

Lesson 35

When the tongue enters the inner palate, then that is khechari. By the practice of khechari also the state of unmani occurs.

The midbrow is the seat of Shiva, who consumes the mental awareness. When the awareness is consumed in that centre, one loses awareness of time.

The practice of khechari should be continued thus, then yoga nidra will dawn. Upon attaining yoga nidra one loses awareness of time.

Hatha Yoga Pradipika (4:47-49)

Kriya Yoga: Practice

KRIYA 16: PRANA AHUTI (INFUSING THE DIVINE PRANA)

The Sanskrit word *prana* means many things. Basically, it means energy at all levels, whether subtle or gross. In its most gross form it can be interpreted as matter, since, as Einstein concluded, matter is merely localized and 'solid' energy. Atomic physicists are investigating this type of prana when they split the atom. In man, this level of prana is called the *annamaya kosha* (the sheath that is produced from food). It is the physical body. It is this type of prana called matter that most people can understand. Moreover, it is the physical body that most identify with as being predominantly the 'I'.

At a slightly more subtle level there is prana or energy that coordinates 'physical energy' or matter. In modern scientific terminology it is widely called bioplasmic or bioluminescent energy. It is also called odic force, vital energy and an assortment of other names. This type of prana streams through everything from the smallest pebble to the mightiest galaxy, from the tiniest insect to man. It is the link between mind and matter. In man, this level of energy is collectively called the *pranamaya kosha* (the vital or etheric sheath). Most people in yogic circles tend to understand only this level of energy as being prana. There is no objection to this, but by our definition prana encompasses all types of energy. Few people seem to be able to identify this aspect of their being, but if it is out of balance, then they will certainly feel the effects in the form of illness and fatigue. Bioplasmic energy is a part of our human framework, and can certainly be experienced and known when one's perception becomes more sharp.

Even more subtle than bioplasmic energy is prana in the form of mental energy. This controls both the physical and the bioplasmic energies in the universe, whether in the form of stones, plants, animals or anything that

exists in any shape or form. In Sanskrit, it is called the *manomaya kosha* (the mental sheath). This level of prana is experienced by all humans in the form of thought. Moreover, it is the mind, together with the physical body, that most people identify with and regard as being the entire 'I'.

Prana also exists and functions at even more subtle levels, but we will stop at this stage. It is sufficient to say that prana is the energy that underlies the entire manifested universe and all that it contains, whether visible or invisible, tangible or intangible. It is also called Shakti, and in India the various types and aspects of prana are represented by multitudes of deities such as Durga, Kali, Uma and so on. These deities are worshipped because the prana symbolized by these deities can bring either auspicious or inauspicious changes into one's life.

Without prana, nothing can exist or function. Everything is prana in a myriad of different shapes and forms. Without prana there is no life. Furthermore, without prana it is not possible to practise yoga. It is pranic flow that allows one to practise asanas, pranayama, karma yoga, bhakti yoga and so forth. Meditation cannot arise without an injection of subtle prana. And the flow is spontaneous. It happens; one cannot really make it happen.

Kriya number 16 is called *prana ahuti*. The word *ahuti* means 'infusion' or 'injection'. This practice can therefore be translated as 'the infusion of subtle prana'. You will not succeed in kriya yoga meditation without this prana. It is grace that allows this prana to infuse your whole being. Prana ahuti invokes this inflow of supercharged divine energy that will take one into a new dimension of being. The practice is both symbolic and invocative.

Sitting position

Sit in the same pose as the previous practice; that is, kriya number 15, sushumna darshana¹.

Try not to move your body at all unless pain or discomfort is unbearable. Any comfortable sitting asana is suitable, but padmasana, siddhasana and siddha yoni asana are preferred².



Technique

Remain sitting comfortably.
Keep the eyes closed.
Let the breathing be normal.
Imagine that there is a divine hand on your head.
Feel the soft touch.
Feel that the hand is infusing subtle prana into your body and mind.
The prana is cascading down the spine.
At first you may need to utilize some imagination, but with practice you will actually feel a powerful energy current flowing downwards.
The energy is difficult to describe, but it may be experienced as a wave of cold or heat, as an electric current, a stream of liquid, or a tickling sensation.
You may begin to shake and shudder slightly, but don't worry.
Eventually you will feel the prana penetrate the mooladhara chakra.
This is the end of the practice. Immediately proceed to the next practice - utthan.

Breathing

Normal breathing throughout the practice.

Awareness

Be aware only of the prana infusing the body and flowing down the spine.

Duration

You should practise until you feel the prana that enters the top of the spine pierce the

mooladhara. If you are very sensitive to this current then the practice may take only 1 minute. If you are less sensitive then you may have to spend a little longer. But do not spend more than 3 minutes on the practice, whether you feel the prana current piercing the spine and mooladhara or not. Pass on to the next kriya.

KRIYA 17: UTTHAN (RAISING THE KUNDALINI)

The word *utthan* means 'ascent', 'rising'. In the context of this practice it refers to the raising of the kundalini. In English, this kriya can be called 'raising the kundalini'. It is the seventeenth kriya and comes immediately after prana ahuti.

Sitting position

Remain in the same sitting position that was used for the previous kriya.

Visualization

This kriya requires mental visualization of a snake and a shivalingam³. The practice becomes more powerful as the clarity of the image increases. At first you will probably find visualization difficult. Don't worry - persevere with your regular practice and you will find that the image will show itself and increase in clarity.



Technique

Remain in a comfortable sitting pose with your eyes closed.
Let your breathing remain normal.
Fix your awareness at the mooladhara chakra.
Try to clearly visualize a shivalingam in that region; it is black and made of a smoky, gaseous substance.

Both the bottom and the top of the lingam are cut off as shown.

The lingam is encircled 3 1/2 times by a red baby snake.

Its head is curved over the top of the lingam. The snake is trying to uncoil and release itself; it is trying to ascend.

Eventually it begins to ascend through the spinal passage, making an angry, hissing sound.

Try to intensify your visualization.

The tail of the snake remains fixed at the base of the lingam.

The head and body of the snake move upwards, but may slip downwards again.

Let the snake move up and down; do not interfere.

You may find that the lingam and snake move their positions in the body; they may move to one of the other chakras, or the sahasrara.

Visualize the lingam and snake at any place to which it moves.

The ascending snake has a very large head, the same width as your physical body; it is not a cobra.

Continue the practice.

After some time you may feel as though the body contracts.

You may feel bliss.

At this stage proceed to the next kriya - swaroopa darshana⁴.

Breathing

Normal breathing throughout the practice.

Awareness

Be aware of the lingam and the movement of the snake.

Duration

Practise until you feel intense bliss. If this does not arise, practise for about 5 minutes. Then immediately start the next practice.

Notes

¹ Book III, Lesson 34, Topic 1

² Book I, Lesson 7, Topic 2

³ Book II, Lesson 16, Topic 5

⁴ Book III, Lesson 36, Topic 2

Topic 2

Asanas: Practice

Here we will describe three of a number of variations of *sirshasana*, the headstand pose¹:

1. Salamba sirshasana
2. Niralamba sirshasana
3. Urdhva padmasana

Generally, we recommend sirshasana in its basic form; rarely do we teach its variations. But many yoga enthusiasts will find the variations well worth practising since they have definite characteristics and uses of their own. It is for this reason that we will discuss them here.

SALAMBA SIRSHASANA (SUPPORTED HEADSTAND POSE)

The word *salamba* means 'with support, supported'. In English, this asana can be called 'supported headstand pose'. It is so called because the hands and arms are actively used to maintain the final pose.

Technique

Place a folded blanket on the floor.

Kneel on the floor.

Lean forwards. Place the head on the blanket so that the point of contact is midway between the forehead and the crown of the head.

Place the palms flat on the ground so that they lie on either side of the body, fingers pointing forwards.

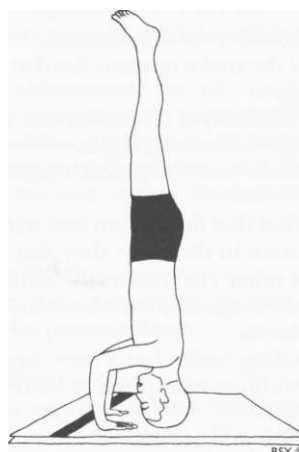
Adjust the position of the hands, so that, together with the head, they form the corners of an equilateral triangle.

The forearms should be vertical as shown in the accompanying picture.

Raise your knees. Straighten both legs, keeping them together.

Move both feet slowly forwards on tiptoe until your back is vertical; don't overbalance backwards.

When you feel that most of the body weight is supported on the head then this indicates that the back is vertical.



Get ready to raise your body into the inverted pose.

Keeping both legs straight and together, slowly raise them upwards utilizing the arm muscles. Raise them until they are vertical and the whole body is inverted. Do not lose balance.

The final pose is shown above.

Keep the spine and legs in one vertical straight line.

Breathe normally.

Stay in the final pose for as long as you feel comfortable, no longer.

Then slowly return to the starting pose by lowering the legs; the whole movement should be done smoothly, with control.

Stay in the kneeling position, head down, for about 30 seconds.

Then do the counterpose - tadasana².

Breathing

Retain the breath while raising and lowering the legs. Breathe normally in the final pose.

Comparison with basic sirshasana

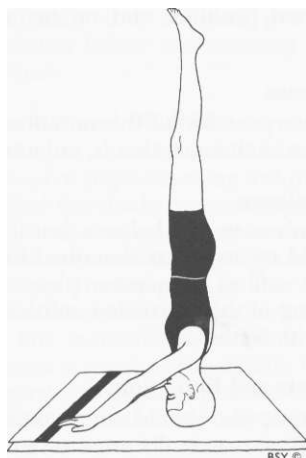
Salamba sirshasana is less stable than basic sirshasana. This means that it is more difficult

to stay in the final pose for protracted periods of time. Furthermore, the final pose of salamba sirshasana is not as comfortable as sirshasana. Therefore, those who want to invert the body for periods of greater than, say, two to three minutes should do sirshasana not salamba sirshasana.

Salamba sirshasana, however, has the advantage that it is much easier to raise the body into the final position. It is therefore ideal for beginners.

NIRALAMBA SIRSHASANA (UNSUPPORTED HEADSTAND POSE)

The word *niralamba* means 'without support' or 'unsupported'. In English this asana can be translated as 'the unsupported headstand pose'. It is so called because the arms provide very little support to the inverted body in the final pose.



Technique

Place a folded blanket on the floor.

Kneel on the ground.

Place the head on the top of the blanket, adjusting it so that the contact point is the mid-point between the forehead and crown of the head.

Stretch the arms backwards so that they are straight and in line with each side of the body. The palms should face upwards with the back of the hands resting on the ground.

The distance between the two hands should be about the same as between the two shoulders.

Straighten the legs, allowing the weight of the body to be supported by the hands, feet and head.

Progressively move the two feet towards the face, keeping the legs straight, until the trunk is vertical.

Steady the body and prepare to raise the legs. Apply pressure between the back of the hands and the floor and slowly raise the legs, keeping them straight.

Ensure that you maintain balance.

Slowly and without jerking, raise the legs to the vertical position.

In the final pose the whole body should be in one straight vertical line.

Be careful not to overbalance.

Maintain equilibrium by pressing the hands against the floor as required.

Let all the weight of the body be sustained by the top of the head.

Breathe normally.

Stay in the final pose for a comfortable period of time.

Then slowly and carefully lower the legs to the ground.

Remain with the head down in the kneeling pose for about 30 seconds.

Then do *tadasana*, the counterpose².

This is the end of the practice.

Breathing

Retain the breath while raising and lowering the legs. Breathe normally in the final pose.

Other practical details

For other details on practice refer to 'General Details' later.

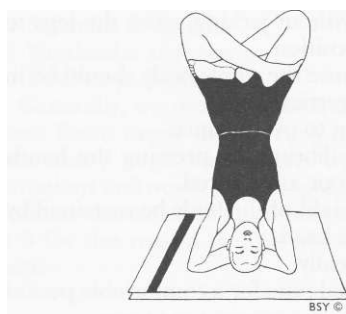
Comparison with basic sirshasana

Niralamba sirshasana is more difficult than sirshasana; therefore it should not be practised until sirshasana has been fully mastered. It requires a much greater sense of balance than sirshasana. The final pose is very unstable compared to sirshasana, and therefore it is not very suitable for spending long periods in the inverted position.

Practise basic sirshasana to obtain the benefits of inverting the body, and practise niralamba sirshasana to develop the sense of balance.

URDHVA PADMASANA (HEADSTAND LOTUS POSE)

In Sanskrit *urdhva* means 'raised' and *padma* means 'lotus'. The English translation of this asana is variously given as 'raised lotus pose', 'bound headstand', 'headstand lotus pose' and 'inverted lotus pose'. It is an asana that can only be practised by those who have mastered both basic sirshasana and padmasana³.



Technique

Take the final pose of basic sirshasana¹. Ensure that you are perfectly balanced. Then fold the legs into padmasana. This is the final pose. Breathe slowly and deeply. Stay in the final pose for as long as is comfortable. Then carefully unfold the legs and straighten them into sirshasana again. With control, lower the legs to the ground. Stay in the kneeling pose for a short duration and then do tadasana, the counterpose².

Breathing

Breathe as described for sirshasana.

Comparison with basic sirshasana

Urdhva padmasana is much more stable than sirshasana in the final pose. It is therefore a very useful asana for long periods in the inverted position. However, greater care must be taken to ensure that one does not lose balance, since the feet are no longer available to prevent vulnerable parts of the body hitting the floor in the case of a fall. For this reason, we strongly suggest that you do not practise urdhva padmasana until you are able to do sirshasana without even the slightest difficulty; you should feel as comfortable in the inverted position as you do on your own two feet. If you want to

practise urdhva padmasana but are not sure of yourself, then do it near a wall.

Urdhva padmasana gives basically the same benefits as sirshasana, except that the drainage of blood from the legs is impeded. It is therefore worthwhile practising sirshasana for a few minutes before doing urdhva padmasana.

GENERAL DETAILS

The following advice applies to all three variations of sirshasana. Furthermore, most of the information given for sirshasana also applies to these variations¹.

Place of practice

Practise in the middle of an uncluttered room or close to a wall.

Awareness

Pay attention to the physical movement necessary to raise and lower the body to and from the inverted position, and on maintaining balance.

Counterpose

The counterpose for all the variations is the same as for sirshasana, that is, tadasana².

Loss of balance

The aim is not to lose balance, but if you do you should try to fall as described for sirshasana. For urdhva padmasana, please refer to the heading in this discussion entitled 'Comparison with Sirshasana'.

Precautions and limitations

Those people who should not do these variations of sirshasana are the same as those listed in our previous lesson on sirshasana¹.

Under certain circumstances these variations must not be attempted. Refer to 'Temporary restrictions' as given for sirshasana'.

Benefits

The benefits are generally as given for sirshasana: profound and numerous.

Notes

¹ Sirshasana: Part 1 - Book II, Lesson 21, Topic 4; Part 2 - Book II, Lesson 22, Topic 3

² Book I, Lesson 11, Topic 3

³ Book I, Lesson 7, Topic 2

Pranayama: Kapalbhathi

Kapalbhathi is a technique of pranayama, although some yogic scriptures regard it as one of the shatkarmas¹. It is similar to bhastrika pranayama². However, it has distinct differences in both method and benefits. It is an excellent practice that purifies the frontal portion of the brain, massages the abdominal organs and improves respiration. It is also a powerful method of waking up the mind. After ten rounds of kapalbhathi it is impossible to sleep. Try it! Therefore, it can be used to energize the mind for mental work when you feel tired, and to remove sleepiness early in the morning. It is an ideal practice to do immediately before commencing meditation techniques.

Shatkarmas and Bhalbhathi

According to the *Gherand Samhita* there are six groups of yogic cleansing techniques. They are called the shatkarmas and are as follows: dhauti, basti, neti, nauli, trataka and bhalbhathi. Included in some of these groups are a number of different techniques. In the *Hatha Yoga Pradipika* the shatkarmas are the same as listed here, but instead of bhalbhathi the sixth shatkarma is given as kapalbhathi. Often these are regarded as the same practice with different names but actually they are completely different. These two classical texts have chosen to adopt two totally different practices for the last shatkarma.

Bhalbhathi is clearly explained in the *Gherand Samhita*: "Bhalbhathi is of three types. These are vatkrama, vyutkrama and sheetkrama. They are useful for eliminating phlegm and excessive mucus from the body. Vatkrama involves inhaling the breath through the left nostril and exhaling through the right nostril; then again inhaling through the right nostril and exhaling through the left nostril. The breathing should be slow and controlled. Vyutkrama involves drawing water through the nose and expelling it through the mouth;

it removes mucus from the nasal cavity. Sheetkrama involves taking water through the mouth and with a sneezing sound expelling it through the nose. Bhalbhathi will make your body like that of Cupid." (1:56-60)

Vatkrama is exactly the same practice as nadi shodhana pranayama stage 2³. Vyutkrama and sheetkrama are similar to jala neti¹. However, we regard jala neti as being superior in every way. We don't therefore teach bhalbhathi because it is included in other practices. Those who cannot obtain a suitable neti lota may find vyutkrama and sheetkrama useful.

Kapalbhathi is the last of the shatkarmas to be described in this book. It is certainly a method of pranayama, but is included as a shatkarma by the *Hatha Yoga Pradipika* because it purifies and awakens the brain.

All of the shatkarmas are excellent for cleaning the body and bringing first class health.

Definition

The word *kapala* means 'forehead' or 'frontal lobe of the brain'; *bhati* is 'bellows', the instrument used by a village blacksmith to create air drafts for his forge. *Kapalbhathi* can therefore be translated as 'frontal brain bellowing'. In this practice, the lungs are the bellows which suck air in and out of the body. Associated with this flow of air are subtle pranic currents. Some of these currents can be clearly felt inside the forehead. They pulsate in rhythm with the bellowing of the lungs; that is, pranic bellowing occurs in the front of the brain. Hence the name of the practice. This process brings purification of this region.

Scriptural references

According to the *Hatha Yoga Pradipika*: "Inhalation and exhalation should be done quickly like a blacksmith's bellows. This is the very renowned practice of kapalbhathi which removes

those diseases caused by excessive mucus in the body." (2:35) This is not very detailed and one would have great difficulty learning merely from this quotation.

Posture

Sit in any comfortable asana with the back erect. The best asanas are padmasana, siddhasana, siddha yoni asana and vajrasana⁴.

Auxiliary practices

The full practice of kapalbhati involves the three bandhas: jalandhara⁵, uddiyana⁶ and moola⁷. These are practised together to form maha bandha⁸. Before attempting kapalbhati you should master these practices.

Mode of rapid breathing

In bhasrika pranayama, both inhalation and exhalation were accentuated and forceful. In kapalbhati only exhalation should be forceful with inhalation being completely passive. That is, the breath is forcefully expelled from the lungs by contracting the abdominal muscles; air is inhaled by allowing the abdominal muscles to move passively outwards.

The whole process of rapid breathing should be done from the abdomen as much as possible, the chest movement being minimized.

Technique

Sit in a comfortable asana.

Hold the back upright.

Close the eyes. Relax the whole body.

Start the first round.

Breathe rapidly from the abdomen.

Exhale with forceful contraction of the abdominal muscles.

Inhale by passively allowing the abdominal muscles to expand; there should be no effort. Repeat only a comfortable number of rapid respirations - no more.

Then take one deep and slow inhalation.

Next breathe out and empty the lungs as much as possible.

Do maha bandha.

Hold your breath for as long as is comfortable. Then release maha bandha, raise your head and slowly breathe in.

This is the end of the first round.

If you feel out of breath, or a little tired, breathe naturally a few times.

Then start the second round.

Breathing

There should be rapid breathing to start the practice with emphasis on exhalation. Inhale deeply once. Exhale deeply once. Retain breath during maha bandha. Inhale after releasing maha bandha. Normal breathing if necessary before commencing next round. Breathe through your nose throughout the practice; do not breathe through your mouth.

After completing maha bandha you may find it a little difficult to breathe in. It is as though the lungs become locked. This problem can be overcome by exhaling very slightly immediately before inhalation. Remember, the rapid breathing should be from the abdomen and not from the chest.

Awareness

Fix your attention at chidakasha, the dark space that you will see in front of your eyes. Feel the pranic currents within the chidakasha induced by the bellowing of the lungs. Feel that the whole area of the frontal brain is being purified.

Number of rapid respirations

Beginners should do no more than about 20 rapid respirations in each round. This number can be increased by 5 or 10 respirations per week according to capacity. With practice it is possible to do a few hundred rapid respirations per round, but we suggest that most people eventually aim to do between 60 and 100. There should be no strain throughout the entire process.

Duration of breath retention

Hold your breath for as long as is comfortable while doing maha bandha, no more. The duration can be gradually increased with practice. The benefits will increase with the duration but don't strain.

Number of rounds

It is possible for a person with a strong and purified body to practise hundreds of rounds lasting hours. For the average person, however, we advise that you practise no more than 10 or 20 rounds. If you want to practise kapalbhati for longer periods, then we strongly suggest that you seek the guidance of an expert. Beginners should start by doing 2 or 3 rounds, increasing by 1 extra round every few days.

Sequence and time

In your daily practice program, practise it immediately before meditative techniques. Otherwise, it can be done at any time during the day except for the period of about four hours after meals. Don't practise late at night or you might have difficulty going to sleep.

Precautions

Stop the practice if you feel any discomfort in the form of pain, dizziness, fainting and so on.

Limitations

Kapalbhati should not be done by those people who suffer from ailments such as high blood pressure, vertigo, hernia and so forth. Be discreet.

Benefits

The benefits are very similar to bhastrika pranayama. Briefly the main benefits are as follows:

Digestion: massages and improves the functioning of the digestive organs.

Brain: clears the frontal lobe of the brain by speeding up the blood flow. At a more subtle level it also stimulates pranic flow in the same region.

Respiration: kapalbhati cleans out the lungs. It improves their elasticity and makes oxygen-carbon dioxide exchange more efficient. It should certainly be practised by those people who suffer from respiratory ailments such as bronchitis, tuberculosis, etc. Those who suffer from asthma and emphysema will, from habit and necessity, utilize forceful exhalation to expel air from the lungs. This tends to induce severe muscular tiredness. Kapalbhati, practised at times other than during an attack, may be useful in making respiratory muscles stronger, as well as improving the general tone of the lungs.

Alertness: kapalbhati wakes up the mind. So, if you have a lot of mental work to complete, yet feel tired, we suggest that you energize the mind with a few rounds of kapalbhati.

Meditative practice

Kapalbhati is one of the best preparatory techniques for meditative practice. It empties the mind of thoughts, emotional feelings and excessive visions. It induces a tranquil, receptive state of mind. From our experience, the

ideal practice to follow after kapalbhati is chidakasha dharana.

Reversal of nerve reflexes

Normal breathing is characterized by active contraction of only the inspiratory muscles, such as the diaphragm and the external intercostals; expiration occurs passively on the cessation of this contraction of the internal intercostals. Kapalbhati reverses this process: exhalation is active and inhalation is passive. This induces a reversal in the flow of the nerve impulses to and from the brain, bringing about stimulation and awakening of the brain centres. This is one reason for the brain-stimulating effect of kapalbhati, at least on a physiological basis. It should be noted that the expiratory muscles usually only come into action when there is obstruction to respiration, or when there is a great need of extra oxygen in the system.

Notes

¹ Book I, Lesson 1, Topic 2

² Book III, Lesson 27, Topic 4

³ Book I, Lesson 4, Topic 5

⁴ Book I, Lesson 2, Topic 5 and Book I, Lesson 7; Topic 2

⁵ Book II, Lesson 14, Topic 3

⁶ Book II, Lesson 18, Topic 3

⁷ Book II, Lesson 19, Topic 4

⁸ Book II, Lesson 22, Topic 4

Yoga Nidra (Part 3)

In this discussion we are mainly concerned with relaxation and psychosomatic diseases. These two subjects are very closely related as we will shortly explain.

In the previous two lessons we emphasized the importance of not sleeping during yoga nidra practice. Here we will blatantly contradict ourselves. We will recommend yoga nidra specifically as a method of inducing sleep.

Tension as a cause of illness

Many ailments are caused by deep-rooted subconscious tensions. This is especially true in the modern, competitive, industrial world. Vast numbers of people suffer from heart diseases, cancer, diabetes, ulcers, asthma, skin diseases, etc. The basic cause is mental tension. That is, they are psychosomatic.

How does mental tension cause disease? The answer is not easy to give, but the following is a brief explanation.

The physical body is composed of a number of interrelated systems. These include the involuntary functions of the body such as the digestive, respiratory and glandular systems. These are directly under the control of the subconscious mind acting through the brain. When the mind is calm and harmonious the physical organs will also function efficiently. With mental tension, there are corresponding negative repercussions in the body. Ill health in one form or another is the result.

Normally, the muscles of the body receive a continuous influx of weak nerve impulses. This maintains muscle tone; that is, the muscles are kept in healthy condition. Every disturbance and conflict in the mind has its corresponding effect on the nervous system and brain. Excessive disturbance interferes with the tonic rhythm of the muscles. Instead of being mildly stimulated by weak nerve impulses, the muscles are overactivated without a corresponding physical need and activity. Continuous mental tension leads to excessive muscular fatigue.

The result is a continual drain of energy from the body and eventually chronic fatigue. This leaves the body weak and vulnerable to the onslaught of disease.

There are further repercussions: the involuntary systems of the body have to work harder to meet the energy demands of the over-activated muscles. The digestive, respiratory and circulatory systems have to work harder to provide more energy. The whole body functions more vigorously at a higher rate. Extra demand is placed on the internal organs such as the heart, lungs, intestines and so on. They are required to function above their normal level for protracted periods of time. Eventually, they fatigue, become less efficient and the general health of the body declines. Often there is a breakdown in one or more of these organs, leading to ailments such as arthritis, coronary problems, constipation, asthma and so on. Tension in the mind leads to the whole gamut of so-called civilized diseases.

The endocrine system also suffers from protracted tension. In our body we have an instinctive mechanism which prepares the body for maximum alertness and efficiency during emergency situations; it is often called the 'fight or flight' mechanism. This mechanism is part of the endocrine system. When we make an emotional response, a chemical called adrenaline is automatically injected into the bloodstream from the adrenal glands. The adrenaline causes contraction of the muscles of the main limbs, constriction and dilation of various blood vessels, increases the heart and respiration rate, stops or reduces the digestive processes and so forth. This reaction is intended for use only in emergencies, but the stressful, competitive modern way of life makes many people regard almost every situation as a crisis. It might be fear of the boss, of loss of respect in the eyes of friends and neighbours, fear of not being able to pay bills, fear of one's wife or

husband and so forth. Under these circumstances, an individual is always tense, liable to sudden fluctuations of mood and in an almost continual state of unhappiness and dissatisfaction. This leads to a vicious circle, since adrenaline is constantly pumped into the bloodstream, maintaining a high state of physical and mental tension.

The whole endocrine system is forced to function at a higher level to cope with the corresponding high functioning level of the body. This can eventually lead to a breakdown in a part of the endocrine system, resulting in common ailments such as diabetes, sterility, etc. Moreover, as the body weakens through tension, it becomes more vulnerable to attack by bacterial diseases.

Mental tension brings many profound changes in the body. We have only mentioned a few simplified examples. The important question is: How can this tension be removed or prevented? Many people use tranquillizers as the answer. But tranquillizers further interfere with the normal functions of the body. They may bring temporary peace of mind, but can also produce negative side effects. Moreover, tranquillizers cannot remove the root cause of tension; they can only treat the symptoms. They do not bring permanent relief.

We believe that the best method of reducing tension and thereby eliminating various diseases is the practice of yoga, in particular yoga nidra. We regard yoga nidra as a yogic tranquillizer. It is a natural method of relaxing the mind and body, and combating disease.

What relaxation is not

Few people are aware of the real meaning of relaxation. This is obvious if we consider some of the methods that modern man adopts to remove tension. As examples, we can give television, radio, alcohol and tranquillizers. Are these effective in inducing relaxation. The answer is that they bring a limited respite from gross tensions while causing harm (and thereby further tensions) in other ways.

It may be pleasant to finish a hard day's work by turning on the television, but it does not bring deep relaxation. The mind is bombarded with images which tend to bring more inner chaos. Actually television does bring some relaxation by providing escapism - or, perhaps, if the programs are sufficiently

boring, by lulling the viewer off to sleep. The same can be said of the radio: the continual blitz by music in the car, in the park or at home provides some escapism and a little alleviation of tensions, but it does not bring deep relaxation. The same can be said of alcohol and tranquillizers.

It is deeper perception of one's inner being that leads to deep and lasting relaxation. The above methods do not bring this; in fact, they lead in the opposite direction: to communal distraction and addiction to the world of external phenomena. They have their use and place in life's play, but they do not bring meaning and real relaxation into life.

Many people say that they are relaxed most of the time. For some this may be true, but scientific tests conclusively show that most individuals are constantly tense, though they are not aware of it. This can be confirmed by observation. Vast numbers of people habitually bite their nails, scratch their heads, stroke their chins, tightly grasp their pens and so forth. Others may chain-smoke cigarettes, talk compulsively about nothing, move about restlessly and display constant irritability. Many of these actions are done unconsciously, but they all indicate chronic tension. We may think that we are happy and relaxed but an honest appraisal of all our actions will not usually confirm this belief.

Relaxation seems so easy: you simply lie in a comfortable position, close the eyes and go to sleep; or perhaps have a smoke or a drink, go to the movies, read a novel, switch on the television, take a few sleeping pills, or even take a holiday. These methods have their place; without them many people would explode with accumulated chronic tension. But they only bring temporary relief from tension. In this scientific age most people are not able to find a method of inducing real relaxation. Relaxation is a subject that everyone talks about, but few know its meaning.

Relaxation and yoga nidra

In yoga, relaxation is clearly defined as a state in which there is freedom from physical, emotional and mental tension. Practices such as yoga nidra are designed to systematically soothe away tensions at all these three levels.

Yoga nidra induces deep relaxation of the whole physical body. The muscles, nerves,

heart, respiratory system, circulatory system, the ligaments, the brain, the eyes, the abdomen, the forehead, the kidneys . . . the whole body is systematically relaxed.

Next, yoga nidra gradually releases emotional tensions that are embedded in the mind. This does not happen overnight, but takes time and regular practice of yoga nidra combined with other forms of yoga. It releases fears, anger, jealousy and other emotions that cause tension. All the emotions are brought to the surface, to conscious perception, and then discarded. They seem to evaporate, cease to cause inner turmoil and cease to have negative influences in one's life. The more that they are removed, the more one relaxes, not only during yoga nidra practice, but in everyday life.

Yoga nidra tackles mental tension, which can be regarded as those aspects of the mind that are based on ignorance and wrong thinking. We are conditioned by the circumstances of life. These produce tension. Yoga nidra slowly helps to whittle away false thinking and ignorance. We gain deeper insight into our own being and the nature of existence. We start to plummet into the depths, or rise to the heights of the mind. The tensions of ignorance are gradually removed. This leads to greater and greater degrees of permanent relaxation.

Real relaxation comes only when you achieve a state of what can be called spiritual awareness. One sees a background and order behind all things, and begins to flow with the stream of life. One ceases to worry. This is real relaxation. It comes through the practice of yoga in general, aided by yoga nidra.

Necessity of a good sleep

Any machine which works continuously throughout the day without rest becomes heated. The body is also a machine. Sleep is a cooling device. It recharges the batteries of the body which have been discharging energy during the whole waking state. Energy expended in one's daily work is recouped. A good sleep is necessary for the whole organism. The metabolic functions are revitalized, energy levels are restored and the mind-body is allowed to rest. Sleep is essential for optimum health.

A good sleep leads to a vast increase in both physical vitality and mental concentration. One is able to do twice as much work in half the

time. Moreover, the work will be far better.

Sleep should be, and generally is, a simple process. One merely goes to bed, lies down, closes the eyes and . . . sleep. This is how the process should be, and it certainly is like this with animals. But for humans in this busy modern world, it is often not the case. Many spend hours trying to sleep, and when they do sleep, they are racked with tension, tossing and turning. The mind remains full of anxieties and disturbances. The body and mind are not rested. Many people wake up feeling more tired than before sleep.

Good, regular sleep is essential. About one third of our life should be spent in sleep. Deprivation of sleep leads quickly to psychosis, hallucination and disorientation, as well as psychosomatic disorders. This has been tested by scientific experiments. So make sure that you obtain sufficient deep sleep. If necessary you should learn the art of sleeping. One method is to utilize yoga nidra.

Yoga nidra and sleep

We generally advise you not to sleep in yoga nidra. If, however, you have trouble sleeping, there is no reason why you should not practise yoga nidra before sleep as a means of inducing sleep. If you cannot sleep then any method of inducing sleep is justified. And there is no better method than yoga nidra, even though this breaks its basic rule: that is, no sleep. The rules can be broken in this case. But there is a catch . . . do not practise yoga nidra thinking to yourself: "Ah, now I will have a good sleep," for you will probably find that you don't sleep as planned. Your intent will defeat the objective. It is always better to do yoga nidra with the aim of not sleeping. If you are tired and have not had good sleep for some time, then sleep will quickly overwhelm you.

The factors which favour sleep are those which minimize sensory stimulation. These are: darkness, silence, muscular relaxation and a comfortable temperature.

Scientific tests have shown that sleep occurs in the following sequence, stage by stage:

1. Relaxation of the large muscles, legs, arms, etc.
2. Relaxation of the smaller muscles such as those which control hands, fingers, toes.
3. Relaxation of the smallest muscles in the lips, brows, eyelids and so on.

4. Cutting off sense of smell, touch, etc.

Yoga nidra is so designed that it systematically induces these stages in the above order conducive to sleep. Moreover, yoga nidra effectively soothes away mental tension. It is therefore not surprising that yoga nidra can so easily bring deep sleep, even to those who suffer from chronic insomnia.

Yoga nidra is the panacea for those who cannot sleep. Instead of taking sleeping pills, try yoga nidra. Drugs can have unpleasant side effects; yoga nidra has none. Furthermore, yoga nidra costs nothing.

It is an ideal practice not only for those who are absolutely tired but cannot sleep, but also for those who are tired of taking too much sleep. It helps to bring balance between the two extremes of too much sleep (excessive *tamas*) and too little sleep (excessive *rajas*). Yoga nidra will allow you to sleep if you need it, while the practice before sleep can help reduce the hours of sleep if you sleep too much. It brings balance into your sleeping habits and is therefore conducive to good health.

Difference between sleep and yoga nidra

Though we have recommended yoga nidra as a method of inducing sleep, you should remember that there is a vast difference between the state of sleep and the state of yoga nidra. In Sanskrit sleep is called *nidra*. In *nidra* there is loss of awareness in both the inner and outer world. In yoga nidra there is loss of awareness of the outer world, but awareness of the inner world is retained. This is a profound difference. *Nidra* is unconscious sleep and yoga nidra is conscious sleep.

There is also a great difference in the results. Yoga nidra gives maximum relaxation to the mind and body in the minimum time. It is said that one hour of yoga nidra is equal to four hours of normal sleep. After a successful yoga nidra practice there is often a feeling that 'sleep' has not occurred. A lady from Madras claimed that she had not slept for twenty-nine years, not even for one minute. Actually, she did sleep, but it was in the form of conscious sleep. She was sleeping without necessarily closing her eyes and perhaps while performing other physical duties. Her sleep was of the type that one experiences in yoga nidra.

Intensification of feeling

The awakening and intensification of feelings is an integral part of the practice of yoga nidra. It is generally integrated with the rotation of awareness through the different parts of the body. Its purpose is to help induce deeper states of relaxation and to awaken and perhaps relieve emotional knots in the mind as a means to their removal.

The six main types of feelings utilized in the practice are: heaviness, lightness, heat, cold, pain and pleasure.

These are suggested by the instructor during the practice session. You must try to clearly feel the sensations associated with the above, either in different parts of the body or one part in particular. For example, you can develop the sensation of heat and then eliminate it at will. Or you can try to remember a vivid pain and relieve it. You must bring it from the past into the present and then throw it out of the mind. You create coldness and then remove it; you create heaviness and then remove it; you create pleasure and then remove it. This can easily release emotional tensions from the psyche, ones that have been locked in the subconscious mind. Feelings such as heaviness and heat are especially useful for inducing physical relaxation of the body as a preliminary to deeper states of relaxation.

Emotions, such as jealousy, anger, fear and so on, can also be awakened by remembering past experiences. These in particular are powerful in cleaning the mind of accumulated tensions.

The teacher should choose the feelings and emotions to be awakened according to the needs of the practitioner. This requires intuition.

YOGA NIDRA - PART 3

Duration

You can practise yoga nidra for two hours or five minutes. It depends on the time that you have available and the nature of the specific practice. Sections should be added or subtracted from the practice instructions according to the duration required.

For a reasonably deep relaxation we suggest that the duration be at least half an hour. Practise for shorter durations will also bring relaxation and benefits, but at a lesser level.

Basic rules and preparations

To gain the most out of yoga nidra you should closely follow the rules and preparations. For details, please refer to the practice section of the first lesson¹.

Technique 3

The practice is comprised of the following stages:

1. Preliminary physical relaxation
2. Breath awareness
3. Sankalpa
4. Rotation of awareness with Aum
5. Intensification of feeling
6. Story visualization - with alternative
7. Sankalpa

Stage 1: preliminary physical relaxation

Before starting yoga nidra, practise a few simple asanas; this will loosen up the body and remove physical tension. If you wish you can do a few rounds of surya namaskara². Then lie flat on your back in shavasana³. Make yourself as comfortable as possible. Keep your feet apart and let them flop slightly sideways.

Keep your arms close to the body with the palms upwards.

Adjust your position, clothing, etc. so that you can practise yoga nidra without even the slightest movement.

Close your eyes and keep them closed until the end of the practice.

During yoga nidra you should listen carefully to the sound of the instructor's voice.

Try not to sleep, but remain alert.

Say to yourself mentally: 'I will not sleep' (unless of course you are doing yoga nidra specifically to induce sleep).

Completely relax your whole body.

Proceed to stage 2.

Stage 2: breath awareness

Become aware of your normal breathing.

Feel the air flow into your body and then out again.

Let your breathing become slow and deep.

Simultaneously be aware of your whole body.

Now you must use imagination.

As you breathe in, feel that your body is expanding; every cell, every organ, every part of the body expands.

As you breathe out, feel that your whole body

contracts; all the organs, muscles, cells of the body contract.

Inhalation . . . expansion of the body.

Exhalation . . . contraction of the body.

Be completely aware of this rhythmical process.

At first it requires a lot of imagination.

With practice you will find that the process seems to occur spontaneously.

Carry on in this manner for a few minutes.

Then change the practice slightly.

With inhalation you should continue to feel the whole body expand . . . but with exhalation you should feel that the whole body completely relaxes.

Your body is like a balloon.

As you breathe in it is inflated and expands . . . as you breathe out, the body seems to crumple up like a deflated balloon . . . it becomes completely limp.

Inhalation . . . expansion.

Exhalation . . . relaxation.

Be continually aware of this rhythmical process.

Continue for a few minutes.

Stage 3: sankalpa

Now it is time to repeat your sankalpa, your resolve.

Please repeat it over and over again with feeling.

Feel your whole body vibrating with the mental sankalpa.

Continue for a minute or so.

Stage 4: rotation of awareness with Aum

In this practice you have to feel each part of the body in turn.

You have to rotate your awareness through the different parts of the body.

As you become aware of each part you should mentally touch it with the mantra Aum.

You should try to feel Aum vibrate once at each centre.

At the same time try to visualize that part.

Let us begin.

Right hand thumb . . . Aum, second finger . . .

Aum, third finger, fourth finger, fifth finger, palm, wrist, elbow, shoulder, armpit, right side of the waist, right buttock, right thigh . . . Aum, knee, calf, ankle, heel, sole, top of the right foot, big toe, second toe, third, fourth, fifth, all the toes together.

Be aware and remember to chant Aum mentally at each centre.

Left hand thumb, second finger, third, fourth, fifth, all the fingers together, palm, wrist, elbow, shoulder, armpit, left side of the waist, left buttock, left thigh . . . Aum, knee, calf, ankle, heel, sole, top of the left foot, big toe, second toe, third, fourth, fifth, all the toes together.

Go to the top of the head . . .

forehead, right eyebrow . . . Aum, left eyebrow, eyebrow centre . . . Aum, right eye, left eye, right cheek, left cheek, right nostril, left nostril, upper lip, lower lip, both lips together, chin, throat, right side of the chest, left side of the chest, whole chest, navel, right side of the abdomen, left side of the abdomen, whole abdomen, right thigh, left thigh, right knee, left knee, right ankle, left ankle, right toes, left toes. Be aware and remember to touch each part of the body with Aum.

Now along the back of the body . . .

Right sole, left sole, right heel, left heel, right ankle, left ankle, right calf, left calf, back of the right knee, back of the left knee, back of the right thigh, back of the left thigh, right buttock, left buttock, right hip, left hip, right shoulder blade, left shoulder blade, both shoulder blades together, the whole spine from bottom to top, the whole back, the back of the head, top of the head . . .

Now we will explore the inner parts of the body . . .

Be aware of the brain and chant Aum once . . . the nasal passage between the nose and throat, the tongue, the teeth . . . Aum, the palate, right eardrum, left eardrum, the throat, lungs, the heart . . . feel the continuous Aumvibration with the heartbeat, the stomach, the liver, the small intestines, the large intestines, the whole inner part of the abdomen.

Now the major limbs of the body . . .

The whole right leg . . . Aum, whole left leg, both legs together, whole right arm, whole left arm, both arms together, the head, the whole back, the whole front, the whole body . . .

The whole body . . . feel Aumvibrating in the whole body . . .

The whole body . . .

The whole body . . .

Fix your awareness at the eyebrow centre.

Feel the continuous vibration at that point. . .

Aum-Aum-Aum-Aum-Aum-Aum-Aum . . .

This is the end of 1 round.

If you have time, repeat another round.

Stage 5: intensification of feeling

Now you should try to create feelings to the best of your ability.

Feel coldness in your whole body.

Feel a shivering sensation in the spine.

Your whole body is being chilled as though you are lying in snow.

Carry on for a short time . . .

Then feel heat in the whole body . . .

Feel that your body is glowing with intense heat.

Your body is enveloped with an atmosphere of heat.

The heat permeates the whole body.

Carry on in this manner for a short time . . .

Then try to remember any excruciating pain that you have experienced.

Re-experience it.

Feel the pain in the whole body or in a specific part.

Feel the pain so much that you seem to start shuddering . . .

Carry on . . .

Then remember and re-experience intense pleasure.

Relive it.

Feel the ecstasy of the pleasure . . .

Let all associated thoughts arise unobstructed.

Experience this pleasure for a minute or so.

Stage 6: story visualization

Try to visualize clearly the following story.

It is early in the morning.

You are walking along a beach beside the sea.

You are alone and no one else is on the beach.

Listen to the sound of the waves pounding on the beach.

The sun has not yet risen but it is partly light . . . it is the twilight period between night and day.

Slowly walk along the beach watching the waves and the gradual change in colour of the clouds on the horizon.

Feel your feet sink into the soft, cool sand.

The whole environment is permeated with peace.

You begin to have strange feelings about eternity and infinity . . . unspeakable intuitions.

Continue and feel the bliss of Aum, without a care in the world.

Eventually you reach a shore temple, a very old dark temple.

Slowly walk into the temple.

The atmosphere is pervaded with the smell of incense.
 Inside many people are sitting and chanting the mantra Aum.
 You sit down beside them.
 Close your eyes.
 Begin to chant Aumin harmony with the other people.
 Your whole being is pervaded with Aum. . .
 Aum-Aum-Aum-Aum-Aum-Aum. . .
 Continue and feel the bliss of Aum.

Alternative visualization

There is no end to the number and variety of stories that can be used for visualization. The example that we have just given is intended to induce tranquillity and elevated feelings. Other stories can be used to stir up negative emotions in the mind as a means to their removal. The following is an example:
 Imagine that you are walking along a path in a deserted park.
 It is late at night.
 You are alone.
 There is a full moon and bats are flying everywhere.
 Be aware of the sounds of the night . . . eerie sounds.
 Eventually you come to a high wall in which there is a small hole.
 Go through the hole.
 Inside you discover a garden with ornate stone figures, many trees and a big lawn.
 Explore the garden . . .
 Look into the dark spaces.
 Eventually you come to an old well with plants and grass growing around the top.
 Look inside the well.
 It is very deep.
 It seems to be a bottomless tunnel boring into complete darkness.
 A spiral staircase twists around the walls.
 Slowly and carefully start to walk down the stairs. You seem to be drawn downwards against your will.
 The walls are wet and smooth with occasional patches of moss.
 Look upwards . . . see the circle of the moonlit night becoming smaller and smaller.
 Hear the sound of small animals hidden in the walls . . . squeaks, scratching and rustling.
 Now you are completely surrounded by darkness.

You have to grope with your hands for support as you go deeper.
 Suddenly you see two large green eyes staring at you.
 They suddenly close up.
 You hear the flapping of wings and the hoot of an owl.
 It brushes past your shoulder.
 Then you see a dim light below . . . you slowly move towards this light.
 You reach a tunnel.
 Run along the illumined tunnel . . . until you suddenly come out on a golden beach . . .
 a golden beach beside an infinite sea of peace and bliss . . . experience this peace and bliss pervading your whole being.
 This could be a little frightening for some people; for others it may release many suppressed feelings. The teacher must use discretion before utilizing it in yoga nidra.

Stage 7: sankalpa

Repeat your sankalpa for a minute or so.
 Then end the practice.

Stage 8: end

Leave all practice.
 Become aware of your breathing.
 Then be aware of your whole body from the top of the head to the tips of the toes.
 Chant mentally to yourself: A-a-u-u-u-m-m-m-m. Repeat twice.
Hari Aum Tat Sat
 This is the end of yoga nidra.
 Become aware of the floor.
 Become aware of your surroundings.
 Move your hands and feet.
 Lie quietly for some time with your eyes closed.

Technique 4: executive Yoga Nidra

This is a simplified form of yoga nidra that can be practised while sitting in a chair. It is ideal for those who want to relax the mind and body during the day, but find it inconvenient to lie down. It is ideal for office workers, executives, people who work in factories and so on.
 It takes between 5 and 15 minutes according to the time that you have available.
 The method is as follows:
 Sit comfortably with your back upright.
 Loosen your tie and if possible remove your shoes.

Place your hands on your lap or your knees.
 Close your eyes.
 Mentally say to yourself: "For the next 10 minutes I will turn my mind off to all worries and cares and only practise yoga nidra."
 Let your legs relax . . . consciously relax them.
 Relax your arms and hands.
 Be aware of physical tension in specific parts of your body and then consciously try to relax each part.
 Are your hands clenched? If so, release them.
 Are you frowning? If so, relax your forehead.
 Is your neck stiff? If so, rotate your head 10 times in each direction, or move it backwards and forwards and then sideways.
 Is your mouth tense? If so, relax the lips.
 Be aware of all the different parts of the body and systematically release tension.
 Then become aware of the contact between your body and the chair.
 Try to feel that the chair is merging with your body so that there is no difference.
 Be aware of all contact points and then feel the points melt away.
 Feel that your body is like a rock or a tree . . . it is fixed in the ground and part of the chair.
 You must use a little imagination.
 If possible try to create a mental image of your whole body.
 Be aware of your whole body . . . try to visualize it.
 Then be aware of your right foot.
 After a short pause be aware of your left foot.
 Visualize each part of the body and feel the sensations that arise.
 Transfer awareness to the right leg and repeat the same process.
 Repeat the same process with the left leg, right buttock, left buttock, whole back, the right hand, left hand, right arm, left arm, head, your whole body.
 This is 1 round.
 If you have time repeat another round.
 Then become aware of natural breathing.
 If you wish you can practise ujjayi pranayama⁴.
 Focus your whole attention on the breath as it moves in and out of the nostrils.
 Maintain awareness of the breath for a few minutes or for as long as you have time available.
 Then mentally chant Aum and feel the vibration permeating your whole body and mind.

Feel the sound soothing your whole being.
 Feel all tensions evaporate.
 Chant Aum at least 3 times.
 Then end the practice and open your eyes.

Technique 5: Yoga Nidra for sleep

Lie flat on the bed, face upwards, legs straight and slightly apart, and the arms beside the body with the palms facing upwards.
 It is best to lie on a reasonably thin mattress on a firm bed. Try to avoid practising on a 12 inch thick mattress supported by a luxurious spring bed.

Don't lie on the bed with the specific intention of sleeping. Instead, think to yourself that 'I will practise yoga nidra just to relax the body and mind.' If you anticipate sleep then it is less likely to come.

Then begin any of the yoga nidra practices that we have described; that is, techniques 1-3, but not the executive yoga nidra.

If you practise sincerely and with attention it is almost assured that you will be snoozing half way through the rotation of awareness.

Notes

¹ Yoga Nidra: Part 1 - Book III, Lesson 33, Topic 5; Part 2 - Book III, Lesson 34, Topic 4

² Book I, Lesson 5, Topic 2

³ Book I, Lesson 1, Topic 5

⁴ Book I, Lesson 6, Topic 5

Daily Practice Program

If you are doing the complete series of kriya practices you should now add and practise kriyas 16 and 17; that is, prana ahuti and utthan respectively. The time required to do all seventeen kriyas will be about three hours, though there will be a lot of variation from

individual to individual. And remember: to gain optimum benefits this series has to be practised every day.

If you have time try kapalbhati and any of the variations of sirshasana: salamba, niralamba and urdhva that we have described.

Practice	Minutes
Program 1: duration 2 hours 44 minutes - extended kriya practice	
Kriya Yoga:	
Kriya 1: Vipareeta Karani Mudra	10
Kriya 2: Chakra Anusandhana	4
Kriya 3: Nada Sanchalana	7
Kriya 4: Pawan Sanchalana	25
Kriya 5: Shabda Sanchalana	30
Kriya 6: Maha Mudra	10
Kriya 7: Maha Bheda Mudra	10
Kriya 8: Manduki Mudra	5
Kriya 9: Tadan Kriya	7
Kriya 10: Naumukhi Mudra	5
Kriya 11: Shakti Chalini	5
Kriya 12: Shambhavi	11
Kriya 13: Amrit Pan	5
Kriya 14: Chakra Bhedan	20
Kriya 15: Sushumna Darshana	10
Kriya 16: Prana Ahuti (approx)	3
Kriya 17: Utthan (approx)	13
	<hr/>
	180

Program 2: shortened kriya practice

Practise as many of the above kriyas as time will permit, doing each in turn starting from kriya 1.

Program 3: duration 1 hour for general health

Sun a Namaskara	5
Shavasana	3
Bhujangasana	3
.Ardha Padma Paschimottanasana	4
Ardha Matsyendrasana	4
Sanangasana	4
Halasana	4
Matsvasana	3
Kapalbhati	10
Yoga Nidra (meditative practice)	20
	<hr/>
	60

Program 4: duration 1/2 hour for general health

sun a Namaskara	4
Shavasana	2
v anangasana	3
Bhujangasana	3
Shashankasana	3
Ardha Matsyendrasana	4
Kapalbhati	5
Ljjavi with Aum	6
	<hr/>
	30

Try to find the time to practise prolonged yoga nidra.
Its benefits are enormous.

