

DIVISION OF YOGA

Centre for Integrative Medicine & Research (CIMR)

Syllabus for IIE 4324 – Yoga

I. Aim, Objectives, Meanings & Definitions of Yoga

Word Meaning & Definitions of Yoga

Yoga is one of the oldest science & art of holistic living. Generally, the word yoga means Union.

The word Yoga comes from the Sanskrit root युज् which means to join.

Yoga has three meaning:

1. युजिर योगे means सयोग/Union (union of Jeevanta to Paramatma)s
2. युज समाधि means समाधि (Samadhi)
3. युज सयमने means to control the mind.

Definition:

According to Patanjali yoga sutra.

1. योगः चित्तवृत्ति निरोधः II
Yogaschitta Vritti nirodhah
Yoga is the Cessation of modification of the mind.

2. According to Bhagavadgeeta

समत्व योग उच्चते II
Yoga brings balance or equanimity of mind.
Balance the mind in each activity is yoga.

योगः कमसु कौशलम् II
Yoga is skill in action.

त विधात दुःख सयोग वियोग योग SACHHITHAM
One will be able to release from bandage of Miseries.

3. According to Dattatrya Samhita:

सर्वचित्ता परित्याग निश्चिन्ता योग उच्चते
Yoga is said to be detachment from all kinds of worries and attainment of relief.

योगः समाधि समतावस्था जीवात्मा परमात्मनोः
The total integration and merging of individual and Universal self is yoga. That is Samadhi.

According to Yoga Vashista:

मनः पशमनोपायः योगः ईत्यभिधायते
Yoga is the method to control or calming down the mind.

According to Yajnavalkya Smriti:

सयोग भोगः ईत्युक्तः जीवात्मा परमात्मनोः
The union of Jeevanta to Paramatma is known as yoga.

According to Gorakshanath:

ट्ट्कारः कीर्तितः सुर्यः
टकारः च चन्द्र उच्चते
सुर्या चन्द्र सः योगात्
हटयोगे निगद्यते

ट्ट्कार stand for sun that means right nostril also known as Pingala.

टकार stand for moon that means left nostril known as Ida.

Unification of these two results in yoga means Samadhi.

II. History of Yoga

Introduction

Yoga is one of the Indian Philosophical system. The word yoga is often described as union. It implies that the individuals is united with the Universe. The root word “yoga” is “yej” which means to join together. The word used for Philosophy is -
Means to see or vision into reality – “to see the self”. Yoga Darshana is one among the SHAT DARSHANA (six orthodox schools) of the Indian Philosophical system are –

- 1) NYAYA 2) VAISHESHIK 3) SANKHYA 4) YOG
- 5) PURVAMIMAMSA 6) UTTARAMIMAMSA

Seeing the self is the keynote of all the schools of Indian Philosophy.

Some historical researchers have proved that yoga was present during the time of Vedas. After the period of Vedas, a great sage Patanjali systematized yoga, its meaning & its related knowledge through his Patanjali yoga sutras. After the Patanjali many sages contributed greatly to the field through their practices and literatures.

For the purpose of understanding the development of this great spiritual tradition divided into three periods.

- 1 Pre Patanjali Period
- 2 Patanjali Period
- 3 Post Patanjali Period

Pre Patanjali Period:

Before 500 BC divided into 3 periods.

- Vedic period
- Period of Buddha
- Period of Panini

Vedic Period:

The vedas were ancient hymns, sung in the forests by Rishis who lived in hermitages. In vedic period yoga was used occasionally. Yoga was termed as YAJNA in vedic culture. Four vedas are – Rigvedas, yajurveda, samaveda, Atharveda. Word dhira is mentioned in all the vedas. Dhira was term used for a yogi who had control over senses (self-realized). In vedic period to achieve the goal – satya, shraddha, japa, brahmacharya, prana sansthodhana etc were the means. In vedas also explain about tapas, vratas and ultimate aim of them are to attain Moksha (liberation).

Upanishad: are the essences of the vedas. Upa means nearby, 'Ni' is devotedly & sad (to sit).

Meaning of Upanishad is the sitting down of the disciples near his guru devotedly to receive instruction about the highest reality which loosens all the doubts and destroys all the ignorance of the disciples. There are 108 Upanishad and out of 108, 11 are important.

Buddha Period

Ahimsa was his main preaching. He also considered desire to be the root cause of all miseries. Certain concepts of Astanga yoga were included in his teachings.

Panini period

ASTADHYAYI – text book of grammar.

It is in sutra form and made the understanding of Sanskrit grammar easier.

The meaning of the word YOG – YUJIR YOGA, YUJ SAMADHYA, YUJ SAYAMANE was derived during this period.

Patanjali period:

500 BC – 800 AD Patanjali, incarnation of Adishsa is the founder of yoga darshana. Patanjali wrote 3 texts on 3 different subjects.

VYAKARAN (grammar) – MAHABHASHYA

Medicine – AYURVEDA SHASTRA

Yoga – Patanjali yoga sutra

Patanjali is a systematic and authentic text book on yoga. It comprises of 196 sutras divided into 4 chapters. Samadhi pada, Sadhana pada, Vibhuti pada and Kaivalya pada.

Epic Period:

Ramayana and Mahabharata are 2 great epics of India.

Yoga in Ramayana

Ramayana consists of 24,000 slokas distributed among seven chapter. Ramayana is a practical yoga manual showing mankind how to live a spiritual life. During the conversation between Sri Rama & Vasistha, his guru, there is a mention of the origin & destruction of mental and bodily elements. The pain that affect the body are called the secondary diseases, while the vasanas that affect the mind are termed as primary diseases.

Yoga in Mahabharatha

Famous scripture of Hinduism written by sage ved vyasa. It tell about the righteous conduct and duty (dharma). Mahabharatha also tells the story of Krishna bhagavadgeeta is the ultimate text book of yoga. It has 18th chapter. In this discourse between Krishna and Arjuna the proper “yoga bhava” or “yoga attitude” toward cuery human crises is given. Lord Krishna explains most of the yogic terminologies like karma, prakriti, dhyana, guna etc. Some definition of yoga

SAMATHVUM YOGA UCHATHTHE

Yoga brings equanimity of mind.

YOGAH KARMASU KOUSHALAM

Yoga develops perfection in action.

Entire bhagavadgeeta taught about practical physical techniques of yoga.

Puranas

The Puranas are Hindu religious texts that are part of the vedas. They narrates about the history of the Universe from creation to destruction & the genealogies of kings, heroes, sages & demigods. Some of the Puranas are discourse on cosmology, geography & hindu philosophy. There are 18 Maha puranas and 18 upa puranas. Some of Puranas tells about the evolution, purusha & prakriti in garuda purana and agni purana explains about Astanga yoga etc.

Post Patanjali Period

After Patanjali till date is called Post patanjali period. Many classical texts on yoga were written during this period.

Shiva, Vaishnava and Shakta Sampradya.

This included doctrines of worship. It consists of spiritual and philosophical knowledge behind the worship of different deity.

Bhakti Movement: In this period bhakti sutra was popular text which explain bhakti yoga. Surdas, Tulsidas, Meerabai, Kabir etc were popularized the bhakti yoga through their devotional songs.

Few centuries after Patanjali period a system of practice was mainly designed to rejuvenate body and prolong life.

Hatha yoga – a set of radical techniques like cleaning the body etc.

Hatha yoga by training the body & mind through the practices such as kriya, Asana, Pranayama, Mudra, Dhyana and Samadhi practices.

III. Concepts and misconcepts of Yoga

Concepts of yoga

Life is a series of suffering. To remove it, to live happily, we need to know our nature. If we get total knowledge, we can be liberated from all of suffering or kleshas. Yoga will help us to do that.

- **Chitta vritti nirodhah**

To block the patterns of consciousness is yoga.

In the yoga sutra of Patanjali there are lots of concepts. Of them there are the most important words. They are chitta and vritti. Chitta means individual consciousness including conscious, subconscious, and unconscious of mind. Vritti means whirlpool or modifications. In relation to chitta, vritti means modification of mind. When we throw a stone into a pond, the movements of the water spread outward in the form of circles. In the same manner, chitta has its patterns. It means our mind moves continuously like the circles on the pond. The aim of yoga is to be static and an observer. To do that, we need to block the patterns of consciousness. How can we do that? To get an answer of this question, we need to know what is vritti exactly.

Classification of vrittis

Modification of mind are fivefold; they are painful or not painful.

When the mind sees flower, with the help of the eyes, it identifies the shape and smell, and it likes the flower. This is called aliklshta or pleasant. But if the mind sees dying people in the war, it doesn't like it. This is called klišta or painful. Like this vrittis are the manifestation of mind in different spheres of life.

Five kinds of vrittis (The fivefold modifications of mind)

Pramana- right knowledge

viparyaya- wrong knowledge

vikalpa- fancy

nidra- sleep

smṛiti- memory

According to the yogic system, every dimension of knowledge, every kind of thought and every field of awareness is one of the vrittis of the mind. In yoga, even the state of sleep and dream is considered to be one of the conditions of mind.

In short, Pramana involves right knowledge; viparyaya, wrong knowledge; vikalpa, imaginary knowledge; nidra, no knowledge; smriti, past knowledge. These five modifications constitute consciousness of mind. They form the three dimensions of individual consciousness. In a play, the same person may come on the stage as a beggar, a king, a robber, a man, or a woman and so on. In the same manner, it is a single stuff, called awareness or consciousness in human beings, which appears to be manifesting itself in the form of waking, dreaming, sleeping, thinking, liking or disliking. It is one consciousness which seems to be playing different roles, and these are the different vrittis. The ultimate goal of yoga is to achieve Kaivalya state. To do that, we should transcend all vrittis through abhyasa and vairagya.

- **Abhyasa and vairagya**

It is not easy to get aim of yoga. Because there are many obstacles to overcome in the path of yoga, it is difficult. The five vrittis can be stopped by repeated practice and vairagya. So, for us except higher yogis Patanjali explains the necessity of abhyasa and vairagya.

Abhyasa – constant practice

Of the two (abhyasa and vairagya) ‘to be established in the endeavor’ is abhyasa.

Abhyasa means to be perfectly fixed in the spiritual effort(sadhana). The effort here involves the practice of chitta vritti nirodhah such as kriya yoga, hatha yoga or meditation.

Three conditions of Abhyasa

It becomes firmly grounded by being continued for a long time with reverence, without interruption. There are three conditions for the practice of abhyasa.

Firstly, it should be practiced with complete faith which is never obscured from the beginning up to achieve Samadhi. This faith is like love. When we love our sadhana, we can practice willingly without weakening.

Secondly, it should continue uninterrupted. It is very important because if the practices are interrupted now and then, the student cannot get the full benefit from his practices. This means spiritual maturity.

Finally, it should go on for a long time. The aspirant must have attained spiritual maturity mentioned at the second factor. To do that, the practices should continue for a long time.

It is often observed that many aspirants are very enthusiastic in the beginning, but their faith reduce slowly. Of three conditions faith is the most important factor. Without firmed faith it is impossible to practice for a long time without interruption.

When abhyasa becomes natural, firmly rooted and complete, it leads to Samadhi. So we must pay attention to regular and continued practice.

Vairagya - non-attachment

To explain vairagya, we need to know two concepts of raga and dwesha. Because the word vairagya is composed of 'Vai' and 'Raga'. Both of them are included in Avidya to be removed. Raga is the attitude of liking for any object of our choice. On the other hand, dwesha is an attitude of the mind which involves dislike for an object. Freedom from these two is called vairagya. Vairagya is divided into 2 types. One is vasikara vairagya and the other is para vairagya. The difference between them is whether with effort or without effort to practice this.

Vasikara vairagya –Lower form of vairagya

When an individual becomes free of craving for the sense objects which he has experienced as well as those of which he has heard, that state of consciousness is vairagya.

Drishta is all experiences within the range of personal sense knowledge. Anushravika objects are those which one has not experienced but of which one has heard from other persons and from books. Thus vairagya is completely a process of buddhi to try to be free of craving for these both. Sometimes there is a mistaken concept which one should be detached from everything even family, one's duties. But vairagya is not to give up the different acts, but rather to completely give up raga and dwesha, which cause the subconscious agony. It doesn't matter what clothes you wear or what kind of people you live with. Only we should detach ourselves from the good or bad effects of our actions.

This vairagya has three stages. In the first stage, we struggle to overcome the effects of raga and dwesha. In the second stage, raga and dwesha come under the control of the mind. In the third stage, the conscious aspect of raga and dwesha is completely evolved and the mind becomes free of raga and dwesha.

Para vairagya – Higher form of vairagya

That is highest in which there is freedom from the desire for gunas because the knowledge of purusa.

Para vairagya is characterized by the absence of desire in all forms. There is no desire for pleasure, enjoyment, knowledge or even sleep. This happens when there is awareness of the real nature of purusa. According to yoga, purusa is the awareness which is devoid of the 'contents of the mind'(pratyaya) and purusa is looked up to as the highest manifestation of consciousness, which is free of the vrittis. This supreme awareness of the purusa gives rise to freedom from the three gunas. Freedom from the gunas means that the mind is not influenced by the three gunas when the awareness of purusa takes place.

According to Bhagavad Gita, in the lower form of vairagya the aspirant transcends the attachments for sense objects but still remain in a subtle form. Because it involves a process of suppression in the sense. There is conscious control by the mind and the desires and cravings are kept under control. Meanwhile Para vairagya involves not only giving up the enjoyments, but even the deep-rooted taste

for enjoyment. There is a possibility of going back from the lower vairagya, but when one attains to para vairagya there is no return to the life of cravings and passions.

Without removing the disturbing factors, namely raga and dwesha, our mind is likely to unsteady easily and we become far from Samadhi. That's why Patanjali explains vairagya is the means one should first master so that meditation will follow easily.

- **Samadhi**

Through practice of astanga yoga, especially after meditation we can reach Samadhi. But to achieve samadhi is not easy due to many obstacles to overcome in the path of yoga. When the aspirant overcomes all of these obstacles, the yogi is given mastery over all objects for meditation ranging from the smallest atom to the infinitely large. But the yogi should keep in mind that this state of Samadhi is also not final. Because in the state of Samadhi there are various states to overcome as well.

What is samadhi

That state (dhyana) becomes Samadhi when there is only the object appearing without the consciousness of one's own self.

Samadhi coming after dhyana(meditation) is the state of higher awareness where the mental bodies do not function. In other words, it is a state of complete absorption of the mind which is free from vrittis into cognizer, cognized and the senses, just as a crystal takes the color of that on which it rests.

Classification of Samadhi

Patanjali classifies Samadhi into two depending on the presence of seed (a basis for the mind)

Sabeeja(with seed) and Nirbeeja(without seed)

Sabeeja Samadhi is divided into two depending on the presence of pratyaya (content of mind like a symbol or a particular idea, gross or subtle); samprajnata and asamprajnata. Samprajnata Samadhi constitutes association respectively with reasoning, reflection, bliss, and sense of individuality.

Samprajnata samadhi is divided into four from gross to fine;

Vitarka(reasoning), vichara(reflection), ananda(bliss) and asmita(sense of individuality)

Again vitarka and vichara are divided into two; savitarka, nirvitarka and savichara, nirvichara.

The other Samadhi (asamprajnata) is preceded by a continued study of stopping the content of mind. In it the mind remains in the form of traces.

Asamprajnata Samadhi means the state of Samadhi, which is no awareness of any symbol or pratyaya(contents of mind). So in this state of Samadhi we can drop from the awareness of object but still there is presence of samskara. Asamprajnata Samadhi is not a permanent state, it is only an intermediate state in which the consciousness is trying to transcend into a different plane. In this state, an aspirant can go either to deeper state of consciousness or down to grosser state again. It is achieved

by birth (videha, prakritilaya), sraddha(faith), virya(energy), smriti(pure memory), samadhiprajna(intelligence arising from Samadhi), intense urge or iswarapranidhana.

Samprajnata and asamprajnata Samadhi both are included in sabeeja Samadhi. In these stages we need any symbol. That's why they are called sabeeja Samadhi.

Beyond sabeeja Samadhi, there is the highest Samadhi called **Nirbeeja Samadhi**. It is not a state at all. It is a state devoid of awareness or consciousness. In other words, Nirbeeja Samadhi is the state of blocking all citta vrittis, that is, the state of the ultimate aim of yoga. It is very difficult to explain because one who knows it cannot express or convey it.

Samadhi is achieved when the consciousness goes deeper and deeper to finer states and transcends the spheres of object, motion, thought, instinct and ultimately reaches the sphere of awareness.

Nirbeeja Samadhi

Ramana Maharshi attained Samadhi when he was in his teens because he achieved asamprajnata Samadhi in his previous life. But as he didn't reach nirbeeja Samadhi, he gained another birth. It shows how much difficult to arrive at the aim of yoga. If we enjoy and satisfy with some powers gained by samyama, anytime we can go back to grosser state. Therefore, till reaching nirbeeja Samadhi, abhyasa and vairagya play an important role.

- **Iswara Pranidhana**

Introduction

Through abhyasa and vairagya we can attain the Samadhi state. But it is not easy way with hardship. So except some yogis attaining Samadhi by birth many aspirants can be likely to quit the long and hard journey. But there is hope. Because Patanjali introduces another means for reaching the highest goal for them.

By devotion to the Lord Samadhi can be attained.

Usually Iswara is translated by the word God, but here Iswara means a superior spiritual consciousness, purely spiritual one. Patanjali says just through intense devotion to the Lord, namely Iswara pranidhana, we can reach higher state of yoga. Actually Patanjali took his philosophical idea from Sankhya which is an atheistic doctrine. But to give a practical way of life to mankind, he brought the idea of God into his yoga sutras.

What is Iswara?

God is a special soul untouched by afflictions, acts, their traces, and their fruits.

Patanjali does not believe in a special God. His idea of God is the spiritual consciousness which remains untouched by the five kleshas(avidhya, I-feeling, raga, dwesha and fear of death), three kinds of action and their fruits(good, bad and mixed) and the seeds of karmas. It is different from other religious God or Lord. According to Sankhya, there are many purusas in the universe and Iswara is

the most superior of them. These purusa are also free of prakriti by nature, but they come in contact with prakriti and due to this contact, they go through various births and rebirths.

Characters of Iswara

- In Iswara there is the seed of limitless omniscience (full knowledge).
- Not being limited by time, he is the guru of the earliest gurus.
- Aum is the word denoting God.

It is possible for every individual to attain the Supreme Being which is purusavisesa, but for that one must have direct conception or experience of Iswara, because the intellectual conception which we usually have is not enough. Patanjali gives a sadhana for Iswara. It is Aum. Aum is the mantra designating Iswara. He recommends that the mantra Aum must be repeated and its meaning should be contemplated upon.

As we can know through this sutra, Patanjali yoga is not for the average person but for advanced aspirants who purify the mind through hatha yoga, karma yoga, bhakti yoga and general meditative techniques. Even for the average person the 1st and 2nd steps of yoga are very difficult. That's why Patanjali suggests the optional way to reach the goal of yoga.

Iswara pranidhana does not mean going to a temple. It requires complete surrender by a continuous process of self-analysis for quite a long time. If we experience that we are incapable of going through the stages of faith, energy, etc., then Patanjali recommends intense devotion of God as an equally sure way of reaching the goal.

IV. Introduction to Schools of Yoga

Bhakti Yoga

The most common of these three paths which is chosen by the vast majority is the path of bhakti or devotional worship. In this devotee chooses a form of saguna Brahman or Ishwara in any one of "His" Manifestation and realizes God through love and devotion. Intense love or faith in a personal deity called 'Ista-devata' is the characteristics of Bhakti yoga. The ista-devata can be one of the Trinity, any one of the Avatars or any other deity of one's own choice.

Meaning

'Bhaja-sevayam' – means 'Devotion'. Worship of God whole heartedly with devotion, with utmost purity in mind is known as 'Bhakti'. "Yoga" here is attained by intense love (Devotion) towards 'God'. Ref: Patanjali Yoga Sutra (I-23) 'Ishwara Pranidhanadva'. For the procurement of Samadhi. It is by complete surrendering to the God. Bhakti here is Saguna. Gunena sahita (within prakriti). All the five senses involved while devotion to God by kaya-vaca-manasa. It is saguna upasana without which this bhakti cannot manifest. In bhakti yoga aspirant get samprajnata Samadhi and when he leave 'saguna'. He would lead towards Raja yoga.

Types of Bhakti

There are two types:

Kamyā – devotion to god for material and personal fulfillment (desire)

Nishkamya – devotion without attachment (no desire)

Nishkamya again has two types:

1. Vēdi: it is ritualism, worship and repeating mantras
2. Ragaatmika: deep rooted inner love for God

Nava vidha Bhakti

Bhakti can be expressed karmā, vācā, manasā in nine ways. They are as follows.

1. Shravana- hearing about the glory of God
2. Keertana- singing the glory of God
3. Smarana – constantly remembering
4. Padasevana – service rendering, all kinds of service at his feet
5. Arcana – offering flowers...etc.
6. Vandana – prostration (lying flat on the ground)
7. Dāsya – service of the Lord
8. Shākya – friendship
9. Ātma nivedana – total or self-surrendering to the feet of God.

Different types of Bhakti: (Depending on the relation with God)

- Bhaktha Prahlada – trusted lord Vishnu
- Bhakta Meera bai – Lord Krishna as her consort/husband
- Kalidasa worshipped Kali as mother
- Bhakti is the way to attain the grace of God.

Karma Yoga

‘Kṛm – Karani’ means discharge the duty of work, attainment of yoga through work without attachment to the results of that work. ‘Karma yoga’ is discharging the duties without attaching the fruit of action. Karma is of three fold – Kāyika, Vācika, Manasika.

V. Ashtanga Yoga

The raja yoga of Patanjali is divided into eight limbs which are

1. Yama (restraint)
2. Niyama (observance)
3. Asana (physical posture)
4. Pranayama (regulation of breath)
5. Pratyahara (Sense withdrawal)
6. Dharana (focus/concentration)
7. Dhyana (meditation)
8. Samadhi (total absorption)

These eight limbs are interdependent and of similar value.

The entire range of yoga is divided into two: bahiranga and antaranga.

Bahiranga means the yoga which is practiced with the objects outside oneself. Yama, niyama, asana, pranayama, and pratyahara are included in this. Dharana, dhyana and Samadhi form antaranga yoga because in these practices we switch ourselves off from the objective to the subjective method of contemplation.

Necessity of Ashtanga Yoga

The eight stages progressively steady the five koshas(sheathes) of man: annamaya(physical); pranayama(pranic); manomaya(mental); vijnanamaya (intuitive) and anandamaya(blissful). The aim of yoga is to transcend to limitation of these sheathes. The movement is from the gross to the more subtle.

The external and internal means are interdependent. A few people like Shri Maharishi who is innate yogi can practice meditation directly without going through the initial stages of yama and niyama. But for most of us it is necessary to go ahead step by step, beginning from yama and niyama because in a life lacking restraint and discipline there is the possibility of an unconscious explosion, which might create mental obstacle. Sometimes such explosions take place in meditation and there is a disturbance due to these impurities. That's why meditation should not be practiced in a hurry. Every stage of raja yoga makes away for the next higher stage, therefore, all these parts are interdependent. If we follow all these stages as slowly as possible, there is no reaction due to suppression.

- **Asthanga Yoga: Types, concepts and benefits**

Ashtanga Yoga (Eight Limbs of Yoga)

Eight Limbs

9. Yama (restraint)
10. Niyama (observance)
11. Asana (physical posture)
12. Pranayama (regulation of breath)
13. Pratyahara (Sense withdrawal)
14. Dharana (focus/concentration)
15. Dhyana (meditation)
16. Samadhi (total absorption)

1. Yamas

- Ahimsa (non-injury)
- Satya (truthfulness)
- Asteya (non-stealing)
- Brahmacharya (continence)
- Aparigraha (non-hoarding)

Yamas - Great Vows. Must be followed in totality, universally. With no regard to birth, place, time, or circumstance. Ex: class/birth – fisherman can only kill fish.

2. Niyamas

- Saucha (cleanliness)
- Santosha (contentment)
- Tapas (austerity)
- Svadhyaya (self-study)
- Ishvara-pranidhana (surrender to God)

Ways to Remove Disturbances:

Bring thoughts opposite to disturbing thoughts. Ex: love for hatred; compassion for injury. Opposing thoughts are triggered by realizing that evil actions, physical or mental, (such as violence) – Done by oneself, by another or approved by oneself – Performed through anger, greed, or delusion – whether mild, moderate, or intense are the cause of infinite misery and unending ignorance.

Ahimsa (non-injury)

Ahimsa toward all living creatures – plants, animals, humans. Evil tendencies like selfishness, hatred, jealousy, anger, etc., cause tendency to inflict injury to others. To nourish one's own body with the flesh of another is 'himsa'. Inflicting pain for one's own comfort is 'himsa'. Ahimsa through action,

thought and speech; as the thoughts so the actions – so purify thoughts. Apply ahimsa not only to others but to yourself as well. Ex: hurting yourself by over-eating, performing asana beyond your capability etc. Self-destructive behavior caused by fear, guilt. Food wastage is a form of violence against those who sleep hungry. Love involving demands and expectations entails violence, both to self and others. Emotional violence in relationships: harsh, abusive language; angry outbursts, emotional judgments, sarcasm, skillful manipulations. As the yogi becomes established in ahimsa, all beings coming near him cease to be hostile.

Satya (Truthfulness)

Speech and mind conforming to reality as seen, inferred, or heard. Action that conveys the reality as is. Speech should not be deceptive, confused, equivocal, barren of a meaning, or hurtful – avoid unpleasant truth or pleasant untruth. Give up luxury of imagination in favor of pure objectivity. False ego hides the true voice of intuition. Everyone has their own perception of truth. When established in truth, fruit of action depend upon the action of the yogi.

Asteya (non-stealing)

Taking something not belonging to you is stealing; to forsake any such desire is asteya. Greed (lobha) and desire (raaga) cause stealing. Developing non-desirousness helps resist temptation for objects of the senses. Making demands in a relationship is stealing. Through practice of Asteya, all treasures will be at your disposal.

Brahmacharya (Celibacy)

Celibacy is controlling the sense organs. Refrain from the 8 forms of sexual indulgence. A brahmachari should have frugal diet and moderate sleep. Avoid craving for sensual enjoyments. Sublimate and redirect sexual energy – to achieve inner strength. One established in celibacy attains “virya” – indomitable courage, vigor. Can effectively transmit true knowledge of self to disciples.

Aparigraha (Non-hoarding)

Strictly speaking, no possessions besides what is needed for bare sustenance. Time and energy spent in accumulation and guarding possessions. Constant fear of losing causing mental anguish; loss of possession causing intense pain. Aparigraha removes fear, hate, disappointment, attachment, anxiety, and pain. When stabilized in aparigraha, one obtains full knowledge of past and future lives.

Saucha (cleanliness)

External cleanliness through soap/water etc and taking pure foods (includes fasting), avoiding alcohol and putrid food. Hatha yoga has six cleansing techniques – neti, basti, dhauti, kapalabhati, trataka, nauli. Internal cleanliness through making the mind-field sattvic (pure) by removing anger, pride, arrogance, jealousy, greed, delusion etc. Cleanliness of environment (non-pollution). From Saucha comes disgust for one's own body and disinclination for contact with others. From inner purity arise purity of sattva, cheerfulness, one-pointedness, control of senses, and fitness for vision of the Self

Santosha (Contentment)

Being contented with what we have, not desiring more than what we need. Being contented in all situations, under all circumstances (not constantly complaining). No need to strive to ‘be something’

or ‘achieve something’ – we are perfect the way we are. One established in santosha attains supreme happiness.

Tapas (Austerity)

Defined as resisting pairs of experiences like heat/cold, pain/pleasure, hunger/thirst etc. Not getting upset over small sufferings. Ability to sit and stand motionless. Ability to hold silence. Practice of asana, pranayama help develops tapas. Tapas is needed to remove impurities caused by karma, afflictions (klesha) and propensities (vasanas). When established in tapas, mastery over body and senses is achieved.

Svadhya (self-study)

Study of scriptures – Bhagavad Gita, Upanishads, YSP, Bible, Quran etc. Japa of OM with ‘bhava’ (awareness of its meaning) leads to understanding of self. Through Svadhya one can achieve one’s ‘ishta devata’ (chosen deity)

Ishvara Pranidhana (Surrender to Lord)

Ishvara is a special Purusha who is untouched by the afflictions of life, actions and the results and impressions produced by these actions. Afflictions are ignorance, I-am-ness (egoism), likes, dislikes, and fear of death. Dedicating all acts to the supreme Lord and renouncing the fruits thereof. Emphasis on ‘bhakti yoga’ – yoga of devotion. Samadhi can be attained quickly through Ishvara Pranidhana

3. Asana (Physical Posture)

Posture must be steady and comfortable. Asana implies a seated posture suitable for meditation, e.g., lotus. Steady means no shaking or trembling, firm. Comfortable posture needed for steadiness of breath and stillness of the mind. In Hatha Yoga, asana practiced to develop a strong and flexible body resulting in comfortable and steady seated posture. Asanas help remove the nine impediments.

By relaxation of effort and meditation on the ‘Endless’ (posture is mastered). Relaxation – mind free from body awareness • Meditation of endless – ‘ananta’ also translated as the snake that upholds the earth –symbolizing strength and steadiness, also the kundalini Shakti. Practice of ‘yoga nidra’ helps to relax.

From that no assaults from the pairs of opposites. Opposites – heat/cold, pleasure/pain, good/bad etc., all causing mental conflict. Necessary for the other limbs like pranayama, and pratyahara (sense withdrawal). Develops will-power necessary for undertaking long periods of meditation

4. Pranayama.

Asana having been accomplished, Pranayama is cessation of inspiration and expiration. Breath is the gross manifestation of prana – the cosmic life force. Link between the body (matter) and the mind (consciousness). The vehicle for prana is the pranamaya kosha with all its channels (nadis) of subtle energy. Pranayama is external, internal, or suppressed modification; is regulated by place, time, and number, (and becomes progressively) prolonged and subtle. Various authors recommend different ratios of inhale, retention, and exhale, most common being 1, 2, 2 or 1, 4, 2 with practice, over a period, one can prolong each breath and make it subtle. The fourth pranayama is the one that goes beyond the internal and external. From that is dissolved the covering of light. And the fitness of the

mind for concentration is established. Prana controls all the activities of the mind, and if prana is controlled, we can control the mind.

5. Pratyahara (Sense Withdrawal)

In Pratyahara, by withdrawing themselves from their objects, the senses seem to imitate the mind; supreme mastery over the senses then follows. Content of mind at any time determined by: – Sensory input – Memories from the past – Anticipation of the future. Pratyahara is to eliminate all sensory input

6. Dharana (Concentration)

Confining the mind within a limited mental area (object of concentration). When the mind strays, bringing it back to the object of meditation. Mental images are sharpened and alertness and power of attention are increased.

7. Dhyana (Meditation)

Uninterrupted flow (of the mind) towards the object (chosen for meditation) is meditation. Narrowing the field of focus compared to Dharana. Holding that focus for longer durations.

8. Samadhi (Total Absorption)

When there is consciousness only of the object of meditation and not of itself (the mind), that is Samadhi. The three (dharana, dhyana, samadhi) taken together constitute Samyama. Extremely narrow focus with no distractions. Consciousness of the mind too is lost, only the object of meditation shines.

Theory with Demonstration

I. Asanas

SWASTIKASANA

Meaning: Swastika means steadiness which gives steadiness to body and mind.

Procedure:

Samasthiti: Sitting.

Step 1: Inhale.

Step 2: Exhaling bend the left leg. Keep the left heel touching the root of the right thigh.

Step 3: Inhale.

Step 4: Exhaling bend the right leg, keep the foot on the left leg. Hold the chinmudra. Look front. This is the asanasthiti. Breathe 5 times.

Step 5: Inhaling stretch right leg.

Step 6: Exhale.

Step 7: Inhaling stretch the left leg.

Come back to samasthiti.

Benefits:

1. It is a meditative posture.
2. Keep body and mind steady.

Limitations:

During pregnancy & menstruation one should not practice this asana.

VAJRASANA

Meaning: Vajra means diamond in yogic literature. In this asana pelvic region gets affected from which also affects. Hence the same.

Method: Totally 2 steps are there.

Samasthiti: Sit on the floor with the legs straight.

Step 1: Deeply inhale.

Step 2: Exhaling sit on the heels by taking both the legs back side in one direction. Keep the palm on the thigh. Look forward. Breathe 5 times. This is Asana sthiti. Keep the back neck, head straight.

Exhaling bring the legs forward. Back to samasthiti.

Benefits:

- Meditative posture.
- Removes constipation.
- Relieves spleen enlargement and stomach disorders.
- Cures rheumatic pain in the knees and gait.
- Due to the stretching of the ankles and the feet proper arches will be formed. So good for flat feet.
- Helps to keep the back straight good for back ache or stiff back.

Limitations: During menses time for ladies should not practice. For pregnant women after some time should not practice.

SUPTAVAJRASANA

Meaning: Supta means lying down. So vajrasana done in lying down position becomes suptavajrasana. Hence the name.

Method: Totally 5 steps are there.

Samasthiti: Sit on the floor with the legs straight.

Step 1: Deeply inhale.

Step 2: Exhaling sit on the heels.

Step 3: Deeply inhale.

Step 4: Exhaling take the hands back side catch hold of the big toes with respective hands. Then bend forward keep the forehead on the floor, close the eyes. Breathe 5 times. This is asana sthiti.

Step 5: Inhaling come up and release the hands and legs forward.

Benefits:

- Removes constipation (Remedy for constipation).
- Relieves spleen enlargement and stomach disorders.
- Relieves rheumatic pain in the knees and gait.
- Due to the stretching of the ankles and the feet proper arches will be formed. So good for flat feet.

Limitations: At the time of menstruation and pregnancy ladies should not practice. Even for Hypertensive people practice under guidance.

TRIKONASANA

Meaning: Trikona means triangle.

In final position one can see the triangle formed by the limbs in standing position.

Procedure:

Samasthiti: Standing erectly join the toes, hands should be either side of the body, and vision should be forward.

Step 1: Inhaling spread the right leg to right side and simultaneously spread the hands to both sides.

Step 2: Exhaling bend to right side and catch the big toe of right leg by 3 fingers of right hand. Look at the left hand which has moved straightly upward. This is the Asanasthiti. Breathe 5 times.

Step 3: Inhaling come up and keep the hands on both sides and look forward.

Step 4: Exhaling bend to left side and catch the big toe of left leg by 3 fingers of left hand. Move the right hand straightly upward. Look at the right hand. This is the asanasthiti. Breathe 5 times.

Step 5: Inhaling come up and spread both hands to look sides and look front. Exhaling join the right leg to right side to for samasthiti.

Benefits:

1. Relieves from back ache & neck pain.
2. Strengthens the ankles leg muscles.
3. Removes stiffness of leg.
4. Corrects the minor deformities of the joints of the legs.
5. Tones up spine and abdomen muscles.
6. Improves digestion and relieves constipation.

Limitation:

During menstruation and pregnancy one should not practice this asana.

PARSHWAKONASANA

Meaning: Parshwa means side.

Kona means angle.

In the final position of this asana one can observe an angle formed by the limbs of the body in one side in standing position.

Procedure:

Samasthiti: Standing erectly join the toes, hands should be either side of the body, and vision should be forward.

Step 1: Inhaling spread the right leg to right side and hands to look sides simultaneously.

Step 2: Exhaling bend the right knee and keep the right palm outside the left foot on the ground. Spread the right hand to the front. Look at the tip of the right hand. This is the Asanasthiti. Breathe 5 times.

Step 3: Inhaling come up.

Step 4: Exhaling join the legs the hands either side of the body to form samasthiti.

Benefits:

1. Strengthens the ankle, knee & thighs.
2. Develops the chest.
3. Relieves constipation
4. Relieves arthritis, sciatica.
5. Reduces fat around the waist & hips.
6. Increases peristalsis movements.

Limitations:

During pregnancy & menstruation one should not practice this asana.

PARSHWOTTANASANA

Meaning: Parshwa = side. Uttana = intense stretching.

The name implies a pose in which the sides of the chest is stretched intensely.

No.of steps: 5

Asanasthiti: 2, 4

Procedure

Samasthiti: Stand straight with joined legs palms on the sides of the body, look front.

Step 1: Inhaling spread the right leg to right side. One leg distance and join the palms on the back.

Step 2: Exhaling turn the right foot to right side. Bend towards the right knee touch the forehead to right knee without bending the knees. Close the eyes. This is asanasthiti. Breathe 5 times.

Step 3: Inhaling come up and turn the right foot to front.

Step 4: Exhaling turn the left foot to left side bend towards the left knee, touch the forehead to the left knee without bending the knees and close the eyes. This is a asanasthiti. Breathe 5 times.

Step 5: Inhaling come up, turn the left foot to front. Exhaling join right leg to left leg and release the hands to form samasthiti.

Benefits:

- Improves function of the liver
- Relieves constipation
- Strengthen the abdominal organs
- Relieves the stiffness of the legs, hips, spine and waist.
- Corrects round and dropping shoulders
- It removes knee and trunk pain

Limitations:

During pregnancy and menstruation one shouldn't practice.

PRASARITAPADOTTANASANA

Meaning: Prasarita means spread. Pada means a foot or leg. Uttana means stretched intensely. In the final posture of this asana the well spread legs are stretched fully. Hence the name.

Method: There are 7 steps.

Samasthiti: Stand straight with feet together, arms relaxed by the sides. Vision straight.

Step 1: Inhaling spread the right leg towards the right side to one leg distance. Place the hands on the waist.

Step 2: Exhaling bend forward. Keep the palms on the floor in line with the shoulders between the feet.

Step 3: Inhale and simultaneously spread the legs as far as possible. Keep the legs straight.

Step 4: Exhaling bend forward, bend the elbow and rest the crown portion of the head on the floor. Both feet, both palms and the head should be in a straight line. This is the asana sthiti. Closing the eyes breathe for 5 times.

Step 5: Inhaling raise the head straighten the arms and the elbow.

Step 6: Exhaling bring the legs nearer to one leg distance.

Step 7: Inhaling come up to step 1. Exhaling come back to samasthiti joining the right leg to left leg. Leave the hands.

Benefits:

- Improves digestion
- Improves blood circulation around the head and trunk.
- Reduces body weight.
- Strengthen – s the thighs.

Limitations: During pregnancy and menstruation ladies should not practice.

PASCHIMOTHANASANA

Meaning: Paschima means west. It implies the posterior of the whole body from the head to the heels. Uttana means intense stretching. In this asana the posterior of our body is fully stretched.

Procedure:

Samasthiti: Sit on the floor with stretched legs straightly. Palms on the floor by the sides of the hips.

Step 1: Deeply inhale.

Step 2: Exhaling bend forward and catch the big toes with respective hands and keep the face on the knees. This is the Asanasthiti. Breathe 5 times.

Step 3: Inhaling come up.

Release the hands to form samasthiti.

Benefits:

1. Tones up the abdominal organs and keep them free from sluggishness.
2. Helps in spiritual attainment.
3. Improves digestion.
4. Decreases the belly.
5. Maintains the good health.
6. Rejuvenates the whole spine.
7. Tones up the kidney.
8. Helps in sex control.
9. Tones up the nerves supplying the pelvic organs and arising from Lumbo-sacral region of the spine.

Limitations:

The persons who are suffering from severe back ache should not practice this asana at the beginning.

During pregnancy & menstruation one should not practice this asana.

PURVOTTANASANA

Meaning: Purva means east. It implies the anterior portion of the body from forehead to toes. In this asana the anterior portion of the body is stretched fully.

Procedure:

Samasthiti: Sit on the floor with legs stretched straightly. Palms on the floor by the sides of the hips.

Step 1: Inhaling keep the palms on the floor on the back side a foot away from the hips.

Step 2: Exhale.

Step 3: Inhaling lift the body off the floor. Look back. This is the Asanasthiti. Breathe 5 times.

Step 4: Exhaling come down.

Bring the hands to the sides of the body to form samasthiti.

Benefits:

1. Strengthens the ankles and wrist.
2. Expands the chest.
3. Improves the movement of the shoulder joints.
4. Relieves back ache, knee joint pain, shoulder pain.
5. Nullifies the adverse effect caused by the posterior stretching poses.

Limitations:

During pregnancy & menstruation one should not practice this asana.

JANUSIRSHASANA

Meaning: Janu means knee. Sirsa means head. This asana is attained by keeping forehead on the extended knee.

Procedure:

Samasthiti: Sit on the floor with both legs stretched straightly, palms on the floor by sides of the body.

Step 1: Inhale deeply.

Step 2: Exhaling bend the left leg and keep the heel touching the perineum. Bend forward and catch the right foot with both hands.

Step 3: Inhale deeply.

Step 4: Exhaling bend forward, keep the forehead on the knee. This is the Asanasthiti. Breathe 5 times.

Step 5: Inhaling raise the head, release the hands and right leg.

Step 6: Exhaling fold the right leg and keep the heel touching perineum. Bend forward and hold the left foot with both hands.

Step 7: Inhale deeply.

Step 8: Exhaling bend forward and keep the forehead on the left knee. This is the Asanasthiti. Breathe for 5 times.

Step 9: Inhaling come up, release the hands, stretch the right leg and come back to samasthiti.

Benefits:

1. Increases the digestive power.
- 2.
3. Tones the liver and spleen and thereby improves the digestion.
4. Tones and activates the kidneys.
5. Relieves urinary troubles, burning sensation in urinary tract.
6. Helps in diabetic patients.
7. Relieves heaviness of the head.
8. Relieves burning sensation and weakness of the body.
9. Helps to maintain celibacy.
10. Relieves constipation.
11. Relieves menstruation problems.

Limitations:

During pregnancy & menstruation one should not practice this asana.

MARICHASANA 1

Meaning: Marichi is the name of a sage. This asana is dedicated to sage mariachi.

Procedure:

Samasthiti: Sit on the floor with both legs stretched straightly, palms on the floor by sides of the body.

Step 1: Inhaling fold the left leg up by knee facing up.

Step 2: Exhaling take the right hand back & covering the left knee take left hand to back and hold the left wrist by right hand. Bend forward and keep the forehead on the right knee. This is the asanasthiti. Breathe for 5 times.

Step 3: Inhaling come up and release the hands.

Step 4: Exhaling stretch the left leg.

Step 5: Inhaling fold the right leg knee facing up.

Step 6: Exhaling take the right hand back covering the right knee. Take the left hand to the back and hold the right wrist. Bend forward and keep the forehead on the left knee. This is asanasthiti. Breathe for 5 times.

Step 7: Inhaling come up release the hands. Exhaling stretch the right leg to form samasthiti.

Benefits:

1. Prevents paralysis.
2. Relieves gastritis
3. Reduces fat in the stomach region.
4. Strengthens the bones of the chest.
5. Improves the functions of the large intestine.
6. Improves the functions of the spleen and liver.
7. Prevents jaundice.

Limitations:

During pregnancy & menstruation one should not practice this asana.

MARICHASANA 3

Meaning: Marichi is the name of a sage. This asana is dedicated to sage mariachi.

Procedure:

Samasthiti: Sit on the floor with both legs stretched straightly, palms on the floor by sides of the body.

Step 1: Inhaling fold the right leg up by knee facing up.

Step 2: Exhaling take the left hand back by covering right leg. Take right hand to the back hold the left wrist. Turn to back from right side. Look back. This is the asanasthiti. Breathe for 5 times.

Step 3: Inhaling turn to front release the hands.

Step 4: Exhaling stretch the right leg.

Step 5: Inhaling bend the left leg up by knee facing up.

Step 6: Exhaling take the right hand back covering the left knee. Take the left hand to the back and hold the right wrist. Turn to back from left side. Look back. This is asanasthiti. Breathe for 5 times.

Step 7: Inhaling turn to front release the hands.

Exhaling stretch the left leg to form samasthiti.

Benefits:

1. Splitting backaches, lumbago, pains etc the hips disappear rapidly.
2. The liver & spleen are toned.
3. The muscles of the neck gain power.
4. Sprains in the shoulder and displacement of the shoulder joints are relieved and the shoulder movements become free.
5. It also helps to reduce the size of the abdomen.

Limitations:

During pregnancy & menstruation one should not practice this asana.

PAVANAMUKTHASANA

Meaning: Pavana means air (Apanavata)

Mukta means released practice of this asana the obstructions in the functions of air can be released.

Procedure:

Samasthiti: Sit on the ground on the back.

Step 1: Inhale.

Step 2: Exhaling bend the right leg on the chests, hold the leg by both hands.

Step 3: Inhaling lift the head up, touch nose or forehead to the knee. Look at the knee. This is the asanasthiti. Breathe for 5 times.

Step 4: Exhaling keep the head on the ground.

Step 5: Inhaling extend the right leg. Repeat the same steps on left leg & both legs also.

Benefits:

1. It cures flatulence.
2. It cures constipation.
3. It increases gastric fire.
4. It cures all types of back ache.
5. Improves peristalsis.
6. Strengthens the spine.

Limitations:

BHUJANGASANA

Meaning: Bhujangasana means snake.

In the final posture looks like a snake.

Procedure:

Samasthiti: Lie down on the stomach.

Step 1: Keep the hands below the shoulders. Inhaling raise head, chest, keeping waist region on the ground. Look up. This is the asanasthiti. Breathe for 5 times.

Exhaling come down, remove the hands to form samasthiti.

Benefits:

1. Relieves low back ache.
2. Awakens kundalini.
3. Removes constipation.
4. Improves digestion.
5. Efficiency of respiratory organs improve.

Limitations:

During pregnancy & menstruation one should not practice this asana.

SHALABHASANA

Meaning: Shalabha means grass hopper. In the final posture the asana looks like the same.

Procedure:

Samasthiti: Lie down on the stomach.

Step 1: Keep the hands below the thigh palms facing downwards. Inhaling the left head, chest & legs (without bending the knees) up. This is the asanasthiti. Breathe for 5 times.

Exhaling come down, release the hands to form samasthiti.

Benefits:

1. Relieves pain in sacral & lumbar region.
2. Removes flatulence.
3. Removes hyperacidity.
4. Cleans throat esophagus urinary tracts.

Limitations:

During pregnancy & menstruation one should not practice this asana.

DHANURASANA

Meaning: Dhanu means a bow. The hands here are used like a bow string to pull the head, trunk and legs up and the posture resembles a bent bow.

Method: Totally 4 steps are there.

Samasthiti: Lie down on the floor on the stomach face downwards.

Step 1: Deeply inhale.

Step 2: Exhaling bend the knees. Stretch the arms back and hold the ankle with respective hands.

Step 3: Inhaling lift the legs and head up. Look up. Breathe 5 times. This is Samasthiti.

Step 4: Exhaling come down.

Inhaling release the hands and legs back for samasthiti.

Benefits:

- Relieves back ache.
- Increased elasticity of the spine.
- Tones up abdominal organs.
- Strengthen pelvic region.
- Purifies large intestine.

Limitations:

PARYANKASANA

Meaning: Anantha is a name of Vishnu.

This posture is dedicated to Lord Vishnu. This asana is practiced in lying down position on both sides.

Procedure:

Samasthiti: Lie down flatly.

Step 1: Lie down to left side. Keep the palm below the head above the left ear for support.

Inhaling lift the right leg up. Held the toe by two fingers of right hand. This is the asanasthiti. Look at the leg. Breathe for 5 times.

Step 2: Exhaling bring down the leg.

Step 3: Lie down to right side. Keep the right palm below the head above the right ear for support.

Inhaling lift the left leg straight up, hold the toe by two fingers of left hand. This is the asanasthiti. Look at the leg. Breathe for 5 times.

Exhaling bring down the leg and come back to samasthiti.

Benefits:

1. Relieves back ache.
2. Prevents the development of Hernia.
3. The pelvic muscles are properly toned.

Limitations:

During pregnancy & menstruation one should not practice this asana.

VIPARITAKARNI MUDRA

Meaning: Viparita means inverted, karani means which does mudra contraction. The position is achieved by inverting the body. Hence the name.

Samasthiti: Lie down on the back.

Method:

Step 1: While inhaling raise the legs up and keep the legs vertically up. Back should be supported by the hands.

Step 2: Inhale do anahata kumbhaka for 5 counts.

Step 3: Exhale.

Step 4: Repeat the same for 5 times.

Step 5: Exhaling slowly come down back to samasthiti.

Benefits:

Text:

Increases the gastric fire.

Prevents graying of hair.

Wrinkles are prevented.

Can be achieved.

Aging can be controlled.

Therapeutical Benefits:

The maintenance of healthy thyroid.

The venous blood flows to the heart without any strain by force of gravity.

UTTANA PADASANA

Meaning: Uttana means stretched up or out. Pada means leg. In the final position of this asana legs are stretched up. Hence the name.

Method: Totally 5 steps are there.

Samasthiti: Lie flat on the back.

Step 1: Keep the palm on either side of the head (as taught). Inhaling lift the head and chest arch it by stretching the neck and moving the head back until the crown of the head rests on the floor.

Step 2: Exhaling bring the hands forward and join the palms.

Step 3: Inhaling lift both the legs up until 45° to 50° from (parallel to the hands). This is asana sthiti. Breathe for 5 times.

Step 4: Exhaling bring down the legs.

Step 5: Inhaling keep the palms on the floor on either side of the head.

Exhaling keep the head on the floor. Back to samasthiti.

Benefits:

This asana gives full expansion to the chest wall and keep the dorsal portion of the spine supple & healthy.

- It tones the neck and back and regulates the activity of the thyroid by ensuring the supply of healthy blood.
- Abdominal muscles are also stretched and strengthened.

Limitations:

PADOTTANASANA

Meaning: Pada means foot.

Uttana means stretched up.

Final position is achieved by stretching the feet upwards.

Procedure:

Samasthiti: Lie down flatly on the ground. Spread the hands shoulder level.

Step 1: Inhaling lift the right leg straight up.

This is the I asanasthiti. Looking at the leg. Breathe 5 times.

Step 2: Exhaling bring down the leg.

Step 3: Inhaling lift the leg straight up. This is the II Asanasthiti. Looking at the leg. Breathe 5 times.

Step 4: Exhaling bring down the leg.

Step 5: Inhaling lift both the legs straight up.

This is the III asanasthiti. Looking at the legs, breathe 5 times.

Exhaling bring down the legs to form samasthiti.

Benefits:

1. Strengthens respiratory system.
2. Facilitates venous return.
3. Reduces the fat around the abdomen region.

Limitations:

During pregnancy & menstruation one should not practice this asana.

II. Pranayama (Breathing techniques)

ANULOMAVILOMA

Meaning: Breathing alternatively through the nose is called Anulomaviloma.

Preparation: Sit in Padmasana, and use mrgi mudra for pranayama.

Method:

Step 1: Close the right nostril by thumb. Inhale slowly and deeply through the left nostril and close the left nostril by ring a little finger.

Step 2: Exhale slowly through the Rt. nostril by releasing the thumb.

Step 3: Inhale slowly and deeply through the Rt. nostril (there itself). Close the rt. nostril.

Step 4: Exhale slowly and deeply through the left nostril (By releasing the ricy a little finger).

- This is one round of Anulomaviloma pranayama.
- Repeat the same for 21 times.

Benefits: Overcomes kapha dosa.

SURYABHEDANA

Meaning: Surya = sun, Bhedana is to break or pass through. In this pranayama inhaled through the Rt. nostril and then inhaled through the left nostril.

Preparation: Sit in Padmasana.

Method:

Step 1: Inhale slowly & deeply through the Rt. Nostril closing the left nostril close the right nostril.

Step 2: Exhale slowly & deeply only through the Rt. nostril.

Benefits:

According to text:

- It purifies the kapala
- Destroys diseases arising from excess of vatadosa.
- Cures disorders caused by worm (bacteria etc.)

Therapeutic Benefits:

- Increases digestive power.
- Soothes & invigorates the nerves.
- Cleans the sinuses.

SHEETALI

Meaning: Sheetal means cool. This pranayama cools the system. Hence the name.

Preparation: Sit in Padmasana.

Method:

Step 1: Slowly & deeply inhale. Protruding the tongue a little outside the lips (like a bird's beak) inhale air with the tongue.

Step 2: Exhale through both the nostril.

Benefits:

According to text:

- Destroys diseases of the abdomen & spleen and other diseases as also fever, biliousness, hunger, thirst and the bad effects of poison.

Therapeutic Benefits:

- Cools the system & soothes the eyes & ears.
- Beneficial in cases of low fever & biliousness
- Activates the liver and the spleen.
- Improves digestion and relieves thirst.

Caution: Persons suffering from high blood pressure should omit antahkumbhaka.

Those with heart problem should not attempt. This pranayama in the beginning.

BRAHMARI

Meaning: Bhramari means a honey 'Bee'. This pranayama requires the production of a sound resembling that of both in Puraka and Rochaka. Hence the name.

Preparation: Sit in Padmasana.

Method:

Step 1: Slowly & deeply inhale.

Step 2: Exhale slowly making the humming sound of a female bee. Concentrate on the sound produced.

Benefits:

According to text:

Arises an indescribable bliss in the hearts of the best among yogi's.

Therapeutic Benefits:

The humming sound in bhramari pranayama is helpful in cases of Insomnia.

III. Relaxation Techniques

SHAVASANA

Meaning: Shava means a dead body.

This asana resembles the dead body.

Procedure:

Shavasana I:

Lie down flatly on the ground close the eyes 3 feet. Gap between the legs should be there. Keep left palm on the chest, right palm on the stomach. Breathe normally.



Shavasana II:

Put the hands down on the ground. Relax the body parts from toes to head one by one. – Toes, feet, ankles, calf, muscles, knee joints, thighs, waist stomach, chest, fingers, palms, wrists, elbows, shoulders, neck, chin, cheeks, mouth, nose, eyes, ears, forehead, top of the head. Then keep the mind blank for 2 minutes. Then slowly open the eyes and relax. Don't get up immediately.

Benefits:

1. Relieves tiredness of the body.
2. Removes fatigue.
3. Relieves tension of the mind.
4. Efficiency of the muscle increases.
5. Promotes venous blood circulation.
6. Tones up the whole nervous system.
7. Controls high blood pressure.



Limitations:

During pregnancy & menstruation one should not practice this asana.

IV. Dhyana (Meditation techniques)

SOHAM MEDITATION

Preparation: Sit in Swastikasana.

Method:

- Close the eyes and breathe normally.
- Inhaling mentally repeat “so” and while exhaling repeat “ham”.
- Keep the concentration throughout the practice.
- Continue the practice for 5 minutes.

Benefit: Improves concentration and calm down the mind.

Reference Books:

Sr. No.	Books	Author
1.	Hathayoga Pradipika	Muktibhodhananda Swami
2.	Gheranda Samhita	Gharote ML
3.	Patanjala Yoga Sutra	Hariharananda Aranya
4.	Light on Yoga	Iyenger BKS
5.	The Serpent Power	Sir John Woodroffe
6.	Yoga Mala	Pattabhi Jois K
7.	Raja Yoga	Swami Vivekananda