



A REPORT ON CELEBRATION IN INTERNATIONAL YOGA DAY 2021

ABOUT THE COLLEGE

It is our extreme pleasure to introduce RATE (Rajendra Academy for Teachers' Education) under Rajendranath Educational and Welfare Trust (REWT), established in the year 2009. Since its inception, Rajendra Academy for Teachers' Education affiliated to WBUTTEPA, The University of Burdwan, and West Bengal Board of Primary Education runs its composite unit of professional Teachers' Training courses of M.ED, B.ED and D.El.Ed.

OUR VISION

A Group of disciplined and dedicated prospective teachers equipped with prerequisite knowledge, skill and professional attitude will be in place to carry on nation building activities who would be ready to perform with responsibility under all conditions at the school level so as to make a difference in the quality of education in the country as envisaged in the National Policies on Education.

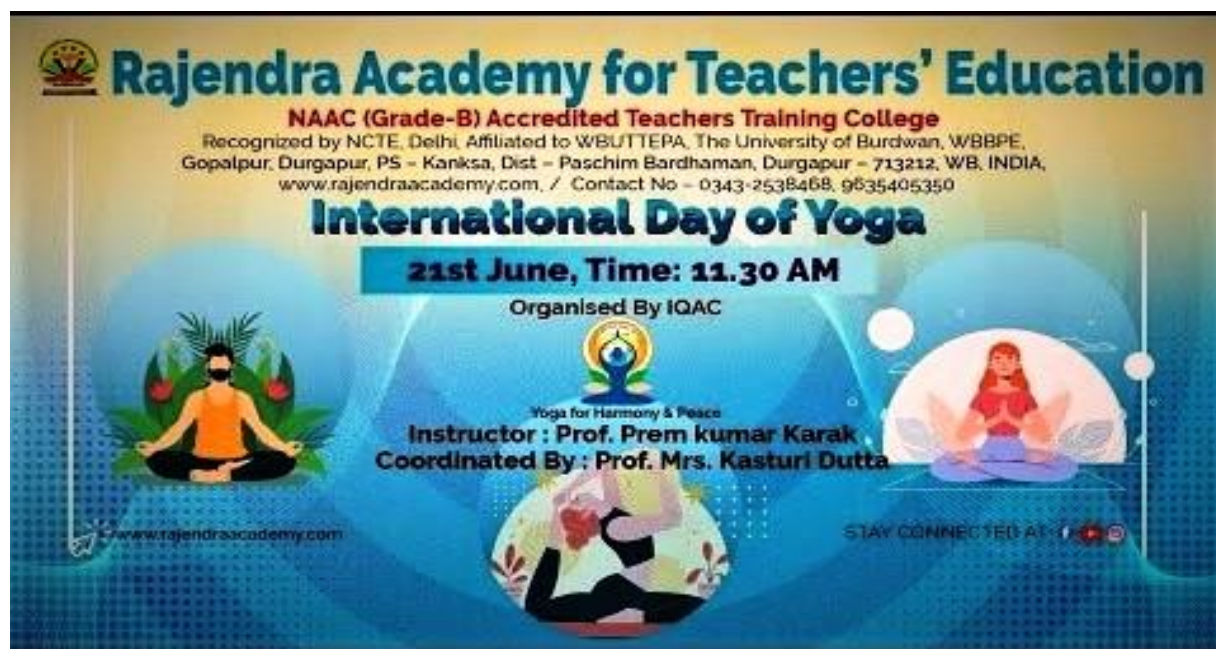
OUR MISSION

- "Rajendra Academy for Teachers' Education" aspires to be a leading institution in the country offering quality teacher education to enlighten and empower the trainee teacher fraternity and foster lifelong learning.
- To produce cognitively enriched, effectively educated, professionally upright, socially committed and spiritually inspired teachers.
- To enrich their knowledge and skill to perform with promise at the school point in accordance with the changing pedagogical paradigm.
- To develop a strong affinity towards the national values, promote creativity and critical thinking among the prospective teachers to make a difference in the school setup.
- To develop in trainee teacher, the skills and competencies

necessary to play a multi-faceted role of the teachers, a sense of duty, discipline, responsibility and service to the nation.

- To develop an understanding of the principles of the pedagogy and its application to curriculum in the classroom. by using constructivist strategy and ICT Skills.
- To provide opportunities to become a talented teacher.

Rajendra Academy For teachers' Education organized an online platform to celebrate the International Yoga Day on 21st June, 2021. This is a matter of pride for the College that it can facilitate the environment with various yogas and asanas evoking physical and mental awakening prowess carefully crafted under the guidance of many teachers and experts and above all the College Authority. Rajendra Academy for Teachers' Education has always focused on qualitative enhancement of its students and staff at large and strives towards the best.



Our College takes pride to celebrate the World Yoga Day on 21st June 2021 with great splendor. The programme was inaugurated by our respected chairman sir, Shri Jayanta Chakraborty at about 11.30 am. It was conducted through YouTube live streaming due to covid-19 pandemic. The Yoga session of around one hour

was organized in which students, faculty, students and staff took part enthusiastically and practiced in various 'asanas' of Yoga and pranayama.

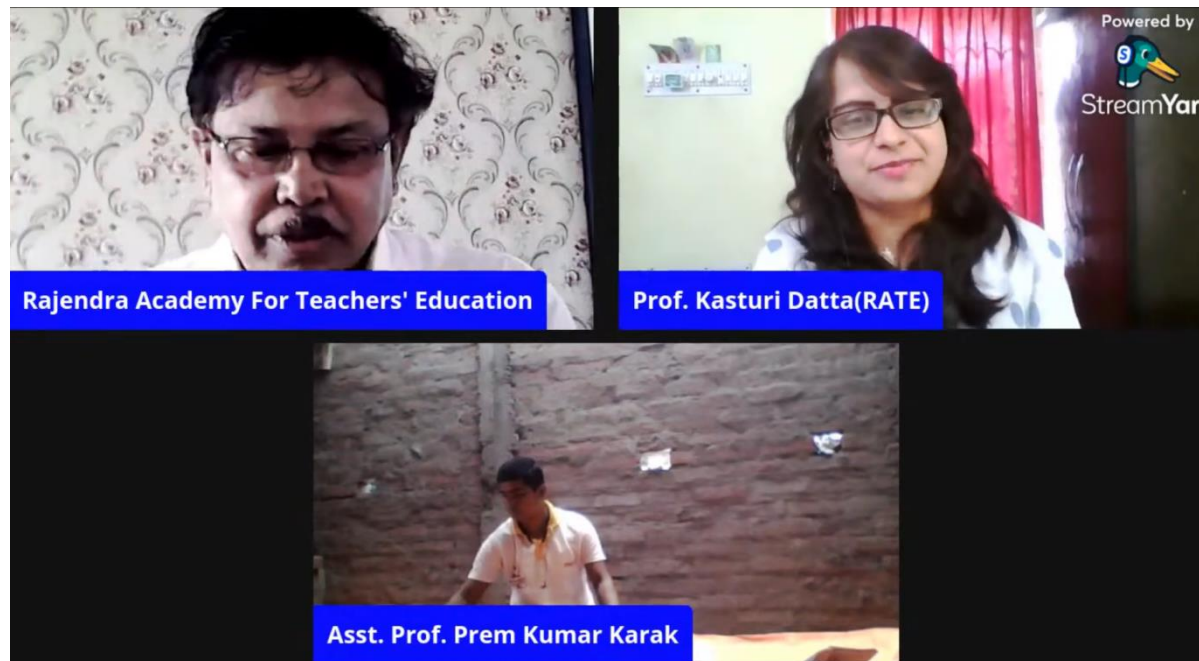
Honourable Chairman's View on Yoga



Our honourable Chairman inaugurated the Session by enlightening us on the various objectives of the Yoga Day. He has rightfully discussed the various ways in which Yoga can help us grow healthier and live healthier. He mesmerized us with the amazing and natural benefits of yoga. Yoga reduces the rate of health challenging diseases all over the world. Yoga sessions help bring communities much close together to spend a day for health from busy schedule. Practicing Yoga enhances growth, development and spreads peace all through the world. He has also pointed out that yoga helps get relief from stress which is much needed in the present scenario.

Being a sportsman and regular practitioner of Yoga himself, he has always encouraged people in RATE to take upper hand into physical activities and Yoga sessions. Yoga and meditation teaches mental and physical discipline. One learns to follow rules and regulations, time management, practice restraint and all forms

of challenging activities that make him disciplined in life and helps him serve them well throughout his life.



Hence, with the blessings of the respected Chairman Sir and the guidance of our Professor, the students had performed all the all exercises like loosening exercises, stretching exercises, asana, pranyama, kriya, meditation, and mantra chanting which was approved by the Ministry of AYUSH (Common Yoga Protocol), Government of India .

VIEW INTO THE PAST

International yoga day has been celebrated every year on 21st June as a global event from the year 2015. It was our **Prime Minister Sri Narendra Modi**, who proposed this day in the United Nations in 2014. A draft resolution on ‘International Day of Yoga’ was introduced by India’s Ambassador to UN, which received support from 177 nations, the highest number of co-sponsors for any UNGA resolution. Thereafter, the United Nations declared June 21st as the

International day of Yoga. The aim of World Yoga Day is make to people aware of the benefits of yoga in the world.

Yoga is an ancient practice which originated in India around five thousand years ago. Yoga is essentially a spiritual discipline based on an extremely subtle science, which focuses on bringing harmony between mind and body. It is an art and science of healthy living. Yoga plays a significant role in our daily life and one must learn to practice it so as to improve their overall mental and physical well-being.

For the purpose of systematic study of the historical development of yoga, it may be divided in to three periods. They are –

1. **Pre – Patanjali Period:** [Before 500 B.C]
2. **Patanjali period:** [500 BC to 800 A.D]
3. **Post Patanjali Period:** [800 A.D onwards]

The word Yoga comes from the Sanskrit root word “Yuj” which means to join.

“Yujyate anena iti yogah” –

which means, “That which joins is Yoga”. Thus, Yoga is the combination of the individual consciousness (or Jivatma) to the Universal Consciousness (Paramatma).

SCRIPTED BUFFS

Yoga is one of the six main systems of the Indian philosophy called Shad-Darshanas. It is a philosophical as a well as a practical science. The Yoga system of philosophy exists since the ancient times, but it was codified by Maharishi Patanjali in his classical treatise, which is presently known as Patanjali Yoga Sutras.

The subject of Yoga has been dealt extensively in many ancient Indian scriptures like – Patanjali Yoga Sutras, Bhagawat Gita, Upanishads, Yoga Vasishta, Hatha Yoga Pradeepika, Gheranda Samhita, Siva Samhita, Puranas, etc. Also in recent times, eminent spiritual leaders like Swami Vivekananda and Sri Aurobindo have further clarified the concepts and purpose of Yoga philosophy.

Swami Vivekananda emphasised the role of Yoga as a means to accelerate the rate of evolution of an individual soul. Evolution is a natural process. All living beings including humans are evolving constantly. But through Yoga, one can make a conscious effort to speed up this process of evolution. One can even get liberated from the cycle of birth and death in single birth itself.



Baba Ramdev is an Indian yoga teacher. He has been conducting large yoga camps since 2002, broadcasting them on various TV channels.



A state of yoga can be attained when wisdom is established. This has been the vision of the seers who brought forth the ‘Satyananda yoga’. This yoga is presented in the form of a lifestyle, understanding and attitude. It is presented as an integral part of the day-to-day activities, of understanding one's dharma and kartavya, obligations and responsibilities, and tries to see the whole world as one slowly evolving and unfolding unit.

So Yoga must be practiced for health and wellness.



With the blessings of our honourable chairman, Shri Jayanta Chakraborty, we had successfully been able to celebrate the World Yoga Day on 21st June 2021 with great splendor through YouTube live streaming. It was organized by the IQAC team in which students, faculty, students and staff took part enthusiastically and practiced in various ‘asanas’ of Yoga and pranayama.



Coordinator

Prof. Kasturi Dutta



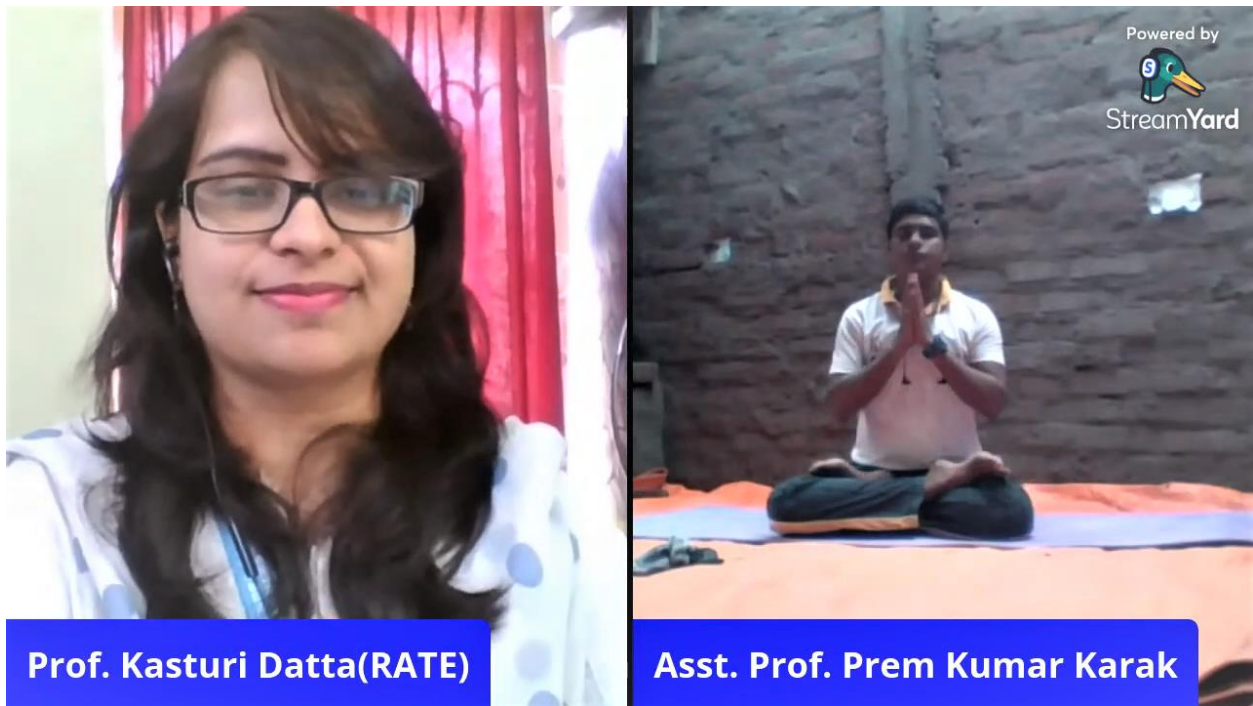
Yoga instructor

Mr. Prem Kumar Karak

On the auspicious moment of International Yoga Day our beloved Professor, Mr. Prem Kumar Karak actively played the role of the Yoga instructor and carried out the following asanas during the Yoga session online along with some other young aspiring students who willingly attended him:

Loosening Practices:

The most significant quality of the yoga, Sukshma Vyayama is its relaxation techniques which are simple, short and subtle. Practicing this yoga helps to increase microcirculation. These practices can be done while standing and sitting.



Our Yoga session thus began with the loosening practices with the aid of our Instructor, who kept on dictating the instructions and our students, following the instructions kept on doing the same on screen for all of us to follow. Given below are the yoga sessions that were carried on in our onscreen yoda day celebration.

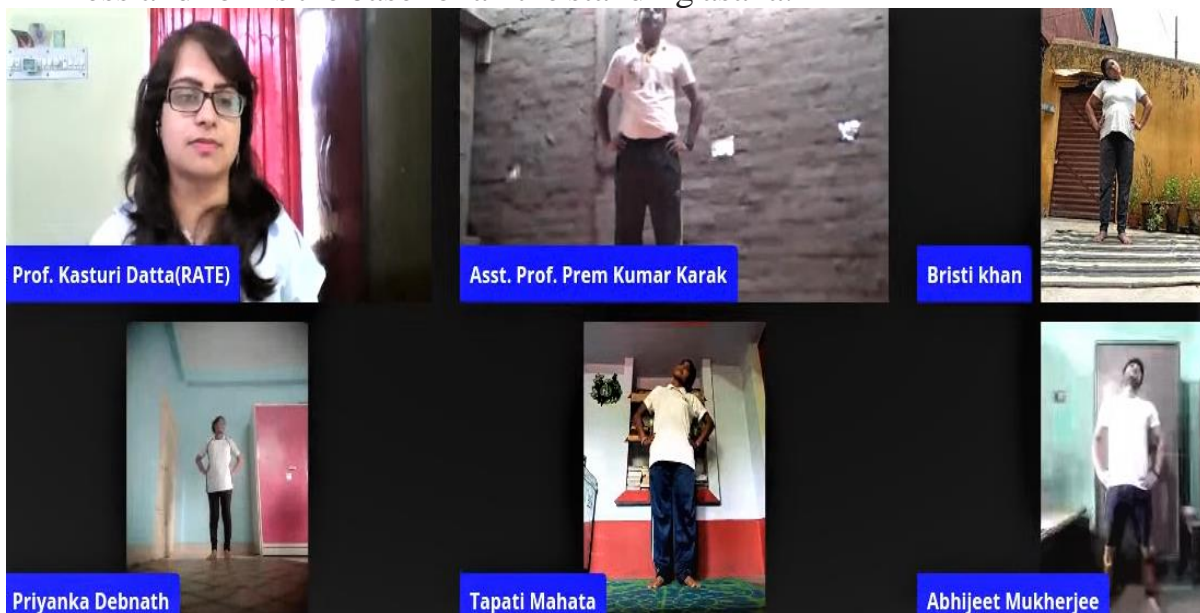
STANDING POSTURES:

Tadasana:

Instructions

Breathe in and then toes are to be raised gently and then one must try to balance his body on his heels. Shoulders are to be stretched along with arms and chest which must be thrust upwards while his toes must bear his body weight. The stretch in body must be felt from the head to the feet. This pose must be hold on for about 5 to 10 seconds and then gently relaxed followed by exhaling.

Tāda means palm tree or mountain. This asana teaches one to attain stability and firmness and forms the base for all the standing asana.



Benefits

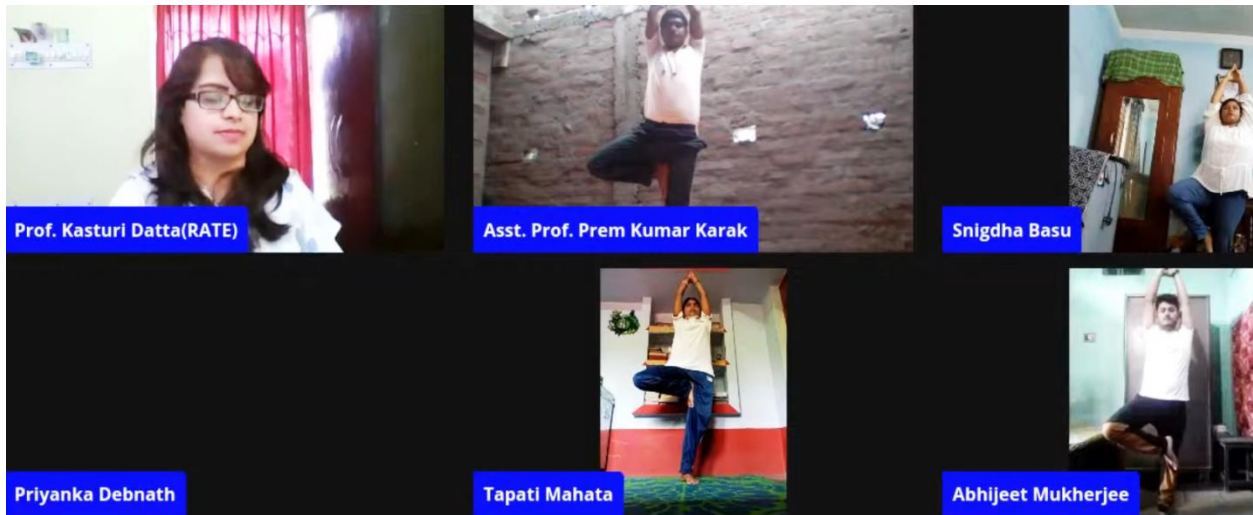
This *asana* brings stability in the body,
helps to clear up congestion of the spinal nerves, corrects faulty posture.
Helps to increase height up to a certain age.

Vrikshasana:

Instruction

One must stand straight. Left leg must be balanced firmly and right leg is to be lifted up and bent at the knee. Now, the right foot must be placed against

the inside of the left thigh. It is to be made sure that the toes of right foot are facing downwards. Then the palms must be joined in prayer at chest level. Then the arms must be lifted over the head till the hands are stretched upwards. The position is to be held while breathing deeply. Then the arms are to be lowered to chest level and finally the palms are to be separated. Then the right leg is to be straightened and finally one can stand erect again. The posture must be repeated with the right leg as well.



It is a balancing posture.

Benefits

Improves neuro-muscular coordination, balance, endurance and alertness. It tones up the leg muscles and rejuvenates the ligaments also.

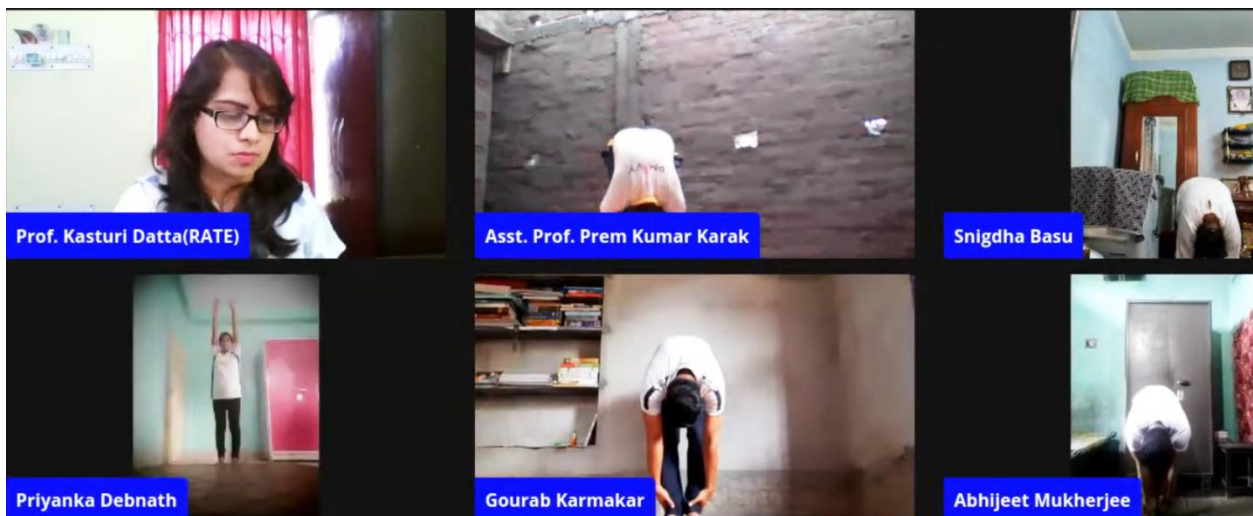
Padahastasana:

Instructions

One must Stand straight with feet 2 inches apart. Then, inhaling slowly the arms are to be raised such that the body must be stretched from the waist. Then one must exhale while bending forward until both palms rest on the ground. This final posture is to be maintained for 10-30 seconds with normal breathing. Then while

inhaling, one must come up slowly to the upright position and while exhaling, one can slowly return to the starting position.

Pāda means feet, *hasta* means hands. Therefore, *Pāda Hastāsana* means taking the palms down towards the feet. This is also referred as *Uttānāsana*.



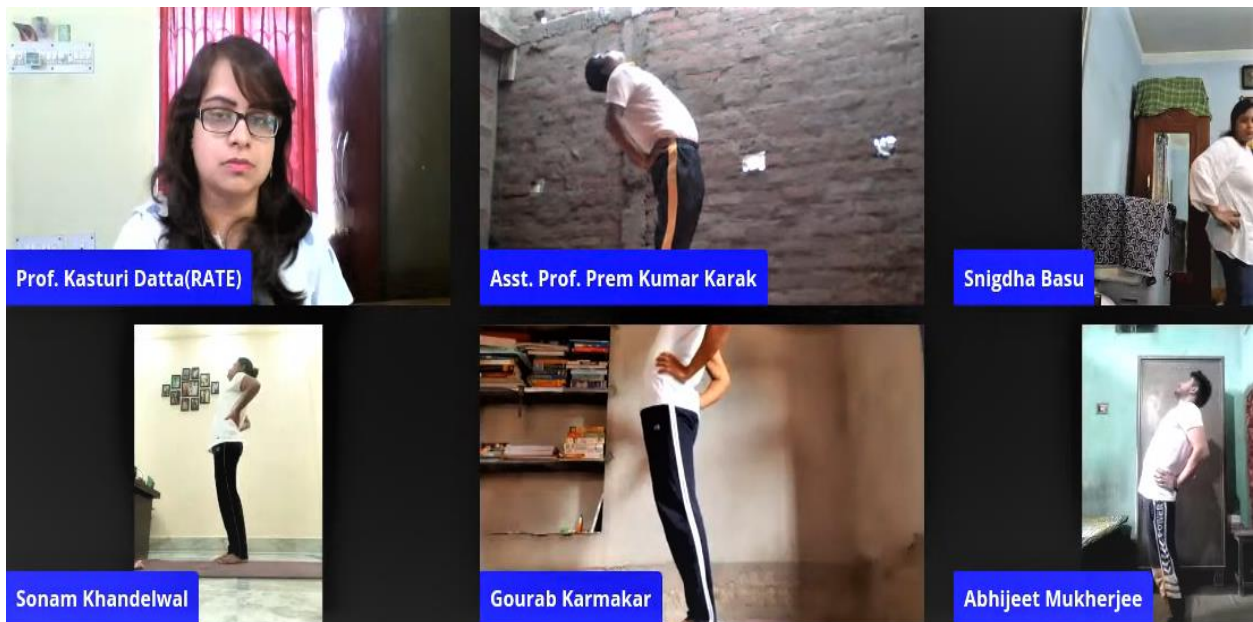
benifits

- Makes the spine flexible,
- improves digestions, and
- prevents constipation and even menstrual problems.

Ardha Chakrasana:

Instructions

At first, one must raise his hands straight up and then bend backwards. One can then place his hands on his hips while bending backwards. When bending backwards it is important not to bend the knees. One must try to breathe slowly while performing this asana. This position must be held for a few seconds. Then while exhaling one needs to come straight to the starting position. This asana must be repeated 3 to 5 times.



Ardha means half. *Çakra* means wheel. In this posture, as the body takes the shape of a half wheel, it is called *Ardha Çhagrāsasna*.

Benefits

- Ardha Çagrāsana makes the spine flexible and
- strengthens the spinal nerves.
- Strengthens the neck muscles, and
- improves breathing capacity.
- Helps in cervical spondylitis.

Trikonasana:

Instructions

One must stand straight with legs apart. The distance between the legs should be stretched a little more than the span of the shoulders. After Inhaling, the right hand is to be raised straight above the head. The right arm should remain parallel to the right ear. After exhaling in that position, the torso is to be bent at the waist, to the left side. Simultaneously, the left arm is to be slid down along the left leg till the fingers reach the ankle. At this point, the right arm must be horizontal while the head must remain tilted to the left. This position must be held the pose with the knees and elbows straight for at least 30 seconds. Then, after inhaling one can straighten himself and stand erect. After fining, the entire posture must be repeated for the other side.



Trikon means triangle. *Tri* means three and *kona* is an angle.

As the āsana resembles three arms triangles made by the trunk and the limbs, it has been named *Trikoṇāsana*.

Benefits

- Prevents flat foot.
- Strengthens calf, thigh and waist muscles.
- Makes the spine flexible, improves lungs capacity.

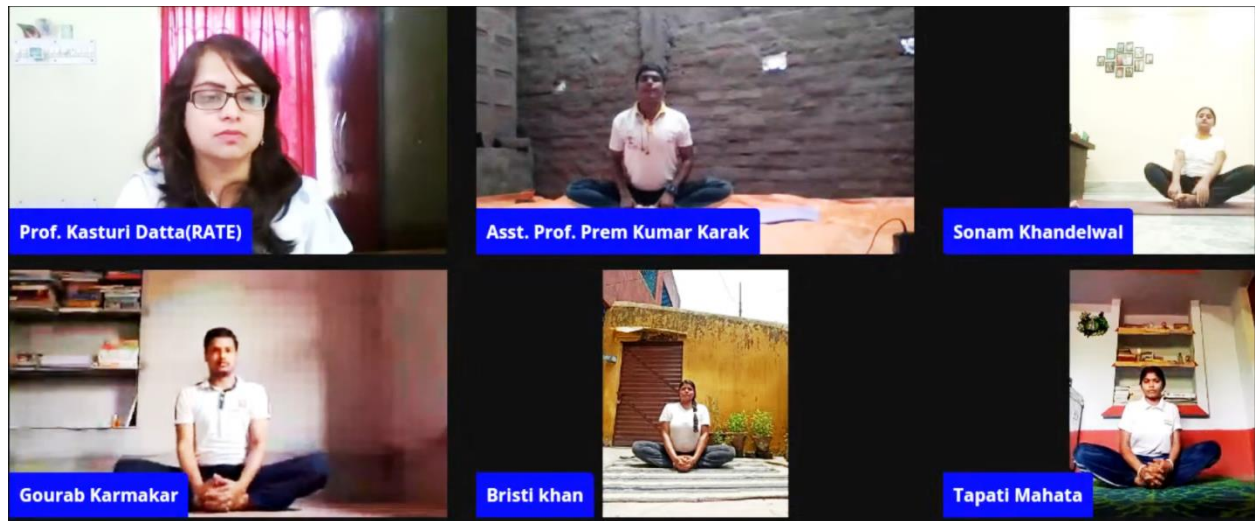
SITTING POSTURES:

Bhadrasana:

Instructions:

Instructions

To perform this asana, one must bring the knees to the floor with the knees hip wide apart and the big toes touching. One must sit back carefully on the heels with the heels touching the outside of hips. Then the knees are to be spread as wide as possible and the hands are to be rested on the knees with the palms facing down. Then one must lean back to the hips and try to sink down into the floor while the crown of the head must reach up to the length of the spine. The shoulders are to be dropped down and back, and the chest is to be pressed towards the front of the room. The face, jaw, and belly are to be relaxed. The tongue must rest on the roof of the mouth, just behind the front teeth. One must breathe deeply through the nose down into the belly and then hold the position as long as one feels comfortable.



Bhadrha means firm or auspicious.

Sthiti: Long sitting posture (Viśrāmāsana)

Benefits:

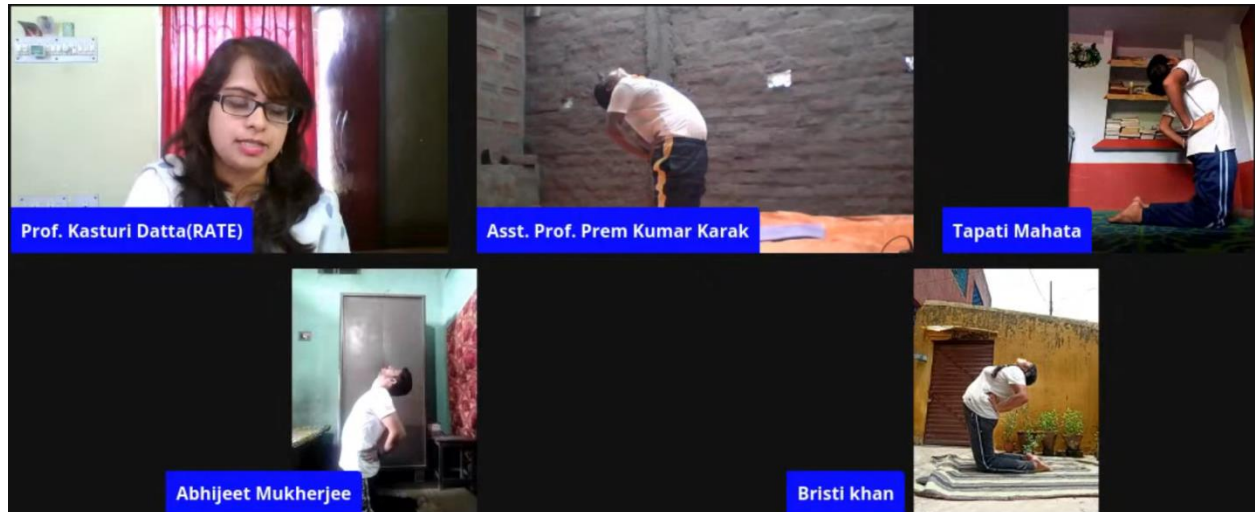
- Keeps the body firm and stabilize the mind.
- Keeps the knees and hip joints healthy.
- Helps to relieve knee pain.
- Acts on the abdominal organs and releases any tension in the abdomen.
- Benefits women by relieving abdominal pain often experienced during menstruation.

Ardha Ustrasana:

Instructions

One must sit in the posture of Vajrasana. Then, the knees are to be separated and feet must be at par with the hips wide apart. Then one has to rise up on the knee with the arm to the sides of the body. The body is to be twisted to the right and one must try to hold the left heel with the right hand. The left arm is to be stretched in front of the head so that the hand is at eyebrow level. The hips are to be pushed

forward and one must try to keep the thighs vertical. One must stay in the posture for about 30 seconds breathing normally, and then return to the starting point and the same is to be repeated on the other side.



Sthiti: Long sitting posture (Viṣrāmāsana)

Uṣṭra means camel. The final version of this *āsana* resembles the hump of a camel. In this version, only the first stage (half) of the *āsana* is being practiced.

Benefits

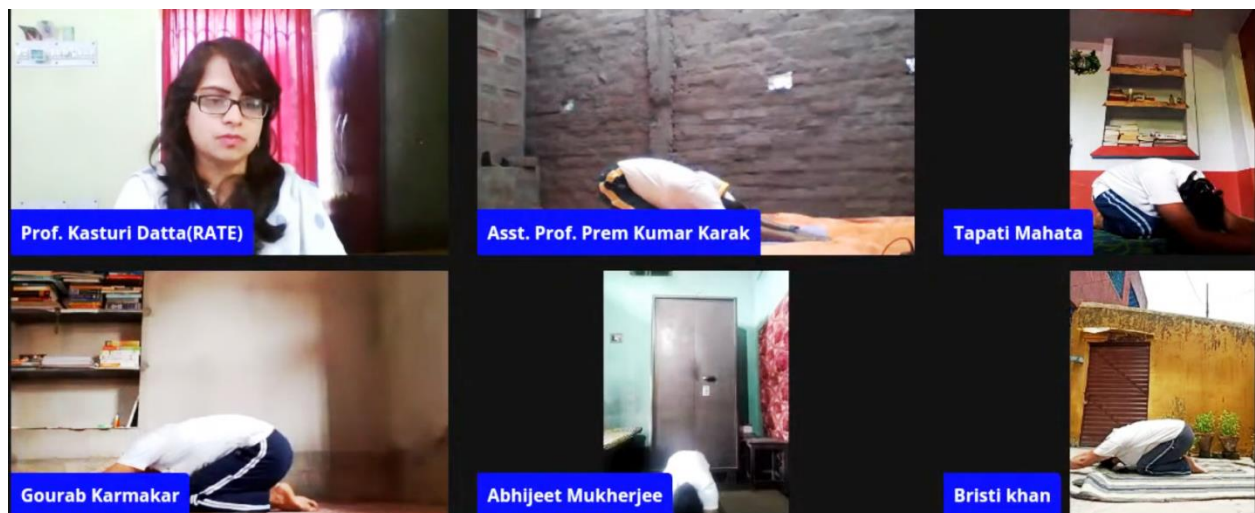
- Relieves constipation and back pain.
- Increases blood circulation to the head and cardiac region.

Sasankasana:

Instructions

For this asana one has to sit in the posture of Vajrasana. One should keep his knees together on the floor. The weight of the body should be resting on the heels. The soles of the feet should be turned away from the body. One should inhale slowly, while

raising both the hands straight above the head. The palms of the hands should be turned outward and the inside of the hands should be touching the ears. One should now lean backwards as much as possible. One should exhale, while bending and lowering the trunk and pelvis forward. While doing this, the hands should remain straight touching the ears and the seating position should also be firm. Then one should bend forward and bring the hands and head fully forward until the hands are touching the floor and the forehead rests on the floor. One should move the palms along the ground, so that your hands get maximum stretch. One should keep the palms together and straight, while the abdomen presses on the thighs. One can also interlock the palms and deepen the stretch of the hands. One should also hold the breath and remain in this asana as long as one feels comfortable. Then, after inhaling slowly one may return to the original position of Vajrasana, with the hands touching the ears and maintaining the seated position before repeating the asana for 2-3 more times.



Śaśaṇ a means hare.

Sthiti: *Vajrāsana*

- It helps to reduce stress, anger etc
- It tones up reproductive organs, relieves constipation, improves digestion and relieves back pain.

Vakrasana:

Instructions

For this asana, one has to sit down stretching his legs forward on the ground keeping the hands beside the thighs or buttocks. Then one has to bend his right leg straight and stretch it keeping the left foot beside the right knee and the left knee raised upward. One must inhale in this position and raise the arms, shoulder high, keeping the elbows straight. Then, after exhaling, one has to twist to the left placing the right arm by the outer side of the left knee and holding the left ankle with the right hand. Then, taking the left hand behind the back one has to keep the palms on the floor. Then one has to look backwards towards the left side. This position must be held for some time. The final position of each stage should be held while breathing, naturally. Then after inhaling one has to raise the right arm and shoulder high, keeping the elbows straight. After exhaling, at first one has to release the left twist, and place the right hand by the side of right buttock and left hand by the side of left buttock.

Finally, after a deep breath one may relax. This posture may be repeated from the other side as well.



Vakra means twisted. In this *āsana*, the spine is twisted which has a rejuvenating effect on its functioning.

Sthiti: *Dandāsana*

Benefits

- Increases flexibility of the spine.
 - Helps to overcome constipation, dyspepsia.
 - Stimulates pancreas and helps in the management of diabetes.

Bhujangasana

Instructions

For this asana, one has to lie on your stomach. The one has to raise his trunk slowly and head with the support of the palms alone. The arms should be bent at the elbows. The neck must be arched slightly backwards and one has to look up. One must make sure that his navel is pressed against the floor. One must put pressure on his toes by pressing them onto the floor. After that, one may extend them out. This position has to held for a few seconds before relaxing.

Bhujanga means snake or cobra. In this *āsana*, the body is raised like hood of a snake.

Stithi: Prone posture or *Makarāsana*

Benefits

- This āsana is best for stress management.
- It reduces abdominal fat
- It helps in alleviating constipation.
- It also helps to remove backache and bronchial problems.



Salabhasana:

Instructions

To perform this asana, one has to begin lying on his stomach with the arms at the sides. One has to rest his forehead on the mat and inhale while raising the head to look forward. One must use his inner thighs to lift the legs up towards the ceiling. The chest must remain lifted as one widens across his collarbones. The gaze however must remain at the cheeks. This position must be held for at least one minute.

Śalaba means a locust.

Sthiti: Prone posture; *Makarāsana*

Benefits

- Helps in sciatica and lower backache.
- Tones the hip muscles and those in the kidney region.
- Reduces fat on the thighs and buttocks; good in weight management
- Helps the abdominal organs aiding digestion

Makarasana:

Instructions

For this asana, one has to lie on his belly, with the arms crossed under the head. The forehead must rest on the wrists of the hands. One must close the eyes and let your whole body relax on the floor. Let the heels turn out and legs flap open. One has to breathe deeply, pressing the belly down into the floor with each inhalation and hold on for 6-10 breaths. With each exhalation one must allow your body to relax deeper on the floor. For releasing one must bring the palms under the shoulders and slowly press upwards or roll over onto the back.



In Sanskrit, *Makara* means crocodile. In this āsana, the body resembles a crocodile.

Sthiti: Prone relaxation posture

Benefits

- Promotes relaxation of the lower back.
- Helps in recovery of back problems.
- Indicated for all orthopedic ailments.
- Indicated to counter stress and anxiety.

Setubandhasana:

Instructions

To perform this asana one must lay on his back bending on both the knees and the feet must be flat on the floor with the hip wide apart. The arms must lay slid alongside the body with the palms facing down. The fingertips should be lightly touching the heels. One must then press the feet on the floor and inhale while lifting the hips up, rolling the spine off the floor. One must lightly squeeze the knees together to keep the knees and hip wide apart. Then one must press down into the arms and shoulders to lift the chest up. The legs must be engaged for this process to lift the hips higher. One may breathe and hold this position for 4-8 breaths. Finally one may release himself exhale and slowly roll the spine back to the floor.



Setubandha means formation of bridge. In this posture, the body is positioned like a bridge, hence the name.

Benefits

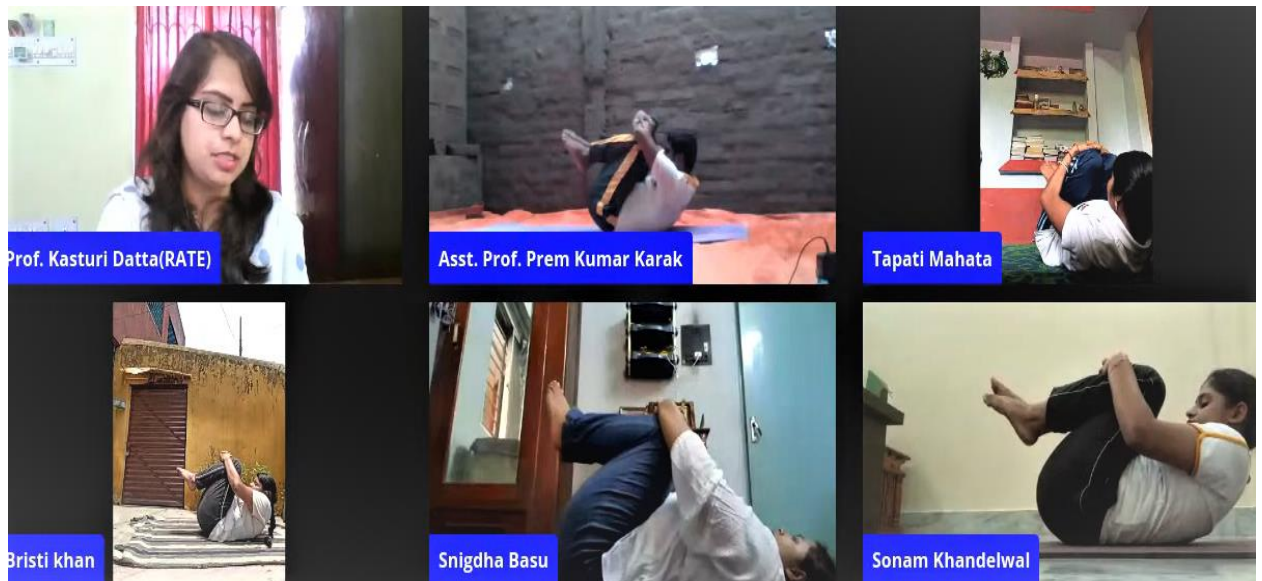
- Relieves depression and anxiety. Strengthens lower back muscles.
- Stretches abdominal organs, improves digestion and helps to relieve constipation.

Pavanmuktasana:

Instructions

To perform this asana one has to lie flat on his back on a smooth surface, ensuring that his feet are together, and his arms are placed beside the body. Taking a deep breath one must hold the asana while breathing normally. Once done, one may exhale and release the pose after one rocks and rolls from side to side about three to five times.

Pavan means wind and ***mukta*** means to release or to make free. As the name suggests, this ***asana*** is useful in removing wind or flatulence from the stomach and intestines.



Sthiti: Śavāsana

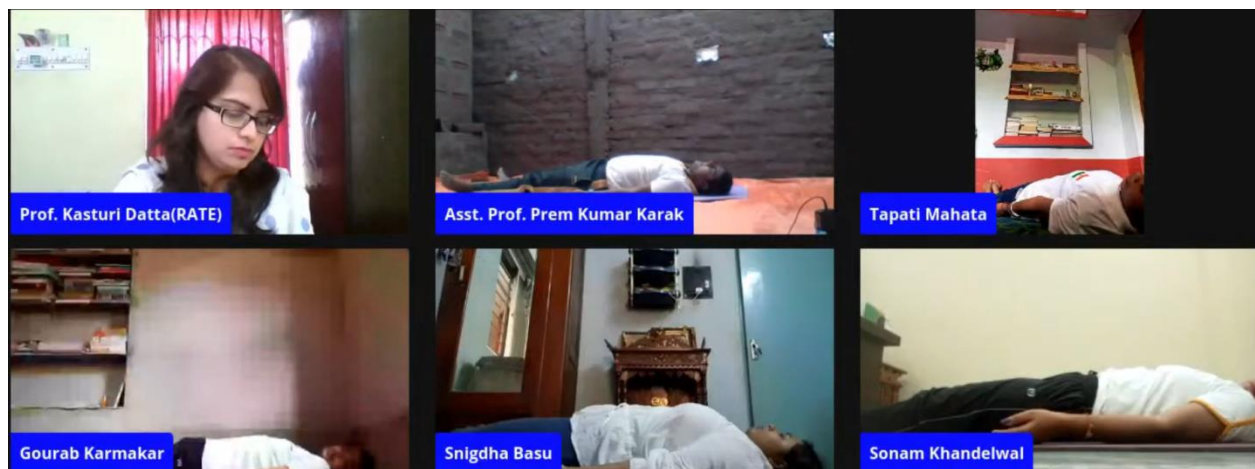
Benefits

- Removes constipation; gives relief from flatulence,
- decreases the bloating sensation in the abdomen and aids digestion.

- Offers deep internal pressure, massage and stretching of the highly complicated network of muscles, ligaments and tendons in the pelvis and waist region.
- It tones up the back muscles and spinal nerves.

Svasana:

One must be lying on your back for performing this yoga. One may let the arms and legs drop open, with the arms about 45 degrees from the side of the body. One has to make sure he is warm and comfortable for this yoga. Then one has to close the eyes, and take slow deep breaths through the nose. One must allow his whole body to become soft and heavy, letting it relax on the floor. As the body relaxes, one may feel the whole body rising and falling with each breath. One has to scan the body from the toes to the fingers to the crown of the head looking for tension, tightness and contracted muscles. Then, one may consciously release himself and relax any areas that he finds uncomfortable. If need be, rock or wiggle parts of the body from one side to other to encourage further release. Finally one may release all control of the breath, the mind, and the body and let the body move deeper and deeper into a state of total relaxation. This position is to be held for 5 to 15 minutes. When releasing, one has to slowly deepen the breath, wiggle the fingers and toes, reach the arms over the head and stretch the whole body, exhale and bend the knees near the chest and roll over to one side coming into a fetal position. When one is ready, one may slowly inhale up to a seated position.



Sava means dead body. The final position in this *āsana* resembles a dead body.

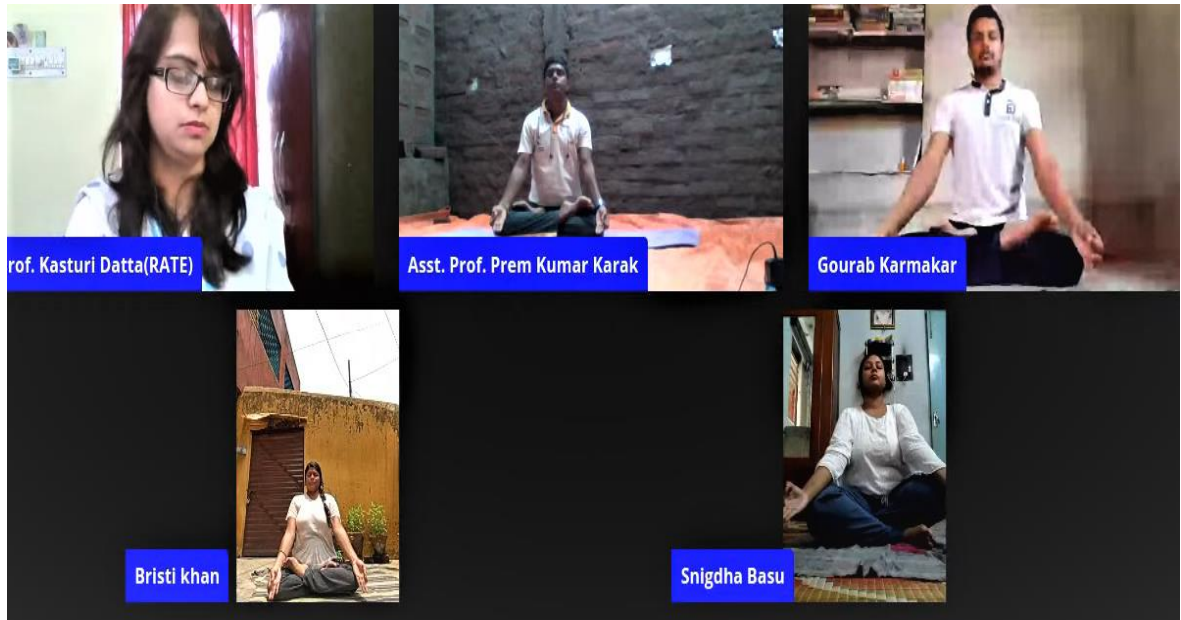
Sthiti: Supine Relaxation Posture

Benefits

- Helps to relieve all kinds of tensions and gives rest to both body and mind.
- Relaxes the whole psycho-physiological system.
- The mind, which is constantly attracted to the outer world, takes a U-turn and moves inwards, thus gradually getting absorbed; as the mind turns quiet and absorbed, the practitioner remains undisturbed by the external environment.
- It is found very beneficial in the management of stress and its consequences.

Kapalbhati:

To perform this yoga, one has to close the eyes and relax the whole body. Then after inhaling deeply through both nostrils, one has to expand the chest. One may expel the breath with forceful contractions of the abdominal muscles and relax being cautious not to strain. One may continue active/forceful exhalation and passive inhalation. One must complete 30 rapid breaths, before taking a deep breath and finally exhale slowly. This entire round is of Kapalabhati. Each round shall be followed by deep breathing. This procedure must be repeated for two more rounds.



- ***Sthiti:*** Any meditative posture eg *Sukāsana/Padmāsana/Vajrāsana*

Breathing: Forceful exhalation by contracting the abdominal muscles, without any undue movements in the chest and shoulder region. Inhalation should be passive throughout the practice.

Number of rounds: Beginners can practice up to 3 rounds of 20 breaths each. The count and rounds can be increased gradually over a period of time.

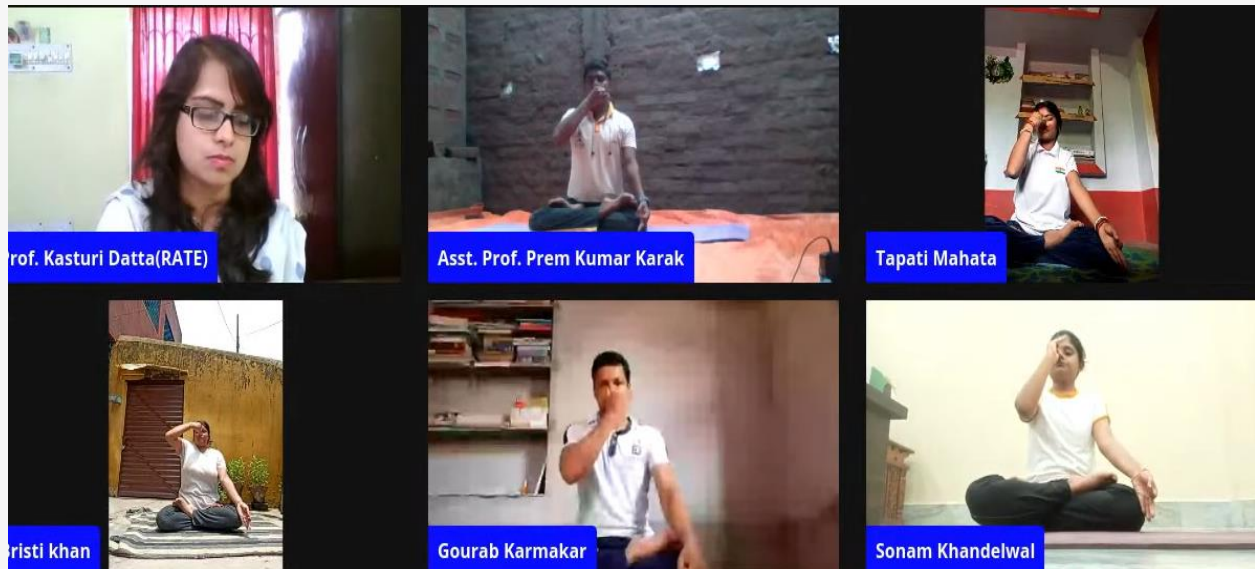
Benefits

- Kapālabhāti purifies the frontal air sinuses; helps to overcome cough disorders.
- It is useful in treating cold, rhinitis, sinusitis, asthma and bronchial infections.
- It rejuvenates whole body, and keeps the face young and vibrant.
- It balances and strengthens the nervous system and tones up the digestive system.

Anuloma viloma pranyama:

For this pranayam, one has to sit in any meditative posture either *Sukhasana*, *Padmasana* etc. one must keep his spine upright. Then, using the right thumb, one has to block the right nostril. One has to inhale through the left nostril for 2 seconds. Then both the nostrils are to be blocked and the breath is to be held for 4 seconds. **Then** the left nostril is to be blocked and the right nostril is to be released. One may then exhale through the right nostril for 2 seconds. Then one has to inhale through the right nostril for 2 seconds. Finally one has to block both the nostrils and hold the breath for 4 seconds. Then, keeping the right nostril blocked and the left nostril is to be released and exhaling from the left nostril for 2 seconds both the nostrils is to be blocked again. The breath is to be held in suspension for 2 seconds. This completes one single round.

One has to start the cycle again by inhaling from the right nostril. This pranayam is to be repeated for a maximum of 10 rounds. One may try to increase the counts of inhalation and exhalation with regular practice. One should try to maintain the ratio of equal counts for inhalation, exhalation, and suspension of the breath while holding the breath for double the duration.



The main characteristic feature of this *prāṇāyāma* is alternate breathing through the left and right nostrils without or with retention of breath (*kumbhaka*).

Sthiti: Any meditative posture.

Benefits

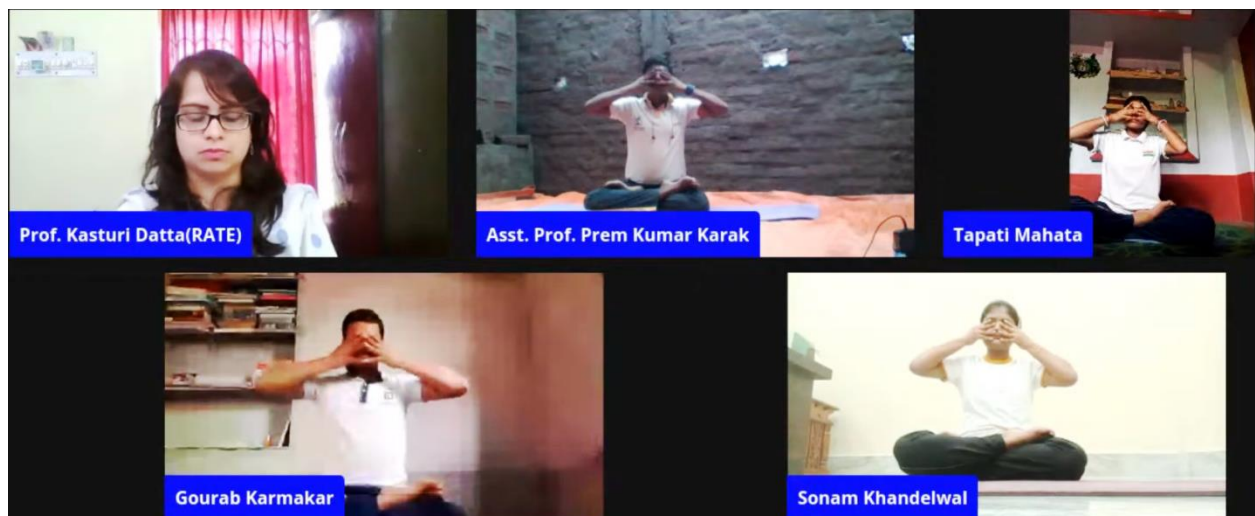
- The main purpose of this *prāṇāyāma* is to purify the

principle channels of carrying energy called *naid's*; hence nourishes the whole body.

- Induces tranquility and helps to improve concentration
- Increases vitality and lowers the level of stress and anxiety
- It elevates cough disorders.

Bhramari Pranayama:

For this pranayam, one has to sit up straight in a quiet, well-ventilated place with eyes closed and keeping a gentle smile on your face. One must keep the eyes closed for some time and try to observe the sensations in the body and the quietness within. One has to place his index fingers on the ears. There must be a cartilage between the cheek and ear and one has to place your index fingers on the cartilage. One may take a deep breath in and while breathing out, one has to gently press the cartilage. One may keep the cartilage pressed or press it in and out with the fingers while making a loud humming sound like a bee. One may also make a low-pitched sound but it is a good idea to make a high-pitched one for better results. One must breathe in again and continue the same pattern 3-4 times.



Bhrāmarī is derived from *bhramara* which means a black bee. During the practice of this *prāṇāyāma*, the sound produced

resembles the buzzing of a black bee.

Sthiti: Any meditative posture.

Benefits

- The practice of *Bhrāmarī* relives stress and helps in alleviating anxiety, anger and hyperactivity.
- The resonance effect of humming sound creates a soothing effect on the mind and nervous system.
- It is a great tranquiliser; found good in the management of stress related disorders.
- It is a useful preparatory *prānāyāma* for concentration and meditation.

DHYĀNA IN ŚAMBHAVĪ MUDRA

For this situation one has to sit in a comfortable meditative pose, preferably Padmasana, Siddhasana/Sukhasana. One must keep the head and spine straight and adopt **Gyan mudra** with both hands and place them on the kneecap. One has to close the eyes and relax the whole body including the muscles of the face, forehead, the eyes, and behind the eyes. Slowly one can open the eyes and look ahead at a fixed point, keeping the head and the whole body absolutely relaxed. Then slowly, without moving the head one has to look upward and inward, focusing the eyes at the eyebrow center. If performed correctly, the curve of the eyebrows will form a V-shaped image. The apex of the 'V' is located at the eyebrow center.

If the V- formation is not seen, the gaze is not directed upward and inward correctly.



One has to concentrate his gaze while looking at the point between the brows without blinking. When eyes get tired or start watering, one may discontinue the practice and resume it after a short span of time. For better concentration, one may [chant OM](#) and focus on its echoing sound.

Dhyāna or meditation is an act of continuous contemplation.

Sthiti: Any meditative posture.

Technique

- Sit in any meditative posture.
- Keep your spine comfortably erect.
- Hold Jnāna *mudra*

Benefits

- Meditation is the most important component of Yoga practice.
- It helps the practitioner to eliminate negative emotions like fear, anger, depression, anxiety and to develop positive emotions
- Keeps the mind calm and quiet.

- Increases concentration, memory, clarity of thought and will power.
- Rejuvenates the whole body and mind giving them proper rest.

Meditation leads to self-realisation

Sarve Bhavantu Sukhinah,

Sarve Santu Nirāmayah

Sarve Bhadrani Paśyant,

Maa Kascit Duhkha Bhāgbhavet

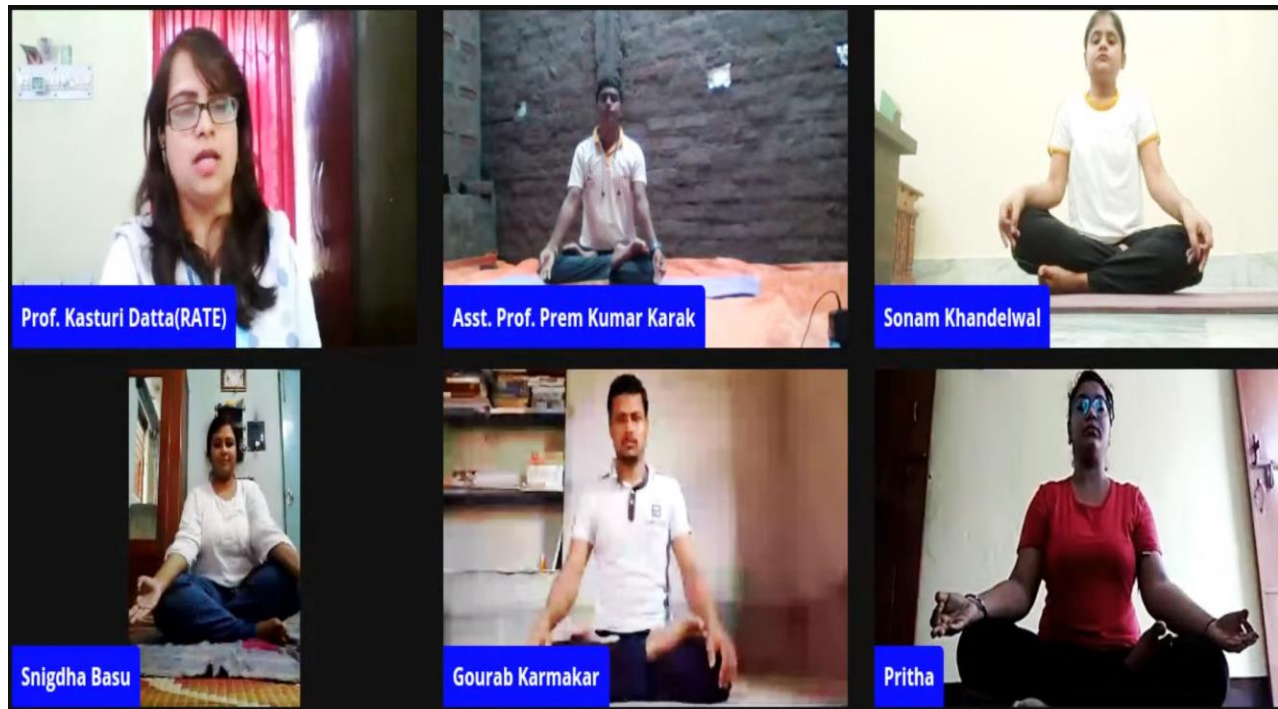
Shanti shanti shanti

Om Meditation:



There is something our eyes cannot see, but our minds can sense. Pursuing it will give us the highest knowledge, bliss, and realization. It keeps us from running away, and see things as they are. One can experience it through a technique called Om meditation. In the Hindu tradition, the sound of *om* is said to contain the entire

universe. It is the first sound from the beginning of time and it also encompasses the present and the future. As such, its importance and power are difficult to overstate. In the chakra system, it is connected to Ajna chakra, the [third eye](#), which represents intuition and self-knowledge.



Significance Of Om :

Om is the first sound that emerged from the vibrations of the cosmic energy that created the universe. It is the representation of the creator. Om is self-begotten, i.e., it is on its own and doesn't need another syllable to make its sound. Chanting Om will give a sense of the source of the universe, and when chanted right, Om's sound reverberates through the body, filling it with energy and tranquility.

Om exists in everything – the words we speak, the things we use, and in our own selves. The daily chanting of Om gives peace to our mind, body, and soul. The yogis of ancient India knew the inherent power of the 'Om' mantra and chanted it to connect to their soul. They believed that it is present and active within all of us and will reveal itself only through Om meditation.

Om meditation technique:

Meditation that involves the chanting of 'Om' or 'Aum' is called Om meditation. In Om meditation, the two great spiritual possessions that belong to us – breath and sound – are combined to form a comprehensive meditation technique.

Approach:

1. Sitting Right
2. Eye Placement
3. Breathing Pattern
4. Om Chanting
5. Combining All
6. Overall Effect

1. Sitting Right

One has to sit either in the Lotus Pose or Vajrasana. If one cannot sit down, then one may opt a chair. Make sure that the back is erect, and one feels relaxed and comfortable in the sitting position. Keep the hands either on the knees or the thighs. One can also keep them in the lap, with one hand resting on the other. One must keep his head clean and sit peacefully.

2. Eye placement:

One must keep the eyes gently closed or glance downward.

3. Breathing pattern:

One must keep his mouth closed and breathe naturally. Make sure the air goes in and out only through the nose. One has to keep the jaw muscles relaxed and the upper and lower teeth slightly parted instead of clenching them together or touching one another. One must observe the breath while it goes in and out instead of forcing it or adding any frills to it.

4.Om chanting:

While inhaling and exhaling, one must chant 'Om.' One has to fit the chant to his breath duration rather than breathing to the chant. One may break down the 'Om' syllable to 'A-A-U-U-M', followed by silence and back again. The tip of the tongue must be placed on the roof of the mouth to pronounce the last two syllables. Then, one may readily get engrossed in the silence that ensues.

5. Combining all:

One has to continue the Om chanting, keeping it in sync with the breath. Naturally, the cycle of chanting will fall into place and relax the mind. One may also chant 'Om' mentally by trying to listen to the internal vibrations created in your body while chanting 'Om'. Slowly and gradually, one may feel to be sinking into its waves.



7. Overall effect:

As one gradually goes deeper into the meditation, the Om vibrations become softer and subtle, almost like a whisper. Slowly, it will become silent, and one realizes that Om has always been present and active in the body. One may notice that even the breath slows down and becomes light.

In Om meditation, one does not need to concentrate on any particular part of the body. The mind does waver around, but it makes sure to come back to focus through chanting. One may also make a note of all the thoughts and sensations that arise while one meditates and deals with them in a calm and detached manner without deviating from the breath and chanting, if willing.



Benefits of om meditation:

- Om meditation will give peace, calm, tranquility, and serenity
- It brings us closer to our true nature and self
- It will make us open-minded and treat others without any prejudice
- Om meditation is healing and will keep us healthy
- It increases our creativity and ingenuity
- Our spinal cord improves
- It detoxifies our body by getting rid of the toxins, keeping us young and fresh
- Chanting Om purifies our ambiance and makes it a positive space
- It improves our concentration
- The Om vibrations opens up our sinus and clears it
- Om meditation will keep our heart healthy
- One will have better control over our feelings and emotions and look at various scenarios in a more clear and understanding manner.
- Om meditation stimulates our metabolism, leading to weight loss
- It cleanses our face and imparts a glow to it
- Om meditation improves our mind and balances hormonal secretions

Practicing yoga helps offer a thick description of the true self which is in sharp contrast to the modern view of a coherent, stable, and unchanging self. While the concept of the self is itself debatable, the positive health benefits of a yoga practice are irrefutable.



Our College aims to motivate the staff and all the participants and conveyed the importance of making yoga as an integral part of our daily lives by extending the practice of yoga beyond the mat. Our session concluded with an interactive session between the instructor and the students in which the queries were addressed satisfactorily. In the present day when students face stress, tension, fear, etc., simple 'asanas' can help dispel these. Our College concluded with dedication towards a healthy life by the messages and a positive disposition towards the whole event and with a vote of thanks by our Prof. Prem Kumar Karak.

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