

Participant Handbook

Sector
Beauty & Wellness

Sub-Sector
Yoga

Occupation
Yoga Services

Reference ID: **BWS/Q2201, Version 3.0**
NSQF Level 4



Yoga Instructor (B&W)

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Shri Narendra Modi
Prime Minister of India

“ Skilling is building a better India.
If we have to move India towards
development then Skill Development
should be our mission. ”



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for

SKILLING CONTENT : PARTICIPANT HANDBOOK

Complying to National Occupational Standards of

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We would especially like to thank Bapu Nature Cure Hospital & Yogashram, Art of Living, S-VYASA University, The Yoga Institute who have reviewed and given input for this trainee manual. This participant manual is dedicated to all the aspiring youth who desire to achieve special skill which would be a lifelong asset for their future endeavours and help them make a bright career in the Beauty and Wellness Sector.

About This Book

Yoga is a universal symbol of 360-degree wellness, and form a prominent part of the Beauty & Wellness sector. Yoga practice benefits people of all ages and leads to a sense of fulfillment in every walk of life with holistic health, happiness and harmony. Global Yoga market is worth \$80 billion, and in India this market is worth INR 490 billion. According to a recent study conducted by ASSOCHAM, the demand for Yoga trainers is likely to grow by 30-35% in the next couple of years.

Increased emphasis on a holistic well-being with people's desire to look good and young are other motivators for the beauty and wellness industry.

This Participant Handbook is designed to enable theoretical and practical training to become a Yoga Instructor (B&W). The Qualification Pack of a Yoga Instructor (B&W) includes the following National Occupational Standards which have all been covered in this Trainee Manual:

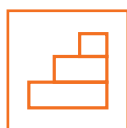
1. BWS/N9001 Prepare and maintain work area.
2. BWS/N2201 Conduct the basic yoga session for holistic wellbeing.
3. BWS/N9002 Maintain health and safety at the workplace.
4. BWS/N9003 Create a positive impression at the workplace.

The key learning objectives and the skills gained by the participant are defined in their respective units. We would also like to acknowledge the efforts put in by the B&WSSC team. We hope that this Participant Handbook will be able to provide a sound learning and aspire students to build their career in the beauty and wellness industry.

Symbols Used



Key Learning
Outcomes



Steps



Time



Tips



Notes



Unit
Objectives

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1. Introduction

Unit 1.1 - Introduction to Yoga

Unit 1.2 - Yoga and India

Unit 1.3 - Yoga Terminologies & their Meanings

Unit 1.4 - Job Role of a Yoga Instructor (B&W)

Unit 1.5 - Setting up and Maintaining a Yoga Center



(BWS/N9001)

Key Learning Outcomes

At the end of this module, participant will be able to:

1. Explain the meaning of Yoga
2. Describe different streams of Yoga
3. Explain major benefits of practicing Yoga
4. Describe the significance of 'International Day of Yoga'
5. Describe the history & evolution of Yoga
6. Explain common terminologies of Yoga
7. Define job role & responsibilities of a Yoga Instructor (B&W)

UNIT 1.1: Introduction to Yoga

Unit Objectives

At the end of this unit, participant will be able to:

1. Explain the meaning of Yoga
2. Describe, why Yoga is so relevant in today's fast paced world
3. Explain different definitions of Yoga
4. Describe different streams of Yoga
5. Explain eight limbs of 'Ashtanga Yoga'
6. Explain major benefits of practising Yoga
7. Describe the significance of 'International Day of Yga'

1.1.1 What Is Yoga?

The word Yoga is derived from Sanskrit word 'Yuj', which means 'Jod' in Hindi or 'Joining' in English. This is joining of 'Jivatama' (individual self) with 'Parmatma' (universal self). Through the practice of Yoga, one can have Self-realisation and achieve God. 'Yog' word became Yoga in English.

For a simple person, Yoga is another form of physical exercise. By doing physical exercises, one can develop only body muscles. But through Yoga, one achieves the conditioning of even all the internal organs like - heart, brain, spleen, liver, lungs, intestines, etc. Apart from these vital organs, through Yoga all the glands, like - thyroid, pituitary and penial gland of the brain, function better.



Fig. 1.1.1 Yoga Pose

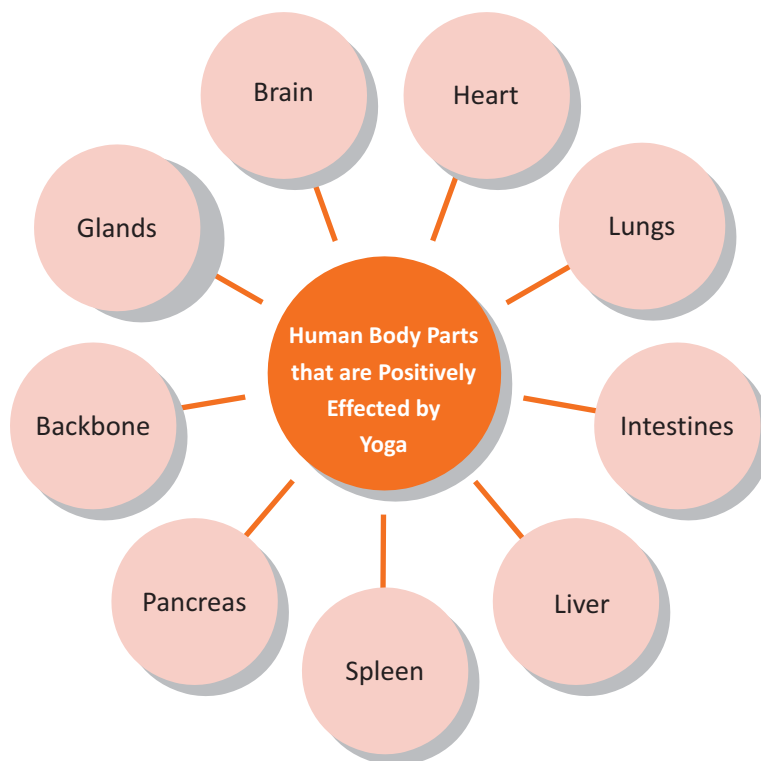


Fig. 1.1.2 Human Body Parts that are Positively Effected by Yoga

1.1.2 Why Yoga?

Yoga is a practical aid, not a religion. Yoga is an ancient art based on a harmonizing system for development of the body, mind, and spirit. The regular practice of yoga will not only lead you to a sense of peace and well-being, but will also give you a feeling of being at one with the nature. In the present time, more and more people, especially the Westerners, are resorting to Yoga to find a cure for chronic health problems and attain a peace of mind. They are also curious about knowing what exactly is Yoga and what all are included in it. Although many of us are well aware of the health benefits of Yoga, not everyone knows about the origin and exact definition of Yoga. It is a popular belief that Yoga merely includes stretching and warm up exercises.



Fig. 1.1.3 Dhyana Mudra in Yoga

Originated in ancient India, Yoga typically means 'union' between the mind, body, and spirit. It involves the practice of physical postures and poses, which is also referred to as 'asana' in Sanskrit. As the name suggests, the ultimate aim of practising Yoga is to create a balance between the body and the mind and to attain self-enlightenment. To accomplish it, Yoga makes use of different movements, breathing exercises, relaxation technique, and meditation. Yoga is associated with a healthy and lively lifestyle with a balanced approach.

The oldest physical discipline in existence known to humanity, the Yoga brings stability to the body and the wavering mind. It increases the lubrication of joints, ligaments, and tendons of the body. Studies in the field of medicine suggest that Yoga is the only form of physical activity that provides complete conditioning to the body because it massages all the internal organs and glands. It reduces the risk of many diseases. Yoga can create a permanently positive difference to the lifestyle of anybody practicing it on a regular basis.

Yoga is a perfect way to ensure overall health and physical fitness. Through meditation, breathing exercises (called pranayams); you can banish all your stress and lead a healthy life. In fact, it is one of the best remedies known to humankind, for curing chronic ailments that are otherwise difficult to be cured by other medications. People suffering from backaches and arthritis are often suggested to do asanas that concentrate on the exercise of the muscles at the strategic locations. Pranayamas are the best breathing exercises to increase the capacity of lungs.

The amazing thing about Yoga is that its positive effects on the health and mind are visible over time. Another specialty about Yoga is its wide choice of asanas. Depending upon the stamina and overall health, you can choose from the mild pranayamas and asanas to high-intensity asanas. It is a medication without the actual use of medicines. Moreover, no visible side effects are associated with the practice of Yoga on a regular basis. All you need to know is the most appropriate asanas according to the ability and structure of your body. Also, you need to know the right way of performing the asanas, because any wrong attempt can cause sprains and injuries.

Conscious connection to something allows us to feel and experience that thing, person, or experience. The experience of connection is a state of yoga, a joyful and blissful, fulfilling experience.

There is no single definition of yoga. To experience truth through yoga, we must study its classical definitions and reflect on our understanding of it.

If we wish to connect to the intuitive, creative part of us and realize the eternal Self, we need to consider what yoga really is. Each definition of yoga reveals a part of the ocean of knowledge and experience that forms the yogic path.



Fig. 1.1.4 Bhujangasana in Yoga

1.1.3 Different Definitions Of Yoga

Any method that allows us to wake up to who or what we really are and to what life is all about is Yoga. Anything that allows us to be more aware of ourselves and to feel connected with ourselves and life is a form of yoga. Everything we do can become yoga if it is done with awareness. Awareness is the key to discover all the mysteries of who we truly are. Yoga reveals the luminous intelligence and the beauty that lies within us. Since Yoga is a very old technique to remain healthy, hence there are many Yogis in history who have given a different definition to Yoga. All are valid and give greater meaning to Yoga, so we should know all these definitions.



Fig. 1.1.5 Yoga is beneficial for whole Body

1.1.3.1 Patanjali's Definition Of Yoga

The great sage Patanjali, in Raj Yoga, gave one of the best definitions of yoga. He said, 'Yoga is the blocking (Nirodha) of mental modifications (Chitta Vritti) so that the seer (Drashta) re-identifies with the (higher) Self. Patanjali's system has come to be the epitome of Classical Yoga Philosophy and is one of the 6 or 7 major philosophies of India.

1.1.3.2 Hatha Yoga's Definition Of Yoga

Hatha Yoga includes postures (*Asana*), breathing techniques (*Pranayama*), purification techniques (*Shat Karmas*) and energy regulation techniques (*Mudra and Bandha*). The definition of Yoga in the *Hatha Yoga* texts is the union of the upward force (*Prana*) and the downward force (*Apana*) at the navel center (*Manipura Chakra*). *Hatha Yoga* teaches us to master the totality of our life force is also known as prana. By learning how to feel and manipulate the life force, we access the source of our being.

1.1.3.3 Kundalini Yoga's Definition Of Yoga

Kundalini yoga is the science of liberating the dormant potential energy at the base of the spine (Kundalini). The definition of yoga in Kundalini yoga is the union of the mental current (ida) and the pranic current (pingala) in the third eye (ajna chakra) or at the base chakra (muladhara chakra). This unifies duality in us by connecting our body and mind and leads to the awakening of spiritual consciousness.

1.1.3.4 Yoga From Scientific Point Of View

Yoga is a science, that is, it is a technique that leads us to consciously connect with ourselves and with life. As yoga is a science, there is no dogma or belief system attached to it. Yoga simply tells us to do a certain practice and then to feel the effect of that practice, e.g. if we breathe slowly in a relaxed manner our heart rate will slow down; and if we focus the mind, we will develop mental peace and deep insight.

1.1.4 Streams Of Yoga

Primarily, Yoga has four paths. Bhagvad Gita has details on these four paths. These four paths are listed below:

1- Raja Yoga, 2- Bhakti Yoga, 3- Janan Yoga, 4- Karma Yoga

All the four paths have their own renowned followers. We will discuss the same in detail.

1.1.4.1 Raja Yoga

The great sage Patanjali was a follower of Raj Yoga. In Raja Yoga, Yoga is practiced to gain mastery over the mind through will power. There are further two branches under *Raja Yoga*:

- 1- Bahiranga Yoga
- 2- Antaranga Yoga

1.1.4.1.1 Bahiranga Yoga

Bahiranga means external. So Bahiranga Yoga means External or Outer Path of Yoga. It is controlled by four limbs of Ashtang yoga — yama, niyama, asana, and pranayama. Sometimes the fifth limb - pratyahara, is also associated with this.

1.1.4.1.2 Antaranga Yoga

Antaranga means internal. So Antaranga Yoga means internal or inner Path of Yoga. It is controlled by last three limbs of Ashtang yoga — dharana, dhyana, and samadhi.

As the name suggests, benefits of this yoga are internal rather than external. It awakens the mind and soul of Yogi.

1.1.4.2 Bhakti Yoga

Ramanuja was main follower of Bhakti Yoga. Bhakti yoga aims to help a person evolve emotional maturity, love for society and to spread the message of universal brotherhood and oneness. It helps in transformation of the conditional and desirous form of love into true unconditional love. Kama (desire), combined with tyaga (sacrifice) forms prema (love). Prema along with saranagati (surrender) results in bhakti. The path of bhakti yoga leads to satisfaction and calmness of mind. It is considered to be the easiest path among four, as the practice is not very rigorous. Bhakti yoga is similar to the interpersonal relation between humans but here the relation is between soul and super soul (ultimate soul). Bhagvad purana provides us with nine forms of bhakti:

1. Sravan (listening)
2. Kirtana (praising)
3. Smarana (remembering)
4. Pada- sevasna (rendering service)
5. Archana (worshipping)
6. Vandana (paying homage),
7. Dasya (servitude)
8. Sakhya (friendship)
9. Atma-nivedana (complete surrender of self).



Fig. 1.1.6 Bhakti Yoga

1.1.4.3 Jnana Yoga

One of the famous follower of this stream was Shankara. This path helps in developing a logical mind with intuitive knowledge and immense awareness. There are three phases in jnana yoga:

1. Sravana, the first exposure to knowledge in any form (reading a book, listening to a lecture, watching a video).
2. Manana, revisiting the knowledge for further understanding.
3. Nididhyasana, the phase of experimentation.

In jnana yoga, the ultimate aim is to understand the reality of atma (soul) and the ability to differentiate it from the body. A person truly established in the path of jnana yoga becomes free from all worldly desires and achieve contentment. Though the four paths of yoga seem to be completely different from each other, they lead to the same goal of self-realization, and the union of the individual with the universal self.

1.1.4.4 Karma Yoga

The Bhagvad Gita remains the main source for the conceptual basis of karma yoga; it was later elaborated by Swami Vivekananda. This path emphasizes on performing actions with detachment without worrying about the results.

Actions are categorized as:

Tamasik - they are binding, deteriorating, violent and is a result of state of delusion and confusion

Rajasik - when performed with craving for desires, with egoism and a lot of efforts

Sattvik - when it is free from attachment and done without love or hatred

The essence of karma yoga is to convert kamya karma (action with desires) into yogic karma by inculcating detachment and committing one's energy to unceasing work.

1.1.5 Eight Limbs Of Ashtang Yoga

The meaning of Ashtanga yoga is 'Eight-limb yoga'. According to Patanjali, the path of internal purification for revealing the Universal Self consists of the following eight spiritual practices:

Yama	: Universal morality
Niyama	: Personal observances
Asanas	: Body postures
Pranayama	: Breathing exercises and control of prana
Pratyahara	: Control of the senses
Dharana	: Concentration and cultivating inner perceptual awareness
Dhyana	: Devotion, Meditation on the Divine
Samadhi	: Union with the Divine

The first two limbs that Patanjali describes are the fundamental ethical precepts called yamas and the niyamas. These can also be looked at as universal morality and personal observances. The Yamas and niyamas are the suggestions given on how we should deal with people around us and our attitude toward ourselves. The attitude we have towards things and other people is yama, how we relate to ourselves inwardly is niyama. Both are mostly concerned with how we use our energy in relationship to others and ourselves.

The yamas are broken down into five "wise characteristics." Rather than a list of dos and don'ts, "they tell us that our fundamental nature is compassionate, generous, honest and peaceful."

They are as follows:

Yamas (Universal Morality)

Ahimsa – Compassion for all living things: The word 'ahimsa' literally means not to injure or show cruelty to any creature or any person in any way whatsoever. Ahimsa is, however, more than just lack of violence as adapted in yoga. It means kindness, friendliness, and thoughtful consideration of other people and things. It also has to do with our duties and responsibilities too. Ahimsa implies that in every situation we should adopt a considerate attitude and do no harm.

Satya – Commitment to Truthfulness: Satya means "to speak the truth", yet it is not always desirable to speak the truth on all the occasions, for it could harm someone unnecessarily. We have to consider what we say, how we say it, and in what way it could affect others. If speaking the truth has negative consequences for another, then it is better to say nothing. Satya should never come into conflict with our efforts to behave with ahimsa. This precept is based on the understanding that honest communication and action form the bedrock of any healthy relationship, community or government, and deliberate deception, exaggerations, and lies harm others.

Asteya - Non-stealing: Steya means "to steal"; while Asteya is to take nothing that does not belong to us. This also means that if we are in a situation where someone entrusts something to us or confides in us, we do not take advantage of him or her. Non-stealing includes not only not taking what belongs to another without permission, but also using something for a different purpose to that intended, or beyond the time permitted by its owner. The practice of asteya implies not taking anything that has not been freely given.

Brahmacharya - Celibacy: Brahmacharya is used mostly in the sense of abstinence, particularly in relationship to sexual activity. Brahmacharya suggests that we should form relationships that foster our understanding of the highest truths. Brahmacharya does not necessarily imply celibacy. Rather it means responsible behaviour with respect to our goal of moving towards the truth. Practicing Brahmacharya means that we use our sexual energy to regenerate our connection to our spiritual self. It also means that we don't use this energy in any way that might harm others.

Aparigraha - Neutralizing the desire to acquire and hoard wealth: Aparigraha means to take only what is necessary and not to take advantage of a situation or act greedy. We should only take what we have earned; if we take more, we are exploiting someone else. The yogi feels that the collection or hoarding of things implies a lack of faith in God and in himself to provide for his future. Aparigraha also implies letting go of our attachments to things and an understanding that impermanence and change are the only constraints.

The Yoga Sutra describes what happens when these five behaviours outlined above becomes part of a person's daily life. Thus, the yamas are the moral virtues which if attended to, purify human nature and contribute to the health and happiness of the society.

Niyama (Personal Observances):

Niyama means "rules" or "laws." These are the rules prescribed for personal observance. Like the yamas, the five niyamas are not exercises or actions to be simply studied. They represent far more than an attitude. Compared with the yamas, the niyamas are more intimate and personal. They refer to the attitude we adopt toward ourselves as we create a code for living soulfully.

- 1. Saucha - Purity:** The first niyama is saucha, means purity and cleanliness. Saucha has both an inner and an outer aspect. Outer cleanliness simply means keeping ourselves clean. Inner cleanliness has as much to do with the healthy, free functioning of our bodily organs as with the clarity of our mind. Practicing asanas or pranayama are essential means for attending to this inner saucha. Asanas tone the entire body and remove toxins while pranayama cleanses our lungs, oxygenates our blood and purifies our nerves. But more important than the physical cleansing of the body is the cleansing of the mind of its disturbing emotions like hatred, passion, anger, lust, greed, delusion and pride.
- 2. Santosa - Contentment:** Another niyama is santosa, modesty and the feeling of being content with whatever we have. To be at peace within and finding contentment with one's lifestyle, even while experiencing life's difficulties through all kinds of circumstances. We should accept that there is a purpose for everything – yoga calls it karma – and we cultivate contentment 'to accept what happens'. It means being happy with what we have rather than being unhappy about what we don't have.
- 3. Tapas – Disciplined use of our energy:** Tapas refers to the activity of keeping the body fit or to confront and handle the inner urges without an outer show. Literally, it means to heat the body and by doing so, to cleanse it. Behind the notion of tapas lies the idea that we can direct our energy to enthusiastically engage life and achieve our ultimate goal of union with the Divine. Tapas helps us burn up all the desires that stand in our way of this goal. Another form of tapas is paying attention to what we eat. Attention to body posture, attention to eating habits, attention to breathing patterns — these are all tapas.
- 4. Svadhyaya – Self study:** The fourth niyama is svadhyaya. Sva means "self" adhyaya means "inquiry" or "examination". Any activity that cultivates self-reflective consciousness can be considered svadhyaya. It means to find self-awareness in all our activities and efforts, even to the point of welcoming and accepting our limitations. It teaches us to be centered and non-reactive to the dualities, to burn out unwanted and self-destructive tendencies.
- 5. Isvarapranidhana - Celebration of the Spiritual:** Isvarapranidhana means "to lay all your actions at the feet of God." It is the contemplation of God (Ishvara) to become attuned to god and god's will. It is the recognition that the spiritual suffuses everything, and through our attention and care, we can attune ourselves with our role as a part of the Creator. The practice requires that we set aside some time each day to recognize that there is some omnipresent force larger than ourselves that is guiding and directing the course of our lives.



Fig. 1.1.7 Yoga is for everyone

1.1.6 Unity In Diversity

Unity in diversity is a concept of 'unity without uniformity and diversity without fragmentation that shifts focus from unity based on a mere tolerance of physical, cultural, linguistic, social, religious, political, ideological and/or psychological differences towards a more complex unity based on the understanding that difference enriches human interactions.

1.1.7 Major Benefits Of Yoga

Following are some of the benefits of doing Yoga. We will discuss effects of Yoga on different parts of the body in detail in subsequent chapters:

- 1- Improvement in immunity - Protection from diseases
- 2- Healthy Heart - Protection from Heart Problems
- 3- Improved body flexibility - Protection from Injury
- 4- Improved Body posture - Better personal image
- 5- Positivity in mind - Protection from Hypertension, depression, etc.
- 6- Weight reduction / Weight increase - Body attain ideal Body weight
- 7- Improved Muscle Strength
- 8- Improved Vitality



Fig. 1.1.8 Healthy Body & Mind Through Yoga

1.1.8 International Yoga Day

Although Yoga is being practiced all over the world, to give it more prominence our Hon'ble Prime Minister gave a proposal to declare 21st June as 'International Yoga Day', which was immediately accepted by United Nations and On December 11, 2014, United Nations General Assembly declared the day as 'International Yoga Day'. Since 21st June is the longest day of the year in the Northern Hemisphere and has special significance in many parts of the world, that is why this day is chosen for celebrating Yoga.

Resolution for declaring 21st June as 'Yoga International Day' was co-sponsored by 175 countries, which is highest till date for any UNGA resolution of this kind.



Fig. 1.1.9 Logo of Yoga Day



Fig. 1.1.10 PM Shri Modi doing Yoga with Citizen at Rajpath on Yoga Day

1.1.9 Does Yoga Belong To Any Religion?

Although yoga was invented & evolved by Hindu Sages and it is based on Hindu philosophy of 'Soul and God is One', but person of any religion, cast, gender, nationality, can practice it. It gives the same result to everybody irrespective of his/her origin and belief. You should try to break the myth that doing yoga is not good for a person of religions and faiths other than Hinduism. Yoga is very Popular in Europe and other western countries, despite the fact that majority religion is 'Christianity'. Doing yoga does not intervene with their religion or faith.



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