



# The Ultimate Wellness Blueprint: Fitness, Nutrition, and Mental Health

body, Amateur Kabaddi Federation of India (AKFI) came into existence from the year 1972. The 1st Asian Kabaddi Championship was held in the year 1980 and was included as a demonstration game in the 9th Asian Games, New Delhi in the year 1982. The game was included in the South Asian Federation (SAF) games from the year 1984 at Dhaka, Bangladesh. Kabaddi was included as a discipline in the 11th Asian Games Beijing 1990 and India won the lone Gold Medal of Kabaddi in the 11th Asian Games Beijing 1990. If a raider touches an opponent player during cant or if any part of the body of an opponent touches the raider and raider touches his court with the cant, the opponent is said to be out. • If opponent (s) hold the raider without breaking rules and do not allow him to reach her/his court until she/ he loses the cant is known as holding the raider. • If any player goes out of the boundary during the course of play, she/he shall be out and opponent will get one point. • Once the raider reaches his/her court, opponent shall raid within five seconds. • If one/two players are left in a team, the captain of the team may declare team out. • Each team shall be allowed to take two "time outs" of 30 seconds in each half. However, during time out the teams shall not leave the ground. • Players can be substituted with the permission of referee during time out or interval. • Team which scores the highest number of points at the end of the match shall be declared the winners. • If a raider does not touch the "bauck line", he is declared out. Kho-Kho is one of the popular indigenous games of India and is an inexpensive sport like kabaddi because it does not require much equipment. Many historians are of the view that the game of Kho-Kho is a modified version of 'Run and Chase'. In ancient era, a version of the Kho-Kho game was played on raths or chariots in Maharashtra. This was known as Rathera. First sets of Kho-Kho rules were framed in the earlier part of 1900. A committee was constituted by the Gymkhana, Pune in 1914 for framing the Kho-Kho rules and the first Kho-Kho rule book was published in 1924 by Gymkhana, Barod. There are two teams. Each team consists of 12 players, out of which nine players shall take the field in the beginning of the game. • The team that wins the toss shall have the option of chasing or running. • Any eight chasers shall occupy the squares facing the side lines in such a way that no two adjacent chasers face the same side line. The ninth chaser shall start the chase. • The first batch of three runners shall be inside, in the play field and the remaining runners shall sit outside in the area marked for them. After a runner is out, he/she shall sit outside in the marked area. • Chaser shall not leave the square without getting kho. • Attacker shall not cross the central lane if she/he does so, it will be a foul. • Kho is to be given from behind a chaser. • After giving a kho, a raider shall sit down immediately in the square of the sitting chaser. • After getting a kho, the sitting chaser shall become an active chaser and move in the half that she/he was facing. • A chaser shall move in the direction she/he turns the shoulder first. If she/he twists the shoulder more than a right angle in the opposite direction, it shall be a foul. • During a turn, an attacker may go out of court but she/he shall observe all the rules about taking the direction. • Match shall consist of two innings of 36 minutes, each innings has two turns of nine minutes with an interval of five minutes. These techniques can be monkey crawl, standing or both. • In monkey crawl, both hands should touch the ground without the body weight falling on them. Torso should be parallel to the ground. Eyes should watch the runner's feet but the head should not be lifted up. In this, the chaser can use any method to touch the runner. • In the standing style, the chaser gets up slowly while turning the shoulder and then decides the direction to be taken to chase the runner. Techniques of sitting in a square There are two techniques namely the toe method and the parallel toe method. • In toe method, the players sit in the square keeping feet apart with one foot ahead of the other. The player shall sit with the support of the hands spread out. • In parallel

toe method, the chaser sits in the square and the feet are kept parallel to each other. Hands are placed outside the centre lane and fingers form a bridge. The knees are kept bent and parallel to each other. Running Skills • The runners come in batches of three and take up scattered positions on the court. • In chain, the runner runs in a zig-zag manner from one post to the other. When the player runs around two chasers in a zig-zag manner from one post to the other, it is called a double chain. Some of you are already enjoying playing Volleyball. Do you know how this game was originated, let us discuss. Volleyball was invented by William G. Morgan in the year 1895. This game was invented as a recreational game. At first Volleyball was played without a net, throwing the ball from one group to the other. Then a net was used at a seven feet height. Thereafter Volleyball became one of the popular sports in the world. Volleyball can be played indoor or outdoor. Volleyball was introduced in 1964 Tokyo Olympics. There are two teams comprising 12 players each. The referee does the toss to decide upon who chooses to serve first or select the side. If a deciding set is to be played, a new toss will be carried out. After the toss only six players from each team including the Libero start playing the game. • Free Zone is five metres from the side lines and eight metres from the end lines. • All lines are five cm wide, light in colour and different from the colour of the floor. • Attack line is three metres away from the centre line, marks the front zone. Attack line is extended by the addition of broken lines from sidelines. • Front Zone is limited by the axis of the centre line and the rear edge of the attack line. The front zone is considered to extend beyond the sidelines to the end of the free zone. • Service zone is a nine metre wide area behind each end line. It is laterally limited by two short lines, each 15 cm long, drawn 20 cm behind the end line as an extension of the sidelines. • Net top is set at the height of 2.43 m for men and 2.24 m for women. Height is measured at the centre of the cou A rally is the sequence of playing actions from the moment of the service hit by the server until the ball is out of play. If the serving team wins a rally, it scores a point and continues to serve; if the receiving team wins a rally, it scores a point and gets right to serve. A set (except the deciding fifth set) is won by the team which first scores 25 points with a minimum lead of two points. In the case of a tie, i.e. 24 each, play is continued until a two-point lead is achieved It is now being increasingly realised that sports contribute to the physical, psychological and emotional well-being of an individual. Sports play a significant role in healthy social development and interaction. It helps people learn how to set and achieve goals through discipline and hard work. It nurtures the development of decision-making and leadership abilities, while teaching people to manage both success and failure. Today, it has become one of the most popular activities being organised at regular intervals. In it's true sense, sports means much more than just to compete in a few events organised at certain intervals for the highest honour of one's state/country. Sports is a human activity that contributes to the holistic development of individuals. It is recognised as an individual activity which offers the opportunity for self-knowledge, selfexpression and fulfilment of personal achievement; skill acquisition and demonstration of ability; enjoyment, good health and well-being. Sports also engages us in a collective effort to pursue human excellence. It provides us an opportunity for social interaction. It is a source of pleasure, but more than that, sports inspires, brings cultures together, and can bridge social divides. Sports can enrich society and foster friendships between nations. Sports is also responsible for the application of rules and for adherence to values such as mutual respect, solidarity and fair play. Sports today, faces the pressures of modern society and new challenges. When sports events like Olympic games, Common-Wealth Games, Asian Games or those related to Cricket, Football, Volleyball, Tennis, Hockey or Badminton take place, millions of spectators, viewers on television, internet or listeners on radio become intensely engaged even though a selected few participate. Sports is primarily a competitive activity where winning is the be

all and end all. Do you agree with this statement? Perhaps that is why, in this highly competitive sports environment, we quite often hear about unethical behaviour which includes cheating, bending the rules, doping, abuse of food additives, physical and verbal violence, harassment, sexual abuse and trafficking of young sportspersons, discrimination, exploitation, unequal opportunities, unethical sports practices, unfa and corruption. These are just a few examples of what may go wrong with sports. There is not just one reason for these, part of the problem is that people ignore ethics while making decisions. It is in this context that ethics occupy a critical place. In the present chapter we shall discuss various dimensions of sports ethics. Before discussing various dimensions of sports ethics, it is important to understand the meaning of ethics. Ethics, morals and values are used interchangeably in everyday language, though these terms are not synonyms. The concept of ethics is technically understood as a branch of philosophy that defines what is good for the individual and society and establishes the nature of obligations, or duties, that people owe themselves and to one another. But without going into the complexities of this concept, it is relevant to understand ethics as the practice of making principled choices between right and wrong: a code of conduct that guides human behaviour, a set of standards that guides our conduct. It is generally viewed as the system or set of rules, norms or laws by which attitudes and actions are determined to be either "right or wrong". The fundamental problem of ethics is determining what constitutes proper conduct. It defines how individuals, professionals in different fields, organisations, associations, federation and corporations choose to interact with one another. In view of the above, sports ethics is a positive concept that guides human action in sports. It is defined as the code of conduct for promoting and ensuring healthy sporting practices. Sports ethics signifies not just a certain form of behaviour but also a particular way of thinking. It promotes fair play among children and young persons via educational and preventive measures and encourages the dissemination of good practices to promote diversity in sport and combat all forms of discrimination. Every child and young person has the right to play sport and games to gain satisfaction from the experience. The code of sports ethics applies to all levels of skills and commitment, recreational activities as well as competitive sport. It involves the elimination of all types of negative behaviour on and off the field. More importantly, it promotes equity and sporting excellence. Sports ethics is also focused on equity in sport which should be an expression of human excellence. It has two dimensions: Discrimination based on criteria other than performance must be rejected, rules must be applied uniformly and without resorting to arbitrary decisions. There is a moral obligation to abide by the rules, in accordance with the principles of fair play. It tries to ensure that sporting excellence must be an expression of human excellence and performance and results should emerge from the deserved and meritorious development of individual talent. The codes of sports ethics documented by the Olympic Committee and other international and national sports bodies, governments, sports federations and associations, sports sponsoring concerns and specialised research institutions provide a comprehensive view of sports ethics. These clearly suggest that sports ethics is a set of standards that guide the conduct of all concerned with sports — the sports persons, trainers, referees, managers, administrators, parents, teachers, journalists, doctors and pharmacists, nutritional expert, sports sponsoring concerns, top level sportspersons who serve as models and even spectators. These ethical standards are universal and objective and are not based on subjective guidelines. They have been proven over time. What are sport ethics or standards? Commonly described as six pillars of fair play, Standards are integral elements of all sports activities, sports policy and management, and apply to all levels of ability and commitment, including recreational as well as competitive sports. These are: trustworthiness, respect, responsibility, fairness, caring and citizenship. Be a positive role model on and off the field.

- Safeguard your health. Know what you're putting in your body. Just because a substance is legal or natural doesn't mean it's permitted or safe in health context.
- Take responsibility and educate yourself about issues of anti-doping. It's up to you to comply with anti-doping policies. Play by the rules. Sports is defined by the rules. These rules may be yours or your team's or your teacher's.
- Follow the spirit of the rules. Resist the temptation of gaining an advantage by bending the rules. Take pride in your performance while abiding by the rules. You have worked too hard.

to throw it away by cheating. • As a member of a community, whether in a team, in a classroom, or with a family, think how your choices impact other community members. The responsibility to ensure observance of sports ethics belongs to all those who are directly or indirectly, associated with sports and especially those who influence and encourage the involvement and participation in sports. These include: • Governments at all levels, including the agencies working with governments. Sports-related organisations including sports federations and governing bodies, sports sponsoring concerns, physical education associations, coaching agencies and institutes, medical and pharmacological professions and mass media. • The commercial sector, including sports goods manufacturers and retailers, sponsoring concerns and marketing agencies; and • Individuals including parents, teachers, coaches, referees, officials, sports leaders, physical education expert, administrators, journalists, doctors and pharmacists and those role models who have achieved levels of sporting excellence and fame; those who work on a voluntary or on a professional basis. Individuals may also have responsibilities in their capacity as spectators. Each of these institutions and individuals have a responsibility and a role to play. This code of sports ethics is addressed to each one of them. This can be effective if all involved in sports are ready to take on the responsibility identified in the code to encourage and follow ethical standards in all areas of society where sports are conducted; • to improve controls with regard to integrity and ethics in funding of amateur and leisure sport; • to stimulate and support those organisations and individuals who have demonstrated ethical principles in their sports-related activities; • to cooperate in promoting and monitoring the implementation of the code of sports ethics; • to empower and encourage physical education and sports teachers and instructors to promote sports ethics in school curricula and refer to the positive contribution of sports to humankind and society; • to commit in preserving the integrity of sports under threat especially from match fixing, trafficking in young sportsperson and illegal betting; • to support, as far as possible, all initiatives aimed at promoting sports ethics, particularly among youths, and encouraging institutions to make sports ethics a central priority; • to continue to promote, in cooperation with the sports movement, the promotion and monitoring of the prevention of racism, xenophobia (hatred and fear of one another) and racial intolerance in sports. Sports-related organisations have the following responsibilities: A. Concerning the framework and context of sports ethics • to publish clear guidelines on what is considered to be ethical or unethical behaviour and to ensure that, at all levels of participation and involvement, consistent and appropriate incentives and/or sanctions are applied; • to ensure that all decisions have been taken in accordance with a code of ethics for sports; • to raise awareness of the concept of sports ethics within their sphere of influence by means of campaigns, awards, educational materials and training opportunities. Such initiatives should be closely monitored and their impact evaluated; • to establish systems which reward sports ethics and personal levels of achievement in addition to competitive success; • to consider and formulate rules governing the right to participate in competitions and the organisation of categories in competitions in the light of the principles of sports ethics; and • to assist and support the mass media in highlighting the contribution made by sports ethics to education and society. B. Concerning work with young people • to ensure that the structure of competition acknowledges the special requirements of growing children and young people and provides the opportunity for graded levels of involvement from recreation to high-level competition; • to encourage modification of the rules to meet the special needs of young people and put the emphasis not only on success in competition but also on sports ethics; • to ensure that safeguards are in place within the context of an overall framework of support and protection for children, young male/female, both to protect them from sexual harassment and abuse and to prevent the exploitation of children, those with gifted abilities; and children with special needs. • to ensure that including those associated with a sports organisation, who bear the responsibility for children and young people are qualified at an appropriate level to guide, train and educate them. It is also to be ensured that they understand the physiological and psychological changes associated with the child's process of development and that they are familiar with and take into account the emotional and relational functioning of human being. Individuals have the following responsibilities: A. Concerning personal behaviour • to behave in a way which sets a good example and presents a positive role model for children and young people; • to refrain, in all circumstances, from rewarding unfair play, demonstrating it personally or condoning it in others and to take

appropriate sanctions against such behaviour; and • to ensure that their own level of training and qualifications is appropriate to the needs of the child at the different stages of sporting commitment. B. Concerning work with young people • to make the health, safety and welfare of the child or young sportspersons is the first priority and ensure that such considerations come before everything else, i.e., reputation of the school, club, coach or parents; • to extend the initiatives taken by the international federations and organisations in order to promote quality standards in the activity of sports agents; • to provide a sporting experience for children that encourages a life-long commitment to healthy physical activity; • to avoid treating children as small adults, but be aware of the physical and psychological changes which accompany their development and how these affect sporting performance; • to avoid placing expectations on children which they are unable to meet; • to make the participant's pleasure and enjoyment the priority and never exert undue pressure on the child which impinges on their right to freely choose to participate; • to take the same level of interest in all young people regardless of their talent and emphasise and reward personal levels of achievement and skill acquisition in addition to competitive success; o be attentive and responsive to children's needs, so that each child feels appreciated as an individual, irrespective of his or her sporting prowess; • to encourage young children (a) to devise their own games with their own rules, to take on the roles of coach, teacher, official or referee in addition to that of participant; (b) to devise their own incentives and sanctions for fair or unfair play; and (c) to take personal responsibility for their actions; • to provide young people and their families with as much information as possible to ensure awareness of the potential risks and attractiveness of reaching high levels of performance. Development of personality is an important issue. Personality starts developing since birth, but it assumes great importance during adolescence, when reorganisation of personality takes place. Personality is a very common term which is used in our day-to-day life. It tells us what type of person one is. We know that each person generally behaves consistently in most of the situations. The examples of this consistency can be seen in a person who remains friendly or a person who is generally kind or helpful in most situations. Such a consistent pattern of behaviour is termed as personality. It can be called as the sum total of behaviour that includes attitudes, emotions, thoughts, habits and traits. This pattern of behaviour is characteristic to an individual. There are various dimensions of personality. These dimensions are related to physical, emotional, intellectual, social and spiritual aspects of our behaviour. For a holistic personality development, yoga plays an important role dimension is related to our body. It means that all organs and systems of our body should be properly developed and function. It implies a healthy body without any disease. Yogic practices like asana, pranayama, and bandha play a beneficial role in physical development of children. There is a series of asanas and pranayamas which help to improve the functioning of the body are effective for development of emotional dimension related to our feelings, attitudes and emotions. There are two kinds of emotions : positive and negative. For example love, kindness are positive emotions, while anger and fear (exam phobia) are negative emotions. Similarly, our feelings and attitudes may be positive and negative. For emotional development, positive feelings, attitudes and emotions should be developed and negative ones should be controlled, as the negative attitudes and emotions work as a mental block for the development of personality. Yoga plays a critical role in development of positive emotions. It brings emotional stability. It helps to control negative emotions. Yogic practices such as yama, niyama, asana, pranayama, pratyahara and meditation help in emotional management. For example, the principle of non-violence will protect us from negative emotions and develop positive feelings of love and kindness. Similarly, other principles of yama and niyama will help to develop positive emotions and attitudes in our personal and social life and therefore help in the management of emotions. Intellectual development is related to the development of our mental abilities and processes such as critical thinking, memory, perception, decision making, imagination, creativity, etc. Development of this dimension is very important as it enables us to learn new things and acquire knowledge and skills. Yogic practices such as asana, pranayama, dharana, dhyana (meditation) help to develop concentration, memory and thereby help in intellectual development personality development takes place during infancy, usually within the family. By responding to the approval and disapproval of parents and

grandparents and imitating their examples, the child learns the language and many of the basic behaviour patterns of her/his society. The process of socialisation is not limited to childhood, but continues throughout life and teach the growing child and adolescent about the norms and rules of the society in which she/he lives . Some key elements of this process include respect for others, listening carefully to other persons, being interested in them, and voicing your thoughts and feelings politely, honestly and clearly so that you can be easily heard and understood. Principles of yama include these key elements and are very important as these help us in the betterment of our relationships with our friends, parents, teachers and others. development of this dimension helps the person to realise one's true identity. For spiritual development, yama, niyama, pratyahara and dhyana (meditation) are helpful. Yama and niyama help to develop our moral values while pranayama, and meditation help us to realise our true self. Introspection is very effective for the development of 'self'. Surya means 'sun' and namaskara means 'salutation' or 'bowing down'. It consist of 12 postures. The regular practice of surya namaskara helps improve blood circulation throughout the body and maintain health, and thereby helps one to remain disease-free. Postures practised during surya namaskara act as a good link between warm-ups and asanas. Surya namaskara should preferably be done at the time of sunrise. It can be done any time on an empty stomach. However, morning is considered to be the best time for it. Adolescents should start doing surya namaskara daily to have healthy body and mind. Akarna means 'ear' and Dhanur means 'bow'. In this asana, the posture resembles like a 'bow'. In this posture, hand is pulled up to ear like pulling a bow and arrow. Hence, this is called Akarna Dhanurasana. Bhujangasana comprises two wordsbhujanga and asana. In Sanskrit, bhujanga means cobra (snake) and asana means posture. In the final position of this asana, the body resembles the shape of a hooded snake, hence the posture is called Bhujangasana. The posture is called Makarasana as the body resembles the shape of makara, which in Sanskrit means 'crocodile'. Makarasana is a relaxing asana to body and mind and is very beneficial for reducing stress. This asana is named after the locust. In Sanskrit Shalabha refers to 'locust' and asana means 'posture'. In the final posture of this asana, body resembles a locust. It is a good exercise for the legs, thighs, hips, buttocks, the lower abdomen, diaphragm and wrists. • It improves blood circulation in the pelvic region. • It helps to reduce excessive fat formed around the knees, the thighs, the waist and the abdomen and thereby improves physical appearance and positive body image. • It helps to regulate the functioning of liver. • It is beneficial to increase elasticity and flexibility of spine. n Sanskrit Dhanur means 'bow'. This is called the bow posture because in this posture the body resembles a bow with its string attached to it. The trunk and the thighs represent the bow, whereas the hands and legs take the place of the string Dhanurasana is a good exercise for joint of the shoulders, knees, ankles and entire backbone. • It is beneficial for management of diabetes mellitus as it massages the liver and pancreas. • It helps to reduce excess fat around the belly, waist and hips. • It strengthens the ligaments, muscles and nerves in the back, arms, legs, shoulders, neck and abdomen. • It stimulates and regulates thyroid and adrenal glands. • It helps in reducing backache pain. • It is good for the conditions of hunched back and drooping shoulder To come back, lower the spine very slowly along the floor. Lower the buttocks with hands supporting the back and bring the buttocks on the ground. Bring the legs up to 900 and stop there. Place the hands firmly on the ground close to the body. Lower the legs still up to 600 and 300 and then slowly on the ground and relax. Hala in Sanskrit and Hindi means 'plough'. In the final position of this asana, the body resembles the shape of a plough. As plough makes the hard ground soft, in this asana the veins are stretched which reduces the stiffness of the body It gives good exercise to the thyroid gland/parathyroid gland. • It gives a good stretch to the spinal column and back deep muscles, making the spine strong and healthy. • It helps in increasing the height of children. • It alleviates problem of dyspepsia and constipation is removed. In Sanskrit, Shava means a 'dead body'. In this posture the body resembles like a dead body, hence, this asana is called Shavasana. As the name

suggests, this asana takes the person away from tension; reduces stress and is relaxing to the body and the mind. Exhale forcefully in such a way that the lower abdomen is contracted to expel out the air. Inhale spontaneously and passively without making any efforts. Do not make effort to inhale. Air will enter the body through the passive inhalation. This is one stroke of Kapalabhati. Begin with 20 strokes at a time. This is one round. One can practise one to three rounds in a practical session. Gradually increase the strokes in one round. It stimulates the nerves in the abdominal region, tones up the abdominal muscles and improves digestion. • Kapalabhati expels more carbon-dioxide and other waste gases from the lungs than the normal breathing. • It improves heart and lungs capacity and therefore good for bronchial/asthma. • It improves blood circulation throughout the body. • It energises the body and removes lethargy. It is considered as a Kriya in yogic practices. The meaning of Agnisara is to increase the gastric fire. In Sanskrit agni means 'fire' and sara means 'essence'. This kriya regulates the essence of fire which is supposed to be located in the navel region. This practice regulates the functioning of abdominal organs. Prana refers to the 'universal life force' and ayama means to 'regulate'. Prana is the vital energy without which the body would not survive. Pranayama relates to breathing techniques which help to increase breathing capacity. Some common pranayamas include anuloma-viloma, bhastrika, ujjayi, sheetali, etc. The Anuloma means 'towards' and Viloma means 'reverse'. It is called Anuloma-viloma because alternate nostrils are used for each inhalation and exhalation. One inhales through the left nostril and then exhales through the right nostril, then the order is reversed by inhaling through the right nostril, and exhaling through the left nostril. This pranayama is called Nadi-shodhana pranayama also, if it is performed with kumbhaka (holding the breath). It calms down the mind and improves concentration. • It improves functioning of all cells of the body by providing them sufficient oxygenated blood. • It purifies the blood. • It improves blood supply to brain. • It helps to regulate blood pressure. • It helps in managing stress by reducing anxiety. • It is beneficial in many diseases such as asthma, high or low blood pressure, insomnia, chronic pain, endocrine imbalances, heart-problems, hyperactivity, etc. The word Bhastrika has been taken from a Sanskrit word 'bhastra' which means a pair of 'bellows'. In this pranayama, the action of a bhastra or bellows are imitated. In this pranayama, inhalation and exhalation are done forcefully in rapid succession. Just as a blacksmith blows in and out the bellows forcefully in rapid succession, dilating and contracting it, similarly breath is taken in and out by dilating and contracting the stomach in forced and rapid succession. In Sanskrit, uddiyana means 'raising up' and bandha means 'contraction' of any part of the body. This may be called uddiyana because it raises the diaphragm up. In this bandha, the diaphragm is made to fly up from its original position and held very high in the thoracic cavity. This bandha exercises the diaphragm and the ribs. It can be practised either in sitting or in standing position. Meditation is a yogic practice by which mind becomes still and relaxed. We all know that our mind always remains active and never takes rest. All kinds of thoughts and emotions negatively affect it and as a result minds becomes disturbed. In order to pacify and relax the mind, it is to be stilled. This can be done by taking the mind away from the external things. For pacifying and relaxing the mind, meditation is a very effective practice. It relaxes body and mind both and refuels them with energy. Several researches indicate that meditation improves the functioning of brain. There are several techniques of meditation. They vary in the methodology but the goal of all techniques is same, i.e., reaching an inner calm and a higher level of awareness. All techniques of meditation involve focussing on a single point which could be breath, a mantra, a word or an object. In the beginning, focussing of the mind is difficult; therefore a beginner can start meditating for a few minutes only and later on can increase its duration few seconds so that sudden exposure to light does not irritate them. Slowly open your eyes and remove the hands. Slowly externalise yourself. Meditation can be performed in different forms. For example, instead of breath, one may focus on sound also. For this, slowly produce the sound, keep on reducing its volume till it comes to a barely audible note. Then stay calm and concentrate on the tip of the nose.