

**BED -IV**

**COURSE: EPC-4 (YOGA EDUCATION)**

**PRACTICUM: GUIDELINES FOR THE**

**PRACTICE OF PRANAYAMA**

**CONTENT DEVELOPED BY : BISWAJIT**

**SASMAL**



Unit - 1

1. The first part of the book is devoted to the study of the history of the Indian economy. It starts with the pre-colonial period and goes up to the independence of India. The author discusses the various economic systems that prevailed in India during this period, such as the feudal system, the zamindari system, and the village economy. He also talks about the impact of British rule on the Indian economy and the role of the state in the development of the economy.

2. The second part of the book deals with the economic growth of India after independence. It discusses the various economic policies that were adopted by the government, such as the Five-Year Plans, and the role of the state in the development of the economy. The author also talks about the challenges that India faced in the process of economic growth and the role of the state in addressing these challenges.

3. The third part of the book discusses the economic reforms that were implemented in India in the late 1990s and early 2000s. It talks about the liberalization, privatization, and globalization (LPG) reforms and their impact on the Indian economy. The author also discusses the challenges that India faced in the process of economic reform and the role of the state in addressing these challenges.

4. The fourth part of the book discusses the economic development of India in the 21st century. It talks about the growth of the Indian economy and the role of the state in the development of the economy. The author also discusses the challenges that India faces in the process of economic development and the role of the state in addressing these challenges.

5. The fifth part of the book discusses the economic future of India. It talks about the various economic policies that are being adopted by the government and the role of the state in the development of the economy. The author also discusses the challenges that India faces in the process of economic development and the role of the state in addressing these challenges.



Unit - 1

27

1) The word 'culture'...

The word 'culture' is derived from the Latin word 'cultura' which means 'to cultivate' or 'to rear'. It is a broad term that encompasses the arts, letters, and other intellectual and artistic activities. Culture is a social phenomenon that is shared by a group of people and is passed on from one generation to another. It is a dynamic and ever-changing entity that reflects the values, beliefs, and customs of a society. Culture is not just a collection of artifacts and objects, but a way of life that shapes the identity of a community. It is a mirror that reflects the soul of a nation and a people. Culture is the heart and soul of a society, and it is what makes a community unique and distinct. It is the glue that binds a people together and gives them a sense of belonging and identity. Culture is a treasure that enriches the lives of individuals and communities alike. It is a source of inspiration and creativity, and it is a force that shapes the future of a nation. Culture is a legacy that we inherit from our ancestors and a responsibility that we have to our future generations. It is a gift that we must cherish and protect, for it is the essence of who we are and where we come from.

2) The word 'civilization'...

The word 'civilization' is derived from the Latin word 'civilis' which means 'of the city' or 'of the citizen'. It refers to the state of a society that has reached a certain level of complexity and organization. Civilization is characterized by the presence of a central authority, a division of labor, and the use of surplus goods. It is a social system that is based on the principle of reciprocity and mutual cooperation. Civilization is a process that is ongoing and never-ending. It is a journey that begins with the first steps of human progress and continues to evolve and expand over time. Civilization is a testament to the human capacity for innovation and achievement. It is a reflection of the human spirit and the desire for progress and betterment. Civilization is a gift that we have received from our ancestors and a responsibility that we have to our future generations. It is a legacy that we must cherish and protect, for it is the essence of who we are and where we come from.

3) The word 'heritage'...

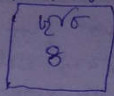
The word 'heritage' is derived from the Old French word 'heritage' which means 'inheritance' or 'legacy'. It refers to the cultural, historical, and artistic legacy of a community or a nation. Heritage is a treasure that is passed on from one generation to another. It is a source of pride and identity, and it is a force that shapes the future of a nation. Heritage is a reflection of the human spirit and the desire for progress and betterment. It is a testament to the human capacity for innovation and achievement. Heritage is a gift that we have received from our ancestors and a responsibility that we have to our future generations. It is a legacy that we must cherish and protect, for it is the essence of who we are and where we come from.

Handwritten notes on the right page of the notebook, including a table of contents or index with numbers and some illegible text.

Unit - 1

20

১) সংজ্ঞা - একক বা এককের সমতুল্য যেকোনো অঙ্ককে একক বলা হয়।



উদাহরণ -

- ১) ১০০০
- ২) ১০০
- ৩) ১০
- ৪) ১

সংজ্ঞা -

১) এককের সমতুল্য যেকোনো অঙ্ককে একক বলা হয়।

- ১) ১০০০
- ২) ১০০
- ৩) ১০
- ৪) ১

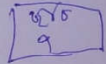


- ১) ১০০০
- ২) ১০০
- ৩) ১০
- ৪) ১

উদাহরণ -

১) এককের সমতুল্য যেকোনো অঙ্ককে একক বলা হয়।

- ১) ১০০০
- ২) ১০০
- ৩) ১০
- ৪) ১



উদাহরণ -

- ১) ১০০০
- ২) ১০০
- ৩) ১০
- ৪) ১

পত্রসংখ্যা নীচী আনুমানিক ১৯০০ খ্রীষ্টাব্দে সালে লিপিবদ্ধ

Unit - 1

:- विद्युत आवेश और विद्युत क्षेत्र :-

1) आवेश का अर्थ :- किसी वस्तु में प्रत्येक अणु के अंदर प्रोटॉन और इलेक्ट्रॉन होते हैं। प्रोटॉन धनावेशित होते हैं और इलेक्ट्रॉन ऋणावेशित होते हैं।

2) आवेश का संरक्षण :- आवेश का सृजन नहीं हो सकता और न ही नष्ट हो सकता। आवेश केवल एक वस्तु से दूसरी वस्तु में स्थानान्तरित हो सकता है।

3) आवेश का प्रसरण :- आवेश केवल वस्तु की सतह पर ही रहता है।

4) आवेश का आकर्षण :- आवेशित वस्तुएं एक-दूसरे को आकर्षित करती हैं।

5) आवेश का प्रतिकर्षण :- आवेशित वस्तुएं एक-दूसरे को प्रतिकर्षित करती हैं।

6) आवेश का प्रवाह :- आवेशित वस्तु में आवेश के प्रवाह को धारा कहते हैं।

7) आवेश का प्रेरण :- आवेशित वस्तु के पास रखी गई अणुहीन वस्तु में आवेश के प्रेरण को प्रेरण कहते हैं।

8) आवेश का प्रेरण :- आवेशित वस्तु के पास रखी गई अणुहीन वस्तु में आवेश के प्रेरण को प्रेरण कहते हैं।

9) आवेश का प्रेरण :- आवेशित वस्तु के पास रखी गई अणुहीन वस्तु में आवेश के प्रेरण को प्रेरण कहते हैं।

10) आवेश का प्रेरण :- आवेशित वस्तु के पास रखी गई अणुहीन वस्तु में आवेश के प्रेरण को प्रेरण कहते हैं।

11) आवेश का प्रेरण :- आवेशित वस्तु के पास रखी गई अणुहीन वस्तु में आवेश के प्रेरण को प्रेरण कहते हैं।

12) आवेश का प्रेरण :- आवेशित वस्तु के पास रखी गई अणुहीन वस्तु में आवेश के प्रेरण को प्रेरण कहते हैं।

13) आवेश का प्रेरण :- आवेशित वस्तु के पास रखी गई अणुहीन वस्तु में आवेश के प्रेरण को प्रेरण कहते हैं।

14) आवेश का प्रेरण :- आवेशित वस्तु के पास रखी गई अणुहीन वस्तु में आवेश के प्रेरण को प्रेरण कहते हैं।

15) आवेश का प्रेरण :- आवेशित वस्तु के पास रखी गई अणुहीन वस्तु में आवेश के प्रेरण को प्रेरण कहते हैं।

16) आवेश का प्रेरण :- आवेशित वस्तु के पास रखी गई अणुहीन वस्तु में आवेश के प्रेरण को प्रेरण कहते हैं।

17) आवेश का प्रेरण :- आवेशित वस्तु के पास रखी गई अणुहीन वस्तु में आवेश के प्रेरण को प्रेरण कहते हैं।

18) आवेश का प्रेरण :- आवेशित वस्तु के पास रखी गई अणुहीन वस्तु में आवेश के प्रेरण को प्रेरण कहते हैं।

19) आवेश का प्रेरण :- आवेशित वस्तु के पास रखी गई अणुहीन वस्तु में आवेश के प्रेरण को प्रेरण कहते हैं।

20) आवेश का प्रेरण :- आवेशित वस्तु के पास रखी गई अणुहीन वस्तु में आवेश के प्रेरण को प्रेरण कहते हैं।

Name :- Biswajit Sarmal.

Mail no - biswajit-sarmal121@gmail.com.

Mob - 8617476788

Please Cont. me.



Tratak

**Note :** ( 1 ) If tratak is not performed properly, the eyes may be damaged. It is, therefore, necessary to practise this exercise under the guidance of an expert.

( 2 ) If you practise tratak on the flame of a candle, sit at such a place as is not airy and is dark.

**Repetition :** Once or twice a day.

**Advantages :** Tratak strengthens the sight and the eyes become bright. Indirectly, it has a beneficial effect on the brain and the mind.

✓ ( 6 ) **Kapalabhati :** Kapala means 'skull' and 'Bhati' means to 'shine'. Thus, kapalabhati is an exercise the practise of which imparts glow to the skull.

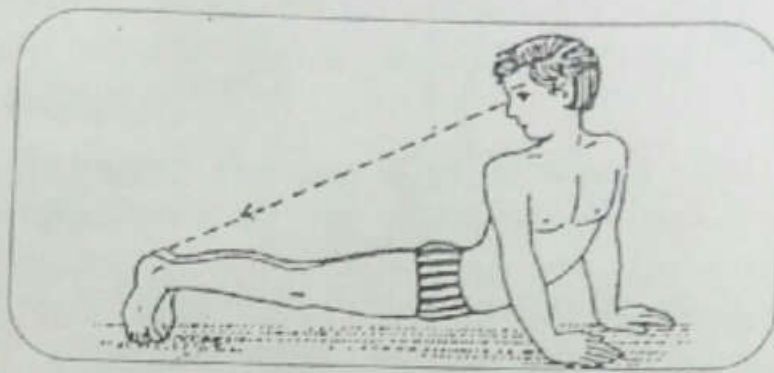
Sit in either the Padmasana or Sukhasana position, keep the body erect. Place the hands on the knees. Inhale and exhale rhythmically and quickly. Then pull in the abdominal muscles and forcefully exhale. Practise this kriya rapidly (60 to 120 times a minute). Then, after about two minutes, stop practising kapalabhati). Let the breathing be normal.



Stand, keeping a distance of two feet, between the feet. Raise both the arms on the sides of the body to the level of the shoulders. Turn the body by the waist to the right side, bring the left arm to the right shoulder and take the right arm to the back. Then bringing the body to its original position, turn it to the left side.

Repeat this asana eight times.

#### 4. Tiryak Bhujangasana :



Tiryak Bhujangasana

Lie on the stomach on the ground. Place the palms on the ground beside the shoulders. Stretch the trunk and the head upside with the help of the muscles of the back. Try to minimize the weight on the arms. Now turning the head and the trunk to the right side, look at the heel of the left foot. Then turning the head and the trunk to the left side, look at the heel of the right foot. Then bring the body to its original position.

Repeat this asana eight times.

**Note :** ( 1 ) While practising 'kapalabhati', keep the chest and the shoulders steady.

( 2 ) 'Kapalabhati' should be practised on an empty stomach.

( 3 ) Those who suffer from high blood pressure or heart disease should not practise kapalabhati.

**Repetition :** Every day, before practising Pranayama.

**Advantages :** ( 1 ) This kriya is beneficial to the respiratory system. Blood becomes purified when this kriya is practised.

( 2 ) Kapalabhati makes the mind calm.

( 3 ) Kapalabhati supplies plenty of oxygen to the body.

( 4 ) Kapalabhati is very useful in maintaining the health of the nervous system.

( 5 ) For the cleansing of the nadis, Kapalabhati is an ideal technique.

( 6 ) Blood-circulation gets more efficient through Kapalabhati.

( 7 ) Kapalabhati increases appetite and cures constipation.