungry, only then you should eat. To really feel hungry, do not eat three-four hours before and after the meal.  
If you eat little less than also it is advantageous. If possible, have food at fixed time. This way we can improve digestion process.
  - (4) We should chew the food properly. The more we chew, more saliva is released from the salivary gland which helps in digesting food.
  - (5) Sleep or to do strenous work immediately after food deteriorates rate of digestion.
-

- (6) Flour grounded from the wheat should be slightly coarse. If it is grounded like fine flour (maida) than it sticks to the muscles of the body and is not digested properly. Let the bran(choker) remain in the flour. If possible mix gram flour or soyabean flour.
- (7) Food should be taken with calm mind and concentration. When you are angry or in depression than poisonous juices are secreted. In that situation food also produces alteration in the body. Food should also not to be taken amidst noise, while talking, watching T.V., while doing so our mind is not on the meals and concentrated else where. Therefore, we ignore the instructions which are given by the body relating to hunger. So unconsciously, we eat either more or less food which is harmful to our health.

---

### INTEXT QUESTION 15.3

---

- (i) Why we should not have water along with food?

---

---

- (ii) Why should the flour which is to be coarsely ground or have bran?

---

---

- (iii) Why should we chew food properly while eating?

---

---

- (iii) Why should we have food with calm and quiet mind?

---

---

---

### 5.6 IMPORTANCE OF EXCRETION (DISMISSAL)

For proper digestion of food, removal of waste and impure things in the form of excretion is very important. Once we are clean after the evacuation

---



of bowels, then only our digestive system starts working properly.

For eating food, we still follow certain precautions but are generally careless regarding excretion. If our stomach is not clean than we are surrounded by diseases like constipation etc., therefore it is very important to keep our stomach clean by any means. For our stomach to remain clean and light, we should follow following suggestions—

- (1) If you are taking medicines to keep your stomach clean than along with that start doing yoga exercises. Till the time yoga exercises don't show the effect continue with the medicine. Slowly steadily your regular bowel movement will start on it's own and then gradually you can stop taking the medicine.
- (2) Keep water in copper utensil at night and drink it in the morning.
- (3) While sleeping put little salt in lukewarm water and have it at night. Similarly have salted lukewarm water in the morning.
- (4) After having water clench your jaws and stroll for some time. While going for morning bowels, clench your jaws and bend, little towards right or left according to nature.
- (5) Today my stomach would be cleaner than before –keep this feeling in your mind and go for toilet/latrine and when it happens, thank god for it.

By following above rules and practising yoga, definitely the process of excretion would improve.

---

### INTEXT QUESTION 15.4

---

- (i) Why is it important to keep the stomach clean?

---

---

- (ii) What should we do to keep our stomach clean?

---

---

## **Sleep**

In everyday's life the body has to do various mental and physical work. By doing these works, our energy starts decreasing. When energy reduces we all feel tired. Therefore our body after doing work requires certain rest. When we sleep, our body gets rest automatically. When we have a sound sleep than automatically our body is rested and feel rejuvenated. You must have experienced that if you don't sleep properly for one night than next day you don't feel like doing any work. You would definitely like to know how is it possible with sleep? The moment you sleep your muscles relax and your senses become calm and relaxed. When we sleep we don't come to know that how much and where are we sleeping. This tension free state ensures that our energy naturally returns. It is as if battery is recharged and when we get up then there is more activeness and freshness in us. That is why we are again able to complete our work.

## **Importance of Sleep**

You have come to know that the best source of energy and stamina is sleep. There are times when we hear people complaining that they are not able to sleep properly. Sleeplessness is a unnatural condition. and we invite it ourselves. In reality there are times when we ignore our sleep due to some tension, trouble or burden of work. Initially we are troubled by neglecting sleep and we feel sleepy at that time only but we try to get rid of the sleep by drinking tea, coffee etc. When we neglect sleep regularly, gradually sleeping hours also decrease. Finally a situation arises when we want to sleep, but it does not come. Lack of sleep gives birth to several physical ailments. Generally our mood is sullen, we are generally upset and do not feel happy doing work and our mind is always in a trouble. There are different types of fear and depression which surrounds us and we are unable to fulfill our duties. In total, we always feel uneasy and are victim of tension. This kind of situation in medical terms is called depression. It is very difficult to come out of this situation but it's not impossible. Therefore, sleep should be taken as God's blessing and there is no other alternative.

---



---

---

### INTEXT QUESTION 15.5

---

(i) Why is sleep necessary for body?

---

---

(ii) With the help of sleep how is the energy of body rejuvenated?

---

---

(iii) What are the reasons behind the sleeplessness?

---

---

(iv) What are the ill effects of lack of sleep or insomnia?

---

---

---

#### Few useful suggestion

For sound sleep, our sleeping place and bed should be comfortable. By comfortable we don't mean a big airconditioned place and soft cushioned bed. Infact quiet, clean, well ventilated and bed which keeps our back bone straight. Mattress with thickness of 2 to 2½ inch made up of cotton is good. The thick mattresses of foam play an important role in giving rise to deformities and aliment of backbone.

If due to certain reason, we are not able to sleep than rather than tossing and turning, we should get up and read an interesting book, or repeat silently the name of any deity or 'Shavasan' helps to calm the body.

It is useful to go through the day's routine and activities. This way we come to know about our faults and mistakes and we should pray to God to overcome our faults. We should thank God for the good work we have done, for the secret inspiration which we got so that we could do this work. Every morning we should pray to God and pray for a good day.

---



With a good starting, the probability to have a good day increases and this depends totally on complete sleep.

---

### INTEXT QUESTIONS 15.6

---

(i) What do you mean by good bed?

---

---

(ii) What should we do when sleep eludes us?

---

---

---

### 15.7 CELIBACY

The third basis of good health in 'celibacy'. We have already discussed it in the seventh lesson. Read the lesson again and understand the meaning and importance of 'Bhrahmcharya' and try to follow it in our life.

Those who keep restraint on passion i.e follow 'Yama', not only becomes strong but his behaviour will also benefits society. By following this great fast, the society would be more organised, there will be increase in faith, affection, brotherhood and mutual cooperation, which is advantageous to everyone.

### 15.8 WHAT HAVE YOU LEARNT

You have come to know that good health is the food of life. The base of good health is food, sleep, celibacy. When we ignore anyone of them our life becomes painful. Therefore simple food, fixed daily routine and controlled life hold a very important place.

---

### TEXTEND QUESTION

---

(1) Write in detail about food and sleep?

(2) Write down importance and usefulness of 'Brahmacharya' (celibacy)?

---

---

## ANSWERS TO INTEXT QUESTIONS

---

- 15.1 (i) a) food  
b) sleep  
c) celibacy (brahmacharya)
- (ii) (a) Satvik (Simple) food is simple, juicy, nutritive, fresh and easy to digest.  
(b) Tamsik (Spicy) food is extremely spicy, with lots of spices and without any nutritive value.  
(c) Rajsi (Rich) food is a mixture of simple and spicy food. In these various food which are sweet sour and spicy are included. Taste is given the utmost importance.
- (iii) Simple food keeps the body and mind calm and healthy.
- (iv) The type of food we eat, that type of energy we get. Therefore simple food strengthens and calms our mind. Rich food produces excitement and spicy food produces dullness and confusion.
- 15.2 (i) which is in limited quantity and according to the season.  
(ii) when it is not according to the season and more than the limited quantity.
- 15.3 (i) By drinking water along with food, the digestive juices become diluted and their ability reduces.  
(ii) Food with bran doesn't stick to the muscles and is properly digested.  
(iii) The more we chew our food, our salivary glands secrete maximum saliva which facilitate the digestion process.  
(iv) When our mind is not at ease then there is secretion of poisonous juice. In this situation there is alteration in the body by the food which we have eaten.
-

- 15.4 (i) When our stomach is clear then the digestive system works properly.
- (ii) Fill the copper utensil with water at night and in the morning drink it. One should have lots of water. While sleeping at night and in the morning one should have one glass of lukewarm water with salt.
- 15.5 (i) By sleep we remove tiredness and replenish energy.
- (ii) When we sleep our muscles relaxes and senses calm down. Because of this tension free relaxation our energy returns.
- (iii) Tension, Trouble, burden of work.
- (iv) Lack of energy, dull, disappointment and tiredness.
-



## MOTIVATING STORIES OF GREAT PEOPLE

---

### 16.1 INTRODUCTION

Our sacred books are full of immortal knowledge. These intelligent great people through self-study, deep meditation have got precious pearls of knowledge and have been called as saints. There are many saints whose greatness was visible even when they were kids. Therefore, it has been said- "Coming events cast their shadows before". There are many great persons whose life has changed because of certain incident or just by coincidence. There are few real incidents of these great persons in this lesson. These essays are like that of light-house, which lighten our paths and direct us towards the right direction.

### 16.2 OBJECTIVES

After reading this lesson you will be able to get:

- familiar with the real life incidents of great men.
  - to understand, how life can become great with patience, tolerance, sympathy, love and other great values of life.
-

- to control and do the wrong thing right in your life after reading the motivating and influencing incidents of great people.

### 16.3 GURU NANAK DEV JI

Guru Nanak ji was a great sage with simple and gentle nature. He toured the whole country and attacked the social evil customs. He kept preaching about religion and reached Haridwar. There he saw that people were facing towards east and offering water to the ancestors. To teach these people Guru Nanak ji thought a plan. He stood facing west and started pouring water from small metal pot. People found it very strange that why was he facing towards west and offering water. They came to him and said- 'why are you making the river flow in reverse direction'. Guru Nanak Dev said- 'My fields are towards west, therefore I am facing towards field and offering water so, that water reaches my field.' Everybody started laughing and said - "Is it possible to make the water reach field?" Guru Nanak ji simply answer - "why will water not reach the fields', if they can reach your ancestors, then even my field can be watered."

Dear students! We should not do any work because our ancestors have been doing it but should accept it only if our intelligence and wisdom accepts it.

### 16.4 KABIR

Saint Kabir is a saint of superior rank. He bravely attacked the various social evil customs. He could recognise the shallowness, copy and artificial customs. One person who was influenced by his thoughts and simple nature came to meet him. He kept requesting - "I also want to become Kabir, Please make me Kabir." Kabir thought for some time and then said- To become kabir is very simple, there is only one condition, that whatever work, I will make my wife do, you will also make your wife do. If you accept this condition then you come along with me to my house." After listening to this, the person became very happy and thought that this is a very simple task and he would become Kabir very soon.

The person went along with Kabir to his house, his wife welcomed him with

---



respect. Kabir told her –“Get a lump of earth from outside”. She went and came it back with the muddy lump. Then Kabir asked her to break the lump. Then he asked his wife to get ghee and asked her to knead it with ghee like flour. Wife with lots of regards and love kept doing what was told to her. Now kabir told his wife to wash her hands and go in the kitchen and complete her work.

That person kept watching the whole show kabir told him – “Now go home and ask your wife to do exactly what you have seen here, then you will also become kabir”. That person took Kabir home. The moment his wife saw him, made face and thought that why has he got this stranger at home. She ignored them and continued with his work. The person scolded his wife and said– “Don’t you have any brains guest has come, go and get water.” Wife was very displeased but still got up, kept the water and started going. Husband said– “Where are you going, come here and listen go quickly to the neighbouring field and get lump of earth.” Wife retorted– “You are coming from outside, what has happened to your hands and legs, why couldn’t you get. The moment you enter the house, you start ordering me.” ‘Don’t argue, do as you have been told to’– Angrily husband said. Wife full with anger went out of the house and got lump of earth and threw it on the floor. That person said– “Take a stick and break the lumps. On this wife went inside stamping her feet and started hitting the lump with a stick as if she was hitting her husband. Then husband said– “Go inside and get 250 gm of ghee and knead the mud as you knead the flour”. The moment wife heard this, rather than going inside, ran out and started shouting– “Come here and see, what has happened to my husband? Does anybody mixes ghee in the mud, if I object then he runs to eat me” and she started crying loudly. Listening to this noise people came and tied the husband with a rope and started beating him.

Kabir asked him quietly –“Do you want to become Kabir, even now”. He started asking for forgiveness and Kabir ji tried to pacify the people.

Kabir ji told him that “for a person to become a great person, family’s cooperation, love and trust is a must. A person who himself is not able to do so, what advice will he give to the others.

---



## INTEXT QUESTIONS 16.1

---

- (i) Where did Guru Nanak ji wanted to send water by offering water in the western direction.
  - (ii) Will the water reach the fields of Guru Nanak Dev?
  - (iii) Did the wife of Kabir do all work as desired by Kabir Ji?
  - (iv) How did people treat the husband when wife started shouting?
- 

## 16.5 MAHATMA BUDHA

Once upon a time there was a rich person who had various evil habits, went to God Buddha. He started requesting him to become his preceptor or spiritual guide. Lord Buddha agreed to it and said– “Next full moon day, I will come and accept alms, and also give you spiritual guidance.” That merchant became very happy and started waiting for the full moon day. He called lots of people around so that he could regain his lost prestige and honour. Lord Buddha reached the seth’s house and called out for him.

The merchant tried to offer delicious sweets to Lord Buddha which were kept in golden utensil. Lord Buddha said that put these eatable in the wooden pot. That pot was not clean and bad smell was coming from it. Merchant said hesistantly. “Lord, if permitted can I get your pot washed otherwise the food will get spoilt.” Lord Buddha gave his permission. He accepted the alms in clean pot and went away from there. The merchant called out – “Lord! Lord! Please wait!” But Lord Buddha kept moving ahead. The merchant was feeling very embarrassed in front of others that Lord Buddha without giving any spiritual advice went away. He ran after Lord Buddha and said– ‘Lord, you have cheated me. You have taken the alms, but did not give me any knowledge. Please give me some advice.’ Lord Buddha said– “Even now you haven’t got any lesson. Have you forgotten the incident of washing pot? Is it correct to put fresh and clean food in a dirty utensil? Similarly a man full with so many bad habits will not be able to take any advice. So, son first clean your heart and then only you will be able to receive valuable advice.”

---

Dear Students! you have seen that all the Great men advice you to become pure and clean and then only the knowledge given by them will hold any meaning.

## 16.6 LORD MAHAVIRA

Lord Mahavira was an epitome of truth and non-violence. Those were the days when our society was dominated by several bad and evil customs like forbidden religious rituals, female slave, sacrifice of cattle etc. He tried to remove these customs by broodcasting against it. He gave the magic motto of 'live and let live" to the human kind. Lord Mahavira was the preacher and follower of determination and intellect by thoughts and non violent by action. He looked down and criticised people who followed the practice of sacrificing animals in the name of religion. According to him to 'do this deed' is not a work of holiness but that of sin. Sufferings are same for everyone and everybody tries to save oneself from such sorrows, therefore powerful people should show generosity towards weak people.

When we forgive other people's mistakes and deficiencies then only our heart can become pure and clean. Forgiveness is the introduction of courageous. The moment the feelings of anger, greed, pride and desire come in us, our heart becomes impure.

Once upon a time Lord Mahavira was passing through a state with his disciple. On way they saw a clean source of water. He sat down under the shade of tree and told his pupil to get water. When the pupil reached that place, he found that water was dirty, so he came back without water. After some Lord Mahavira again sent him. Pupil found that water was clean. So, he filled water in a pot and came back. Pupil asked- 'Lord'. Why was the water dirty and then clean again? Lord Mahavir said- 'When the bullock cart crossed the water, it caused ripples in water and it became dirty. When you went again by that time the water had settled. Similarly our heart becomes impure when there is some excitement or uneasiness due to certain allurements. The moment we move away from these allurements and then feel inside, we find ourselves to be pure and clean."

---



## INTEXT QUESTIONS 16.2

---

(i) Why did the merchant got the pot washed before putting food in it?

---

---

(ii) Who can receive good advice?

---

---

(iii) Whom does 'forgiveness' indicates to?

---

---

(iv) Why does our heart become impure?

---

---

---

## 16.7 SWAMI VIVEKANAND

Once upon a time, there were two-three people who went to visit Swami Vivekanand. In those days there was famine in Punjab. Many people had died because of scarcity of food. People were in very bad condition. Swami ji came to know that one person amongst the whole group was from Punjabi. So, he called him and met him then asked about his famine struck state. During the whole visit, Swamiji kept on emphasizing and encouraging him to go and help the people suffering from famine. Whatever money swamiji had collected for other social welfare activities, he gave it to that person. One of the gentleman said "Swamiji, we had come here to listen and gain some advice on religion but here you are talking about the social problems only." After listening to this Swamiji was quite for some time and then said- "Human Welfare is actually service to God, this is true religion and also true knowledge". Till the time we don't feel the pain for others in our own

---



hearts, till that time we are in dark and also on path of sin. Providing food to hungry, clothes to people without clothes, to become strength of those who are weak, to become money for poor, this is true religion.”

Dear students! that religion has to be inculcated in your action and thoughts, not only in the books.

## 16.8 SWAMI DAYANAND

Indian culture is the oldest and full of grandeur and majestic. We are the offsprings of Dignified God Rama (an epithet of Lord Vishnu) and Lord Krishna (ascetic of the highest order). Our Vedas, Shastra are unique in the whole world. With time there were many rituals which started in the name of religion. Slowly these social evil customs took a massive form. Clouds of ignorance spread everywhere and almost managed to conceal light of knowledge. During this time of adverse conditions, birth of Mool Shankar took place. This boy grew upto be august and an ascetic saint. He established the prestige of vedas again. He revoked many blind faiths and conservative beliefs; which were not there according to the shastra “God is one, He is everywhere and his laws are irrevocable. He is the universal emperor an his laws are pertaining to all times”. It is proved by the ‘shastras’.

For the upliftment of women, he laid emphasis on women’s education and strongly protested against the tradition of ‘sati’. He strongly admonished child marriage and cow killing. He was the first one to shout slogan for freedom of the country and on his calling several freedoms fighters laid their lives.

Swami Dayanand without any fear used to follow on the path of the truth and oppose untruth. This is why he had many enemies from various sects and he was attacked several times. Once, his followers advised him not to make his thoughts public regarding particular state. They were afraid that people from that state may kill Dayanandji. On this swamiji fearlessly said- “Even, if my fingers are burnt like a candle still, I will speak truth and nothing else”. and he proceeded to that state with total ease and affection he find solutions of the questions put to him by different people. Some

---

person asked a personal question- "Swamiji, don't bad thoughts cross your mind?" After staying quiet for some time he said. "I don't remember when bad thought have come to my mind. Even if it has come, then seeing me so busy it has gone away". That person was quiet satisfied with this answer.

---

### INTEXT QUESTIONS 16.3

---

(i) Why did group of people come to Swami Vivekanand?

---

---

(ii) What is true religion?

---

---

(iii) Why have the social evil customs cropped in our society?

---

---

(iv) What was the personal questions asked to Swamiji?

---

---

---

### 16.9 JESUS CHRIST

Kindness of Jesus Christ is world famous. The respect shown to him was not liked by his opponents. They were always on look out that when they could humiliate Jesus Christ. Once upon a time, Jesus Christ was eating his food. His enemies send few evil natured people purposely to him. They sat next to Jesus and started abusing each other and started cracking bad jokes. Jesus respectfully greeted them and requested them to join for food. They all became quiet after seeing Christ's pure disposition nature and started having food together. The enemies found an opportunity to humiliate Jesus.

---



They called pupils of Jesus and ridiculed that what kind of Guru they had. He sets with thieves and swindlers himself and shares his meal with them. This way they kept instigating the pupils. The pupils were very annoyed that because of their guru they had to face humiliation. Annoyed with Jesus, they went and complained that they have been slandered because of his behaviour. Jesus kept listening and then smiled and said- "These people are not bad, but their behaviour is bad. Therefore I have no problems with them but their behaviour is objectionable. You can compare it with a sick person who needs a doctor, similarly man with bad habits need a saintly person or a reformer to reform them. Only with love and affection we can help them to get over their bad habits. Therefore, I spend time, talk, laugh and eat with these people.

### **16.10 MAHATMA GANDHI**

There are many incidents in the life of Rashtra Pita - Mahatma Gandhi which inspire and give us direction in our lives. Here is a small inspiring incident from his life. A hermit came to Bapu's ashram and stayed there for some time. He was very impressed by the happy environment working culture and thoughts of Gandhiji. He showed interest and took active part in the welfare activities going on. One day he asked Gandhiji that he wanted to stay in the ashram permanently and help in the welfare work. For this, what does he required to do? Gandhiji immediately answered- "You'll have to forsake your saffron colour clothes and come in simple clothes". The sage started thinking. After few days he met Gandhi ji again and asked the reason behind the condition. Gandhiji answered simply- "In our country, it's our tradition to worship people who adorn saffron colour clothes. Therefore, we don't accept their services, but look after them. Now that you have decided to work for the common peoples than these clothes will come in the way of your service. Therefore, to be successfully involved in the type of work you want to do, you will have to abandon your saffron colour clothes. The sage agreed to Bapu's advise and joined hands with people working for social service.

---



Dear students! You should remember that you should become sage from your heart and not from your clothes. Those who sincerely want to work for people, do not believe in extrinsic pomp & show.

## 16.11 MOTHER TERESA

Mother Teresa was a great noble women. With limited means she could complete big assignments. She felt pained to see the sufferings of other people. She tries to remove the cause of these suffering. Once she came across a orphan children. She was pained to see those children crying with hunger. She wanted to open an orphanage so that these children could get roof over their head and at least get two times meal. She wanted to do so much for them but she had only Rs. 300 with her. She spoke to her friends and acquaintances. Few friends suggested that she should think logically. With that money nothing much can be done. For the work she wanted to start, she needed substantial amount of money. Till the time sufficient money is not collected, she should stall the process of setting up the orphanage.

Again and again friends kept advising her but somehow Mother Teresa couldn't agree with this thought. One day Mother Teresa decided and said— "With Rs.300, Teresa cannot do anything but with Gods blessings and 300 Rs. there is nothing in this world which Teresa cannot do".

---

### INTEXT QUESTIONS 16.4

---

(i) Who were sent to Jesus by his enemies?

---

---

(ii) Who actually needs holy people?

---

---

(iii) What did Sanyasi says to Gandhiji?

---

---

(iv) Why was saffron clothes of the saint an obstacle in the welfare work?

---

---

(v) What did mother Teresa want to do?

---

---

(vi) Even with lesser means, with whose blessing can one complete work?

---

---

---

### 16.12 MAHADEVI VERMA

The famous poetess of Hindi - Mahadevi wanted to become a nun, but at last moment she changed her decision. Let's see why she changed her decision- "That time I was studying in previous. All of a sudden I thought to become a nun. I wrote a letter to main or head guru of Bodh Vihar in Lanka. I told them that I want to become Buddhist nun. For spiritual advice shall I come to Lanka or you will come to India.

He replied - "We are coming to India, and will stay in Nainital, you can come there only." I donated all my property and with the decision to become nun went to Nainital. When I reached there I found pomp and splendour all around. I found it strange. Still I went to meet head guru.

Guruji was sitting on a throne. He had covered his face with fan, I moved to other side so that I could get glimpse of his face but he again covered with the fan. In spite of all my efforts I couldn't see his face.

After some time we got up and came out. His companion was with us. I asked him why does the guruji cover his face with the fan?

He replied-"He considers seeing the face of woman as sin".

This amazed me and I told him very clearly- "This is very shocking and

---

I cannot make any weak person my Guru. Soul is neither female nor male. The body is just a covering, and to give it so much importance that he will not see it. After saying this I came back. Later on I got several letters to come and take spiritual counselling. But I have decided that I cannot be a disciple of such a weak morale person.”

This way Mahadevi ji showed her intellect by not accepting artificial and weak form of religion.

---

### INTEXT QUESTION 16.5

---

Fill in the blanks:

1. The famous poetess of Hindi \_\_\_\_\_ wanted to become a nun.
  2. Mahadevi Verma went to meet \_\_\_\_\_.
  3. Soul is neither \_\_\_\_\_ nor \_\_\_\_\_.
- 

### 16.13 ACTIVITIES

To revise and practice the exercise and read the lesson.

### 16.14 WHAT YOU HAVE LEARNT

In this lesson, we were introduced to real incidents in the life of great people. We have come to know that man becomes great by his work and not birth. They have sacrificed and were guided by the principles of truth and made their lives great and therefore were called ‘great men’. These people had to face several difficulties in their lives. Which they did bravely. Infact they have faced the problems, struggled and remained fixed on the values of life, therefore have become our inspiration. Their belief in truth, self-confidence and regular hardwork has made them join the elite group of great people. In our life when we get surrounded by difficulties, then the lessons learnt from their lives will definitely show us the way.

---



---

## TEXTEND QUESTIONS

---

1. Write about any 2 favourite inspiring incidents?
2. Write incidents in the life about two great people.

---

## ANSWERS TO INTEXT QUESTIONS

---

- 16.1 (i) Guru Nanak was offering water in the west so that it could reach his fields.
- (ii) No, water must not have reached his fields.
- (iii) Yes, Kabir's wife worked according to his wishes.
- (iv) People started beating the husband when they heard the wife shouting and yelling.
- 16.2 (i) The pot was not clean and it was smelling badly.
- (ii) A person who has pure heart, can take proper advice.
- (iii) forgiveness is the indicator of courage.
- (iv) Our heart becomes impure when we are controlled by greed, anger, desire, pride, desires.
- 16.3 (i) Few people had come to swamiji to listen about religion and gain some knowledge.
- (ii) To give food to hungry, clothes to nude, to become strength of weak, to become money for penniless is actually true religion.
- (iii) Evil customs cropped in our society because people were practicing wrong rituals in name of the religion.
- (iv) He was asked- "Swamiji, don't bad thoughts cross your mind?"
- 16.4 (i) Few evil natured people were sent to Jesus by his enemies.
- (ii) The evil natured people specially need the holy people.
- (iii) The sanyasi requested to stay in the Ashram and take part in
-

the welfare activities.

- (iv) Because in our country we hold people wearing saffron clothes in high esteem and look after them, therefore we can't take their services.
- (v) Mother Teresa wanted to open an orphanage.
- (vi) Even if you have lesser means, with the blessing of God all work is possible.

16.5 (i) Mahadevi Verma

(ii) great guru

(iii) female, male

---

## MORAL STORIES

---

### 17.1 INTRODUCTION

There are many times in life when we are depressed or surrounded by doubts and we are not able to find a way to get out. At that time advice given by others seem to be hollow and our own discrimination power or intelligence seem to be decreasing. At this time if somebody cites some example or we get to read certain instances or stories, then it might direct our thoughts to a new direction which may let us, solve many problems. Self-study and company of pious men makes this possible. These tales are based on the realities of life which will help in guiding you on the right path, with this hope and belief this lesson is devoted to you.

### 17.2 OBJECTIVES

After reading this lesson you will be able to -

- understand the feeling or meaning of the tale easily.
  - understand that moral behaviour and good company lead to rise in life.
  - see 'yoga and parts of yoga bringing contentment in life.
-



### **17.3 HARD EARNED MONEY**

There was a young boy who was very lazy, shirker and idle. His father was worried about his laziness. He has given up after lots of coaxing and scolding. One day when he realised that there was no way his son would rectify his way, he called his son and said, "Earn some money by doing some work, otherwise you will not get dinner". The boy was full of tension and in trouble. He went to his mother and starts crying. Mother also got agitated and gave twenty rupees to his son from the almirah. At night father asked his son- "What did you earn?" Son, immediately took out the money and gave his father. Father said- 'Go and throw it in the neighbour's well? Son ran and fulfilled his father's order.

Father was quite experienced, he immediately understood that mother's love was becoming an obstacle in bringing the son on right path. So, he send his wife to her parents place. Again he called his son and said, "Go and earn some money otherwise you will not get dinner."

This time the boy went to his sister and starts crying. The girl felt pity for her brother and she took out Twenty Rupees from her piggy bank and gave it to her brother. At night father asked him his earning and again he took out the money and gave it to his father. Father again said, "Go and throw this in the well". The boy went quickly and threw money in the well. Father understood that this time his daughter had helped him. He sent the girl to her in-laws place. Again he asked his son to earn some money. That day again the boy was troubled, but nobody took pity on him. Finally in evening, he went to the market searching for work. After lots of running around one merchant asked him to pick heavy luggage. Because of the weight, boy's back started paining. He started sweating profusely. He felt that the road was never-ending. After lots of trouble he finally reached the shop. That merchant gave him five rupees.

At night father asked "Let's see how much have you earned? The boy took out money from his pocket and showed it to his father. Father said- "Go and throw this also in the well". The boy got agitated and said -"With so much of difficulty I have earned money and you want me to throw it. Please

---

forgive me but I cannot throw this money". After listening to him, father starts smiling and said. "The way the money is earned is also spent in the same way".

---

### INTEXT QUESTION 17.1

---

(i) For the sake of earning the boy went to whom for money?

---

---

(ii) What did the father asked his son to do with the money.

---

---

(iii) Why couldn't the son throw his earning of five rupees?

---

---

---

### 17.4 WHATEVER GOD DOES, IT IS FOR BETTER

Once upon a time a king along with his minister went on a trip and hunting in a jungle. As they were moving, king's clothes got stuck in a thorny bush. He tried saving clothes with his hands and got a deep wound in his finger, it started bleeding. The king started complaining- "After such a long time I could take out some time and because of you God, it has spoiled.". King's minister understood the rules of God and politely said- 'Oh my Maharaj! Whatever little discomfort and pain you are feeling, bear it because it was due to carelessness. Whatever God does, he does it for good.'" Because king was in pain and also bleeding, he got angry at the minister's advice and said- "Here I am in so much of pain and you are lecturing me. If God does some good then only good will happen but if he does bad then what good is in it?" King in his anger asked the minister to leave him and go. Minister thought that was also God's doing and coolly went his way.

---



Alone the king moved further and lost his way while hunting for the prey. All of a sudden he found himself surrounded by the wild men. The king could make out from the expressions and actions and the sharp edged tools, that these wild men wanted to capture him. These tribals wanted to offer his body as an oblation to the deity of their family goddess.

Just before sacrificing the body of king, he was given a bath when they noticed the wounded finger and their leader said - "Oh! His body is not intact therefore his body cannot be sacrificed." The king was let free. Now the king reminded again and again about his minister and his thoughts 'That whatever God does, he does it for better'. To show his gratitude to his minister, the king sent his soldiers in search of him. The moment his address was found, the king went and said, "If I take my example, then I can understand the goodness of God. But I disgraced you and asked you to leave the kingdom, what is the goodness of god in this?"

Minister understood that king is still doubting the rules of God. He smiled and said- "what happened was for good, If you had not humiliated me, I would have stayed with you and got caught. You were wounded and therefore they left you but they would have surely sacrifice my body. Infact God has specially favoured me with his blessings, by not injuring otherwise I would have become morsel of death." Some poet has prayed to god-

"In your wish O lord, is my welfare  
Don't heed to my wishes, as I am foolish and ignorant"

---

### INTEXT QUESTION 17.2

---

- (i) Why did the king asked minister to go away from there?

---

---

- (ii) Why did the tribal people not give king's body as ablation?

---

---



(iii) What do we learn from this tale?

---

---

### 17.5 WHATEVER IS HERE, IS YOURS

Once upon a time there was a king. Hard-working, sincere and kind for the welfare of his people, he used to work day and night, take advice, make schemes and implement them. He got tired of hard work, but the work of his kingdom would remain unfinished. One day he went to his guru, very tired and unhappy and said- "Gurudev! I got tired of the problems, the wrangling of the kingdom and their complications. I solve one problem when the other problem crops up, when I solve this then third one and so on. In spite of my best efforts, new problems and new spirmishes keep taking place. I am fed up of this life, what should I do?"

Gurudev said- "If this is the case, then leave the throne".

King said - "Leave it? How can I leave it. Being the king, it becomes my responsibility to look after the welfare of my people. If I leave it then everything will get scattered. Lack of law and order will prevail everywhere?"

Gurudev said - "Very good, you give your kingdom to your son and you come and stay with me. Do as I say and then you will be able to stay without any worry."

The king argued- "But my son is small, he won't be able to handle the responsibility".

Gurudev Said - "Ok fine, then you give your kingdom to me, I will run that".

The king happily said- "This is acceptable to me".

The king took water in his hand and pledged and gave the reins of the kingdom to guru. Now the king got up and started going then the guru asked him where he was going. King said "I will take some money from the treasure and go away to some other place and start my business". Guru laughed and said - "Now you have no hold over the treasure, you have given that to me".

---

The king agreed and said - "Guruji, what you are saying is correct, I was about to commit a mistake. I will go and search for a job".

Guru said - "If you have to do job then why don't you take up my offer of the job after all I have such a big kingdom. For running I need a trustworthy person. You are my confidant, therefore I want that you should work here. I need an employee and you are looking for a master."

King thought over for sometime and said - "It is acceptable to me". Guru said- "Then go, from today onwards just be a servant of this kingdom and remember nothing is yours. Whether, good, bad, loss, profit everything would be mine. You will only get the salary."

The king came back and started looking after the work of the kingdom. After many months, Guru came and asked him - 'Well, now how are you feeling while running this kingdom. Now is there some trouble, pain bothering you?'

The king said - 'O lord! Now I have nothing in this kingdom. I do my work with full concentration and dedication and go back and sleep without any worries.'

Listening to his answer the guru laughed loudly and explained- "Till the time you thought you were the master, you were unhappy. But when you considered yourself to be just an employee then you worked with dedication and became free of all the profit, loss, happiness and sadness. This is the secret of work, if you consider yourself not to be the master or one who gets everything but keep doing your duties with sense of doing, you will never have any problem.

What we have and whatever we are getting. This is all is the blessing of God. Therefore it is better not to get engrossed in it then only the work will have any purpose.

Nothing here is mine, everything is yours

I hand over your to you, there is nothing which is mine

---



---

---

### INTEXT QUESTION 17.3

---

(i) King got troubled and gave his kingdom to whom?

---

---

(ii) What did the king want to do once he left his kingdom?

---

---

(iii) What is the secret of work according to the guru?

---

---

---

### 17.6 STAY TOGETHER! SHARE EVERYTHING!

While studying, it is natural for the students to have lots of question in their mind. One day a student asked his guru- "Maharaj! What is right way to live in the world".

Guru said - "The question is quite good and will give answer within a day or two."

Next day a person came to Guruji with fruits and sweets. He kept all things in front of guruji and greeted him and sat next to him. Whatever guruji could eat he ate and rest he asked to put inside. He did not say a single word to that man. That person waited for sometime and then angrily went away. Once he left guruji asked his pupil- "What happened? What did the man say?"

Pupil said - "Gurudev! He was not happy when he left. He was saying that his things were kept but you did not speak a single word."

Guruji said - "Listen! this means that this way of living is not correct. We

---



have to think about another way.”

Meanwhile a second person came. He also got sweets and fruits. Guruji threw these things in the garbage but spoke to that man with love and regards- “So, how are you? Your family is O.K? How is your business? Are your children O.K? I hope your health is O.K? If you are healthy, happy and can concentrate on the prayers then what else does man need?”

Guruji kept on making this kind of sweet conversation but that man kept fretting and thinking - “He is making sweet conversation and thrown my things as if it contained poison. For some time, that person some how sat and then get up and left in huff. Then guruji asked the pupil- “Listen! this man must have been happy.”

Pupil said - “Guruji what are you talking about? You threw his things, how can he be happy? He was very angry.”

Then Guru said - “This method of living is also not correct, we’ll have to think about another method.”

After two- three days one more person came. The also got sweets and fruits. Guruji spoke to him affectionately, distributed sweets and fruits to the people sitting over there. Gave that man few sweets and guruji ate himself. He spoke about the man’s family and his business. Explained him the secret meaning of meditation. After that man left, guruji asked- “Now do you think that man went happy?”

Pupil said - “He was praising you a lot. He said that you were a great soul. You accepted his small gift with so much love and spoke to me with lots of affection”.

Guruji - “Listen son! This is the right way of living in the world”.

Whatever you get, should share and eat, to have feeling of respect for the person who comes in contact. To utilize the time effectively, it is good to talk about meditation.

---

---

**INTEXT QUESTION 17.4**

---

- (i) Why did the first man feel bad inspite of guruji accepting fruits and sweets.

---

---

- (ii) Why was the second man not happy, though guruji spoke to him affectionately?

---

---

- (iii) What is the right way of living in the world?

---

---

---

**17.7 INFLUENCE OF THOUGHTS**

This incident is of that time when there were no buses and vehicles. One old lady was carrying a big bundle on her head, and going to another village. She got tired of walking. Then she saw that one horse rider was coming towards her. When he came near she stopped him and said- "Son, can you help me? I have to go till the next village, I am very tired. This bundle is now getting very heavy. you are also going that way, can you take my bundle."

Horse rider said- "Mother, I am going that way only. You are on foot and I am on the horse. I will reach there within five minutes and will rest for a while and move ahead. You would be walking slowly and one doesn't know, how much time you will take. I won't be able to wait for so long."

He said this and went away. He had gone some distance when ill-feeling came in his heart. He thought- "What a stupid man I am? What a good offer came to me. Who knows that there is some precious thing in that bundle.

---



If I had taken that bundle away, this old lady could not have done anything.” With these thoughts in mind, he turned to get the bundle.

Meanwhile the old lady thought that she would have lost her bundle. What an idiot she was, she was ready to handover the bundle to a total stranger. It was for her good that the rider refused to take it. The rider reached the old lady and said- “Mother, give me that bundle. I will take it. Once I reach the village, I will wait for you”.

The old lady said - “no son! I don’t want to give you the bundle now.”

Horse rider was astonished and said- “Oh! I thought about your inconvenience and that is why I have returned from so-far. Now you are saying that you will not give your bundle. Who taught you this and changed your mind.”

Old lady smiled and said - “Same person who brought greed in your heart also brought doubt in my heart. You thought that you will run away with my bundle, and I thought that you could be any thief or distrustful person. So, I will not give my bundle.

An individual's thoughts and feelings definitely influence other people's feelings and thought. Do not let the malicious thoughts come in and try to have kind feelings for others.

---

### INTEXT QUESTION 17.5

---

(i) Why did the horse-rider refuse to take the old lady's bundle?

---

---

(ii) What did the horse-rider think and came back to get the bundle.

---

---

(iii) What do we learn from this story?

---

---



## 17.8 THE THUMBRULE OF PROGRESS IS UNITY AND LABOUR

In a village a poor family used to stay. When it became difficult to fill in stomach in village they decided to go in city to earn bread and butter. It got dark in the way. They decided to spend the night under a tree. Father told his eldest son- "Son, go and get some wood, so that we can arrange for food."

When the elder brother started going then younger brother said- "Leave it brother, I will get the wood".

Now the youngest brother got ready, when father saw everybody's excitement he said- 'son, all of you distribute the work. One should go and get wood, other one water and the third one stone so as to make a fire place."

Everybody worked together and within short-time, wood, water and fire-place was arranged.

On that tree one bird used to stay. He laughed and said- "You have done all arrangements but what will you cook?" (To explain the moral of the story, the bird has been shown to be talking)

Elder son said - "Just wait! We will cook and eat you".

The bird got frightened and said- "Please don't do this. In return I will show you one place, where you will get full treasure all of you will be loaded with money."

The bird showed them that place, together they started digging. While digging they found gold, silver precious jewellery and lot more things. They had enough money, they returned to the village and started living happily.

When their neighbours saw their pomp and splendour, they were surprised that how did they become rich over night. When they heard the story, they thought- Oh! this is a good way to acquire wealth and with his whole family left the village. On reaching the forest, he asked his eldest son to get wood. The son angrily replied- 'Why don't you ask the younger one. Is his legs not working? Father asked his younger son. He replied- 'I am tired. I won't be able to walk. Why don't you tell the others?" When father asked the

others, but nobody went. His wife got up angrily and said- "Nobody is going, then I will go." Husband said - "Where will you go? Keep sitting ! Otherwise you will break your hands and legs."

Every body kept blaming each other and nobody went. Nobody collected wood, water and nobody made fireplace. The bird sitting on the tree was watching. The complete show and said- "You people are strange. There is no wood water , nothing to eat, are you planning to remain hungry? One of the son said- "we'll eat you". The bird laughed and said - "Keep sitting in pleasure. People who wanted to eat me have already left. You people keep fighting with each other, you are good for nothing."

This is the result of staying together and those who fight amongst themselves. Those who live together definitely got prosperity and are happy. In comparison, those who keep fighting meet with disappointment and are unsuccessful.

---

### INTEXT QUESTION 17.6

---

(i) What was special about the first family?

---

---

(ii) What sarcastic comment did the bird pass about the second family?

---

---

(iii) What are the advantages of staying together?

---

---

---

### 17.9 THERE IS NO SHORTCUT IN ATTAINING KNOWLEDGE

Long time back there was one sage by the name of 'Bharadwaj'. His son's

---



name was 'Yavkreet'. Yavkreet always used to run away from studies. Whereas the sons of other sages used to study with diligence and interest so that they can become knowledgeable and are respected everywhere. Even Yavkreet wanted to be honoured, but with only wishes nothing happens. He would be proved as stupid where knowledge is concerned.

Finally, one day he took resolution that he will study. With great effort he started studying but soon he again got bored. Now everyday he would sit and make schemes of how he can be the better one than other sages son. Finally, he found a shortcut of becoming scholar. He decided that he, with his deep devotion will make Lord Indra happy and then ask him to make him a learned scholar in form of a boon.

Deciding this Yavkreet started his penance. Due to deep devotion, Lord Indra appeared and asked Yavkreet to ask for a wish. Yavkreet said- "I want to become master of all sciences which my ancestors know as quickly as possible. Please grant my wish of acquiring knowledge.

Indra said- "I can give you gold-silver, make you king, but to give you treasure of knowledge this way is not possible. For acquiring knowledge, you have to search for guru and then with dedication and efforts you will have to study". Saying this Lord Indra disappeared.

Yavkreet thought there was something missing in his penance, therefore Lord Indra could not give him this boon. He again started praying. Lord Indra again appeared and repeated his advice. This time Yavkreet went to the banks of Ganga and thought of doing deep meditation to accomplish his aim. He saw an old man picking up sand in hand and throwing in Ganga. Yavkreet couldn't stop himself and went and asked- "Baba, why are you doing this?" Old man replied- "I want to make one bridge on Ganga therefore I am throwing sand in it." Yavkreet was surprised and said - "Baba, how can you make bridge this way". "Why can't it be made? When without studying you can acquire knowledge of your ancestor, then I also can make bridge like this."- said the old man.

Yavkreet's eyes were opened. He understood that without efforts he cannot acquire knowledge, the way you can't make bridge by throwing handful of



sand. He understood that knowledge is acquired by studying, hard work and dedication. From that day onwards he started studying and on the basis of his efforts he became a known scholar.

---

### INTEXT QUESTION 17.7

---

(i) Why was Yavkreet saying praying?

---

---

(ii) What was the old man doing for making the bridge?

---

---

(iii) What is the correct way of acquiring knowledge?

---

---

---

### 17.10 GREATEST SAINT

Long time back a king had four sons. One day the king called all of them and said- "Who will go and get the greatest saint will become the successor of this kingdom." All the four sons set in all directions in search of the saint.

After some time the eldest son returned. He introduced a merchant to his father and said- "Father, this merchant every day gives thousands of rupees. He has got many temples constructed, opened many homes for pilgrims, he distribute food to hundreds of sages. According to me nobody can be bigger saint than this man." The eldest kept praising the greatness of the merchant. Meanwhile the second son got a weak Brahmin and said- "Father, this pious Brahmin has been to all four places of worship and seven cities of Jagannath and that too on foot. He takes bath with cold water in the morning as well as evening and then sits and remembers God. He eats very less, generally he is fasting and eat only fruits. He is above all the anger,

---

greed etc.” The king greeted the brahmin and gave him lots of donation.

After few days, the third son got one old man. His body was skeletal of bones and had long hair. The son introduced him and said- “Babaji is a great devotional hermit. In summers he burns fire and in winters he keeps standing in water. In whole day he speaks only for two hours and rest of the time remains silent. He has this beaded garland in his hand and every minute he keeps remembering the name of God.” The king saluted the hermit and with lots of respect bid him farewell.

Finally, the youngest son came. With him was a farmer in his dirty rags. The farmer was scared of the king. All the three brothers started laughing at the foolishness of their brother. The youngest son said- “Father, I kept roaming around in search of greatest saint. Spoke to lots of religious men. Quietly observed their activities and very sadly I have to say that some or the other place I could see their shallowness and fraudness. All of a sudden I saw this man. I saw that quietly he would help the needy with whatever little he had. Not only this he also used to look after the disinterested people also in the same vein. One dog got wounded. He bandaged that dog also.” The king asked the villager- “Do you do any work in the name of religion? The farmer folded his hand and said- “I am an illiterate poor man and know nothing about the religious work. Whenever anybody is in need, I consider it to be my duty to help him.” After listening to his answer- the king said - “Though he does not know the rules of religion, does not keep fast does not offer prayers, does not give big donations but he understands the pain of poor people and is always ready to help them. According to me this is the greatest of all religions.”

With this the king announced the youngest son his heir.

---

### INTEXT QUESTION 17.8

---

- (i) What were the welfare activities undertaken by the merchant?

---

---



(ii) What kind of devotion, babaji the old man used to do?

---

---

(iii) What is the greatest of all religions?

---

---

### 17.11 WHOSE KINGDOM

Since ages, the kings have been following this tradition of handing over the kingdom to the best and most able prince. To test the ability, lots of tests were taken. Let us see that in this story, how the king found his most capable heir.

The king had three sons. One day he called all the three sons and said “I am going on a pilgrimage. I may take a year or two. I am gifting you all one sack each full of grains. Please keep the grains safely and when I come back, return the sacks to me.” All three sons agreed and took one sack each full of wheat grains.

The first son thought over and decided to keep the sack in a locker so that, not even a single grain will go here and there.

Second son thought that grains will get spoiled lying like this. So, he sowed the seeds in the field so that he could return the fresh grains when his father comes back. His thought of growing seeds was good but he forgot to look after the field. Neither did he get the field cleaned of stones, weeds, nor got the field tilled.

Third son also decided to sow the seeds. But before sowing he prepared the field. He removed the grass, stones, tilled the land and put fertilizers and then sowed the grains.

After two years, the king came back. The eldest son opened the locker to

---



give the grains but there was only the heap of the kelp of grains. The king found him to be incapable of bearing the responsibility of the kingdom. He told his son that the grains could have been multiplied several time, are now nothing but kelps because of your foolishness. This way you can destroy the kingdom with your thoughts and intelligence.

The second son took the king to the field where he had thrown grains to grow. But there was a jungle of wild grass. Father asked him- "Where are the grains?" Son replied- "I sowed them here. I thought that when without growing so many plants grow then God will at least look after my grains." The king did not give kingdom because without thinking about the result he had taken action.

Third son took the king to the field. Father was very happy to see a blooming field. In two years the number of grains had increased manifold. The youngest son used the grains produced every year as seeds and increased the yield. The king declared the youngest son as his heir. The king said that- "whatever we get, when we return it manifold then only we have the authority of getting or receiving something".

---

### INTEXT QUESTION 17.9

---

(i) What did the king gave to his sons?

---

---

(ii) What did the elder son do with the grains?

---

---

(iii) Why didn't the grains of second son grow?

---

---

(iv) What did the youngest son do before sowing the seeds?

---

## 17.12 WHAT HAVE YOU LEARNT?

We have read and understood that these stories are not only simple and interesting but also have moral in them which helps us in choosing the right way. There are times when we do not like personal advice given to us because we might not be in a mood to receive or the way it is said is not correct. But these moral stories always find a place in our heart because nobody is pointing out finger at us personally and therefore our ego also remains intact and the whole context of the story tells us the right path also.

---

## TEXTEND QUESTIONS

---

1. Write any 2 of your favourite moral stories?
2. Write any 2 lessons learnt from the moral stories?

---

## ANSWERS TO INTEXT QUESTIONS

---

- 17.1 (i) In the name of earning the boy asked his mother and sister.  
(ii) Father told him to throw that money in the well.  
(iii) He had earned that money after lots of efforts, therefore he could not throw even five rupees.
- 17.2 (i) When the king hurt his finger than the minister said that whatever God does, he does for good. Therefore king asked the minister to go away.  
(ii) Because the king's finger was cut, his body parts were not complete therefore the king of the tribals refuse to take his body for sacrifice.  
(iii) From this story we learn that whatever God does, is for better.
-



- 17.3 (i) Troubled king gave his kingdom to his guru.  
(ii) King wanted to do business or any job.  
(iii) To be free of gains and loss, happiness sadness only to work with the sense of duty.
- 17.4 (i) He felt hurt because guruji did not talk to that person.  
(ii) He was hurt, because guruji had thrown the gifts he got for guruji.  
(iii) The right way for living in this world is to treat other person with respect, love and to share all the things to eat.
- 17.5 (i) The horse rider did not want to wait, therefore he refused to take the bundle.  
(ii) The horse rider return because he was swayed by the greed of finding something precious in the bundle.  
(iii) There are bad and good feelings in our heart. Therefore bad thoughts should not be allowed to come.
- 17.6 (i) The members of first family used to stay together and work together with excitement.  
(ii) Bird said - "You people keep fighting amongst yourself, you will not be able to do anything."  
(iii) Happiness and prosperity lies in staying together.
- 17.7 (i) Yavkreet was offering prayers to acquire knowledge.  
(ii) He was putting handful of sand in Ganga.  
(iii) Study, efforts and dedication are ways of acquiring knowledge.
- 17.8 (i) That merchant used to give donations. He got temples constructed, ponds made, offer food to the sages, brahmins and worship 'cow'.  
(ii) Babaji used to warm himself with fire in summer and in winter
-



used to stand in water.

- (iii) Without any motive to look after the welfare of living things, to give food to hungry and to help somebody in trouble, is the biggest religion of all.

- 17.9
- (i) The king gave each son, one sack full of wheat grains.
  - (ii) The eldest son put the grain in a locker and locked it.
  - (iii) The grains did not grow because the second son threw on the field full of stones.
  - (iv) The third prepared the field by removing stones, grass, weed and tilled the field and then sowed the seeds.
-

# INTERNATIONAL PEACE AND SACRIFICE

---

## 18.1 INTRODUCTION

For the happiness and prosperity of their families, each member works with discipline, coordination and feeling of welfare. The continuous efforts results in the happiness inside the homes. The homes in which these things are lacking have an atmosphere of bitterness, dissatisfaction and sadness. The way we think good about ourselves, if we will think good about the others, then the whole world will take a form of one family and then only the whole world can move in progress and achieve peace. Even by sacrificing, similar feelings develop and become strong heading to peace. In this lesson, we will put light on how the 'sacrifice' is the base of world harmony.

## 18.2 OBJECTIVES

After reading this lesson you will be able to know -

- What are the components of world.
  - meaning of peace
-

- actual form of sacrifice
- how the sacrifice will help in arranging world harmony.

### **18.3 WORLD PEACE AND SACRIFICE**

To know about the relation between world peace and sacrifice, we have to know about universe, peace and sacrifice. So come, let's give it a thought.

#### **World**

Whatever we see around us constitute world. Water, air, earth, sun, moon, plants, animals and living beings - all come under the limits of world. But whatever we see around is not only world. Infact world includes all those things which are present in the universe. All those components can be divided into two parts-

- (i) Abiotic or Physical component
- (ii) Biotic component

#### **Abiotic or Physical component**

The non-living things and are included in physical components. For eg- sun, moon, mountain stars, rivers and the five elemets like water, air, fire, earth, sky are included. Though these materials are non-living. But still they possess natural powers in it. Air has the power for living, fire has power of heat. These physical components have natural powers and are bound by specific rules. Because of these powers, life is possible and we are alive.

The steady rules of nature bind these physical components is such a way that they work for the welfare of mankind. That is the why they are worshipped as idols or God. There are times when these elements take form of destruction. For eg- earthquake, volcano, floods etc.

#### **Biotic component**

Biotic component means the living things around us. Plants, insects, animals, human are included in it. Depending on the development of intellect, biotic



component has been divided into two parts :

**a) Plant world**

We all know that plants take food, breathe and develop, reproduce and have response to stimuli. But in all these process the plants have less active participation. Their whole system works on its own or depends on the other. Mental power is negligible or underdeveloped therefore their intellect is in sleeping condition.

**b) Animal World**

Insects, birds, animals and humans are included in this world. All the living things pass through, infancy, young age and old age and finally die. This cycle of physical development is generally seen in all living things but there is lots of difference in the mental development of animals and humans. On the basis of intellect, living kingdom is divided into two parts-

**(i) Animal kingdom**

The mental development of animals is superficial. The level of their intellect is rough or bulky.

**(ii) Human beings**

The mental power of human beings is of acute intelligence and also widespread. It is entirely upto the human beings that with the feeling of inferiority complex, he can make himself inferior or with the self confidence and strength can place himself on a higher pedestal. Man is considered to be superior most amongst all living things because he is capable of moving himself from the lowest to highest position. For men to be intellectually superiors, all the physical and biotic component have been created.

But above the biotic element is supreme biotic element – GOD. He is the controller of all creations. The physical and biotic world are bound by his specific rules and do their work respectively.

---

### **INTEXT QUESTION 18.1**

---

(i) The world is basically made up of which two components?

---

---

(ii) Give few examples of physical component?

---

---

(iii) What all is included in living world?

---

---

(iv) Who is suppose to be the superior most in the living world?

---

---

---

### **18.4 PEACE OR HARMONY**

‘Peace’ word is used in many contents in our day to day conversation. For eg - The class is quiet peaceful, antagonism amongst each other has disturbed the peace, we get peace when we listen to hymns. Broadly speaking when there is not much of noise in the surrounding, there is no turbulence in our mind, when the heart is clear of the distress, jealous - These all indicates towards ‘peace’.

Does it mean the peace is actually stagnation. No, not at all! Infact peace can be said when in their natural rhythm, the things/humans are mobile, i.e they remain their natural self without unnecessary agitation or excitement. Let us explain it with an example. The nature of river is to keep flowing within it’s limit. If there is no motion then it will not remain river and if it’s motion increases then it breaks the confinement of shore and there is no

---



peace (the destruction due to floods). Therefore, staying within one's limit and progressing with natural rhythm and mobility is peace.

Similarly, the physical and biotic components of world, if they remain within the limits of their natural forms and move ahead then we can have peace in the world. Biotic and abiotic also have the elements which maintain each other. For example - when we look after plants properly, then in return we get better quality and quantity of fruits & flowers. Similarly if water, air etc. are kept pollution free, then humans also remain disease free and have better health.

### **18.5 SACRIFICE (YAGYA)**

In common form, sacrifice (Yagya) mean throwing of materials of oblation in the sacrificial fire. It means to dedicate ghee and pure substance etc. to fire. But this is the broad meaning of sacrificial fire. Infact by sacrifice we mean 'auspicious undertaking or to work regularly with the feeling of welfare and happiness. This means that work done with the feeling of welfare for others and also for oneself is called sacrifice.

Our broad and acute or little work may be fruitful therefore there are 5 types of sacrifice in 'Shastra'. These are 'Brahm sacrifice', 'Dev sacrifice, Pitr sacrifice, Atithi sacrifice and Bhoot sacrifice.

#### **'Brahma Sacrifice' or 'Eternal spirit sacrifice' (Brahma Yagya)**

Man in all parts of world, time, condition, worship and praise God and experience the supreme power. With everyday's meditation he feels that all his powers are gift from the god and he feels that the powers he has got from god have meaning only if he used for the goodness or in the welfare of the humanity and then only his life has some meaning. This way when you work with your mind and heart for the welfare of mankind is called eternal spirit sacrifice.

#### **Fire Sacrifice (Dev Yagya)**

To dedicate 'ghee', grain, and other sweet scented and nutritious liquid into

---



fire is called fire sacrifice. By fire sacrifice, the roots are also strengthened. With this the external atmosphere is purified and even the internal feelings also get pure. In the fire, the oblations multiply and make the atmosphere scented and healthy. When one is offering oblation then one says 'Swaha' and 'Idin Mum' (This is not mine). This by itself removes the feeling of selfishness and conceit. Infact the cycle of creation is based on this feeling of 'This is not mine'. Infact we all have benefited from this development of society and nations. For the betterment of society, it is important to have the motive of 'Idinmum' then only can we be free of this debt.

#### **Paternal sacrifice (oblations to the manes) (Pitr Yagya)**

It is impossible to repay the debt of parents and teacher. But according to one's capability one should look after them with humbleness, keeping them happy is our duty. Looking after parents, teachers and other dependent without selfish motive is called paternal sacrifice (Pitr Yagya).

#### **Reception of Guest (Atithi Yagya)**

To receive the guests, intellectuals and old people with respect is called sacrifice. Infact looking after the people coming at odd hours according to one's capability is also 'Atithi Yagya'.

#### **Oblation to Evil Spirits (Bhoot Yagya)**

To consider all men to have similar soul and have friendly relations, to save them from pain and problem, to have the love and devotion is called oblation to evil spirits. To make the animals work more than their capacity, to give them less food as compared to their hunger, to give pain to other because of ones selfishness, taste and entertainment is deplorable act. Therefore to provide food to noble people, dogs, cow and monkeys, to give grains to birds and sugar to insects etc. is called 'Bhoot Yagya'.

The welfare of human kind is definite with the above five types of sacrifices.

---

---

---

## INTEXT QUESTION 18.2

---

- (i) Does peace mean to be 'inert' or 'stagnation'?
- \_\_\_\_\_
- \_\_\_\_\_
- (ii) Till when will the peace or harmony of physical and biotic components be maintained?
- \_\_\_\_\_
- \_\_\_\_\_
- (iii) Write any 2 names of the five types of sacrifice?
- \_\_\_\_\_
- \_\_\_\_\_
- (iii) What is the meaning of 'Idinnum'?
- \_\_\_\_\_
- \_\_\_\_\_

---

## 18.6 WORLD PEACE AND SACRIFICES

In this lesson you have read -

- (1) World is made up of physical and biotic components together.
- (2) The physical and biotic components have natural powers within them.
- (3) These natural powers till the time are within their natural limits, peace prevails.

From these characteristics it is clear when the biotic and abiotic components break, the natural boundaries then peace is disturbed and havoc prevails.

Biotic components like plants, animals and other living things have limited and large power. Therefore the turbulence created by them within limits also causes havoc.

---



Earthquake, volcano, floods etc. in the form of natural calamities are within the limits. Which also causes damage for a fixed time. If pondered deeply then it becomes clear that the assault done by the mankind on nature leads to the above stated destruction.

In comparison to other elements, power of man is highest. Large physical power accompanied with minute power of intellectual and mental power are with the man. Therefore man is a carrier of turbulence and peace till extensive limits. Whenever man becomes, selfish, greedy and has expectation then he starts doing wrong things. This narrow thought of man develops insecurity, fear and disappointment. We can hear lamentation all arounds us. These things disturb peace. When man is full of patience, compassionate, and full of love than he starts doing good work. Because of these qualities there is peace and prosperity and an atmosphere of fearlessness and excitement prevails. and peace and happiness is all over. Clearly, the man is responsible for the peace as well as turbulence in our lives.

Rishis, sages and saint knew about this unlimited powers of man. To use these biotic and abiotic powers for one's own motive is not in favour of the mankind. Therefore we should consider all elements to be the gift of god and use it for the welfare of the mankind. This is why the 'sacrifice' has been arranged or created. Where the massive form of sacrifice strengthens the external environment and also protects it, at the same time 'the sacrificial' emotions help in contributing to the International peace by being part of the 'great sacrifice' of the 'creation'. Therefore we can say that International peace is present in 'sacrifice' or universal peace is only possible through 'sacrifice'.

---

### **INTEXT QUESTION 18.3**

---

- (i) The power of what elements are massive and limited?

---

---



- (ii) Main responsibility of peace is on whom?

---

---

---

## 18.7 ACTIVITIES

Revision of the lesson.

## 18.8 WHAT HAVE YOU LEARNT

We have come to know that universe is made up of biotic and abiotic components. Till the time biotic and abiotic elements are in their natural form, there would be progress and peace. The moment this elements break their boundaries, it creates havoc in the environment. Basic responsibility is on the mankind, who with sacrifice help in maintaining peace.

---

## TEXTEND QUESTION

---

1. Universe is made up of what all elements? Write in details.
2. How is it possible to attain International peace through sacrifice?

---

## ANSWERS TO INTEXT QUESTIONS

---

- 18.1 (i) Universe is made up of biotic and abiotic elements
- (ii) water, air, earth, fire, sky etc.
- (iii) The living kingdom includes animals, birds, insects, human beings.
- (iv) Man is the superior most in the living kingdom.
- 18.2 (i) no, peace does not mean to be inert
- (ii) Till the time both elements remain within their limits.
- (iii) 'Eternal sacrifice', 'Fire Sacrifice'
-

- (iv) This is not mine.
- 18.3
- (i) The powers of biotic elements, insects, animals are massive and limited.
  - (ii) Main responsibility of peace is on man.
-

## **FUNDAMENTAL DUTIES**

### **Part IVA (Article 51A)**

It shall be the duty of every citizen of India :-

- a) to abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;
- b) to cherish and follow the noble ideals which inspired our national struggle for freedom;
- c) to uphold and protect the sovereignty, unity and integrity of India;
- d) to defend the country and render national service when called upon to do so;
- e) to promote harmony and the spirit of common brotherhood amongst all people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;
- f) to value and preserve the rich heritage of our composite culture;
- g) to protect and improve the natural environment including forests, lakes, rivers and wild life, and to have compassion for living creatures;
- h) to develop the scientific temper, humanism and the spirit of inquiry and reform;
- i) to safeguard public property and abjure violence;
- j) to strive towards excellence in all spheres of individual and collective activities so that the nation constantly rises to higher levels of endeavour and achievement.
- k) Who is parent or guardian to provide opportunities for education to his child or, as the case may be, ward between the age of six and fourteen years.

---

#### **A brief Guide to NIOS web site**

The success of Open Learning and Distance Education very much depends upon the harnessing of the new and latest technology. The emerging Internet and Web technology help in effective dissemination of knowledge, breaking all geographical boundaries. The web-site is a dynamic source of the latest information and is also an electronic information guide. The contents in the NIOS web-site is open to all.

The learners can have access to NIOS web-site at the following addresses:

**<http://www.nos.org> & [nios.ac.in](http://nios.ac.in)**

Clicking the site address will bring the users to the NIOS home page that will further guide them to visit different information pages of the NIOS. The NIOS is also developing a school network through the Internet known as Indian Open Schooling Network (IOSN). The network will provide a common communication platform for learners and educators. The NIOS is offering a Certificate in Computer Applications (CCA) through selected AVI. This course is also offered through the Internet on the NIOS web-site.

**NOT FOR SALE**