



Government of India

International Day of  
**YOGA**

Common Yoga Protocol  
21<sup>st</sup> June



Ministry of Ayurveda, Yoga & Naturopathy, Unani,  
Siddha and Homoeopathy (AYUSH)



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# INTERNATIONAL DAY OF YOGA

## Common Yoga Protocol



Yoga for Harmony & Peace

Ministry of Ayurveda, Yoga & Naturopathy,  
Unani, Siddha and Homoeopathy (AYUSH)

*This leaflet has been prepared in consultation with leading Yoga experts and heads of the eminent Yoga Institutions of India and edited by Dr. Ishwar V. Basavaraddi, Director, Morarji Desai National Institute of Yoga (MDNIY), Ministry of AYUSH, Govt. of India.*

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***Disclaimer:***

The information provided in this Yoga protocol is intended to create general awareness among people and community to get harmony & peace through Yoga. The information, techniques and suggestions mentioned in this yoga protocol are not a substitute for the medical advice of physician. In a particular case that you may require diagnosis or medical attention, consult your health care provider before practicing Yoga. The publisher does not assume any responsibility or liability for any injury or loss that may result from practicing Yoga.

## 1. INVOCATION

Yogic Practice shall start with a prayer or prayerful mood to enhance the benefits of practice.

ॐ संगच्छध्वं संवदध्वं  
सं वो मनांसि जानताम्  
देवा भागं यथा पूर्वे  
सञ्जानाना उपासते ।।

ॐ Samgacchadhvam samvadadhvam  
sam vo manāmsi jānatām  
devā bhāgam yathā pūrve  
sanjānānā upāsate ।।



May you move in harmony; may you speak in unison; let our mind be equanimous like in the beginning; let the divinity manifest in your sacred endeavours.

## 2. SADILAJA/CĀLANA KRIYĀS / LOOSENING PRACTICES

The Cālana Kriyās/loosening practices/Yogic Sūkṣma Vyāyāmas help to increase microcirculation. These practices can be done while standing and sitting.

### I. NECK BENDING (Grivā Śakti Vikāsaka)

**Sthiti:** *Samasthiti* (Alert Posture)

**Technique**

#### Stage i: (Forward and Backward Bending/Stretching)

- ◆ Stand with the feet 2-3 inches apart.
- ◆ Keep the hands straight beside the body.
- ◆ This is **Samasthiti**. This is also called **Tādāsana**.
- ◆ Keep your palms on the waist.
- ◆ While exhaling, move the head forward slowly and try to touch the chin to the chest.
- ◆ While inhaling, move the head up and bend back comfortably.
- ◆ This is one round: repeat 2 more rounds.



#### Stage - ii: (Right and Left bending/Stretching)

- ◆ While exhaling, bend the head slowly to the right;
- ◆ bring the ear as close as possible to the shoulder without raising the shoulder.
- ◆ While inhaling, bring the head to the normal position.
- ◆ Similarly, while exhaling bend the head to the left side.
- ◆ Inhale and bring the head up to normal position.
- ◆ This is one round: repeat 2 more rounds.



### Stage - iii: (Right and Left Twisting)

- ◆ Keep the head upright.
- ◆ While exhaling, gently
- ◆ turn the head to the right so that the chin is in line with the shoulder.
- ◆ While inhaling, bring the head to the normal position.
- ◆ Similarly, while exhaling, turn the head to the left.
- ◆ Inhale and bring the head to the normal position.
- ◆ This is one round: repeat 2 more rounds.



### Stage iv: Neck Rotation

- ◆ Exhale; bend the head forward to touch the chin to the chest.
- ◆ Inhale; slowly rotate the head clockwise in a circular motion, exhale while coming down.
- ◆ Do a full rotation.
- ◆ Then rotate the head in an anti-clockwise direction.
- ◆ Inhale; go back and exhale, come down.
- ◆ This is one round: repeat 2 more rounds.



### Note:

- ◆ Move the head as far as possible. Do not over strain.
- ◆ Keep the shoulders relaxed and steady.
- ◆ Feel the stretch around the neck and loosening up of the joints and muscles of the neck.
- ◆ Can also be practiced sitting on a chair.
- ◆ People with neck pain can do the practice gently especially when taking the head back to the extent it is comfortable.
- ◆ Elderly people and persons with chronic cervical spondylitis may avoid these practices.

## II. SHOULDER'S MOVEMENT

*Sthiti: Samasthiti* (Alert Posture)

### Stage i: (Shoulder's Stretch)

#### Technique:

- ◆ Keep the feet together, the body straight and the arms by the sides.
- ◆ While inhaling; raise your both arms sideways above your head with the palm outward.



- ♦ Exhale and bring it down in the same manner.
- ♦ Palms must be opened, with fingers together.

### Stage ii: Skandha Cakra (shoulder Rotation)

- ♦ Stand erect.
- ♦ Place the fingers of left hand on the left shoulder and the fingers of right hand on the right shoulder.
- ♦ Full rotation of the both elbows in a circular manner.
- ♦ Inhale and raise your elbows & bring them back when you exhale.
- ♦ Try to touch the elbows in front of the chest on the forward movement, stretch the elbows back in the backward movement and touch the side of the trunk while coming down.
- ♦ Repeat this 2 times rotating from front to back.
- ♦ Do the same in reverse manner. Inhale while raising the elbows & exhale while bringing them down.



### Benefits:

- ♦ Practice of this Yogic kriyā makes the bones, muscles and nerves of the neck and shoulder healthy.
- ♦ These practices are helpful in cervical spondylosis and frozen shoulder.

### III. TRUNK MOVEMENT (Kaṭiśakti Vikāśaka)

**Sthiti:** Samasthiti (Alert Posture)

#### Technique

- ♦ Keep the legs about 2-3 feet apart.
- ♦ Raise both the arms up to shoulder level with palms facing each other and keep them parallel.
- ♦ While exhaling, twist the body towards the left side so that the right palm touches the left shoulder, come back with inhalation.
- ♦ While exhaling, twist the body towards the right side so that the left palm touches the right shoulder, come back with inhalation.
- ♦ This is one round: repeat it two more times.
- ♦ Relax in *Samasthiti*.



### Note:

- ♦ Do it slowly with coordination of breathing.
- ♦ Cardiac patients shall do with care.
- ♦ Avoid this practice in case of severe back pain, vertebral and intervertebral disc disorders and during menstruation.

## IV. KNEE MOVEMENT

**Sthiti:** *Samasthiti* (Alert Posture)

### Technique

- ♦ Inhale; lift your arms up to the shoulder level, palms facing downwards.
- ♦ Exhale; bend the knees and bring down the body to the semi squatting position.
- ♦ In the final position, both the arms and thighs should be parallel to the ground.
- ♦ Inhale; and straighten the body.
- ♦ Exhale while bringing down the hands.
- ♦ Repeat it two more times.



### Note:

- ♦ Helps to strengthen knees and hip joints.
- ♦ Avoid this asana in case of acute conditions of arthritis.

## 3. YOGĀSĀNAS

### A. STANDING POSTURES

#### TĀḌĀSĀNA (Palm Tree Posture)

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

### Technique

- ♦ Stand with feet 2 inches apart.
- ♦ Inhale, lift your arms up to the shoulder level in the front.
- ♦ Interlock the fingers, and turn the wrist outwards. Now inhale, raise the arms up above your head.
- ♦ Raise the heels off the floor and balance on the toes as you raise your arms.
- ♦ Stay in this position for 10-30 seconds.
- ♦ Bring the heels down.
- ♦ Exhale, release the interlock of the fingers and bring the arms down and come back to standing posture.



### Benefits

- This *āsana* brings stability in the body, helps to clear up congestion of the spinal nerves and corrects faulty posture.

### Caution

- Avoid lifting the heels in case of arthritis, varicose veins and vertigo.

### VRKṢĀSANA (The Tree Posture)

*Vṛkṣa* means tree. The final position of this *āsana* resembles the shape of a tree, hence the name.

### Technique

- Stand with feet 2 inches apart.
- Focus on a point in front.
- Exhale, hold and bend the right leg then place the foot on the inner side of the left thigh. The heel should be touching the perineum region.
- Inhale and extend the arms up and join the palms together for Namaskar Mudra.
- Stay in the position for 10 to 30 seconds and breathe normally.
- Exhale bring the arms down. Release the right leg and bring it to initial position.
- Repeat this *āsana* from the left side also.



### Benefits

- Helps to improve neuro-muscular coordination, balance, endurance, alertness and concentration.

### Caution

- Please avoid this practice in case of arthritis, vertigo.

### PĀDA-HASTĀSANA (The Hands to Feet Posture)

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

### Technique

- Stand straight with feet 2 inches apart.
- Inhale slowly and raise the arms up.
- Stretch up the body from the waist.
- Exhale and bend forward until both palms rest on the ground.
- Stretch the back, to make it straight as much as possible.
- Maintain this final posture for 10-30 seconds with normal breathing.
- Those who are suffering with stiff back should bend according to their capacity.





- ◆ Now inhale, come up slowly to the upright position and stretch the arms straight above the head.
- ◆ Exhale, slowly return to the starting position in the reverse order.
- ◆ Relax in *Samasthiti*.

### Benefits

- ◆ Makes the spine flexible, improves digestion, and helps in overcoming menstrual problems.

### Caution

- ◆ Please avoid this practice in case of cardiac disorders, vertebral and disc disorders, abdominal inflammation, hernia and ulcers, glucoma, myopia, vertigo.



## ARDHA CAKRĀSANA (The Half Wheel Posture)

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

### Technique

- ◆ Stand straight with feet 2 inches apart.
- ◆ Support the back at the sides of the waist with the fingers.
- ◆ Try to keep the elbows parallel.
- ◆ Drop the head backwards stretching the neck muscles.
- ◆ As you inhale, bend backwards from the lumbar region; exhale and relax.
- ◆ Stay here for 10-30 seconds with normal breathing.
- ◆ Inhale and slowly come up.

### Benefits

- ◆ *Ardha Cakrāsana* makes the spine flexible and strengthens the spinal nerves and muscles.
- ◆ Helps in management of cervical spondylosis.

### Caution

- ◆ Avoid this posture in case of vertigo or a tendency to giddiness.
- ◆ Hypertensive patients should bend with care.



### TRIKOṆĀSANA (The Triangle Posture)

*Trikoṇā* means triangle. *Tri* means three and *koṇa* means an angle. As the āsana resembles the triangle made by the trunk, arms and legs, hence the name *Trikoṇāsana*.

#### Technique

- ♦ Stand with your feet with 3 feet apart.
- ♦ Inhale slowly raise both the arms sideways upto shoulder level.
- ♦ Turn the right foot towards right side.
- ♦ Exhale, slowly bend to the right side and place the right hand fingers just behind the right foot.
- ♦ The left arm straight in line the right arm.
- ♦ Turn the left palm forward.
- ♦ Turn your head and gaze at the tip of the left middle finger.
- ♦ Remain in the posture for 10-30 seconds with normal breathing.
- ♦ Inhale, slowly come up.
- ♦ Repeat the same procedure from the left side.



#### Benefits

- ♦ Makes the spine flexible, strengthens calf, thigh and waist muscles and improves lungs capacity.

#### Caution

- ♦ Avoid this posture in case of slipped disc, sciatica, and after undergoing abdominal surgery.
- ♦ Do not try beyond limits and over do the lateral stretch.
- ♦ If one cannot touch the feet, one can reach for the knees instead.

## B. SITTING POSTURES

### BHADRĀSANA (The Firm/Auspicious Posture)

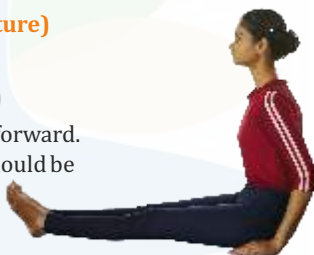
*Bhadra* means firm or auspicious.

**Sthiti:** Long sitting posture (Viśrāmāsana)

- ♦ Sit erect with both the legs stretched forward.
- ♦ Support the back with hands. Body should be relaxed totally. This is Viśrāmāsana.

#### Technique

- ♦ Sit straight with legs stretched out in the front.
- ♦ Keep the hands beside the hips and palms resting on the floor.
- ♦ This is **Daṇḍāsana**.
- ♦ Now put the soles of your feet together.



- ◆ Exhale and clasp your hands together over your toes. Inhale, pull your heels as close as possible up to perineum region. If your thighs are not touching or are not close to the floor, place a soft cushion underneath the knees for support.
- ◆ This is the final position.
- ◆ Stay in this position for sometime with normal breathing.



#### Benefits

- ◆ Helps to keep the body firm and stabilizes the mind.
- ◆ Helps during pregnancy and relieves abdominal pain often experienced during menstruation.

#### Caution

- ◆ Avoid this practice in case of severe arthritis and sciatica.

#### VAJRĀSANA (Thunderbolt Posture)

This is considered as one of the meditative posture. While practicing it for meditative purposes, one should close his/her eyes at the final stage.

**Sthiti:** Daṇḍāsana.

#### Technique

- ◆ Sit with extended legs together, hands by the side of the body, palm resting on the ground, fingers pointing forward.
- ◆ Fold the right leg at the knee and place the foot under the right buttock.
- ◆ Similarly folding the left leg, place left foot under the left buttock.
- ◆ Place both the heels so that the big toes touch each other.
- ◆ Position of the buttocks is in the space between the heels.
- ◆ Keep both hands on respective knees.
- ◆ Keep the spine erect, gaze in front or close the eyes.
- ◆ While returning to the starting position, bend a little towards right side, take out your left leg and extend it.
- ◆ Similarly extend your right leg and return to the starting position.
- ◆ Relax in Viśrāmāsana.



#### Benefits

- ◆ This āsana is good for digestion, strengthens thigh muscles and calf muscles.

### Caution

- ◆ Persons suffering from piles should not practise this *āsana*.
- ◆ Those who are suffering from knee pain and ankle injury should avoid this practice.

### ARDHA UṢṬRĀSANA (The Half Camel Posture)

**Sthiti:** Long sitting posture (Viśrāmāsana)

Uṣṭrā 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.

### Technique

- ◆ Sit in Viśrāmāsana.
- ◆ Come to Daṇḍāsana.
- ◆ Fold your legs and sit in Vajrāsana.
- ◆ Stand on your knees.
- ◆ Place the hands on the hips with fingers pointing downwards.
- ◆ Keep the elbows and shoulders parallel.
- ◆ Bend the head back and stretch the neck muscles; inhale and bend the trunk backwards as much as possible. Now exhale and relax.
- ◆ Keep the thighs perpendicular to the ground.
- ◆ Remain in the posture for 10-30 seconds with normal breathing.
- ◆ Return with inhalation; sit in Vajrāsana.
- ◆ Relax in Viśrāmāsana.



### Benefits

- ◆ It helps to strengthen back and neck muscles.
- ◆ Relieves constipation and back pain.
- ◆ Increases blood circulation to the head and cardiac region.

### Caution

- ◆ In case of hernia and abdominal injuries, arthritis and vertigo please avoid doing this *āsana*.

### UṢṬRĀSANA (Camel Posture)

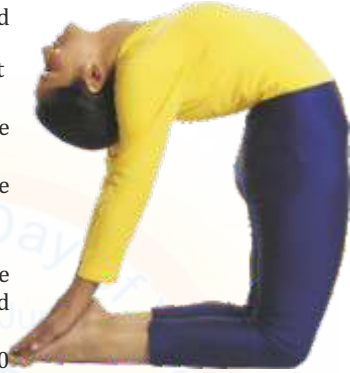
Uṣṭra means camel. The body in this pose resembles a camel, hence the name.

**Sthiti:** Vajrāsana

### Technique

- ◆ Sit in Vajrāsana.
- ◆ Bring the knees and the feet about few inches apart and stand on your knees.

- ♦ While inhaling bend backward place the right palm on right heel and left palm on left heel and exhale.
- ♦ Be careful not to jerk the neck while bending backward.
- ♦ In final position, thighs will be vertical to the floor and head tilted backwards.
- ♦ Weight of the body should be evenly distributed on the arms and legs.
- ♦ Remain in the posture for 10-30 seconds with normal breathing.
- ♦ Return with inhalation; sit in Vajrāsana.
- ♦ Relax in Viśrāmāsana



### Benefits

- ♦ *Uṣṭrāsana* is extremely useful for defective eyesight.
- ♦ This is useful in relieving back and neck pain.
- ♦ It helps to reduce fat over the abdomen and hips.
- ♦ It is helpful in digestive problems and cardio-respiratory disorders.

### Caution

- ♦ Those suffering from heart diseases or hernia should not practice it.

## ŚAŚAKĀSANA (The Hare Posture)

*Śaśaka* means hare. The body in this pose resembles the hare, hence the name.

**Sthiti:** Daṇḍāsana.

### Technique

- ♦ Sit in Vajrāsana.
- ♦ Spread both the knees wide apart, keep the big toes touching.
- ♦ Inhale keep the palms between the knees.
- ♦ Exhale, bend forward with arms outstretched and place the chin on the ground.
- ♦ Keep the arms parallel.
- ♦ Look in front and maintain the posture.
- ♦ Inhale and come up.
- ♦ Come back to Vajrāsana
- ♦ Come to Daṇḍāsana and rest in Viśrāmāsana



### Benefits

- ♦ Helps to reduce stress and anxiety.

- ♦ Tones up reproductive organs, relieves constipation, improves digestion and helps to relieve back pain.

**Caution**

- ♦ Please avoid this posture in case of acute backache.
- ♦ Patients with osteoarthritis of the knees should avoid Vajrāsana.

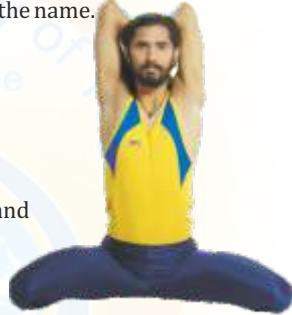
**UTTĀNA MANDŪKĀSANA (Stretched up-frog posture)**

*Uttāna* means upright and *Maṇḍūka* means frog. The final position of *Uttāna Maṇḍukasana* resembles an upright frog, hence the name.

**Sthiti:**Daṇḍāsana.

**Technique**

- ♦ Sit in Vajrāsana
- ♦ Spread both the knees wide apart while big toes touching each other.
- ♦ Raise your right arm, fold it from elbow and take it backward above the left shoulder and place the palm on the left shoulder blade.
- ♦ Now fold left arm similarly and place the palm on the right shoulder blade.
- ♦ Maintain the position for a while, then come back slowly in the reverse order.
- ♦ Relax in Viśrāmāsana.



**Benefits**

- ♦ This āsana is helpful in back and neck pain especially cervical spondylosis.
- ♦ Improves the diaphragmatic movements and lungs capacity.

**Caution**

- ♦ Person with severe knee joint pain should not perform it.

**VAKRĀSANA (The Spinal Twist Posture)**

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

**Sthiti:**Daṇḍāsana

**Technique**

- ♦ Bend the right leg and place the right foot beside the left knee.
- ♦ Bring the left arm around the right knee and clasp the right big toe or place the palm beside right foot.



- ♦ Take the right arm back and keep the palm on the ground with the back straight.
- ♦ Exhale, twist your body to the right.
- ♦ Remain in the posture for 10-30 seconds with normal breathing and relax.
- ♦ Inhale take out your hands and exhale to relax.
- ♦ Repeat the same on the other side.

### Benefits

- ♦ Helps to increase flexibility of the spine.
- ♦ Stimulates pancreas functions and helps in the management of diabetes.

### Caution

- ♦ Please avoid this posture in case of acute back pain, spinal disorders, after abdominal surgery and during menstruation.

## C. PRONE POSTURES

### MAKARĀSANA (The Crocodile Posture)

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

**Stithi:** Prone relaxation posture

### Technique

- ♦ Lie down on your stomach
- ♦ with feet wide apart, toes
- ♦ pointing outward.
- ♦ Bend both the arms and place
- ♦ the right palm on the left palm.
- ♦ Place the head either left or right on your hands.
- ♦ Keep the eyes closed and relax the whole body. This is Makarāsana.
- ♦ This āsana is practiced for relaxation in all prone postures.



### Benefits

- ♦ Promotes relaxation of the whole body.
- ♦ Helps in recovery of back problems.
- ♦ Indicated to counter stress and anxiety.

### Caution

- ♦ Avoid this practice in case of pregnancy and frozen shoulders.

### BHUJANĠĀSANA (The Cobra Posture)

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

**Stithi:** Prone posture or Makarāsana

### Technique

- ♦ Lie down on your stomach, rest your head on your hands and relax the body.
- ♦ Now join your legs and stretch your arms.
- ♦ Keep the forehead on the ground.
- ♦ Now place your hands just beside the body; keep palms and elbow on the ground.
- ♦ As you inhale slowly, lift the head and chest up to navel region without changing in the position of hands.
- ♦ Stay there comfortably.
- ♦ This is called Sarala Bhujāṅgāsana.
- ♦ Now come back and place your forehead on the ground.
- ♦ Keep your palms besides the chest and raise your elbows where they are.
- ♦ Inhale, slowly lift the head and chest up to navel region.
- ♦ Keep the elbows parallel and maintain the posture for 10-30 seconds with normal breathing.
- ♦ This is Bhujāṅgāsana.
- ♦ Exhale, rest your forehead on the ground, come back to Makarāsana and relax.



**Sarala  
Bhujāṅgāsana**



**Bhujāṅgāsana**

### Note:

- ♦ Keep the legs firm so that no load or strain is felt on the lumbar spine.

### Benefits

- ♦ This *āsana* relieves stress, reduces abdominal fat and relieves constipation.
- ♦ Helps to relieve backache and bronchial problems.

### Caution

- ♦ Those who have undergone abdominal surgery should avoid this *āsana* for 2-3 months.
- ♦ Those who suffer from hernia, ulcers should not practice this *āsana*.

### ŚALABHĀSANA (The Locust Posture)

*Śalabha* means a locust.

**Sthiti:** Prone posture or Makarāsana

### Technique

- ♦ Lie down on your stomach in *Makarāsana*.



- ♦ Rest the chin on the floor, keep both hands beside the body, palms facing upwards.
- ♦ Inhale, raise the legs off the floor as much as you can without bending the knees.
- ♦ Extend the arms and legs well to ease lifting the body off the floor.
- ♦ Stay in this position for 10-30 seconds breathing normally.
- ♦ Exhale, bring the legs down towards the floor.
- ♦ Rest for a few seconds in Makarāsana.



### Note:

- ♦ Pull up the knee caps and squeeze the buttocks to improve the posture. This āsana is more beneficial when performed after *Bhujangāsana*

### Benefits

- ♦ Relieves in sciatica and lower backache.
- ♦ Helps to reduce fat in the thighs and buttocks, good in weight management.
- ♦ Helps to improve lungs capacity.

### Caution

- ♦ Please proceed cautiously in case of severe lower back pain.
- ♦ People with high blood pressure, peptic ulcer and hernia should also avoid this posture.

## D. SUPINE POSTURES

### SETUBANDHĀSANA (The Bridge Posture)

*Setubandha* means formation of bridge. In this posture, the body is positioned like a bridge, hence the name. This is also called as **Catuspādāsana**.

**Sthiti:** Supine lying or Śavāsana.

### Technique

- ♦ Bend both the legs at the knees and bring the heels near the buttocks.
- ♦ While holding both the ankles firmly keep the knees and feet in one straight line.
- ♦ Inhale, slowly raise your buttocks and trunk up as much as you can to form bridge.
- ♦ Remain in this position for 10-30 seconds, with normal breathing.
- ♦ Exhale, slowly return to the original position and relax in Śavāsana.



### Note

- ♦ In the final position, the both shoulders, neck and head remain in contact with the floor.
- ♦ If required, in the final position, you can support your body at the waist with your hands.

### Benefits

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

### Caution

- ♦ People suffering from ulcer and hernia etc. should not practice this āsana.

### UTTĀNA PĀDĀSANA (Raised feet posture)

*Uttāna* means raised-upward and *Pāda* means leg. In this āsana, the legs are raised upward in supine position, hence the name.

### Technique

- ♦ Lie comfortably on the ground with legs stretched out.
- ♦ Hands should be placed by the sides.
- ♦ While inhaling, slowly raise both the legs without bending them at the knees and bring them to 30° angle with the ground.
- ♦ Maintain the position for 10-30 seconds with normal breathing.
- ♦ Exhale, slowly bring both the legs down and place them on the ground.
- ♦ Relax in Śavāsana.



### Benefits

- ♦ It balances the navel centre (*Nābhi, Manipuracakra*).
- ♦ It is helpful in relieving abdominal pain, flatulence, indigestion and diarrhea.
- ♦ It strengthens the abdominal and pelvic floor muscles.
- ♦ Effective in overcoming depression and anxiety.

### Caution

- ♦ People with hypertension and back pain shall practice it with one leg alternatively without holding the breath.

### ARDHA HALĀSANA (Half plough posture)

*Ardha* means half and *Hala* means plough. This posture is known as *Ardha Halāsana* because in its final position, the body resembles half the shape of an Indian plough.

### Technique

- ♦ Take supine position, keep hands besides the body and palms resting on the ground.
- ♦ Inhale, slowly raise your legs together without bending knees and bring them upto at 90° angle with the ground.
- ♦ The body from hips to shoulder should be kept straight.



- ♦ Maintain this position comfortably for 10-30 seconds with normal breathing.
- ♦ Exhale, slowly bring the legs down to the ground without lifting the head.
- ♦ Relax in Śavāsana.

#### Benefits

- ♦ This āsana relieves constipation, beneficial for Hypertensive patients but needs to be practiced under supervision.

#### Caution

- ♦ Those who have lumbosacral (lower back) pain should not perform with both legs together.
- ♦ Avoid this practice in case of abdominal injuries, hernia etc.

#### PAVANA MUKTĀSANA (The Wind Releasing Posture)

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

**Sthiti:** Śavāsana

#### Technique

- ♦ Lie down flat on the back.
- ♦ Bend both the knees.
- ♦ Exhale, bring both the knees towards the chest.
- ♦ Inhale, interlock the fingers and clasp the shin below knees.
- ♦ Exhale, raise the head till your chin touches the knees and relax.
- ♦ This is *Pavanamuktāsana*.
- ♦ Bring the head back to the ground.
- ♦ While exhaling, bring the legs back to the floor.
- ♦ Rest in *Śavāsana*



#### Note

- ♦ Synchronise your breathing with the leg movement.
- ♦ While touching the knee with the nose/ forehead, you should be able to feel the lumbar region stretch; keep the eyes closed and focus your attention on the pelvic and lumbar region.

#### Benefits

- ♦ Removes constipation; gives relief from flatulence, decreases the bloating sensation in the abdomen and aids digestion.
- ♦ Generates deep internal pressure, improves 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.

#### Caution

- ♦ Please avoid this practice in case of abdominal injuries, hernia, sciatica, severe back pain and during pregnancy.

#### ŚAVĀSANA (The Corpse/ Dead Body Posture)

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

**Sthiti:** Supine Relaxation Posture

**Technique**

- ♦ Lie down on your back with arms and legs comfortably apart.
- ♦ Palms facing upward, eyes closed.
- ♦ Relax the whole body consciously.
- ♦ Become aware of natural breath and allow it to become slow and shallow.
- ♦ Remain in the position till you feel refresh and relaxed.



**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.

**4. KAPĀLABHĀTĪ**

**Sthiti:** Any comfortable or meditative posture e.g. *Sukhāsana/ Padmāsana/ Vajrāsana*

**Technique**

- ♦ Sit in any comfortable posture.
- ♦ Close your eyes and relax the whole body.
- ♦ Inhale deeply through both nostrils, expand the chest.
- ♦ Expel the breath with forceful contractions of the pelvic and abdominal muscles and inhale passively.
- ♦ Do not strain.
- ♦ Continue active/forceful exhalation and passive inhalation.
- ♦ Complete 30 rapid breaths, then take a deep breath, exhale slowly and relax completely.
- ♦ This is one round of *Kapālabhāti*.
- ♦ Each round shall be followed by being still for a while.
- ♦ Repeat 2 more rounds.



**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 rapid 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.

## Common Yoga Protocol

- It is useful in treating cold, rhinitis, sinusitis, asthma and bronchial infections.
- It rejuvenates the whole body, and keeps the face glowing and vibrant.
- It strengthens the nervous system and tones up the digestive organs.

### Caution

- Please avoid this practice in case of cardiac conditions, giddiness, high blood pressure, vertigo, chronic bleeding in the nose, epilepsy, migraine, stroke, hernia, gastric ulcer, pregnancy and during menstrual cycle.

## 5. PRĀNĀYĀMA

### NĀDĪŚODHANA or ANULOMA VILOMA PRĀNĀYĀMA (Alternate Nostril Breathing)

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

**Sthiti:** Any comfortable posture.

### Technique

- Sit in any comfortable posture.
- Keep the spine and head straight with eyes closed.
- Relax the body with few deep breaths.
- Keep the left palm on the left knee in Jnāna mudra and the right palm should be in Nāsāgra mudra.
- Place the ring and small fingers on the left nostril and fold the middle and index finger. Place the right thumb on the right nostril.
- Open the left nostril, breathe in from the left nostril, close the left nostril with the small and ring fingers and release the thumb from the right nostril; exhale through the right nostril.
- Next, inhale through the right nostril. At the end of inhalation, close the right nostril, open the left nostril and exhale through it.
- This completes one round of the Nādiśodhana or Anuloma Viloma Prāṇāyāma
- Repeat for another 4 rounds.



### Ratio and timing

- For beginners, the duration of inhalation and exhalation should be equal.
- Gradually make the ratio 1:2, inhalation: exhalation respectively.

### Breathing

- Breath should be slow, steady and controlled. It should not be forced or restricted in anyway.

### Benefits

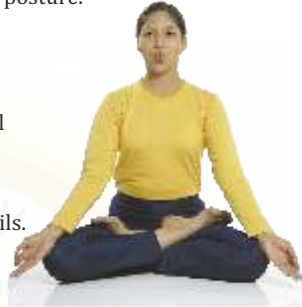
- Induces tranquillity and helps to improve concentration.
- Increases vitality and lowers the level of stress and anxiety.
- It alleviates cough disorders.

## ŚĪTALĪ PRĀNĀYĀMA

*Śitalī* means cooling. It also means calm and passionless. As the name indicates this *prānāyāma* cools the mind-body. It is specially designed to reduce the body temperature. Practice of this *prānāyāma* brings harmony in the body system and calms the mind.

### Technique

- Sit in Padmāsana or any other comfortable posture.
- Place the hand on the knees in Jñānamudrā or anjalimudrā.
- Roll the tongue from the sides to shape it as a tube.
- Inhale through this tube shaped tongue, fill the lungs with air to their maximum capacity, take the tongue inside the mouth and close the mouth.
- Then slowly exhale through both the nostrils.
- This is one round of Śītalī prāṇāyāma.
- Repeat it 4 more times.



### Benefits

- It has cooling effect on body and mind.
- It is beneficial for persons suffering from high blood pressure.
- It satisfies thirst and appeases hunger.
- It relieves indigestion and disorders caused by phlegm (cough) and bile (pitta).
- It destroys the disorders of gulma (chronic dyspepsia) and spleen or other related diseases (H.P 2/58).
- It is beneficial for skin and eyes.

### Caution

- Those who are suffering from severe cold, cough or tonsillitis should not do this Pranayama.

### BHRĀMARĪ PRĀṆĀYĀMA (BHRĀMARĪ RECAKA)

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

**Sthiti:** Any comfortable posture.

- Sit in any comfortable posture with eyes closed.
- Inhale deeply through the nose.
- Close the eyes with index fingers, place the middle finger side of nose, don't close it, mouth with ring and small fingers, ears from respective thumbs as shown in the figure. This is also called Śanmukhi Mudrā.
- Exhale slowly in a controlled manner while making a deep, steady humming sound such as that of black bee. This is one round of *Bhrāmarī*.
- Repeat it for 4 more rounds.



### Benefits

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

### Caution

- Please avoid this practice in case of nose and ear infections.

### 6. DHYĀNA

*Dhyāna* or meditation is an act of continuous contemplation.

*Śhīti*: Any comfortable posture.

#### Technique

- Sit in any comfortable posture.
- Keep your spine comfortably erect.
- Adopt *Jnāna mudra* or *Dhyana mudra* as in the figure.
- Touch the tip of the thumb to the tip of the index finger, forming a circle. The other three fingers are straight and relaxed. All three fingers are side-by-side and touching.
- Keep your palms facing upwards upon the thighs.
- Arms and shoulders should be loose and relaxed.
- Close your eyes and sit with a slightly upturned face.
- You need not concentrate. Just maintain a mild focus between the eyebrows and be conscious of your breath.
- Dissolve your thoughts and try to attain single and pure thought.
- Meditate.



#### 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 willpower.
- Rejuvenates the whole body and mind giving them proper rest.
- Meditation leads to self-realisation.

### 7. SANKALPA

*Hame apne man ko hamesha santulit rakhana hai,  
Isi main hi hamaraa atma vikas samaaya hai.*

*Main apne kartavya khud ke prati, kutumb ki prati, kaam, samaj aur vishwa ke  
prati, shanti, anand*

*aur swasthya ke prachar ke liye baddh hun*

**SANKALPA** (End the Yoga Practice Session with a *Sankalpa*)

*I commit myself to remain in a balanced state of mind all the time. It is in this state that my development reaches its greatest possibility. I commit to do my duty to self, family, at work, to society, and to the world, for the promotion of peace, health and harmony.*

### 8. Śāntih Pātha

ॐ सर्वे भवन्तु सुखिनः, सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु, मा कश्चिद्दुःखभाग्भवेत् ।

ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ *Sarve Bhavantu Sukhinaḥ,  
Sarve Santu Nirāmayāḥ  
Sarve Bhadrāṇi Paśyantū,  
Mā kaścit Duḥkha Bhāgbhavet*

ॐ *Śāntiḥ Śāntiḥ Śāntiḥ*

सब सुखी हो, सब निरोग हो ।

सब निरामय हो, सबका मंगल हो,

कोई दुखी: न हो ।

*May All become Happy, May All be Free from Illness.*

*May All See what is Auspicious, May no one Suffer.*

*Om Peace, Peace, Peace.*

### Note: INSTITUTIONAL YOGA PRACTICES (IYP) 15 Minutes

(Preferably Prāṇāyāma, Dhyāna, Yoga Nidrā and Satsaṅga etc.)

Shall be introduced after the practice of Prāṇāyāma or Dhyāna / Meditation Session but before the Sankalpa

\*\*\*

## International Day of Yoga

### Yoga Geet (Yoga Song)

तन मन जीवन चलो संवारें  
योग मार्ग अपनाएँ,  
वैर भाव को त्याग सभी हम  
गीत मिलन के गायें।

आनंदमय हो जीवन सबका  
योग यही सिखलाये  
हों तनाव भयमुक्त सभी जन  
दिव्य प्रेम सरसाये।

यम और नियम हमारे सम्बल  
सुखमय जगत बनाएँ,  
आसन प्राणायाम ध्यान से  
स्वास्थ्य शांति सब पाएँ!

ऊर्जावान बने सब साधक  
संशय सभी मिटायें  
विश्व एक परिवार योग कर  
स्वर्ग धरा पर लाएँ।”

ॐॐॐॐॐ

Let us ameliorate body, mind and life  
Embrace Yoga as a way of life  
Leaving animosity behind  
Sing a harmony lay

Life should be blissful  
-is the lesson of Yoga  
Let's everybody live without fear  
Thus, divine love may prevail

Yama and Niyama empower one  
To enhance the happiness everywhere  
Practice Aasana Pranayama and Dhayan  
To get health and peace

May energy is bestowed to all Yogis  
Doubts are unfastened  
Entire world becomes Yoga wreath  
Earth transformed into heaven



## Glimpses of International Day of Yoga Celebration



21<sup>st</sup> June



# International Day of YOGA

## COMMON YOGA PROTOCOL

### About the International Day of Yoga- LOGO

**F**olding of both hands in the logo symbolizes Yoga, which reflects the union of individual consciousness with that of universal consciousness, a perfect harmony between mind and body, man and nature, the holistic approach to health and well being.

The brown leaves in the logo symbolize the earth element, the green leaves of nature, blue the fire element while the sun symbolises the source of energy and inspiration.

The logo reflects harmony and peace for the humanity which is the essence of Yoga.



सत्यमेव जयते

Government of India

**Ministry of AYUSH**

AYUSH Bhawan, B-Block, GPO Complex,  
INA, New Delhi - 110023





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AYUSH BHAWAN, B Block, GPO Complex, INA,  
NEW DELHI - 110023



Government of India  
MINISTRY OF  
**AYUSH**

**NATIONAL CLINICAL  
MANAGEMENT  
PROTOCOL**  
BASED ON  
**AYURVEDA AND YOGA**  
FOR MANAGEMENT OF  
**COVID-19**



## Preamble

The COVID-19 pandemic has created a global health crisis posing an unprecedented public health emergency. The number of deaths and people being infected are increasing daily throughout the globe. This situation is much more severe due to possible devastating situations because of several social and economic factors. Effective management to address this infection is still evolving and attempts are being made to integrate traditional interventions along with standard of care.

Ayurveda and Yoga can certainly play a pivotal role to augment preventive measures provided in the guidelines by Ministry of Health and Family Welfare (MoHFW). The current understanding of COVID-19 indicates that good immune status is vital to prevention and to safeguard from disease progression.

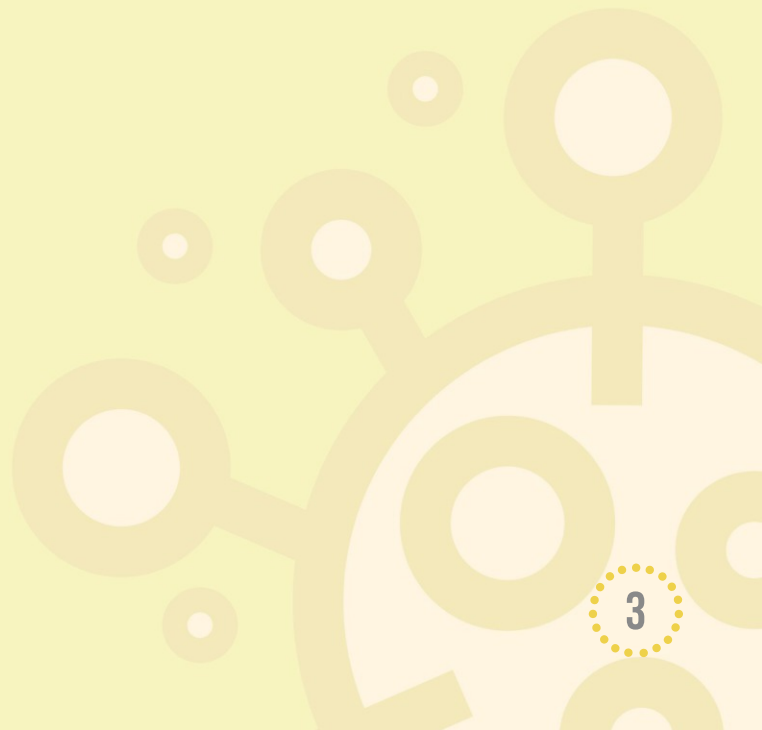
**Following three aspects are considered while preparing this protocol:**

- ① Knowledge from Ayurveda classics and experience from clinical practices
- ② Empirical evidences and Biological plausibility
- ③ Emerging trends of ongoing clinical studies

This consensus document is developed by expert committees from AII India Institute of Ayurveda (AIIA), Delhi, Institute of Post Graduate Training and Research in Ayurved (IPGTRA), Jamnagar, and National Institute of Ayurveda (NIA), Jaipur , Central Council for Research in Ayurveda (CCRAS), Central Council for Research in Yoga and Naturopathy (CCRYN), other national research organizations. This protocol is for management of mild COVID-19. Moderate to Severe COVID-19 individuals may have informed choice of treatment options. All severe cases will be referred.

This protocol and its annexure are approved by the Chairman, Interdisciplinary Committee for inclusion of Ayurveda and Yoga in the management of mild COVID-19 and approved by the empowered committee of the Interdisciplinary AYUSH Research and Development Taskforce on COVID-19, both constituted by the Ministry of AYUSH.

# AYURVEDA FOR MANAGEMENT OF COVID-19





## General and Physical measures

- ① Follow physical distancing, respiratory and hand hygiene, wear mask
- ② Gargle with warm water added with a pinch of turmeric and salt. Water boiled with Triphala (dried fruits of *Embllica officinalis*, *Terminalia chebula*, *Terminalia bellerica*) or Yashtimadhu (*Glycyrrhiza glabra*) also can be used for gargling.
- ③ Nasal instillation/application of medicated oil (Anu taila or Shadbindu Taila) or plain oil (Sesame or Coconut) or nasal application of cow's ghee (Goghrita) once or twice in a day, especially before going out and after coming back to home.
- ④ Steam inhalation with Ajwain (*Trachyspermum ammi*) or Pudina (*Mentha spicata*) or Eucalyptus oil once a day
- ⑤ Adequate sleep of 6 to 8 hrs.
- ⑥ Moderate physical exercises
- ⑦ Follow Yoga Protocol for Primary Prevention of COVID-19 (ANNEXURE-1) and Protocol for Post COVID-19 care (including care for COVID-19 patients) (ANNEXURE-2) - as applicable



## Dietary measures

- ① Use warm water or boiled with herbs like ginger (*Zingiber officinale*) or coriander (*Coriandrum sativum*) or basil (*Ocimum sanctum* / *Ocimum basilicum*), or cumin (*Cuminum cyminum*) seeds etc., for drinking purpose.
- ② Fresh, warm, balanced diet
- ③ Drink Golden Milk (Half tea spoon Haldi (*Curcuma longa*) powder in 150 ml hot milk) once at night. Avoid in case of indigestion.
- ④ Drink Ayush Kadha or Kwath (hot infusion or decoction) once a day.







## Specific Measures / Symptom Management

Clinical severity	Medicines*	Doses & Timing
<b>Prophylactic care</b> (high risk population, primary contacts)	<b>Ashwagandha</b> (Aqueous extract of Withania somnifera IP) or its powder	500 mg extract or 1-3 g powder twice daily with warm water for 15 days or one month or as directed by Ayurveda physician
	<b>GuduchiGhanavati</b> (Samshamani vati or Giloy Ghana vati having Aqueous extract of Tinospora cordifolia IP) or the powder of Tinospora cordifolia	500 mg extract or 1-3 g powder twice daily with warm water for 15 days or one month or as directed by Ayurveda physician
	<b>Chyawanaprasha</b>	10 g with warm water / milk once a day

\* In addition to these medicines; general and dietary measures are to be followed.

Clinical severity	Clinical Presentation	Medicines*	Doses & Timing
<b>Asymptomatic</b> COVID-19 Positive	<b>For prevention of disease progression to symptomatic and severe form and to improve recovery rate</b>	<b>GuduchiGhanavati</b> (Samshamani vati or Giloy vati having Aqueous extract of Tinospora cordifolia IP) or the powder of <b>Tinosporacordifolia</b>	500 mg extract or 1-3 g powder twice daily with warm water for 15 days or one month or as directed by Ayurveda physician
		<b>Guduchi+Pippali</b> (Aqueous extracts Tinospora cordifolia IP and Piper longum IP)	375 mg twice daily with warm water for 15 days or as directed by Ayurveda physician
		<b>AYUSH64</b>	500 mg twice daily with warm water for 15 days or as directed by Ayurveda physician

\* In addition to these medicines; general and dietary measures are to be followed.





Clinical severity	Clinical Presentation	Clinical Parameters	Medicines*	Doses & Timing
<b>Mild COVID-19 Positive**</b>	<b>Symptomatic management</b> Fever, Headache, Tiredness Dry Cough, Sore throat Nasal congestion	<b>Without evidence of breathlessness or hypoxia</b> (normal situation)	<b>Guduchi+Pippali</b> (Aqueous extracts Tinospora cordifolia IP and Piper longum IP)	375 mg twice daily with warm water for 15 days or as directed by Ayurveda physician
			<b>AYUSH64</b>	500 mg twice daily with warm water for 15 days or as directed by Ayurveda physician

\* In addition to these medicines; general and dietary measures are to be followed. Refer ANNEXURE-3 for additional medicines. Physicians have to decide useful formulations from the above or from ANNEXURE-3 or substitutable classical medicines based upon their clinical judgement, suitability, availability and regional preferences. Dose may be adjusted based upon the patient's age, weight, and condition of the disease

\*\* Guidelines for Ayurveda Practitioners for COVID-19 notified by Ministry of AYUSH may also be referred.

Clinical severity	Clinical Parameters	Medicines*	Doses & Timing
<b>Post COVID Management</b>	<b>Prevention of Post COVID</b> Lung complications like Fibrosis, Fatigue, Mental Health	<b>Ashwagandha</b> (Aqueous extract of Withania somnifera IP) or its powder	500 mg extract or 1-3 g powder twice daily with warm water for 15 days or one month or as directed by Ayurveda physician
		<b>Chyawanprasha</b>	10 g with warm water / milk once a day
		<b>RasayanaChurna</b> (compound herbal powder made up of equal amounts of Tinospora cordifolia, Emblica officinalis and Tribulus terrestris)	3 g powder twice daily with honey for one month or as directed by Ayurveda physician

\* In addition to these medicines; general and dietary measures are to be followed.

\* According to physician's discretion. Physicians have to decide useful formulations from the above or substitutable classical medicines based upon their clinical judgement, suitability, availability and regional preferences. Dose may be adjusted based upon the patient's age, weight and condition of the disease.

\*\* Guidelines for Ayurveda Practitioners for COVID-19 notified by Ministry of AYUSH may also be referred.



## References:

- ① **Guidelines for Ayurveda practitioners for COVID-19;**  
available at  
<https://www.ayush.gov.in/docs/ayurved-guidlines.pdf> ▶

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- ② **Guidelines on Clinical Management of COVID-19;**  
**Government of India, Ministry of Health & Family Welfare;**  
available at  
<https://www.mohfw.gov.in/pdf/GuidelinesonClinicalManagementofCOVID1912020.pdf> ▶

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- ③ **Advisory from Ministry of AYUSH for meeting the challenge arising out of spread of corona virus (COVID-19) in India;**  
available at  
<https://www.ayush.gov.in/docs/125.pdf> ▶

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- ④ **Ayurveda's immunity boosting measures for self-care during COVID-19 crisis;**  
available at  
<https://www.ayush.gov.in/docs/123.pdf> ▶

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- ⑤ **Post COVID management protocol of Ministry of Health & Family Welfare;**  
available at  
<https://www.mohfw.gov.in/pdf/PostCOVID13092020.pdf> ▶

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- ⑥ **Revised SOP on preventive measures to be followed while conducting examinations to contain spread of COVID-19;**  
available at  
<https://www.mohfw.gov.in/pdf/RevisedSOPonpreventivemeasuresstobefollowedwhileconductingexaminationstocontainspreadofCOVID19.pdf> ▶

ANNEXURE

YOGA  
PROTOCOL  
FOR  
COVID- 19





## Yoga Protocol for Primary Prevention of COVID- 19

### Objectives:

- To improve respiratory and cardiac efficiency
- To reduce stress and anxiety
- To enhance immunity

# ANNEXURE 1

	Practices	Name of the Practice	Duration (Minutes)
1	<b>Prayer</b>		1
2	<b>Loosening Practices</b>	Neck Bending	2
		Shoulder's movement	2
		Trunk Movement	1
		Knee Movement	1
3	<b>Standing Asana</b>	Tadasana	1
		Pada-hastasana	1
		Ardha Chakraasana	1
		Trikonasana	2
	<b>Sitting Asana</b>	Ardha Ushtraasana	1
		Sasakasana	1
		Utthana Mandukasana	1
		Simhasana	1
		Marjariasana	1
		Vakrasana	2
	<b>Prone Lying Asana</b>	Makarasana	1
		Bhujangasana	1
	<b>Supine Lying Asana</b>	Setubandhasana	1
		Utthanapadasana	1
		Pawana Muktasana	1
		Markatasana	1
		Shavasana	2
4	<b>Kriya</b>	Vata Neti 2 rounds (30 secs each with 30 sec relax)	2
		Kaphalabhati (2 rounds, 30 strokes each )	2
5	<b>Pranayama</b>	Nadi Shodhana (5 rounds )	2
		Surya Bhedhana Pranayama (5 rounds )	2
		Ujjayee Pranayama (5 rounds )	2
		Bhramari Pranayama (5 rounds)	2
6		Dhyana	5
7		Shanti Patha	1
Total Duration for Each			45

- Advised Jalaneti kriya weekly thrice.
- Advised steam inhalation every day or alternative day.
- Advised gargling with lukewarm saline water regularly.

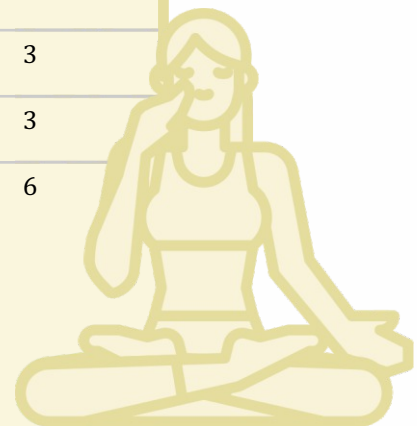
**Yoga Protocol for Post COVID- 19 care (including care for COVID-19 patients)**

Objectives:

- To improve pulmonary function and lung capacity
- To reduce stress and anxiety
- To improve Muco-ciliary clearance

**Morning Session (30 Minutes):**

	Practices	Name of Practice	Rounds	Duration (Minutes)
1	<b>Preparatory Practices (In sitting)</b>	<b>Tadasana</b>		6
2		<b>Urdhva Hastottanasana</b>		
3		<b>Uttana Mandukasana</b>		
4		<b>Shoulder rotation</b>	3 rounds	
5		<b>Trunk twisting</b>	3 rounds	
6		<b>Ardha ustrasana</b>		
7		<b>Sasakasana</b>		
8	<b>Breathing Practices</b>	<b>Vaataneti</b>	2 rounds (30 secs/round)	2
9		<b>Kapalabhati</b>	3 rounds (30 secs/round)	2
10		<b>Deep Breathing</b>	10 rounds	2
11	<b>Pranayama Practices</b>	<b>Nadishodhana</b>	10 rounds	6
12		<b>Ujjaayee</b>	10 rounds	3
13		<b>Bhramari</b>	10 rounds	3
14	<b>Meditation</b>	<b>Dhyana</b>	Awareness of breathing or Awareness of Positive thoughts /emotions /actions	6
<b>Total Duration</b>				<b>30</b>

**ANNEXURE 2**

\*Period of exhalation shall be more than the period inhalation, preferably 1:2 (Inhalation: Exhalation).



## Yoga Protocol for Post COVID- 19 care (including care for COVID-19 patients)

### Evening Session (15 Minutes):

	Name of the practice	Rounds	Duration (Minutes)
1	Savasana (Corpse Pose) arms stretched	1	1
2	Abdominal Breathing	10	2
3	Thoracic Breathing	10	2
4	Clavicular Breathing	10	2
5	Deep Breathing (lying down position)	10	2
6	Relaxation in Shavasana with awareness on Abdominal breathing		5
<b>Total Duration</b>			<b>15</b>

- Period of exhalation shall be more than the period inhalation, preferably 1:2 (Inhalation: Exhalation).
- Advised steam inhalation every day or alternative day.
- Advised to gargling with lukewarm saline water regularly.

### Note:

- **Loosening Exercises:** Forward/ Backward bends, Spinal twist,
- **Breathing Exercises:** Sectional Breathing, Yogic Breathing, Hands in and Out Breathing, Hands Stretch Breathing Yogic Breathing exercises and asanas found to improve lung volumes and reduce asthma attacks and inflammation in respiratory tract.
- **Breathing and Pranayama:** Vaataneti, Kapalabhati kriya, Bhastrika pranayama, Nadishodana pranayama for improvement in pulmonary functions.
- **Kriya:** Jalaneti practice to cleanse and decongest the upper airways. Not to be used in dry cough.



## Management of Mild COVID-19 Cases

Clinical severity	Symptom	Formulation*	Dose*
<b>Mild COVID-19</b>	Fever with Body ache, Headache	Nagaradi Kashaya	20 ml twice a day or as directed by Ayurveda physician
	Cough	Sitopaladi Churna with Honey	2 g thrice daily with Honey or as directed by Ayurveda physician
	Sore throat, Loss of taste	Vyoshadi vati	Chew 1-2 pills as required or as directed by Ayurveda physician
	Fatigue	Chyawanprasha	10 g with warm water / milk once a day
	Hypoxia	Vasavaleha	10 g with warm water or as directed by Ayurveda physician
	Diarrhoea	Kutaja Ghana Vati	500 mg - 1 g thrice daily or as directed by Ayurveda physician
	Breathlessness	Kanakasava	10 ml with equal amount of water twice a day or as directed by Ayurveda physician

ANNEXURE 3

- ★ In addition to these medicines; general and dietary measures are to be followed.
- ★ According to physician's discretion. Physicians have to decide useful formulations from the above or substitutable classical medicines based upon their clinical judgement, suitability, availability and regional preferences. Dose may be adjusted based upon the patient's age, weight, and condition of the disease.
- ★ Guidelines for Ayurveda Practitioners for COVID-19 notified by Ministry of AYUSH may also be referred.
- ★ This is a general advisory. Attending physicians need to use their discretion to select the drugs based upon the stage of the disease, symptom complex and availability of the medicines. The recommended formulations in this attempt are in addition to standard approaches of care and prevention as well as other Ayurvedic approaches recommended for prevention earlier. Moderate to Severe COVID-19 individuals may have informed choice of treatment options.

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**NATIONAL CLINICAL  
MANAGEMENT  
PROTOCOL**  
BASED ON AYURVEDA  
AND YOGA FOR  
MANAGEMENT OF **COVID-19**

# FAQS

Frequently  
Asked  
Questions





## 1. Are there any traditional medicines or therapies that can prevent or cure COVID-19?

**Ans:** There are some traditional medicine remedies from Ayush systems which provide relief and alleviate some of the symptoms of COVID-19. Ayush systems follow a holistic approach towards disease management and maintaining health of a healthy person. It provides detailed advocacy and interventions for disease prevention. There are various interventions in Ayush systems which are presently being used in prophylactic approaches as well as in the management of COVID 19, and are providing good results. Further these are seen to be beneficial in symptomatic management in COVID 19.

The ongoing AYUSH-CSIR COLLABORATIVE STUDIES (a joint initiative among the Ministry of AYUSH, Ministry of Health and Family Welfare and Ministry of Science & Technology, with technical assistance from ICMR) includes four clinical studies on use of AYUSH medicines for COVID 19, both in a prophylactic role and as an add-on intervention to conventional treatment. The Ministry has also initiated 68 studies at 112 locations undertaken through National institutes, Research Councils, Universities, State Governments and other collaborating hospitals (which includes AYUSH-CSIR studies also).

However, it is underlined that the interventions and measures proposed in the Clinical management protocol are not for cure, but for the management of asymptomatic and mild cases of COVID 19 and for prophylactic care. One should not get a false feeling of safety from adopting these measures. It is also underlined that for prevention of COVID 19, the mainstay approach remains adherence to the general guidelines as released by Government, including maintaining appropriate physical distance, wearing a mask, maintaining hand-hygiene and avoiding unnecessary crowding at any place, and these should be followed strictly.

## 2. What is immunity in Ayurveda?

**Ans:** In Ayurveda, immunity is referred to as vyadhikshamatva. Ayurveda has a comprehensive approach of immunity encompassing two-fold management, respectively of health and disease. Vyadhikshamatva is the resistance of the body to fight a disease by either of the following two ways:

- a. Vyadhi-Bala-Virodhitvam – The resisting power of the body to restrain or withstand the strength or severity or progression of a disease, or
- b. Vyadhi-Utpada-Pratibandhakatvam – The resisting power of the body to prevent the manifestation of a disease.

Significantly, various modifiable factors have been enlisted in Ayurveda that influence the host defense responses (Bala/Vyadhikshamatva). These factors include a healthy diet (Pathyaahara), condition of biological humors (dosha) and the state of physical and mental health (Sareera). The previous Covid 19 related advisories issued by the Ministry of AYUSH are based on this host defense mechanism or salutogenesis and also on various empirical evidences available from peer reviewed and indexed publications.



### 3. What is the importance of Rasayana in strengthening the host defense?

**Ans:** “Rasayana” in Ayurveda is a comprehensive term which refers to a group of herbs, formulations and therapies for enhancing body resistance by attaining optimal level of Rasadi Dhatu. This is attained through specific medicinal herbs, formulations and some specific codes of conduct. Rasayana promotes strength, vitality, longevity, memory, intelligence, perseverance of youthfulness and the maintenance of optimum strength of the body and senses. There is a substantial body of scientific information on the said herbs and their phytoconstituents in public domain regarding the various activities viz; immunomodulation, antioxidant activities, neurodegenerative disorders, rejuvenators and nutritional supplements.

### 4. Who has prepared the National Clinical Management Protocol based on Ayurveda and Yoga for management of Covid-19?

**Ans:** The Ministry of AYUSH has set up an Interdisciplinary Committee for Integration of Ayurveda and Yoga Interventions in the 'National Clinical Management Protocol: COVID-19'. The said Committee is chaired by Dr V M Katoch, former Director General ICMR and includes a group of experts.

The Committee, after a thorough consultative process, formulated its Report & Recommendations (which is available at <http://ayush.gov.in>) based on acceptable experimental and clinical published data indicating potential benefits and safety at the same time and trends from ongoing studies in COVID-19. The report was presented before the National Task Force on COVID 19 and the Joint Monitoring Group, both constituted by the Ministry of Health and Family Welfare.

On consideration of this report, the National Task Force on Covid 19 management suggested preparing a National Clinical Management Protocol based on Ayurveda and Yoga for management of Covid-19 for inclusion as a dedicated chapter in National Protocol for Management of COVID 19.

The Ministry of AYUSH referred these recommendations to the Chairman of its National Task Force (i.e., the UGC Vice Chairman) with a request to vet the recommendations by initiating consensus from experts from the concerned premier institutions. These institutions included the All India Institute of Ayurveda (AIIA), Delhi, Institute of Training and Research in Ayurveda (ITRA), Jamnagar, National Institute of Ayurveda (NIA), Jaipur, Central Council for Research in Ayurveda (CCRAS), Central Council for Research in Yoga and Naturopathy (CCRYN) Morarji Desai National Institute of Yoga (MDNIY) and other National Research Organizations. Finally, the National Clinical Management Protocol based on Ayurveda & Yoga for management of Covid-19 was prepared with cumulative inputs from all the above mentioned exercises and after due consideration by the best experts of all the concerned disciplines.



The report and recommendations have detailed scientific rationale with references of clinical studies, safety studies and in-silico studies based on which repurposing of the interventions for COVID 19 is proposed. This report is available in public domain at <https://www.ayush.gov.in/>. The said National Ayush protocol has been prepared in line with the protocol and rationale used by protocol of the conventional system of medicine.

#### **5. Is there any scientific rationale behind selection of drugs figuring in the Protocol?**

These drugs were selected after due consideration of relevant factors like published scientific evidence, literary research supported by scientific relevance, the rationale in support of repurposing of these medicines in COVID 19 and the outcomes and trends of completed and ongoing studies taken up by the Ministry of AYUSH across India.

#### **6. Are the recommended medicines safe?**

**Ans:** The herbs selected are some of the most commonly used and prescribed ones in India. There has been a substantial number of clinical studies on each of these without any Serious Adverse Event (SAE) and these are also being prescribed in about 25000 Govt. Ayurveda PHCs and by a large number of Ayurveda practitioners in routine clinical practices for a vast range of clinical conditions and as health tonics (Rasayana). The scientific information available in public domain was also screened to substantiate their safety in preclinical and clinical studies. Furthermore, the trends coming out of the research studies in COVID 19 as stand-alone and add-on interventions of these Ayush medicines were found to be absolutely safe and no herb-drug interaction was noted in these studies on a large number of participants.

#### **7. Is there any research work done in AYUSH for COVID 19?**

**Ans:** The Ministry of AYUSH has set up an Interdisciplinary Ayush R & D task force to formulate and plan research studies (clinical, preclinical, observational etc) for COVID-19. The inputs from the Taskforce which had prepared generic protocols (available in public domain at <http://ayush.gov.in>) led to many studies being initiated by Research Councils & National Institutes under ministry of AYUSH, Universities, State Governments and Covid hospitals. The above-mentioned agencies initiated various studies across the country in collaboration and consultation with reputed scientific organizations like Council of Scientific and Industrial Research (CSIR), Indian Council of Medical Research (ICMR), Public Health Foundation of India (PHFI), Department of Science and Technology (DST), Department of Biotechnology (DBT), including clinical, observational, in-silico and preclinical studies. The total number of such



studies initiated by the Ministry presently stands at 68, spread over 112 locations, and being undertaken by premier institutions like National institutes, Research Councils, Universities, State Governments and other collaborating hospitals (this includes the AYUSH-CSIR studies also). Many of these are completed and data analysis has been undertaken, whereas the others are in the final stage of completion.

## 8. How has the Ministry ensured the quality of the Research work?

**Ans:** To ensure the scientific robustness of the interventions, the Ministry has constituted an Interdisciplinary Ayush Research and Development Task Force (<https://www.icssr.org/sites/default/files/Notification%20on%20task%20force002.pdf>) on 2nd April 2020 chaired by Prof. Bhushan Patwardhan (Vice Chairman, University Grants Commission) and comprising of senior scientists and experts from reputed institutions of Ayurveda and conventional system of medicine like ICMR, AIIMS, Amrita school of Ayurveda, AVP Research Foundation, CSIR, All India Institute of Ayurveda (AIIA) and AYUSH Research Councils. The Committee called for research proposals and inputs from all stakeholders across India. This was followed by a series of consultative processes and thorough examination of inputs. The Committee then proposed certain interventions for research studies and also prepared comprehensive research protocols for undertaking research studies on COVID 19 through AYUSH interventions. In this sequence, the Ministry of AYUSH in a joint initiative with Ministry of Health and Family Welfare and Ministry of Science & Technology took up four clinical studies on AYUSH medicines for COVID 19 used as prophylactic and as add-on intervention. These came to be called the AYUSH-CSIR collaborative studies, and were taken up under technical assistance from ICMR. These studies are currently in progress with a robust clinical protocol that was prepared by AYUSH Task Force with substantial contributions from eminent rheumatologist, clinician and researcher Dr Arvind Chopra, Center for Rheumatic Diseases (CRD) Pune.

The Ministry also monitored all the studies being undertaken by National institutes and Research Councils and other collaborating hospitals and institutes through a Project Monitoring Unit.

A Central Ethics Committee was also constituted with members from reputed institutes like AIIMS and all studies are put before the committee thereafter to ensure safety and robustness of the studies at each study site. All inputs and suggestions by ethical committees are properly addressed before initiation of the study.

To ensure Data Safety and safety of participants and proper conduct of studies, Data Safety and Monitoring Board (DSMB) was also constituted which was chaired by Dr Nandini Kumar, Former Deputy Director General Sr. Grade (ICMR) and Vice President, Forum for Ethics Review Committees in India.



### 9. What is the basis of recommending Guduchi in the protocol?

**Ans:** Guduchi is one of the most commonly used herbs in Ayurveda. It has been studied and found effective in viral fevers, as anti-inflammatory, antipyretic and immuno-modulatory interventions. There are three in-silico studies, which show its high binding efficacy against SARS-CoV-2 targets involved in attachment and replication of the virus, as compared to Favipiravir, Lopinavir/Ritonavir and Remdesivir. About 7 studies are also being done under the Ministry of AYUSH on Guduchi as Prophylactic care on about 1.33 Lakh population and with very good results in preventing COVID 19 and in management of asymptomatic COVID 19 without any side effect. Further detailed rationale of its inclusion has been provided in the Interdisciplinary Committee for integration of Ayurveda and Yoga Interventions in the 'National Clinical Management Protocol: COVID-19' which is made available in public domain on the Ministry of AYUSH website.

### 10. What is the basis of recommending Ashwagandha in the protocol?

**Ans:** Ashwagandha (*Withania somnifera*) (WS) is one of the most extensively experimented Ayurveda medicinal plants and has been used in Ayurveda practice since centuries. Ashwagandha has been selected owing to its properties like immune-modulatory, anti stress and antiviral efficacy. In-silico studies have shown its high binding affinity to ACE2-RBD interface which may stop SARS COV 2 entry into cells. The WS root extract has shown positive results against protracted social isolation induced stress and anxiety which makes it a good medicine for prophylactic use. Further, the medicine also has very good pulmonary protective function and hence is beneficial in post Covid care. There are substantial number of studies on Ashwagandha published in reputed peer reviewed journals to establish its efficacy, safety and protective action.

### 11. What is the basis of recommending the combination of Guduchi and Pippali in the protocol?

**Ans:** Ayurveda describes the decoction of Guduchi and Pippali for management of a disease (*Vata Kaphaja Sannipatik Jvara*) that has manifestations akin to COVID-19. These two herbs are very common in clinical practice of Ayurveda and being used for various respiratory diseases. There has been extensive studies on both the herbs and their phytoconstituents to establish their safety, immuno-modulatory, antipyretic, antiviral and anti inflammatory properties. In-silico studies on *Piper longum* (Pippli) and *Tinospora cordifolia* (Guduchi) have shown high affinity to potential targets of SARS-COV 2 (COVID 19 causing virus). Further, the outcomes of clinical studies and interim trends of ongoing clinical studies have also substantiated their role in management of COVID 19.



## 12. What is the basis of recommending AYUSH 64 in the protocol?

**Ans:** AYUSH 64 formulation was developed for Malaria after a long scientific research following the drug development process. It was developed in compliance to all regulatory requirements and quality and pharmacopoeial standards by the Central Council for Research in Ayurvedic Sciences (CCRAS) the apex body for research in Ayurveda under the Ministry of AYUSH. This drug was repurposed based on its ingredients having notable antiviral, immunomodulator and antipyretic properties. An in-silico study was done on AYUSH 64 which showed that about 35 of its phyto-constituents have high binding affinity in COVID 19 virus. The formulation has also shown very promising results in Influenza like illness. The 6 clinical studies across India on AYUSH 64 have shown very promising trends. Based on these factors and also on its clinical use & safety profile it was recommended in COVID 19 care.

## 13. Why did the Committee propose only 4 drugs?

**Ans:** This was the first report and recommendations on the Interdisciplinary Committee. The Committee thoroughly reviewed the national clinical management protocol of COVID 19 and the rationale of inclusion of interventions in the protocol. In the light of same, repurposing of existing Ayurveda interventions based on their extensive scientific evidences published in peer reviewed journals like pre clinical studies, safety and toxicity studies, clinical studies and interim trends of substantial number of studies on a large cohort, initially 4 interventions are proposed beside Yoga interventions. However, similar work on scientific assessment and evaluation of other AYUSH interventions from Siddha, Unani, Homeopathy and Sowa Rigpa are also in progress and soon may be explored for inclusion in the National clinical management protocol.

## 14. How many studies are in progress, undertaken by the Ministry for COVID 19?

**Ans:** At present about 68 clinical and observational studies are undertaken at 112 sites across India. Many of these are completed and are in publication stage and others are in the final stage of completion. Further, for better understanding of the interventions in COVID 19 disease, several preclinical studies and molecular docking studies in collaboration with reputed institutions/research organisations like DST are also in progress.

## 15. Has any large-scale study been undertaken in AYUSH for prophylactic care?

**Ans:** Prophylactic care is a major part of the AYUSH protocol, and in order to substantiate and understand its role in the management of Covid 19, several studies on a large cohort are being undertaken by the Ministry through Research Councils and National Institutes across India. Notable ones are prophylactic care through AYUSH interventions in about 20000 sample size by each Research



Council and National Institute covering a large area through their peripheral institutes across India wherein AYUSH interventions are studied. Further, All India Institute of Ayurveda, Delhi has carried a promising study over a big cohort of 80000 Delhi police personnel for two months starting in May and are following up the cohort since then. The studies have shown very promising trends in reducing incidence of COVID 19 and Influenza like symptoms among participants to a significant level and also in improving Quality of Life.

### **16. What is the Ayush Sanjivani app used for? What outcome does the Ministry get from this app?**

**Ans:** The Ministry of AYUSH developed a mobile application named AYUSH Sanjivani, for impact assessment of the effectiveness, acceptance and usage of the different AYUSH advisories brought out by the Ministry for prevention of COVID-19. The study received an overwhelming response. About 1.47 crore inputs received on this platform showed the huge popularity and wide acceptance of AYUSH interventions.

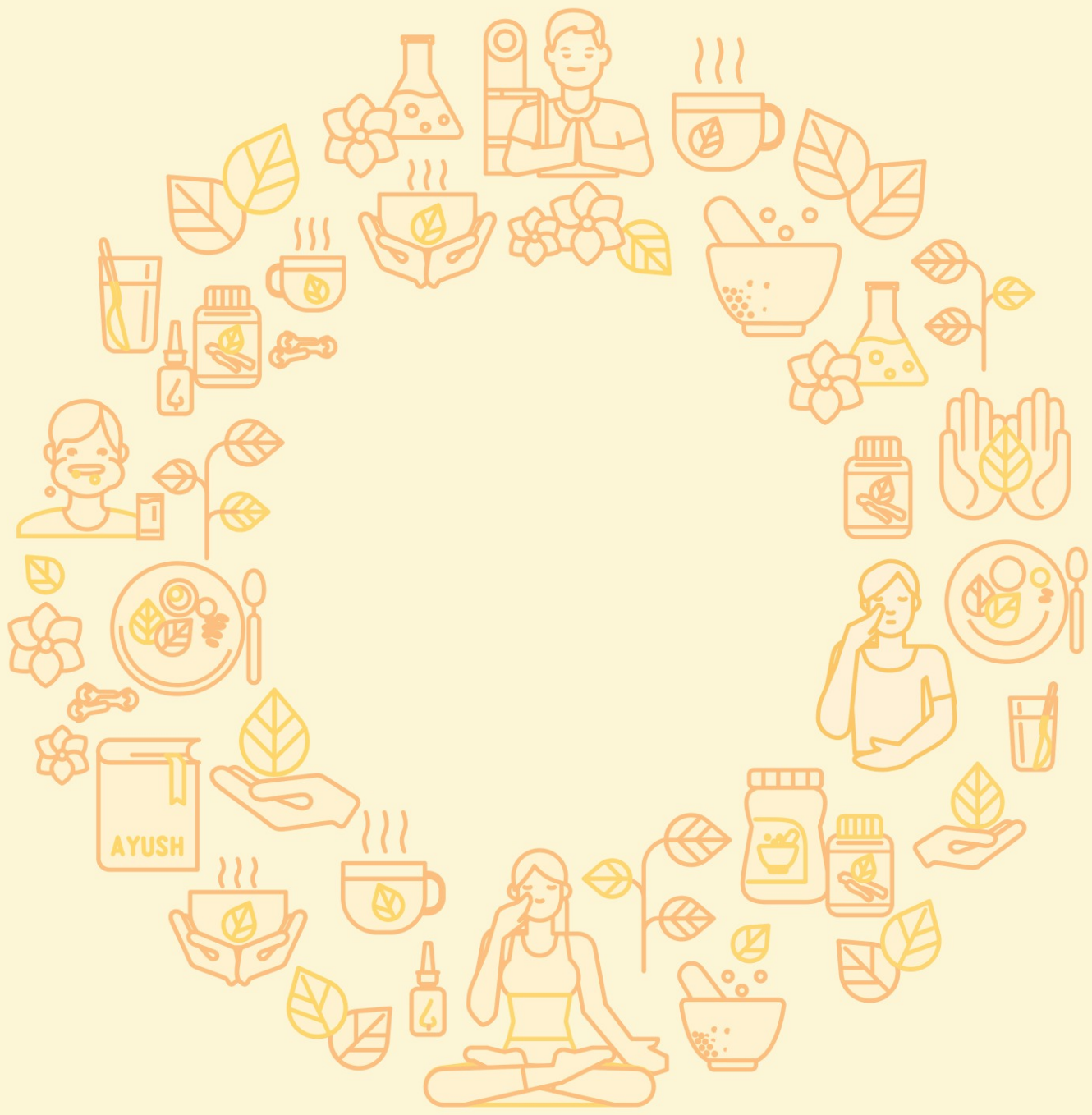
### **17. Is taking Ayush Kwath regularly injurious to liver?**

**Ans:** Ayush kwath is made up of a few common herbs which are used as kitchen spices viz. Dalchini, Lavang, Shunthi and Tulasi. These are regularly used by the majority of Indian households on a regular basis and are absolutely safe. There is no known study or report on it having any Adverse effect. These herbs are ushna virya (hot in potency) and may be used with added munnaka or mishri as per need or a person and taste. The ingredients of Ayush kwath are very good antioxidants. Antiviral and immuno modulatory properties of the ingredient like Tulasi are well documented in research studies.

### **18. Are the medicines prescribed in the protocol immune-boosting?**

**Ans:** Ayurveda system of healthcare takes holistic approach towards disease management and preservation of health in which salutogenesis (maintaining optimum health and immune status) is a major aspect. The medicines selected in the Protocol have immuno modulatory effect i.e. they tend to strengthen the immunity of a person in a natural way. In present times when altered lifestyles, diet and stress are a common, maintaining a natural immune system is challenging, and this renders a person prone to infections and diseases. The immuno modulatory interventions of Ayurveda which are included under the broad term 'Rasayana' are very helpful in preserving optimum health of a person. They also help in preventing disease and in controlling disease progression. This should not be confused with hyper immune status or aberrant activity of the immune system. (Also read answer to question 2)





# NATIONAL CLINICAL MANAGEMENT PROTOCOL

BASED ON

## AYURVEDA AND YOGA FOR MANAGEMENT OF COVID-19

*This protocol is developed by expert committees from All India Institute of Ayurveda (AIIA), Delhi, Institute of Post Graduate Training and Research in Ayurved (IPGTRA), Jamnagar, and National Institute of Ayurveda (NIA), Jaipur , Central Council for Research in Ayurveda (CCRAS), Central Council for Research in Yoga and Naturopathy (CCRYN), other national research organizations. This protocol is for management of mild COVID-19. Moderate to Severe COVID-19 individuals may have informed choice of treatment options. All severe cases will be referred.*

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