

**Open Vocational Education Programme
Course Code 495-497**

Yoga Teachers' Training Programme

**Philosophy & Physiology of Yoga (495)
Human Body, Diet and Cleansing (496)
Applied Yogic Sciences (497)**



NATIONAL INSTITUTE OF OPEN SCHOOLING
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Yoga Teachers' Training Programme

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Word With You

Dear Learners,

Welcome to the Vocational Education- Yoga Teachers' Training Programme conducted by the National Institute of Open Schooling. NIOS is an autonomous organization under the Ministry of Human Resource Development, Govt. of India, offering Open Basic Education, Secondary, Sr. Secondary and Vocational Education & Training Programmes through its study centers. Its main aim is to provide education to all the school dropouts and under privileged community especially Divyang-Jans, SC/ST, rural & tribal people, girls & women. NIOS is the largest open schooling system in the world.

Yoga has an important place in our Indian culture and heritage. It has been incorporated in our lifestyles since ancient times. In modern times, Yoga is recognized as art of living for a healthy life, which establishes the relationship between mind, soul and body. It also develops the overall personality. Yoga education therefore is essential and is in demand nowadays.

The programme has been developed at the National level, in the guidance of Smt. Sarita Sharma, Director, Yoga Sarita Sansthan, New Delhi, Prof. Ishwar Bhardwaj, Head of Yoga Dept. Gurukul Kangdi University, Haridwar, Dr. Rajeev Rastogi, Asstt. Director, CCRYN, Ministry of AYUSH, Govt of India and other professionals from different Universities and Yoga Institutions. The credit for this great achievement goes to the entire team of NIOS for their commitment and dedication.

I would like to express my sincere thanks to CCRYN, Ministry of AYUSH, Govt of India, Gurukul Kangdi University, Patanjali University, Dev Sanskriti University, Yoga Sarita Sansthan and all the other Yoga Institutions for their valuable and professional contribution.

The Yoga Teachers' Training Programme is an intensive programme providing in- depth knowledge of Yoga practices and pedagogy of Yoga. The programme is open to both Indian and foreign nationals. The prime objective of this programme is to train the learners and prepare skilled professionals in the sector of Yoga and Health Education.

The course curriculum consists of five subjects/papers, in which three are Theory papers; viz. **Philosophy & Physiology of Yoga, Human Body, Diet and Cleansing & Applied Yoga** and Two practical papers viz. **Yogic Practice & Training and Yoga Teaching Training Skills (Micro/Macro-Training)**.

Successful learners of the Yoga Teachers' Training programme can get a job depending on the State rules as a Yoga Teacher or an equivalent job in the Yoga Institutions, Yoga centres, Health Clubs, Naturopathy Hospitals and various schools and colleges etc.

We hope that you will find the programme useful. On behalf of NIOS, I wish you all the best for a bright and successful future.

We welcome your suggestions regarding the above programme. If you have any doubts or problems, feel free to write to us.

We wish you all the best in your future endeavours.

(Programme Coordinator)

Yoga Teachers' Training Programme

Course Code - 495-499

(Course Curriculum)

Introduction of the Programme

The **Yoga Teachers' Training Programme** is an intensive certificate programme course providing in-depth knowledge of Yoga practices and pedagogy of Yoga. The programme is open to all those who are interested in becoming Yoga Teachers and is open for both Indian and foreign nationals.

Yoga has an important place in Indian culture and heritage. Yoga has been incorporated in our lifestyles since ancient times. Yoga provides the art of living for healthy life which establishes the relationship between mind and body. Yoga is the science of discipline that creates personality by making all-round development of the body, mind and self-power. Today, Yoga empowers everyone to stay healthy and fit. Yoga education therefore is in great demand.

Objectives

The aim of the Programme is to train the Learners from the sectors of Health and Education in Yoga. After completion of this Programme, a trainee will:

- **have a basic knowledge of human anatomy and physiology**
- **be able to explain the principles of Yoga and its philosophy**
- **have adequate knowledge and skills of preparation and precautions for Yogic practices**
- **understand and enlighten the concepts of health, hygiene, diet and Yogic culture**
- **learn applications of integrated approach towards Yoga;**
- **be able to conduct Yoga classes**
- **be able to train the learners in Yoga education**

Job Opportunities

Successful learners of the Yoga Teachers' Training Programme can get a job depending on the State rules as a Yoga Teacher or equivalent in the Yoga Institutions, Yoga Centres, Health Clubs, Naturopathy Hospitals, various schools and colleges etc.

Eligibility Criteria

- **Educational Qualification:** Minimum 12th pass **OR** equivalent from any recognised Board of School Education/University.

- **Minimum Age:** 18years or above at the time of admission

Target group:

All Indians and foreign nationals who fulfil the eligibility criteria.

Duration of the Programme:

One year open course:

In one year open course, the training schedule will be as follows:

- (a) **Personal Contact Programme (PCP)** for theoretical & practical training on Saturdays or Sundays. Training centers will organize PCP of 160 hours ($10 \text{ months} \times 4 \text{ days} \times 4 \text{ hours} = 160 \text{ hours}$), according to the daywise training schedule.
- (b) Three workshops each of 10 days ($10 \text{ days} \times 3 \text{ workshops} \times 8 \text{ hours} = 240 \text{ hours}$) will be organised by the Training centers, at every 2-months interval, in which the learners will need to participate compulsorily.
 - Learners (Indian or foreign nationals) who desire one month's residential training may undergo training for the whole month residing at the training center. In that case, learners will select only those recognized training centers of NIOS in which all the necessary resources and facilities are available for such residential training. For that, the training centers may take reasonable charge separately as per the facilities, apart from the fixed course fee by NIOS.
 - Foreign nationals may either participate directly in a one-month residential training programme or may attend 3 workshops of 10 days each.
 - After training, the institutes will refer trainees to any Yoga institute for undertaking one month internship. The training center and related institute will provide internship certificate for the same.

Plan of Study

- Theory - 30 %
- Practical Training - 50 %
- Learners Portfolio - 20 %

Instruction Plan

- Self-instructional printed material
- Contact classes and facility of practical training at AVIs/study centers
- Hands on experience/practical training facilities at AVIs/Study centers
- Audio-visual materials

Programme Curriculum

The programme curriculum consists of five subjects/papers, which include three theory & two practical training papers.

Three Papers of Theory:

- (a) **Philosophy & Physiology of Yoga**
- (b) **Human Body, Diet and Cleansing**
- (c) **Applied Yogic Science**

Two Papers of Practical Training:

- (a) **Yogic Practices and Training**
- (b) **Yoga Teaching Skills (Micro/Macro-Teaching) and Practice**

Subject-1: Philosophy & Physiology of Yoga

Unit-1 Yoga and Yogic Texts

- Yoga - Basic introduction
- Meaning & Definition
- Indian Philosophy of Yoga (Introduction of Philosophy of Yoga)
- Concept of Yogic Physiology (Yogic Texts)
- Various Paths of Yoga : Gyana Yoga, Bhakti Yoga, Karma Yoga, Ashtang Yoga & Hath Yoga

Unit-2 Ashtang Yoga

- *Yama*
- *Niyama*
- *Asana*
- *Pranayama*
- *Pratyahara*
- *Dharna*
- *Dhyana*
- *Samadhi*

Unit-3 Yogic Culture & Value Education

- Yogic Culture - Four Purusharthas: *Dharma, Artha, Kama and Moksha*
- Four Ashrams: *Brahmacharya, Grihastha, Vanprastha and Sanyasa*

- Four Principles: *Vivek, Vairagya, ShatSampatti* and *Mumukshutva*
- Moral Values - Degeneration of Values
- Relevance of Ancient Indian Values in the context of Modern Life

Subject-2: Human Body, Diet and Cleansing

Unit-4 Human Anatomy and Physiology

- Introduction to Human Anatomy and Physiology
- Cells & Tissues
- Organs and their Location in Body
- Introduction to Systems of Human Body

Unit-5 Yogic Diet

- Food, its Need & Importance
- Yogic Concept of Diet - *Satvik, Rajsik, Tamsik* and *Mitahar* (Amrit food)
- Acidic and Alkaline Food (20:80 ratio)
- Yogic Diet According to Age, Disease, Season and Time
- Food as Medicine and Importance of Food in Treatment of Various Ailments

Unit-6 Shatkarma (Cleansing of Body)

- *Dhauti*
- *Basti*
- *Neti*
- *Nauli*
- *Tratak*
- *Kapalbhati*

Subject-3: Applied Yogic Science

Unit-7 Subtle Exercises (*Suksham Vyayam*)

- Preparations & Precautions for Yogic practices
- Pawanmukt Asana Series (1-3)
- Eye Practices
- Relaxation Asanas
- Meditative Asanas

Unit-8 Yoga Asanas

- Yoga Asanas

- Preparations and Precautions before Practice
- Surya Namaskar
- Various Yoga Asanas

Unit-9 Pranayams & Meditation

- Pranayams
- Mudra- bandha
- Dhyana (Meditative Practices)
- Yoga Nidra

Unit-10 Yoga for Health Promotion (Yoga for All)

- Yoga for Children
- Yoga for Adolescents
- Yoga for Youth
- Yoga for Women
- Yoga for Elders

Practical Components:

Subject-4: Yogic Practices and Training

PRACTICALS

Sl. No.	Practical Content
1	Shatkarma
2	Subtle Exercises (Suksham Vyayam)
3	Yoga Asanas
4	Surya Namaskara
5	Pranayama
6	Mudra
7	Bandha
8	Dhyana
9	Yoga Nidra
10	Mantra Chanting
11	Yoga for Health Promotion (Yoga for All)
12	Visit to Yoga Centre

Subject-5: Yoga Teaching Skills (Micro/ Macro-Teaching) and Practice

1. Principles of Demonstration and Teaching
2. Observation, Assistance and Correction
3. Instructions, Teaching Styles, Qualities of Teachers
4. Voice Projection, Motivation, Care and Guidance on Learners' Progress
5. Student's Process of Learning, Planning and Structuring a Class
6. Alignment and Hands Adjustment
7. Safety Precautions
8. Yogic Life Style and Morality of Yoga Teacher
9. Yoga Teaching

Medium of Instruction and Admission Process

Medium of Instruction: The course material is available in Hindi and English medium.

Admission Procedure

- Online facility is available for admission. A Candidate can visit NIOS website www.nios.ac.in or voc.nios.ac.in and take admission through online.

Course Fee

- The fees for the programme is ₹ 10,000 for Indian nationals inclusive of admission, study material and first time examination fees. For the foreign nationals this fees is \$ 500.
- The study centres may take reasonable charges separately for accommodation, food & other miscellaneous facilities, according to the available facilities.

Scheme for Evaluation and Certification

For appearing in the examination, the learner will apply on the prescribed form. Both components of the course (Theory and Practical) will be evaluated.

NIOS will award Certificate to the successful learners.

Sl. No.	Subject/Paper of Yoga Teachers' Training Programme	Course Code	Theory & Practical		Total Marks
			Max. Marks	Time (in hours)	
1	Philosophy & Physiology of Yoga	495	50	3	50
2	Human Body, Diet and Cleansing	496	50	3	50
3	Applied Yogic Science	497	50	3	50
4	Yogic Practices & Training (Practical Paper) +Learners Port Folio	498	150+50	5	200
5	Yoga Teaching Skills (Micro/ Macro-Teaching) and Practice + Learners Port Folio	499	100+50	3	150
Grand Total					500

Passing Criteria: To be eligible for certification a candidate must secure at least 50% marks in both theory and practical exams separately.

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Subject 3— Applied Yogic Science

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SUBJECT-1

PHYLOSOPHY & PHYSIOLOGY

OF YOGA (495)



Notes

1

YOGA AND YOGIC SCRIPTURES

Yoga, obtained as a traditional legacy, has remained an integral part of Indian culture since ancient times. It is not only a priceless heritage, but a healthy lifestyle, a secret gift, which teaches human beings the art of living life. Yoga is not just an exercise but an art to make life holistic and blissful. Our saints and sages have been following the Yogaic lifestyle since time immemorial. As a matter of fact, during the past few decades, Yoga has come to occupy a place in our daily lives beyond the confinement of Ashrams and Sages.

In this unit we will study the theories of Yoga and its Origin.



Objectives

After studying this unit, you will be able to:

- discuss the general introduction of Yoga
- clarify the true meaning of Yoga
- define the term Yoga
- describe Yoga Philosophy
- explain the different streams of Yoga

1.1 YOGA: AN INTRODUCTION

The images of Saffron clad Saints and Sages appear the moment one thinks of Yoga. Though few believe it to be the domain of Saints and Sages only, others take it as a miracle or black magic; but in general, Yoga is considered to be a therapy for health and fitness. However, all these are misconceptions; let us now try to understand Yoga in its true essence.



Notes

Yoga is an art and science of living which brings balance between body and mind. It is an important part of Indian traditional wisdom. Yoga has been an integral part of our lifestyle since ancient times which attracts people because of its scientific base and effectiveness in improving health and general wellbeing of the practitioner. Maharshi Patanjali wrote in Patanjali Yoga Sutra “**Tada Drashtuh Swarupewasthanam**” (‘तदा द्रष्टुः स्वरूपेऽवस्थानम्’) - //PYS-1.3//

It means the ultimate goal of human life is to achieve the state of self-realisation and it is the goal of Yoga as well. Yoga helps us to achieve self-realisation.

Yoga, literally is vast & comprehensive in nature. It has multiple definitions as per our Shastras. Yoga primarily means ‘to unite’, ‘to be united’ or ‘union’ etc. The word ‘Yoga’ originates from the original Sanskrit word ‘Yuj’ which means ‘union with self’.

Union of ‘Body with Mind’, ‘Mind with Soul’ and ‘Soul with Universal Soul’ is called Yoga.

As we have indicated the meaning of Yoga being vast and comprehensive, let us explore the viewpoint of some thinkers to understand its meaning. Yoga is a science of discipline; it helps the mind, body and soul to attain divine grace.

Yoga is a spiritual discipline based on micro science which brings balance between body and mind. It is an art of healthy living that helps in material and spiritual development, which is evident in the history of 2700 years old Sindhu Saraswati Civilization.

Maharshi Patanjali, the great Yogic philosopher, stated in the first shloka of Yoga Darshan “**Atha Yoganusashasnam**” (‘अथ योगानुशासनम्’) - /PYS-1.1//. It means ‘Let us begin the organized and disciplined traditional science of Yoga’. In other words, Yoga is the science of disciplined living according to the laws of nature.

Let’s explore some major disciplines of Yoga to understand its meaning in depth.

1.2 DEFINITION OF YOGA

In the introduction of Yoga, you read that the word ‘Yoga’ originated from the original Sanskrit word ‘Yuj’ which means ‘to unite’. Through it, we unite ourselves with others. In other words, Yoga can be used as a ‘tool to unite one self with the universal self’.

Detailed and elaborate descriptions of Yoga are found in Upanishads, *Mahabharata* and *Bhagwat Gita*. There are amazing details about Gyana Yoga (Yoga of Knowledge), Bhakti Yoga (Yoga of Bliss), Karma Yoga (Yoga of Action) and Raja Yoga (Yoga of Mind) available in *Bhagwat Gita*.

Let’s discuss some definitions of Yoga:



Notes

1. ***Yogashchittavritti Nirodhah /PYS 1.2/***

योगश्चित्तवृत्ति निरोधः (पा.यो.द. 1/2)

According to Maharshi Patanjali, Yoga is the science of liberating the mind from fluctuating thoughts. You must have noticed that the mind is mostly unstable. This type of instability happens due to fluctuating ‘Vrittis’ (Instinct) which means ‘to bring the mind to use’. The way we think and feel about something is called ‘Vrittis’ (Instinct). For example, pleasant feelings or positive thinking develops in our mind when we see pleasant things. This type of feeling is called Raaga Vritti. On the contrary, the feeling of sadness and disappointment that occurs due to the physical or mental appearance of any kind of unpleasant event is natural, and is called Dwesha Vritti. Some Vrittis (Instincts) crop up in our mind, which are the outcome of our past actions and response of the sense-object-contact (Indriya-anubhuti) in the present.

You may ask what is sense-object-contact (Indriya-anubhuti). They are of five types-Sound, Touch, Sight, Taste and Smell, which generate Kama (lust or desire), Krodh (anger), Lobh (greed), Moha (attachment), Ahankara (ego) and Dwesha (hatred or resentment).

The mind presents only those outcomes of our sense-object-contact (Indriya-anubhuti) before the soul, which are approved by the instincts (Vritti). Raaga and Dwesha Vrittis will continue to dominate our lives as long as we follow our Instincts (Vrittis); considering ourselves to be just/conscious due to ignorance. These are called external Vrittis of mind. The fluctuation of mind will cease over a period of time, if one diverts attention from external objects and internalizes it by practice of Yoga. The process of concentration and completely pacifying the instincts (Vrittis) is called Yoga Chitta Vritti Nirodha.

2. ***Yogah Karmasukaushalam.***

/Srimad Bhagwad Gita -2/50//

**योगः कर्मसुकौशलम्
(श्रीमद्भगवद्गीता—2/50)**

It means ‘perfection in action’ is Yoga. While defining Yoga in Shrimad Bhagwat Gita, Lord Krishna said that one should perform actions with perfection and without attachment or any expectation of result. In other words, action should always be intended for a noble and right cause. Prohibited deeds like stealing, jealousy and dishonesty etc. are not considered as action in this context.

Failure to perform action with perfection leads to a neverending cycle of birth and death. One who



Fig.11 Message of Yogeshwar Krishna



Notes

performs actions with desire and expectations, is born again and again to experience the results of the action. The self, therefore, is not freed from the bondage of action as well as its results; hence the cycle of birth and death continues.

3. ***Samatwam Yoga Uchhyate (Srimad Bhagwad Gita- 2:48)***

समत्वं योग उच्यते (श्रीमद्भगवद्गीता—२:४८)

It means Samatwabhabhav is Yoga. Samatwa means ‘to remain in a state of ease in all situations such as happiness-sorrow, gain-loss’. It is seen that in happy hours we behave differently than normal situations and develop ego. Similarly, in adverse conditions most people feel disappointed, frustrated and depressed and pity themselves. In both conditions, they do not maintain self-control and become emotional. Maintaining peace and stability of mind in both favorable and adverse situations and continuing to move towards the goal is Samabhava or Samatwa in Yoga .

4. ***Yoapanpranyoraikyam swarjo retaso tatha /
Suryachandramsoyorgo Jivatm Parmatmanoh //
Evam Tu Dwandwajalsaru Sanyogo Yoga Uchchate //***

(योऽपानप्राणयोरैक्यं स्वरजो रेतसो तथा ।
सूर्याचन्द्रमसोर्योगो जीवात्मपरमात्मनोः ॥
एवं तु द्वन्द्वजालसरु संयोगो योग उच्यते ॥)

- ***Yoga Shikhopanishad***

It means union between ‘Apana and Prana’, ‘Ida Nadi with Pingal Nadi’, ‘Sun energy with moon energy’ and ‘individual soul with universal soul’ is called Yoga.

Every living being has a soul that works as a vital force for the entire body and mind. Body and mind do not work on their own because they are unconscious. But soul is conscious and body and mind appear to be conscious because of the presence of the conscious, soul. Body is made of five elements viz. space, air, fire, water and earth. The union of the individual soul with these five elements is called birth and disconnection is called death.

Soul is a source of energy that has no birth or death, rather the body takes birth or dies. Good karmas transform the individual self to Punyatma and bad karmas to Paapatma.

By continuous practice of Yoga, the body gradually attains a state of stability and good health and the mind becomes pure and calm. Ultimately, the practitioners start realizing the existence of self in real sense. Only after realization of the true form of the individual self, one will be able to have a glimpse of the God within.

Once the individual soul becomes pure and stable, it will be able to experience oneness with the universal soul. The more we get closer to the universal soul, the more we start experiencing the ultimate bliss. The state of union between the soul and the universal soul is called Yoga.



In-Text Questions 1.1

- What is the meaning of Yoga?

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.....

.....

- Explain the definition of Yoga according to Srimadbhagwat Gita.

.....

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.....

1.3 HISTORY OF YOGA AND MAJOR YOGIC SCRIPTURES

It is difficult to ascertain the exact time of origin of Yoga but its presence has been in existence for thousands of years. Yoga is the contribution of our ancient sages and saints. Their exploration through Sadhana and ultimate achievement of self-realisation was later coded in an organized format for the greater good of humanity, which is relevant and popular even in today's scientific and materialistic era.

1.3.1 History of Yoga

History of Yoga is very old; it has been in existence since ancient times. According to *Yagyawalya Smriti* (12/5), **Hiranyagarbho Yogasya Wakta Nanya Puratanah**. It means Hiranyagarbha is the first preacher of Yoga. This is also mentioned in Mahabharata.

**“Sankhyasya wakta Kapilah Paramarshi S Uchhyate /
Hiranyagarbho Yogasya Wakta Nanya Puratana //”**

- Mahabharata- 2/394/65

(“सांख्यस्य वक्ता कपिलः परमष्ठि स उच्यते ।
हिरण्यगर्भो योगस्य वक्ता नान्यः पुरातनः ॥”)

महाभारत 2/394/65

It is mentioned in chapter 4 of Srimadbhagwadgita:

- Imam wiwswate Yogam Proktawanhamwyayam /
Viwswanmanwe Prah Manusikshwakwebrawit //**



Notes

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ।

Lord Krishna said, “I explained this imperishable science of Yoga to Surya (Sun), Surya explained it to his son - Vaiwashwat Manu and Manu imparted it to his son king Ikshwaku.”

2. *Evam Paramparapratmimam Rajarshyo Widuh /
Sa kaleneh Mahata Yogao Nashtah Parantapa//*

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परन्तप ॥

O Arjun ! This is how sages came to know about Yoga, but it almost disappeared from the earth for a long time.

3. *Sa Evayam Maya Teddh Yogah Proktah Puratanah /
Bhaktoasi me Sakha Cheti Rahasyam Hrotaduttmam //*

(स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्रोतदुत्तमम् ॥)

Since you are my disciple and dearest friend, I am teaching you the same ancient Yoga because it is an utmost secret science and worth keeping in secrecy.

4. *Aparam Bhawato Janma Param Janma Wiwaswatah /
Kathametadwijaniyam twamadau Proktawaniti //*

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥

Arjuna said, “You have taken birth only recently, but Sun was there since ages, how can I believe that you taught Yoga to Sun?”

5. *Bahuni my Vyatitani Janmani Tawa Charjuna /
Tanyaham Veda Swarni na Twam Tettha Parantapa //*

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं तेत्थं परन्तप ॥

Lord said, “O Arjun! You and I have passed through many births; I remember them all. You don’t know about this.”

6. *Ajopi Sannavyayatma Bhutanamishwaropi san /
Prakritim Swamadhishthay Sambhavamyatmamayaya //*



Notes

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥

“Despite being imperishable, an unborn form and the lord of all the living beings, I manifest by controlling the Prakriti (Nature) with the help of Yoga.”

7. *Yada Yada Hi Dharmasya Glanirbhawati Bharat /
Abhuyutthanam Dharmasya Tadatmanam Srijamyaham //*

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

“O descendant of Bharata ! Whenever righteousness is on the decline, unrighteousness is in the ascendant, then I manifest myself.”

8. *Paritranaya Sadhunam Vinashaya Cha Duskritam /
Dharmasansthapnartharya Sambhawami Yuge Yuge //*

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

“I am born from age to age for the protection of the virtuous, extinction of the evil-doers and for establishing Righteousness (Dharma) on a firm footing.”

It establishes that Yoga was a part of life since ancient times. In Bhagwat Gita, Yogeshwar Srikrishna has described Jnana Yoga, Bhakti Yoga, Karma Yoga and Raja Yoga in detail.

In his book titled ‘**Mohenjo-daro and Indus Civilizations**’, Marshal (1931) has narrated that evidences found in the excavation of the Mohenjo-daro and Indus Civilizations suggest that Yoga was in practice at that time. The Statue of Pashupati seated on an Asana and that of the meditating Yogi are direct evidences to prove it .

In his book ‘**A Search in Secret India**’, Paul Brunton mentioned that the Yogis living in remote part of the Himalayas are still in practice of Yoga. Swami Rama also discussed these practices in his book ‘**Living with the Himalayan Masters**’.

1.3.2 General Introduction of Some Classical Texts on Yoga

Let us discuss the general introduction of some of the important Yogaic texts:

All the Indian Philosophies are paths of wisdom. Every philosophical theory is a step in the path of ultimate wisdom. One must follow these basic steps to reach the higher stage.



Notes

1. ‘Yoga Sutra’ by Sage Patanjali

‘Yoga Sutra’ by Sage Patanjali is an important work that explains the basic elements of Yoga.

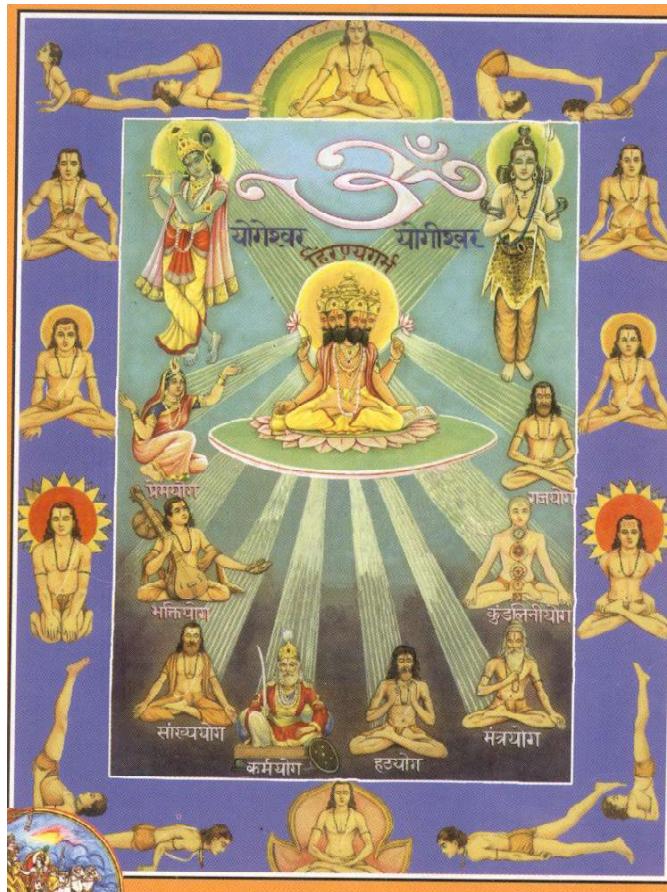


Fig.1.1: Yoga Sutra

There are four chapters in Yoga Sutra:

(a) **Samadhi Pada (51 sutras)**

In this chapter, sage Patanjali explains the structure of Yoga, Chittavritti (modifications of mind), Samadhi and its secrets.

(b) **Sadhna Pada (55 Sutras)**

In the second chapter, sage Patanjali explains Kriya Yoga, five Kaleshas (causes of pain and misery), techniques to mitigate the Kalesha, and Ashtanga Yoga etc.

(c) **Vibhuti Pada (55 Sutras)**

In this chapter, sage Patanjali has explained Dharana (Concentration), Dhyana (meditation), Samadhi (communion), Sanyam (self-control) and various Siddhis related to self-control.



Notes

iv. Kaivalya Pada (34 Sutras)

Main topic of the fourth chapter is Kaivalya (Solitude), attainment of Siddhi (communion), Chitta Nirmana (shaping the mind), Atma-bhava (self-realisation), Bhavana Nivritti (Cessation of desires), Dharma-medhaa (Righteousness) but Samadhi etc. The specialty of Yoga philosophy is that it is not only theoretical, but a practical subject too.

2. Gherand Samhita

The seven steps of Yoga, explained by Maharshi Gherand in Gherand Samhita are called Saptang Yoga. There are indication of Ashtang Yoga in various other texts. But in some texts on Hatha Yoga only six steps of Yoga have been discussed. Gorakhnath in his classical text ‘Gorakh Shatak’ has explained six steps of Yoga (Shadang Yoga).

Gherand Samhita explains the process of detoxification of the body, called Shat-karma which includes: Neti (Nasal passage cleaning), Dhauti (Cleaning of digestive system), Wasti (Cleaning of large intestine), Nauli (exercises for abdominal organs and kidneys), Kapalbhati (Cleaning of brain) and Tratak (a form of concentration technique). In the next chapter, 32 Asanas have been explained which bring stability and strength to the body. In the third chapter, 25 Mudras have been explained. Fourth chapter explains Pratyahara (control of sense). Fifth chapter explains 8 Kumbhakas (breath retention) as Pranayama (control of breath). The sixth chapter explains three types of Dhyana (meditation); viz. Sthul Dhyana, Sukhshma Dhyana and Jyoti Dhyana. The last and seventh chapter explains Samadhi (communion).

Rishi Gherand has named this process as ‘**Ghasttha Yoga**’. Gherand explains that Ghasttha Yoga is based on body. Ghata means Ghada (pot made of mud). Usually, when we talk about pot, we think about its outer form without knowing the material filled inside; it might be empty or filled with water or grains etc. Anything can be there inside the pot, but when we say Ghat (pot), generally the outer form comes to our mind. In case of the body, we take utmost care for its comfort and satisfaction. We wear clothes to protect it from cold; remove clothes and use fan or A/C when it feels hot; we sleep when our body gets tired. We see and feel all these external activities of the body, but generally no one knows the internal elements of the body.

The body has been created by an amazing union of various elements. This union may be named as Prakriti, Brahmas or God. When we practice Yoga, it directly affects the brain and activities of the brain get pacified. Practising Yoga influences the mind and controls its fluctuations resulting in peace of mind after which we can refine our Karma (deed) and Samskara (past action). So, it is important to understand the micro and macro elements that form our body. It is said that Ghasttha Yoga begins when we recognise these micro and macro elements.



Notes

3. Srimadbhagwadgita

Different types of Yoga and its definitions have been explained in Srimadbhagwadgita.

It clearly explains Karma Yoga as Samatwabhava, (state of indifference), Anasakta karma (detached action), Ishwar arpita Karma (action with surrender to God) etc. - Srimadbhagwadgita 2/48.

*Yogastha Kuru Karmani Sangantyaktawa Dhananjaya /
Siddhyasiddhayoh Samo Bhutwa Samatwam Yoga Uchyate //*

**‘योगस्थ कुरु कर्मणि संगत्यक्तवा धनंजय /
सिद्ध्यसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥**

It means O Dhananjay! Perform your duties established in Yoga, renounce attachment and be even-tempered in success and failure; evenness of temper is called Samatwam Yoga.

In the next shloka 2/49 lord Krishna says:

*Durena hyavaram karma budhi-Yogad dhananjaya
Buddhau saranamanvichchha kripanah phalahetayah. 2/49*

**दूरेण ह्यवरं कर्म बुद्धियोगद्वन्नज्जय /
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥**

It means action with a selfish motive is far inferior to Yoga in equanimity. Do you seek refuge in this equipoise (balance of forces of interest) of mind, O Dhananjay! For poor wretched are those who are instrumental in making their action bear fruit.

In the shloka 2/50 lord Krishna says,

*Buddiyukton Jahatiḥ Ubhe Sukritduskrīte /
Tasmadhogaya Yujyaswa Yogah Karmasu Kaushalam //*

**‘बुद्धियुक्तोः जहातीह उभे सुकृतदुष्कृते /
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम्’**

It means “Endowed with equanimity one sets in this life both good and evil. Therefore, strive for the practice of this Yoga of equanimity (Samatwa Yoga). Skill in action lies in the practice of this Yoga.”

There is another definition of Yoga in shloka 6/23:

*Tam Vidyad dukh SanYoga Viyog Yoga Sangytam /
Sa Nishchayen Soktashyo Nirvishanchetsa //*



Notes

‘तं विद्याददुःख संयोग वियोग योग संज्ञितम् ।
स निश्चयेन सोकतव्यो योगो निर्विष्णुचेतसा ॥

It means, Yoga is free from worldly bondage, and the attachment and misery caused by that bondage. One needs to know it and achieve with patience, enthusiasm and determination.

In second chapter of Srimadbhagwadgita, following qualities of equanimous (*Sthitaprajna*) persons are given:

- i. Forgiving
- ii. Kind-hearted
- iii. Determined
- iv. Karma Yogi
- v. Liberated
- vi. Yogi
- vii. Devotee of God
- viii. Divine
- ix. Wise.

4. HathYoga Pradipika

Swami Swatmarama took it forward in HathYoga Pradipika by explaining four parts of Yogas mentioned below:

Asana, Pranayama, Mudra and Nadanusadhan.

Practice of Hatha Yoga is done to achieve the state of Raja Yoga. (HYP 2/76).

It envisages elements of Interruption (Badhak) and Perfection (Sadhak), (HYP 1/15,16).

Lesson One

Out of 15 Asanas explained in this chapter, Siddhasana and Padmasana are given more importance. At the end of the lesson, usage of good diet or bad diet for the practitioner of Hatha Yoga is explained in detail.

Lesson Two

In the first part from shloka i.e. 1 to 20 Pranayama, utilities and importance of Pranayama and Nadishodhan is explained. In the second part, i.e. from shlokas 21 to 37, Shatkarma and Astha-Kumbhaka (eight breath retention techniques) are explained in detail.



Notes

Lesson Three

Ten Mudras and Kundalini are explained in this lesson.

Lesson Four

In this lesson, Naad, NadaNushandhan and Samadhi are explained in detail.

5. Vasisht Samhita

In Vasisht Samhita, Maharshi Vasisht has explained 14 Nadis (Nerves). Out of the 14, Ida, Pingla and Sushmna are considered as the most important Nadis (Nerves). Along with that, he has explained Yama (self control) too.

Pranayama has been explained in two different ways:

- (i) Sahit Kumbhak
- (ii) Keval Kumbhak

Along with all this, Pratyahara (Sense Control), Dharana (Concentration) and Dhyana (Meditation) etc. are also explained in Vasisht Samhita.



In-text Questions 1.2

1. Fill in the blank.
 - a. According to sage Patanjali, there are four chapters of Yoga , , , and
 - b. In Gorakhshatak written by Gorakhnath, is explained.
 - c. In Gherand Sanhita, Pranayama is explained in the chapter.
 - d. Stithprajna is explained in the chapter of Bhagwadgita.
 - e. There are lessons in HathYoga Pradipika.

1.4 MAJOR TRADITIONS OF YOGA

You have learned about Yoga and four chapters of Patanjali Yoga.

The ultimate goal of Yoga is to help the human being lead a divine life, move ahead in the path of spirituality and follow a step by step approach to achieve success in self-realisation and supreme bliss. Here are some Yogaic traditions to understand Yoga further:

1. Hatha Yoga, 2. Ashtanga Yoga 3. Karma Yoga, 4. Bhakti Yoga 5. Jnana Yoga

1. Hatha Yoga

A systematic practice is devised in Yoga to train and optimize the physical body by which a practitioner achieves full control over the physical body and gradually achieves control



over Prana and Mind. Ultimately, control of Prana and mind leads to self-realization and eternal bliss. This system of practice is called Hatha Yoga.

The following are the main parts explained in Hatha Yoga Pradipika:

- a. Asana b. Pranayama c. Mudra d. Nadanushandhan

Sage Gherand has explained seven tools of Hatha Yoga in Gherand Samhita.

- a. Shatkarma for the purification of the body
- b. Asana for Dridhta (firmness)
- c. Mudra for Sthirtha (Steadiness)
- d. Pratyahara for Dhairyta (Preseverance)
- e. Pranayama for Sharirik sphurti (lightness)
- f. Dhyana for Atma Sakshatkar (Self realisation)
- g. Samadhi for Nirliptata and Mukti (attainment of liberation)

2. Ashtanga Yoga

Sage Patanjali suggested eight steps of Yoga for spiritual development of human life, which is popularly called Ashtanga Yoga. It is also called Raja Yoga.

The following are the eight parts of Ashtanga Yoga:

- a. Yama (Self Control)
- b. Niyama (Self Purification)
- c. Asana (Physical Posture)
- d. Pranayama (Breath Control)
- e. Pratyahara (Sense control and Internalisation of senses)
- f. Dharana (Concentration)
- g. Dhyana (Meditation)
- h. Samadhi (Transcendence)

3. Karma Yoga

Karma is very important in human life. Life without Karma is useless or purposeless. Bhagwad Gita suggests Karma or action should always be our priority. By nature, Karma is a mixture of Shat and Ashat. Every action essentially has positive and negative effects. Still, Classical Texts suggest doing the righteous action.



Notes

Good and bad karma have their own type of results. Good action brings good result and bad action leads to bad result. But both (good and bad) actions are bondage to soul. According to Bhagwad Gita, our soul will not have bondage if we do not expect results of our action. In this way, Action without attachment, expectation of Profit & Loss, happiness & sorrow, prestige and insult etc is called Karma Yoga. Nishkama Karma (action without desire) is more necessary than performance of duties with expectation; which is accepted as an essential tool for self realization.

4. Bhakti Yoga

Bhakti Yoga advocates realizing God in every form, every name and every situation. Reverence and Faith are two main elements of Bhakti. Faith and Reverence in God are prerequisites for realisation of God. Loving God without any expectation is called pure devotion. Worldly pleasures become tasteless once we overcome all expectations. At this point one becomes closer to God. This is the speciality of Bhakti Yoga; hence, it is considered as the best among all streams of Yoga.

5. Jnana Yoga

With the help of self realization, when a Yogi stops taking ownership of the action done by body, sense and mind and starts believing in the omnipresent God as the cause of every action and reaction; it is called Jnana Yoga. It is called Karma Sanyasa Yoga as well according to Bhagwad Gita. In this Yoga, the Yogi remains at bliss by doing self observation and contemplation.

Even though Jnana Yoga and Karma Yoga use different tools and methods of Sadhana, ultimately both reach the same state of realization required to attain eternal bliss.

In this process, the negative ego caused by darkness of ignorance is destroyed by the light of knowledge and wisdom. Ignorance ignites desire and greed that leads to karma bondage. Practice of Jnana Yoga removes ignorance, and ultimately liberates the yogi from karmic bondage. Complete liberation from karmic bondage is possible by Gyan Yogi.



In-Text Questions 1.3

- a. Name the main parts of Hatha Yoga.

.....

- b. What is the essence of Karma Yoga?

.....

- c. Explain the various elements of Jnana Yoga.

.....

- d. Name the major Yoga traditions.

.....



WHAT YOU HAVE LEARNT

In this unit, we learnt that-

- Yoga is a science of discipline which is the best path for human development. At the same time, it is an art to establish a connection with the supreme soul. We have learned different definitions of Yoga: Yogaschittavritti Nirodhah (PYS- 1/2).

It means the science and art to control the fluctuation of mind is Yoga.

- Shrimadbhagwadgita has given detailed descriptions of different types of Yoga. Some important definitions are given below:

***Yogasthah Kuru Karmani Sangantyaktwa Dhananjaya /
Siddyasiddayo: Samo Bhutwa Samatwam Yoga Uchyate //***

- Srimadbhagwadgita 2/48

One should act in a state of Yoga which is being detached from the fruit of action or the good or bad result of action. This is called Samatwam Yoga.

- In the next shloka 2/49 Lord Krishna says that action done in the state of Jnana Yoga (Yoga of Knowledge) has higher weightage. So one who is in a state of balance should follow the Yoga of knowledge, because action with intention of fruit leads to misery. To achieve perfection in action, one needs to free oneself from good or bad action, which is called Karma Yoga.

***Buddhiyukto Jahatih Ubhe Sukridushkrite /
Tasmaddhogaya Yujyasya Yoga Karmashu Kaushalam***

- Srimadbhagwadgita 2/50

- There is another definition of Yoga in shloka 6/23:

***Tam Vidhaddhukh SanYoga ViYoga Yoga Sangitam
Sa Nishchyen Soktshyo Yogao Nirvisnchetsa***

It means Yoga is free from worldly bondage of attachment and misery caused by that bondage. One needs to know it and achieve it with patience, enthusiasm and determination.

- We have learned very important points about Yoga as well as different types of Yoga. There are five major traditions of Yoga which are as follows:

1. Hatha Yoga
2. Ashtanga Yoga (Raja Yoga)
3. Karma Yoga
4. Bhakti Yoga
5. Jnana Yoga



Terminal Questions

1. What is Yoga? Explain any three definitions of Yoga.
2. Explain all chapters (Pada) of Patanjali Yoga Darshan.
3. Describe the parts of Yoga given in Gherand Sanhita, Hatha Yoga Pradipika and Vasisht Sanhita.
4. Explain the main traditions of Yoga.



Answers to In-text Questions

1.1

1. Meaning of Yoga is to Unite or union
2. Perfection in action is Yoga

1.2

- a. i. Samadhi Pad
ii. Sadhana Pad
iii. Vibhuti Pad
iv. Kaivalya Pad
- b. Ashtanga Yoga
- c. Fifth
- d. Second
- d. Five

1.3

1. Asana 2. Pranayama 3. Mudra 4. Nadanushandhan
2. Action without attachment, expectation of Profit & Loss, happiness & sorrow, prestige and insult etc is called Karma Yoga.
3. When a Yogi stops taking ownership of the action done by body, sense and mind with the help of self-realisation and starts seeing all omnipresent God as the cause of every action and reaction; it is called Jnana Yoga.
4. 1. Hatha Yoga 2. Ashtanga Yoga 3. Karma Yoga 4. Bhakti Yoga 5. Jnana Yoga



Notes

2

ASHTANGA YOGA

The previous unit dealt with the definition of Yoga, Yoga Philosophy as well as the main discipline of Yoga. Maharishi Patanjali has explained the various details of Yoga and its methods in his ‘Yoga Sutra’ that helps the practitioner in achieving overall growth.

In this unit, we will discuss *Ashtanga Yoga* in detail.



Objectives

After studying this unit, you will be able to:

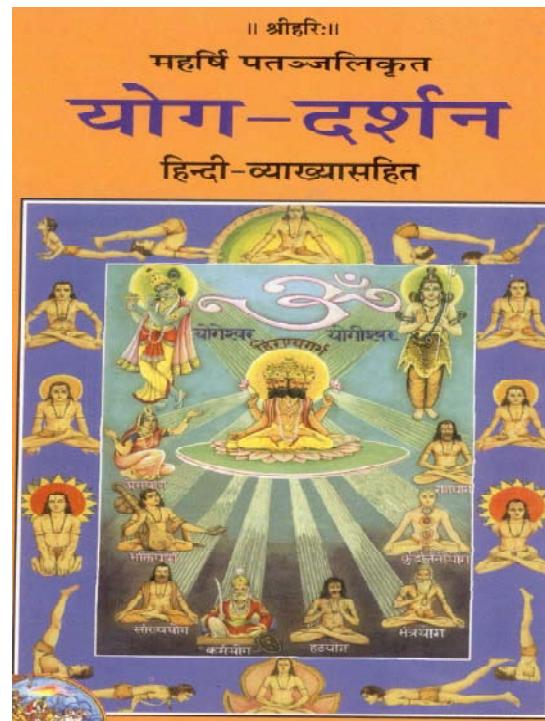
- highlight Ashtanga Yoga Darshan by Maharishi Patanjali
- list the eight parts of Yoga
- define the Yama, Niyama, Aasana, Pranayama etc. i.e. eight parts of Ashtanga
- explain benefits and importance of Ashtanga Yoga

2.1 ASHTANGA YOGA

Ashtanga Yoga is very important and beneficial for the practitioners of Yoga. The practical side of Yoga has been explained in a few words and in a simple manner without going into details or brainstorming arguments. Ashtanga Yoga has been explained by Maharishi Patanjali lucidly, wherein he has elaborated all the eight elements/limbs of Yoga.



Notes



“Yamaniyamasanpranayampratyahardharanadhyansamadhiyoashtavangani”

(P.Y. Sutra/29)

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोष्टावंगानि ।

(पा.यो. सूत्र/29)

The eight fundamental paths of Ashtanga Yoga are-

- i. Yama (Self-control)
- ii. Niyama (Self-purification)
- iii. Asana (Physical Posture)
- iv. Pranayama (Breathing Control)
- v. Pratyahara (Sense control and internalisation of Sense)

अष्टांग योग

*Astang Yog
(The eight levels of Yog)*

8. समाधि जो स्थिर हो जाए

7. ध्यान अगर लग जाये

6. धारणा चिन्त को छेय में लगाना

5. प्रत्याहार अपने दोषों को दूर करना

4. प्राणायाम श्वासों पर संयम करना

3. आसन शरीर स्वस्थ रखना

2. नियम अच्छे काम करना

1. यम बुरे काम छोड़ना

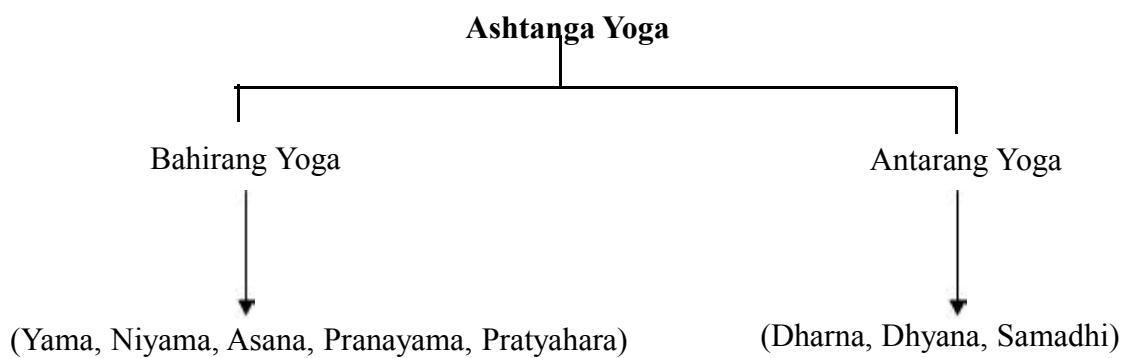


- vi. Dharana (Concentration)
- vii. Dhyana (Meditation)
- viii. Samadhi (Transcendence)

One should follow all the above mentioned fundamental paths of Ashtanga Yoga in order to become a Yogi or Practitioner. However, it is not only meant for the Yogis, rather for every individual who wants to lead a happy life and wishes the same for others as well. Ashtanga Yoga meets all the criterion of religion, spirituality, humanity and science. It's an unparalleled union, higher state of spirituality achieved, starting from the normal activities of day to day life to Meditation (Dhyana) and Transcendence (Samadhi). One who is in search of his own self and wishes to realize the absolute truth of life, should practice the Ashtanga Yoga.

Let us discuss in detail the eight fundamental elements of Yoga stated in Patanjali's Yoga Darshan:

Maharishi Patanjali has divided Ashtanga Yoga in two parts-



1. **Bahirang Yoga:** The broad objective of the practice of Bahirang Yoga is to purify the human life. Purification of physical, social, personal and sensory (Indriyas) aspect of human life is gradually possible through yog. Yama, Niyama, Asana, Pranayama and Pratyahara come under this category.
2. **Antarang Yoga-** The broad objective of practicing Antarang Yoga (Dharana, Dhyana and Samadhi) is self- awakening and cognizance of Consciousness. The Practitioner needs to move upward in this process, while practicing different steps related to the streams of Yoga. One who slowly and patiently keeps practicing all the steps of Ashtanga Yoga achieves the results with ease. Practicing Ashtanga Yoga in a group is more beneficial because of the ideal ambience which one gets to share with others. A Practitioner (Sadhak) should continue to practice under a trained Yoga teacher initially and acclimatize his body and mind to given situation to face any kind of hurdles in future.



In-text Questions 2.1

1. Mention the names of all the eight fundamental parts of Ashtanga Yoga.

.....
.....
.....

2. What do you mean by Bahirang Yoga?

.....
.....
.....

2.1.1 Yama

Yama is the first part of Yoga out of all the eight fundamental parts. Yama signifies social norms and discipline. It is also called Mahavrata. The word ‘vrat’ means ‘the resolution taken as oath or vow’. Thus, Mahavrat means a vow accepted universally i.e. a resolution that should be followed strictly at all times. Yama is like a foundation to move on the path of Yoga, which can bring in ultimate success.

Let us now discuss Yama in detail.

There are five Characteristics of Yama.

Ahimsasatyasteyabrahmacharyaparigrahaḥ Yamah //

(P.Y. Sutra 2/30)

अहिंसा सत्या स्तेय ब्रह्मचर्यापरिग्रहः यमः //

(पा. यो. सू. 2/30)

1. *Ahimsa*
2. *Satya*
3. *Asteya*
4. *Brahmacharya*
5. *Aparigraha*

1. Ahimsa (Non-violence)

The word ‘Ahimsa’ literally means not to injure or show cruelty to any creature or any person physically, mentally, or verbally. Loving all, not to harm any living being, not to kill anyone, not to hurt anybody and not to have negative thoughts in mind; all these come under the purview of Ahimsa.



'Aatmavat Sarvabhuteshu' (आत्मवत् सर्वभूतेषु)

It means ‘to feel the presence of one soul in all living beings’. The practice of Yoga is accomplished after attaining this status, when you don’t react or get angry in spite of provocation, being harmed or humiliated by someone. ‘*Ahimsa Pratishtya tat Sannindho vair tyagh*’(Pa.Yo.Su.), which means ‘even the surroundings of a person who stands firm on his faith in Ahimsa, abandon hostility’. Even the wild animals shun violence while they come across any such person (Mahavratis); this is the accomplishment of Ahimsa.

2. Satya (Truth)

The persons who follow the path of Truth, always speak the truth and whatever they say, is only the truth. Adherence to this path leads to the awakening of power. When the practitioner’s (Sadhak) mind is as clear as a mirror, his words are proven as prophetic. By following the path of Truth, the practitioner (Sadhak) becomes capable of achieving the desired result of his actions. By using spiritual power, the practitioner analyzes each word before it is uttered. This enables him to keep control of his words. The process of formulating a decision by the use of intellect, communicating that decision through words; and finally behaving accordingly is called Absolute Truth (Purna Satya).

The decisions taken by the Mind (Antahkaran) and the Sense Organs (Indriyas) in the interest of wellbeing of others, when communicated as such without any partiality, bias or discrimination is called Truth (Satya)

3. Asteya (Non stealing)

The third of the five Yamas is Asteya. It is a Sanskrit term used for non-stealing. The practice of *Asteya* demands that one must not steal, nor have the intent to steal another’s property/rights through action, speech and thoughts.

One should be content with whatever he has been blessed with by God and his parents, teachers and well-wishers and never aspire for more substances.

'Pardravyeshu Loshthavat' (परद्रव्येषु लोष्ठवत्) – means Substances (dravya) that belong to others should be treated as mud or waste (not useful); this is called Asteya.

4. Brahmacharya (Celibacy)

Brahma + Charya = Lifestyle that resembles the universal soul (brahman).

Brahman is the ultimate being and *Charya* means living one’s life. This way Brahmacharya means living one’s life with the ideation of Brahman. However, its practical meaning is to prohibit all instincts and observe celibacy i.e. control over one’s desires arising out of the mind and sense organs. Not entertaining thoughts related to lust and passion is called Brahmacharya.

To have control on all the five sensory organs (gyanendriya) and motor organs (karmendriya) is called Brahmacharya.



Notes

5. *Aparigraha* (Non Accumulation)

Aparigraha means - Not to Accumulate.

It is the last of five Yamas. It often translates to ‘non-greed’, ‘non-possessiveness’, and ‘non-attachment’.

The person who is in quest of Truth and follows the path of nonviolence, can never accumulate. The Supreme Being never accumulates anything because the essential commodities are presented by God as and when necessary. Hence, we must know that He shall make provision for all our needs and should blindly/implicitly trust Him. Non-accumulation of substances related to *sound, touch, sight, taste & smell* or in other words not to accumulate more than what is required, is called Aparigraha.



In-text Questions 2.2

1. What does Ahimsa mean?

.....
.....
.....

2. How would you be able to follow Asteya in daily life?

.....
.....
.....

3. What is called Brahmacharya?

.....
.....
.....

4. How would you identify an Aparigraha person?

.....
.....
.....



Notes

2.1.2 Niyama (Self -purification)

After Yama, the next path of Ashtanga Yoga is Niyama. Niyama is self-discipline and self-refinement. Here, we will observe how one should deal with his own self. It means how one should take care of one's body, deal with the intellect, enhance one's energy by remaining pure and pious i.e. summarily how to uplift the self and benefit from it. There are five types of Niyamas.

Swauchasantostapah: Svadhyayaishvarapranidhanani Niyamah:|| (Pa.Yo.Su. 2/32)

शौचसंतोषतपः स्वाध्यायेश्वरप्रणिधानानि नियमाः ॥ (पा. यो. सू. 2/32)

1. **Swaucha - Purification**
2. **Santosha - Contentment**
3. **Tapah –Austerity**
4. **Svadhyaya – Self study**
5. **Isvarapranidhana-Devotion to God**

1. **Swaucha** - Swaucha means Purity, Sanctity. It can be further divided into two parts:
 - a. External purification
 - b. Internal purification.
 - a. **External purification**– External objects, outside environment, our body and living style, all these are related to External Purification. As far as Cleaning and maintenance of the houses are concerned, many are skilled in it. They keep all their things clean & neat. Purification of the body means – keeping it free from diseases. Keeping all the body parts healthy, maintaining a simple diet and expelling the impurities of the body by regular practice of Yoga; all these come under external purification.
 - b. **Internal Purification** –Along with external purification, Internal Purification too has importance. Internal purification means purification of the mind i.e. freeing the mind from envy, hatred, malice against others. One should not be selfish and greedy. By giving up negative feelings such as ego, lust, anger, envy, hatred and fear, one can have internal purification.
2. **Santosha** (Contentment)

'Saptoshaadnutattmah sukhlaabhabhah' (Pa.Yo.Su 2/42)

संप्तोषादनुत्तमः सुखलाभः । (पा. यो. सू. 2/42)

The pleasure derived from contentment is considered to be the best.

It is also known as eternal bliss.

Contentment (Santosha) is a blissful state of mind in which a person remains, irrespective of being in diverse situations such as Happiness-Sadness, Profit-Loss, Accomplishment-Defeat, Success-Failure, Compatibility-Incompatibility etc.



Notes

In day to day life, one should remain content instead of indulging in greed, temptation, anger, expectation, etc. To quote a poet on a contented life-

**“Godhan, Gajdhan, Bajidhan, aur Ratan Dhan Khan|
Jab Aave Santosh Dhan, Sab Dhan Dhuri Samaan||”**

गोधन, गज धन, बाजिधन, और रतन धन खान ।
जब आवे संतोष धन, सब धन धूरि समान ॥

3. Tapas (Austerity)

Tapas is an activity that helps to bear the pain aroused while controlling the mind and senses as well as performing rituals such as fasting.

Respecting elders, scholars and self-awakened sages; maintaining simplicity and purity and following path of non-violence, truth and celibacy is also known as Tapas.

4. Svadhyaya (Study of Self)

The process of learning in day to day life that makes one realize one's own self is known as Svadhyaya.

Study of useful texts, recitation of the name of one's Lord (Ishta Dev), Chanting (Japa), Recalling (Sumiran), and Transcription (Gunanubad) are also known as Tapas. To transcribe the Lord by painting his image in one's mind, is a process of Svadhyaya. By doing this one can conquer ego, purify the mind and be able to realize the self.

5. Isvarapranidhana (Devotion to God)

Bestowing all your action to God, in whatever shape one idolizes and making Him credible for the results thereof, is *Isvarapranidhana* or Devotion to God. It prompts one to believe that all actions are only the implementation of His wishes. Dedicating all the good work done this way by the mind, body or voice to God is called Absolute Devotion to God or *PurnaIsvarapranidhana*.



In-text Questions 2.3

- How many Niyamas are there? Write their names in order.

.....
.....
.....
.....



2. How can we get Contentment (Santosh) in our Life?

3. What is the identity of real Tapas?

4. What do you mean by Isvarpranidhana?

5. Will you follow Niyama in your life? If so, why?

2.1.3 Asanas (Physical Posture)

Such postures of the body which lead to stability and happiness are Asanas.

'Sthirsukhasnam'
(स्थिरसुखासनम् ।)

(P. Y. Sutra - 2/46)
(पातंजल योगसूत्र 2/46))

Sitting stable in a comfortable position for longer period of time is called Asana. Mainly Asanas related to Meditation have been discussed in this unit.

To sit in an Asana for around three hours continuously in a happily stable position is called Asana Siddhi.

Asanas are special types of physical postures by which body and mind get stability due to uninterrupted stretching. It aims to create an ideal balance between stretching of muscles and their normal movement. There are two basic purposes of doing Asanas - Pleasure and Stability. It means the effect of Asanas is not only at a physical level but psychological too. One should practice every Asana with ease and as per one's capacity. Yogasanas are much beneficial for physical, mental and spiritual health. Hence, one should practice useful Asanas in order to



Notes

improve physical ability and elasticity of the body. Internal organs too get massaged by Yogasanas, hence, it is beneficial for a complete healthy holistic life.

Benefits of Asana are:

- It exercises the entire body and all the internal muscles
- The body becomes more flexible, attractive and healthy
- Muscles get energised
- One doesn't get tired even after doing lots of work
- Daily practice of Asanas improves blood circulation in the veins
- The Body gets more energy, which helps one to lead a blissful life that is free from tension, illness and pain.

2.1.4 Pranayama (Breath Control)

'Prana' means life-force and 'Aayam' means expansion, spreading, extension and restraining the self or self-control. So, the expansion of life-force or Prana and extending the same is called Pranayama. To put it in common words - "Pranayama is a Yogaic art of inhalation .

The regulation of this special process of inhalation and exhalation has been termed as Pranayama by Maharishi Patanjali.

*Tasmin sati shwasprashvasYogaitivichchhedha pranayamah / (Pa.Yo. Sutra 2/49)
तस्मिन् सति श्वासप्रश्वासयोगीतिविच्छेदः प्राणायामः । (पा.यो. सूत्र 2/49) अर्थात्*

It means 'the automatic cessation of inhalation and exhalation at the peak of Yogasana is called Pranayama'.

Hence, Pranayama is a technique of Respiratory action that makes all the respiratory organs act rhythmically faster in a disciplined and intense manner.

Before this, you need to understand *Purak, Rechak and Kumbhak* as described below:

- *Purak*- one inhales a long and deep breath
- *Rechak* one exhales breath completely
- *Kumbhak*- one holds the breath
- *Purak* stimulates the breathing system.
- *Rechak* exhales all the polluted and toxic air
- *Kumbhak* circulates the energy in the whole body

There is a very strong connection between life force and mental pressure, mental pressure and intellect, intellect and soul, as well as soul and God. Hence, the purpose of Pranayama is to create a balance of inspiration, motivation, encouragement and control in the body. The purpose of Yoga cannot be fulfilled without Pranayama. As taking a bath is necessary to make the body clean and pure, Pranayama is necessary to keep the mind fresh and free.



Notes

Benefits of Pranayaama

- The practice of Pranayama makes the lungs function better
- More and more amount of oxygen enters the body
- The mind becomes stable
- All the toxins go out of the body during exhalation
- The mind and the body get purified
- Emotions are controlled by Pranayama, and stability, concentration and mental balance is achieved
- The functioning of the lungs becomes better by regular practice of Pranayama thereby making it capable of circulating more air.

Even though there is no mention of any name Pranayama in the Patanjali Yoga-Sutra, but in the texts of HathYoga, the following names of important pranayayamas are mentioned:

1. Nadi-Shodhana
2. Ujjayi
3. Shitali
4. Seetkaari
5. Chandrabhedi
6. Suryabhedi
7. Bhastrika
8. Plawani
9. Bhramri etc.

2.1.5 Pratyahara (Control of Senses)

Maharishi Patanjali has described Pratyahara in the following way -

“SwavishyasampraYogae Chintasthaswaroopanukar iveindriyanaam pratyahara”
(Pa.Yo. Sutra 2 /54)

“स्वविषयासम्प्रयोगे चिन्तस्थस्वरूपानुकार इवेऽन्त्रियाणां प्रत्याहार”
(पा. यो. सूत्र 2/54)

The immersion of Senses (Indriyas) in the shape of Consciousness (Chitta) after being separated from the instincts is Pratyahara. In other words, the term Pratyahara implies withdrawal of the senses from attachment to external objects. The practitioner gets full control over his senses by



Notes

Pratyahara. The attachment to Sound, Touch, Colour, Taste and Smell takes the self away from the path of well-being. The attachment to Senses distracts the mind. Hence, senses are conquered by ideal execution of Pratyahara, through continuous practice and renunciation. Thereafter, the practitioner gets to experience divine love, affection and eternal bliss.

Practice of Pratyahara enhances mental power. By practicing this one can control desires.

Maharishi Patanjali says – ‘**Tatah paramavshyate indriyanaam**’.(Pa.Yo. Sutra 2/55) this means through that inward turning of the sense organs (*Indriyas*) also comes a supreme ability or control over those senses inclining to go outward towards their object.

2.1.6 Dharana (Concentration)

‘*Deshbandhshichtatsye Dharna*’|

देशबंधश्चित्तस्य धारणा ।

(Pa. Yo. Sutra 3/1)

(पा. यो. सूत्र 3/1)

Nabhi Chakra, Hridayakamal etc. are the innermost parts of our body; Sky, Sun, Moon, God, any idol or any object are considered as outer part of our body. Fixing the instincts (*Vritti*) of the Consciousness (*Chitta*) on any of these is called Dharana, i.e. a state of Concentration.

Dharana means-to hold- when we get the ability to adopt any subject or object in our mind. The practice to hold on to the same for some time is called Dharana. The state of the mind remains limited and certain in Dharana. Practice of Dharana improves Mental power. This is the best way for concentration. Practice of the above mentioned stages of Ashtanga Yoga can be termed as a suitable path for attaining concentration. In this way, concentrating the mind beginning with gross elements and centralizing the thoughts at subtle elements of Atma – Parmatma is called Dharana. Dharana is the foundation of Dhyana. As soon as one masters the practice of Dharana, he matures on Dhyana automatically.

2.1.7 Dhyana (Meditation)

‘*Tatta Pratyaktanata Dhyanam:*’||

तत्प्रत्येकतानता ध्यानम् ।

|(Pa. Yo. Sutra 3/2)

(पा. यो. सूत्र 3/2)

Whenever we concentrate on any goal, focusing the mind only on the same object i.e. no other activity in our mind apart from that and no other desire in between is allowed, it is Dhyana.

Or

In other words, the process of keeping the mind focused and aware on a continuous basis is called Dhyana.

Dhyana is associated with our life every moment. In Indian culture, the word Dhyana is associated with every action we do. Whenever our elders ask us to complete a task, they generally say, study with Dhyana (carefully), walk with Dhyana (carefully); that means do every work with



Notes

care. These days we do use the word Dhyana, but do not try to discover its true meaning. The extensive use of the word Dhyana with all of actions that we perform in our life proves that it is an important part of our life; without which our life is incomplete. Without Dhyana, we cannot be successful in achieving the physical and spiritual targets of our life. We can lead a peaceful and blissful life with the help of Dhyana.

Creating Rhythm and Balance with one's internal life is Dhyana. Through Dhyana, one can improve Consciousness, Control the senses and experience Knowledge & Enlightenment.

2.1.8 Samadhi (Transcendence-deep Concentration)

'Tadevarthamatranirbharam Svarupanmiva Samadhih' ||

| (Pa. Yo. Sutra 3/3)

तदेवार्थमात्रनिर्भासं स्वरूपन्मिव समाधिः ।

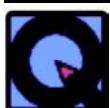
(पा. यो. सूत्र 3/3)

When only the essence of that object, place or point shines forth in the mind, as if devoid even of its own form, that state of deep absorption is called deep concentration or Samadhi.

It can be further explained as - if the observer, the process of observation and the object being observed, all three amalgamate in such a way that the only thing that remains is the object, when this form of deep absorption happens, Meditation becomes Samadhi.

Samadhi is the final state of Yoga in which the practitioner arrives at a point of Consciousness beyond which there's no other realization. Samadhi is the deepest level of consciousness where the individual self transcends into the universal self. This is the highest state of awareness where the practitioner's (*Sadhak*) mind ceases to function and finally reaches the divine state of liberation (*Mahasunya*). As iron put in fire takes the form of fire, the same way the enlightened individual soul raises beyond the gross materialistic world and transcends into the divine universal soul in the state of Samadhi.

No human being, wild animal or poisonous insect can harm the practitioner; even black magic or any sensuous desire cannot have impact on him under the state of Samadhi. Through Yoga one achieves eight powerful elements i.e. Yama, Niyama, Asana, Pranayama, Pratyahara, Dhyana, Dharana and Samadhi. Samadhi shouldn't be attempted directly, rather in steps through the initial elements.



In-text Questions 2.4

Fill in the blanks.

1. The state of our body in which we feel stability and pleasure is called..... .
2. To control the activity of inhale - exhale is called..... .
3. The internal entrance of Ashtanga Yoga is
4. The activity to concentrate our mind is called..... .
5. To think about a part of our body is called..... .

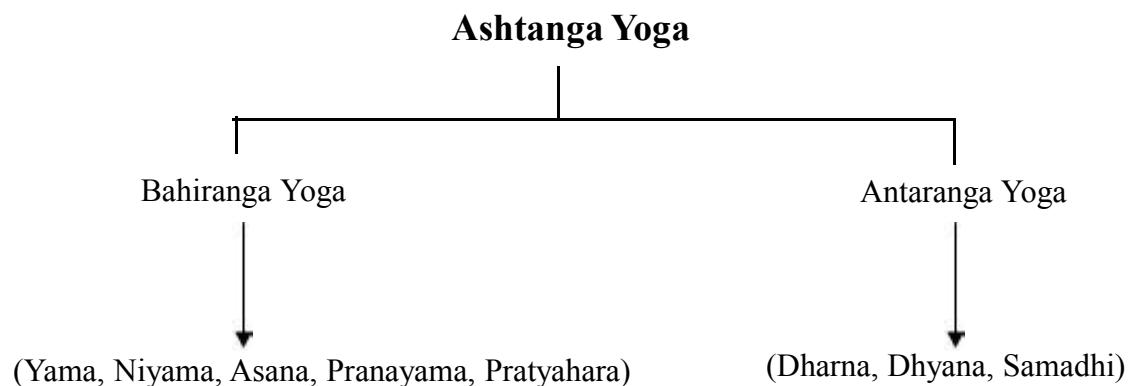


WHAT YOU HAVE LEARNT

In this unit, we have learnt

- Maharishi Patanjali has described eight steps or parts of Yoga in his Yoga Darshan in an elaborate manner.

Maharishi Patanjali has divided Yoga field into two parts:



- The first part out of the eight is Yama. Yama means social rules and discipline. Yama is also called Mahavrat. Vrat implies any promise taken as a vow.
- After Yama, the second part is ‘Niyama’. Niyama is self-discipline and soul purification. In Niyama, we learnt how one should behave with oneself.
- Third part is - Asana. The state in human life where we feel stability and pleasure, is called Asana. '**Isthirsukhasnamah**' (Patanjali Yoga Sutra 2/46)
- Fourth part is - Pranayama. Prana means power to life and “Aayam” means expansion, spread & control. In this way, Pranayam means expansion of Prana and its extension.
- Fifth part is - Pratyahara. Pratyahra develops mental power. By practicing this one can get control on one’s desires.
- Sixth part is Dhyana. When we concentrate on a particular object, it is called Dhyana.
- Seventh part is Dharana. Nabhi chakra, Hridyakamal etc. are the inner most parts of body; Sky, Sun-Moon etc. are outer parts of our body. To concentrate on any one of these is called Dharana.



- Eighth part is Samadhi. By doing Dhyana when our mind reaches a stage where it recognizes its reality and does not get different targets, that level of concentration is called Samadhi.
- First two parts Yama and Niyama are very important. After adopting these limbs in life, A Yogi gets the real benefit of Yoga Asana, Pranayama and Dhyana.



Terminal Questions

1. Which are the eight steps or parts of Ashtanga Yoga? Illuminate first two parts of it.
2. In how many parts Maharishi Patanjali has divided Yoga field? Describe three parts of Antarang Yoga?
3. What do you mean by Bahirang Yoga? Describe any three parts of it.
4. What do you mean by Yama? Write a brief note on all the five Yamas.



Answers to In-text Questions

2.1

1. Yama, Niyama, Asana, Pranayama, Pratyahara, Dharna, Dhyana, Samadhi.
2. Related to those practices whose target is to purity the human life

2.2

1. Don't hurt anyone by knowledge, words and body.
2. Being content with whatever he has been blessed with.
3. Prohibiting all instincts and observing celibacy.
4. Does not accumulate more than what is required.

2.3

1. These are five - Shauch, Santosha, Tapas, Svadhyaya and Isvarapranidhana.
2. We should be same in all the situations like Happiness-Sadness, compatibility-incompatibility, instead of indulging in greed, temptation, anger, expectation.



Notes

3. Bearing the pain aroused while controlling the mind and senses as well as performing rituals like fasting.
4. To attribute all your actions to God is called Isvarpranidhana.

2.4

1. Asanas
2. Pranayama
3. Pratyahara
4. Dhyana
5. Dharana



Note

3

YOGIC CULTURE (MORAL EDUCATION)

In the last unit, you have learnt about all the eight parts of Ashtanga Yoga described in the Yoga sutra of Maharishi Patanjali. As you know, *Yama* and *Niyama*, the first two of the eight parts of Ashtanga yoga, guide human being to lead the right path in life and inspire one to live a life based on Yoga. Only after practicing both these parts the practitioner (Yogi) can avail the optimum benefits of the other parts of Ashtanga Yoga i.e. Yoga-Asana, Pranayama and Meditation (*Dhyana*) etc. The main purpose of yogic culture is to provide completeness to human life. Yogic culture paves the way for one to achieve the purpose of life and make the life (*janm*) and deeds (*Karma*) meaningful. This is named as Yogic Culture, because this yogic process which was expanded by our Sages and Saints brings completeness in human life by fulfillment of the life's goal and makes one's life meaningful. The human society adopted this culture from the sages and saints and it continued to pass on from the ancestors to the generations thereafter and ultimately came to be known as the Indian Culture. A person's life after birth can be improved through thorough practice of the 'Ultimate purpose of life' (*Purushartha*).



Fig.3.1: Yogic Life View



Note

The hermitage system (*Ashram Vyavastha*) has been formed in order to improve the physical, intellectual, socio-practical and spiritual dimensions (*Aayaam*) of life and to harmonize the entire life of a human being. *Brahmacharya* (student life), *Grihastha* (household life), *Vanprastha* (retired life) and *Sanyasa* (ascetic life) are the four Ashrams which play an important role in achieving the ‘Ultimate purpose of life’ (*Purushartha*) of a person.

In this unit, we will study about the Yogic culture *i.e.* Indian culture and learn how to lead a life through *Dharma* (Righteousness), *Artha* (Livelihood), *Kama* (Desire) and finally attain *Moksha* (Salvation) through the practice of *Purushartha* (the ultimate purpose of life) that provides a right direction to the kind of life one should choose to live. Simultaneously, we can also learn about the relations of ancient Indian values in the context of modern life.



Objectives

After studying this unit you will be able to:

- explain the concept of culture, *Purusharth*, *Ashram* and principles of moral education
- describe principles of *Ashrams* and moral education
- explain the relevance of ancient Indian values in the modern era.

Concept of Culture

The word Sanskriti (Culture) is formed by prefixing the Sanskrit word ‘*Sabh*’ with (*du*) *kri* (*Cham*) *dhatu* of Sanskrit, which basically means ‘to clean or to refine’.

Culture is a combination of catalyst paradigms of social interaction and social behavior. This



Fig.3.2: Indian culture



combination includes knowledge, science, art, faith, ethical values and customs. Culture is the collective expression of man's best practices and proper efforts along with physical, financial, social, political and spiritual advancement. It builds, designs, regulates and controls the shape of a person's personal and social life. Therefore, culture is the expression of the collective approach of a person's lifestyle, conceptual views and social activities

Let us study in brief the Philosophy of Indian Culture to lead a better life.

3.1 **Purushartha (Efforts to achieve the ultimate purpose of life)**

Righteousness (*Dharma*), Livelihood (*Artha*), Pleasure (*Kama*) and Liberation/Salvation (*Moksha*), have been explained as the four ultimate purposes of human life (*Purushartha*) in Indian culture. The word 'Purushartha' means "***Purushaih Athyate***" ("पुरुषैः अथ्यते") which means 'what a person solicits'. A person solicits only those things which he/she desires. That's why whatever one wants to achieve is called *Purushartha*.

Purushartha is the philosophy as well as the expression of human life. Beginning with all the possibilities, aspirations and desires of life till attaining self-realization; everything is possible through *Purushartha*. After availing the human life, one can improve and shape one's life by the practice of *Purushartha*. All events of life are dependent on destiny and *Purushartha*, the former being secondary to the latter which is the primary or main factor. Instead of being fatalist, we should put in efforts to achieve the ultimate purpose of life (i.e. to be a Purusharthi), as the one who does so achieves fortune, wealth and respect. The person who practices *Purushartha*, gets prosperity and success, whereas the one who sits idle, relying on destiny, gradually loses everything.

Human life is dependent on destiny, but every person has control over his/her efforts. The life of an effortless person is more or less equivalent to a dead one, whereas the one who practices *Purushartha* is capable of controlling or even amending whatever is destined on the basis of his determination and will-power.

In Indian culture, the identification of duties of human life in four parts *Chatushtay* (four Ultimate Purpose of life), is called *Purushartha*. *Dharma*, *Artha*, *Kama* and *Moksha* are the *Purushartha Chatushtay* on which the human life is dependent. Most of us exhaust our entire life trying to achieve *Artha* and *kama*. But beyond these two, a few people become oriented towards *Dharma* and still fewer towards *Moksha*. That's why it is said that *Dharma*, *Artha* and *Kama* can be achieved through ignorance, but *moksha* is achieved through spiritual knowledge. Hence, one should continuously make efforts to attain the ultimate purpose of human life i.e. *Moksha*. Let's learn more about the four *Purushartha* in detail.



Note

3.1.1 *Dharma* (Righteousness)

The word Dharma has originated from the root word ‘*Dhri*’, which means- ‘to adopt’, ‘to support’ or ‘to abide’. Anything that can be adopted is *Dharma*. It means anything that is adoptable, conductable and abidable for achieving excellence, comes under *Dharma*. Humans and animals have some common habits such as eating, sleeping, panicking and producing progeny. However, human beings are considered superior to animals because of their discretion towards intellect, conduct and *Dharma*. Human beings are considered civilized only because of their excellent moral conduct, which means it is *Dharma* that helps humans in moving forward on the path of civility. Hence, the ancient Indian intellectuals have said that ‘***Dharma Rakshati Rakshitah***’ (“धर्मो रक्षति रक्षितः”), which means ‘Always save *Dharma*, it will save you’.



Fig.3.3: Religious Conduct

In explaining ten characters of Dharma it is said in *Manusmriti*:

*Dhratih Kshama Damoasateyam Shauchminidriyanigrahah |
Dheervidya Satyamkrodho dashakam dharmalakshanam ||*

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो, दशकं धर्मलक्षणम् ॥

**Note**

It means *dhriti* (patience), *kshama* (to forgive someone), *dama* (to have control on the mind), *asteye* (not to steal), *swachh* (piousness/piety), *indriyanigrah* (to control the senses), *dhee* (to have wisdom), *vidya* (knowledge), *Satya* (to be truthful) and *Akrodh* (to be free from anger) these are the ten characteristics of *Dharma*. In other words, Dharma resides where these characteristics are present.

Types of Dharma – Indian saints have explained mainly three types of *Dharma*, these are:

- a) ***Samanya Dharma*** (common duty) – The duties which should be followed by one and all are called Common Duty or *Samanya Dharma*. It is mandatory for all to follow *Ahimsa* (non-violence), *Satya* (truth), *Asteye* (non-stealing) etc. *Abhivandan* (saluting) and *Atithi Satkar* (hospitality) are also called *Samanya Dharma*.
- b) ***Vishishta Dharma*** (special duty) – Here the meaning of Vishistha Dharma is related to individuals, society and class etc. The best way to explain it is ‘to abide by one’s own duty’. One has to follow the rules and conduct related to the setting/surroundings to which he belongs. Duties that are decided according to place, time and eligibility, are called *Vishishta Dharma*. *Shreemadbhagvadgita* inspires all to perform one’s own duty (*Swadharma*). It is said that one would get peace and happiness only by doing one’s own duties, not by performing others’ deeds (karma).
- c) ***Aapat Dharma*** (Emergency duty) – Dharma or Duties that have to be done only in emergency, is called *Aapad Dharma*. For example if someone’s life is in danger and can be saved by a false statement (Lie), it won’t be considered a sin or fault in such a situation.

3.1.2 *Artha* (Livelelihood)

Artha is recognized as the second *Purusharth*. The word *Artha* originates from the root word ‘*Rhig*’ which means motion or pace. Hence things that give momentum to life are called *Artha*. *Artha* is also considered to be the origin of *Dharma*. Property, wealth, knowledge, art and agriculture along with everything related to a person’s livelihood is called *Artha*. Things that represented *Artha* in ancient times are not available these days and vice versa. Therefore, all those things that play a vital role in our livelihood are called *Artha*.

Artha is essential to live life. It’s not possible to achieve *Dharma*, *Kama* and *Moksha* without *Artha*. It is natural for one to have desires and wishes and *Artha* has always remained as an essential medium for the fulfillment of such desires and wishes. *Artha* gives momentum to all actions and it is not possible to sustain life without it. As per the principles of *Purushartha*, it is necessary to earn (*Artha*) to carry out the familial duties and to fulfill responsibilities. Hence, one should be financially self sufficient/ independent. A person should earn wealth using one’s own capability, but with righteous means and honesty.

3.1.3 *Kama* (Pleasure)

Kama means desire or wish. One always wishes to lead a happy life. Hence, one wishes to obtain all those things that provide happiness, and get rid of things which invoke suffering.



Note

Desire of all amenities for comfort, comes under *Kama*. Since the pleasure obtained through genital senses (*upasthendriye*) is essential, it is considered to be the main characteristic of *Kama*. All the desires and wishes are part of our quest for happiness that one wants from birth to death (in entire life) and one finally leaves this world insatiable, as these are only transient pleasures and nothing else. The prime source of real pleasure is God. Therefore, it has been directed in the ancient scriptures that *Kama* should be based on righteous action by which one doesn't get stuck in desires only and forgets the ultimate purpose of life i.e. *Moksha* or Salvation. One should continue the quest for this eternal truth even while keeping the pleasure through the genital senses in mind. The indulgence in *Artha* and *Kama* will lead towards salvation only when we will execute them with righteousness (*Dharma*), otherwise it would become the reason of bondage and will push us into the ocean of suffering.

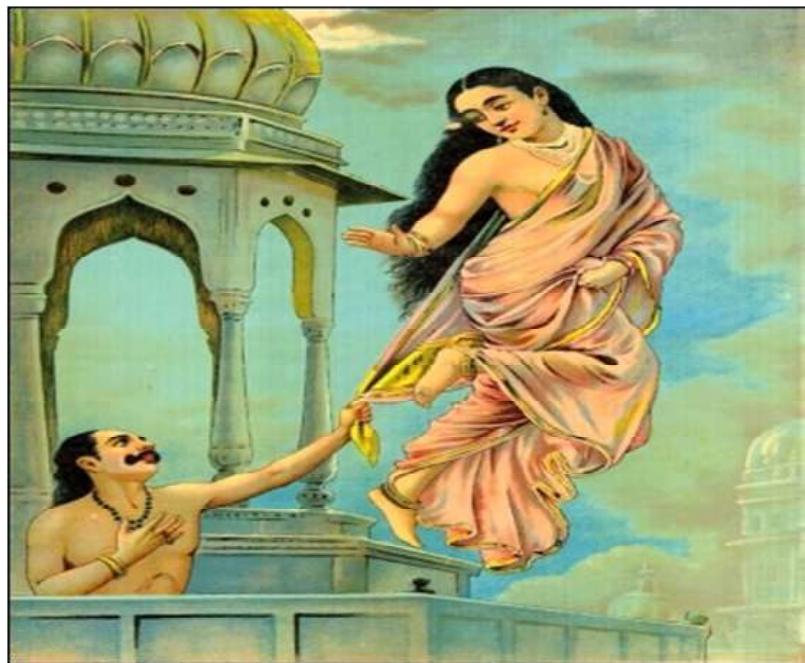


Fig.3.4: Indulgence in Desires

3.1.4 *Moksha* (Salvation)

The Indian culture believes that human life is purposeful, hence guides it towards the ultimate aim of life. *Moksha* has been described as the ultimate aim in the principles of Purushartha. One tries to attain *Moksha* (salvation) while enjoying *Artha* (Livelihood) and *Kama* (pleasure) righteously.

The word *Moksha* means to get free from all the bondages. Ignorance is the main cause of bondage and due to it one continues to be in the cycle of birth and death repeatedly. The basic preaching of *Upanishads* is that *Moksha* should be attained if one happens to take birth as a human, and that will be the biggest achievement of life. Hence, one should put in full efforts to attain *Moksha* in this life time only, in order to get rid of all the sorrows of this world and to attain the ultimate happiness, the ultimate Bliss which is attainable only in the contiguity of the God. Therefore, in order to attain *Moksha*, the ultimate goal of life, scriptures direct us to live life according to the path shown by the Indian Saints.



In-text Questions 3.1

1. From where did the human society obtain the Yogic culture?

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2. What does *Purushartha* mean?

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3. What is Dharma?

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4. Write the name of all the four *Purushartha*.

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3.2 ASHRAM SYSTEM

The Ashram system has been devised in the Indian Culture to manage the entire lifespan. The saints have devised this system to develop the physical, intellectual, socio-practical and spiritual dimensions of life, so that one can attain *Moksha; the ultimate goal*, after taking care of various responsibilities at different ages and stages of life. Under this system, life has been divided into four stages, assuming it to be of 100 years, and duties and responsibilities related to each *Ashram* are determined accordingly.

The first twenty-five years are to develop the body, mind and knowledge, which is called *Brahmacharya* (student life).

Next twenty-five years are dedicated to *Grahastha Ashram* (Householder), in which life is spent religiously as husband-wife and taking care of the filial/familial and social responsibilities.

**Note**

The third twenty-five years, *Vanprasth Ashram* (Retirement) is adopted for living a spiritual life after dispensing all duties of the *Grahastra Ashram*.

In the last twenty-five years of life, one enters into *Sanyasa Ashram* (ascetic) to attain *Moksha* (Salvation).

All the four *Purushartha* have close relationship with these four *Ashrams*, the former can be achieved through the latter. One gets enlightened by learning the essence of *Dharma in Brahmacharya Ashram*. A person fulfills Artha and Kama by applying this knowledge in *Grahastra Ashram* and also takes care of all responsibilities of the other three *Ashrams i.e. Brahmacharya, Vanprastha and Sanyasa* by following the rules of good conduct. *Vanprastha Ashram* is meant for social service. *Sanyas Ashram* aims at accomplishment of *Moksha*. Hence, these four *Ashrams* play an important role in attaining these four *Purusharthas*.

To know more about *Brahmacharya, Grahastra, Vanprastha* and *Sanyasa Ashram*, let's focus on them:

3.2.1 *Brahmacharya Ashram (Student Life)*

Brahmacharya Ashram is the primary phase of human life. As per the ancient era, *Brahmacharya Ashram* commences with the thread ceremony (*Upnayan sanskaar*). Within this *Ashram*, the teacher (Guru) accepts the child as his disciple, and takes the overall responsibility for making him competent in all domains of knowledge. The child learns from his teacher (Guru) in this *Ashram* by following *Brahmacharya*.

The main task of a *Brahmachari* (one who follows *Brahmacharya*) is to acquire knowledge of different scriptures from his teacher and also get trained in all other skills. The knowledge and training of these disciplines were related to advancement in physical world, to deal with obstacles and to convert possibilities into realities. It is also related to supernatural elements and furthered spiritual advancement as well.

In these *Ashrams*, care is taken for all round development of the *Brahmachari*. Games and Gyms trend for physical development, and for social and practical knowledge they take help of old incidents and anecdotes. Students learn how to conduct themselves as per *Dharma*, and how to follow the rules and regulations. For mental and spiritual development, they practice *Asana - Pranayama* and *Dhyana* (meditation). Serving the teacher and seeking his blessings is the main motto of a Bramhachari in the *Ashram*. After becoming eligible for living the rest of the life, at the age of twenty-five years, a student proceeds towards the next stage *i.e. Grahastra Ashram*. Scarcity of good citizens in today's society is the result of lack of co-relation between the teacher and the student in the modern teaching system.

3.2.2 *Grahastra Ashram (Household life)*

After living the initial life in the *Brahmacharya Ashram* a person enters into the *Grahastra Ashram*. The *Grahastra Ashram* has been considered as the most important and supreme among

**Note**

all the four *Ashrams* because one gets the opportunity to serve the family, society and the nation by living in this *Ashram*. The people living in *Brahmacharya*, *Vanprastha* and *Sanyasa Ashrams* get food, clothes and other necessary things from the people who are in *Grahastha Ashram*.

A person can enter into the *Grahastha Ashram* only after receiving the permission of his master or teacher. This permission is granted only when the teacher realizes that the *Brahmachari* (student) has become capable of following the duties of a householder (*Grahastha*). After marriage between woman and man, the *Grahastha Ashram* starts for them as a couple. The purpose of marriage is sexual gratification and procreation as it creates balance and continuity in the society. Within the *Grahastha Ashram*, one also settles the debts. One settles the debts of Gods (*Dev Rin*) by offerings (*Homa*) and Sacred Fire (*Yagya*). The debts of the sages (*Rishi Rin*) are settled by reciting and chanting vedic verses (*Veda mantra*). By serving our parents and by performing the final rituals, one settles the parental debt (*Pitru rin*). Hospitality towards the guests, arranging food for animals and birds, plantation of trees and worshipping the river, settles one's socio-environmental debts.

3.2.3 Vanprastha Ashram (Retirement Life)

Vanprastha Ashram is the third most important *Ashram* of this system. While still being in the *Grahastha Ashram*, when one observes his son being blessed with his own son, it is time for him to leave *Grahastha Ashram* and enter into the *Vanprastha Ashram*. To follow this *Ashram*, a person dissociates himself from his close relatives and departs for seclusion in the forest. He can leave his wife in care of his sons or she can accompany him.

In *Vanprastha Ashram*, one limits his desires and lives a life connected to ascetic fervor (*Tapasya*). In this *Ashram*, one detaches himself from worldly attractions (*moha-maya*) and indulges in non-attached work. In *Vanprastha Ashram*, the person fulfills the responsibilities of a teacher and pursues various important works relating to teaching and training of the students. By living in this *Ashram*, a person mentally prepares himself for the *Sanyasa Ashram*.

3.2.4 Sanyasa Ashram (Hermit life)

Provision for adopting renunciation (*Sanyasa*) has been made for the last stage of one's life.

The *Sanyasa Ashram* is the fourth and the last one in the *Ashram system*. The meaning of the word *Sanyasa* is 'to give up' or 'renunciation'. When a person gives up all the worldly enjoyments, desires and *sequels*, then he becomes '*Sanyasi*' (anchorite). *Sanyasa Ashram* starts after the completion of previous three *Ashrams*. The person who has performed his duties by living in the previous three *Ashrams* is considered eligible for this *Ashram* and also becomes free from all the three debts or obligations (*Rins*). Hence he does not wear a sacred thread (*Yagyopaveet*).



Note

A *Sanyasi* gives up all worldly comforts. He does not possess any property or wealth. He accepts food and clothes obtained from alms. He stays at one place during the rains and leads the life of a wanderer in other seasons. A *Sanyasi* wears saffron clothes and roams around with alms-vessel, stick and pitcher.

In order to attain Salvation (Moksha), a *Sanyasi* elevates beyond the worldly attachments, hatred, love, grief or grudges and accomplishes it through deep ascetic practices.



In-text Questions 3.2

1. What do you mean by *Ashram* system?

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2. By assuming the span of life as 100 years, how many *Ashrams* is it divided into?

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3. Which stage of human life is *Brahmacharya Ashram*?

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3.3 *Sadhana Chatushtaya: (Viveka (Conscience), Vairagya (Asceticism), Shatsampatti (Six Wealths) and Mumukshutva (Desire for Salvation))*

In Indian scriptures, various ways have been described to attain the ultimate *Purushartha* and *Moksha* (Salvation). Amongst them *Viveka*, *Vairagya*, *Shatsampatti* and *Mumukshutva*, famously known as ‘*sadhana chatushtaya*’ have been given a special place. Through this the seeker, after attaining absolute knowledge, moves forward towards aversion and by adopting *Shama* (Restraining mind), *Dama* (Self-control), *Titiksha* (Endurance), *Uparati* (Remaining un-excited/ calm), *Shraddha* (Reverence) and *Samadhana* (contentment) as means (*sadhan*), his desire for Salvation (*Mumukshutva*) becomes firm. Thereafter, it becomes possible to attain the ultimate bliss in the shape of *Moksha*. Therefore, the seeker has been instructed to follow *Sadhana Chatushtaya*.



Note

3.3.1 Viveka (Conscience)

Viveka (Conscience) has an important role in human life. Persons who act with consciousness, certainly get success whereas only unscrupulous (*vivekheen*) ones fail. This is the temporal perspective of Conscience (*Viveka*), but from a spiritual perspective, Conscience (*Viveka*) means eternal and perishable things (*Nityanityavastu*). Only Brahma is eternal i.e. signified by conscience or Viveka; the entire world other than the *Brahma* is unreal and false. This eternal and perishable thing is conscience (*Nityanityavastu viveka*). Acharya Shankar in his book ‘Viveka Chudamani’ has written that ‘***Brahma Satyam Jagmithyetyevamroopo Vinishayah Soayam Nityanityavastuvivekah Samudahritah***’ (ब्रह्म सत्यं जगन्मिथ्येत्येवंरूपो विनिश्यः सोऽयं नित्यानित्यवस्तुविवेकः समुदाहृतः). It means ‘Brahma is the only real (true) identity and the world is unreal (false), this certainty, the eternal and perishable thing is known as viveka or conscience (*Nityanityavastu Viveka*).

It is believed that the world that we see is originated from illusion (*Maya*). The world originated from illusion is mortal; therefore it is unreal and false. Illusion doesn’t have any separate existence; it derives its existence from its connection with Brahmana,-as our body exists as a small part of this infinite universe. The person remains alive till the conscious soul lives in his body and continues to exist. As soon as the soul departs the body, it becomes quiescent and finally gets destroyed. In the same way, there exists a soul in this entire universe which is known as *Brahma*, the Supreme Being. As long as it is connected with the universe, only then the world exists and after that, it also gets destroyed. As this body has a fixed time span, when the time span of the universe is complete, it gets destroyed and goes into latent phase. From this it is clear that ‘Only the *Brahma* is real’ and acceptance of this fact is realization of conscience or Viveka.

While living in this world, a conscious (*Vivekasheel*) person behaves, not believing this temporary, perishable universe to be true/real and because of not indulging, he treats himself as a different form separated from it. Neither the Soul is perishable nor the whole universe is everlasting; therefore, the body, senses, mind, wisdom, all pleasures, grandeurs (*aishwarya*) etc. being mortal are disposable. When the conscience develops this wisdom, then feeling of asceticism (*vairagya*) gets firm.

3.3.2 Vairagya (Asceticism)

Ihaswargbhogeshu Ichcharahityam (इहस्वर्गभोगेषु इच्छाराहित्यम् ।) is something stated about *Vairagya*. This means renunciation of all desires concerning the pleasures of this world and the divine world (Heaven) is called *Vairagya*. Acharya Shankar writes - ***Tadvairagyam Jugupsa Ya Darshanshravnadibhih. Dehadibrahmparyante hrdaynitye bhogavastuni*** (तद्वैराग्यं जुगुप्सा या दर्शनश्रवणादिभिः । देहादिब्रह्मपर्यन्ते ह्यनित्ये भोगवस्तुनि). This means aversion to any kind of pleasure derived through the sensory organs in connection to the material or spiritual world (*Brahmalok*) is called *Vairagya*. After generating some feelings of *Vairagya*, a *mumukshu* person (who has strong desire for salvation) can proceed towards it.

**Note**

Without *Vairagya* one cannot get rid of the cycle of birth & death in this life.

3.3.3 Shatsampatti (Six kinds of Wealth)

Shatsampatti means - *Shama*, *Dama*, *Uparati*, *Titiksha*, *Shradhaa* and *Samadhana*. These are explained as below:

Shama - To restrain the mind is called *Shama*. It is stated about *Shama* - ***Shamo Nama Aantarindrinigraph***: it means *Shama* is – to restrain the inner senses. Mind is called as the inner sense (*Aantarindriye*). Defining *Shama*, Acharya Shankar writes - ***Virajya Vishyavratadadoshdrashtya Muhurmuhuh. Swalakshyey Niyatavastha Manasah Shama Uchchyate*** || (विरज्य विषयव्रताददोषदृष्ट्या मुहुर्मुहुः । स्वलक्ष्ये नियतावस्था मनसः शम उच्यते) | It means the mind averts from the subjects due to repeatedly finding faults and when it becomes stable in its aim; this state of mind is called *Shama*.

Dama – It is said about *Dama* - ***Damoh Naam Bahyendriya Nigrah*** “दमो नाम बाह्येन्द्रिय निग्रह”; which means ‘to restrain our external senses’ is called *Dama*. Defining *Dama* Shankracharya wrote that ***Vishebhyyeh Paraavartay Sthapanam Swaswaloke. Ubhyeshamindriyanaam sa Damah Parikirtitah*** || (विषेभ्यः परावर्त्य स्थापनं स्वस्वलोके । उभयेषामिन्द्रियाणां स दमः परिकीर्तिः) | This means to avert the motor and sensory senses (*karmendriya* and *gyanendriya*) from their subjects and to make them focused in their respective orbits is called *Dama*. We consummate all the worldly comforts through our senses; to have control over the senses comes under *Dama*.

Uparati - *Uparati* means ‘to belong to elsewhere or be un-attached (*Uparam*). To remain calm/un-excited even after fulfillment of the desires is called *Uparati*. To give up all the desires by being disinclined to the subjects is also called *Uparati*. Acharya Shankar said about *Uparati* that ***Uparam kah? Swadharmanushthanmev*** (उपरमः कः? स्वधर्मानुष्ठानमेव); it means, what is *Uparam*? Answering this question, he says that *Swadharma* means to abide by own religion; i.e giving up all the worldly attachment and connecting the mind with the inner soul by making it healthy is called *Uparati*.

Titiksha (Endurance) - Another name for *Titiksha* is *Tapa*. To bear all the troubles, difficulties is called *Titiksha*. To endure all the problems concerning cold-heat, joy-grief, respect-disrespect etc. is called *Titiksha*. Acharya Shankar has written about *Titiksha*, ***Sahnam Sarvadukhanaampratikaarpurvakam Chintavilaprahitam sa titiksha Nigadayte***, (सहनं सर्वदुःखानामप्रतीकारपूर्वकम् । चिन्ताविलापरहितं सा तितिक्षा निगद्यते) . It means being unaffected by stress and grief and to bear all kinds of troubles *without taking any precautions* is called *Titiksha*. Explaining the results of *Tapa* Mahirishi Patanjali has stated that the impurities of the body are reduced and senses are controlled due to the effect of *Tapa*.

Shraddha (Reverence) - To have firm faith and belief in the teachings of *Veda*, *Vedanta* and the Guru is called *Shraddha*. As it is said “***Guruvedantvakyaaadishu vishvasah Shraddha***”

**Note**

“गुरुवेदान्तवाक्यादिषु विश्वासःश्रद्धा” means to have firm belief in the words uttered by our teachers, *Veda*, *Vedanta* etc. is called *Shraddha*. *Shraddha* brings in dedication. *Shraddha* has no place for suspicion and vice versa. A decisive state of mind without doubt is the cause of the upliftment, this is known as *Shradhaa*.

Samadhana (Concentration) - Concentration of the mind is called *Samadhana*. The mind moves unsteadily due to various impure distractions and bindings of consecrations. However, when the impurities are reduced, the mind becomes healthy, focused and calm. The impure distractions are removed by austerity (*Tapa*), endurance (*Titiksha*), practice of Yoga and service of the Teacher (*guru seva*). After this, the mind becomes stable and starts self-exploration. Defining *Samadhana* Acharya Shankar has written, *Sarvada sthapanam Buddheh Shuddhey Brahmani Sarvatha. Tatsamaadhaanmityuktam Na tu Chitasya Laalnam* (सर्वदा स्थापनं बुद्धेः शुद्धे ब्रह्मणि सर्वथा | तत्समाधानमित्युक्तं न तु चित्तस्य लालनम्) It means to have the intellect absolutely focused on all the forms of pure consciousness (*Brahman*) is called *Samadhana*. Fulfillment of wishes of the mind is not *Samadhana*.

3.3.4 **Mumukshutva (Strong Desire for Salvation)**

Mumukshutva - All the sages believed that the world is full of suffering. Spiritual suffering (*adhyatmik dukh*), physical suffering (*adhibhautik dukh*) and celestial suffering (*adhidaivik dukh*); these three are called the three distresses or miseries (*Tritaap*). All living beings are frightened and anguished by these three sufferings, hence, a strong desire to attain salvation, the elixir of life, getting liberated from this world of sufferings is called *Mumukshutva*.

***Mumukshutva* means to have a strong desire to achieve Salvation.**

मुमुक्षुत्वं अर्थात् मोक्ष की प्राप्ति की तीव्र इच्छा व लालसा का होना।

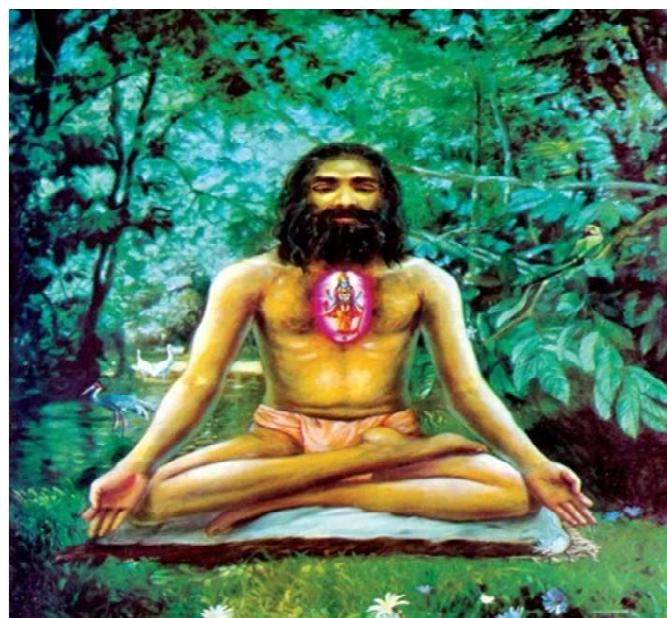


Fig.3.5: Desire of Salvation (*Moksha*)

**Note**

The mind renounces the objects and matters when un-reality of the world, transience of happiness, concern towards achieving objects and mortality of body is experienced.

Presence of intense asceticism or quietude manifests the keen desire for achieving salvation. This stage is called *Mumukshutva*. Therefore, the person who is eager to be liberated (*Mumukshu*), prays to God and says “*sansaar bandhnirmuktah kathmesyaatkdaavibho*” (संसार बन्धनिर्मुक्तः कथमेस्यात्कदाविभो) i.e. “God! When and how will I be liberated from the bondage of the repeated cycle of birth and death of this world?” Thus, a person who develops an intense desire to attain salvation, the ultimate goal, to be free from all worldly bondages, is called a *Mumukshu*.

**In-text Questions 3.3**

1. Write all the four means (*Sadhans*) famous in Indian scriptures as tetrad (*chatushtay*).

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2. What is *Vairagya* (Asceticism)?

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3. What do you mean by *Shatsampatti* (six wealths)?

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4. What is *Mumukshutva*?

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**Note**

3.4 INDIAN MORAL VALUES

Indian culture is well known in the world as a culture that nourishes, preserves and spreads the Indian moral values. Ways of living various lifestyles and streams relating to learn high moral values were incorporated in India's ancient education system. *Gurukul* acted as a conductor and broadcaster of moral values. The foundation of the ancient education system was based on human values such as truth, non-violence and compassion etc. In the ancient times, teachers not only induced love, compassion and kindness among the students, but also kindled a desire for the welfare of all living beings. The feeling of ***Vasudhaiva Kutumbakam*** (whole world is one family) was nourished and flourished everywhere. Character development was emphasized in India along with spiritual development. Development of morality, love, sympathy, kindness, compassion and co-operation for others, such opinions were prevalent in ancient India. Personalities such as Lord Rama, Krishna, Buddha, Nanak and Mahatma Gandhi lived their life based on high moral values and are considered as ideals in the Indian culture. Apart from being ancient, the Indian culture is widespread, diverse and all embracing by taking everyone along.

The Indian civilization and culture is based on Indian Philosophy and the Indian moral values are strongly grounded in it. The Indian philosophy is supportive of practical social development keeping spiritual development as its central focus. The main source of life's moral values in Indian society is the Philosophy of Religion (*Dharma-darshan*) It is *Dharma* that solely develops a strong and firm belief towards life's moral values. Here *Dharma* does not refer to any special group or community, rather it means the moral values that can be adopted in life. The moral values of life refer to life's vision or the established conceptual unit. Value itself is an arrangement that establishes uniformity in behavior by balancing the relations. Ten characteristics of *Dharma* have been enumerated in *Manusmriti* which are there for everyone to follow. It has been said in *Manusmruti*- ***Dhritih Kshama Damoasteyem Shauchamindriyanigrah. Dheervidya Satyamakrodho, Dashakam Dharmalakshnam.*** (धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः । धीर्विद्या सत्यमक्रोधो, दषकं धर्मलक्षणम्). It means *Dhriti* (courage), *Kshama* (to forgive), *Dama* (to control mind), *Asteya* (not to steal), *Shwaucha* (piety), *Indriya Nigrah* (to have control on senses), *Dhee* (intellect), *Vidya* (knowledge), *Satya* (truth) and *Akrodh* (free from anger) all these are ten characteristics of *Dharma*. Yoga promotes moral values in life. Maharishi Patanjali has also named the five *Yamas* as great duties (*Mahavrata*) which can be adopted at any place, time and situation. The five *Yamas* are *Ahimsa* (non violence), *Satya* (truth), *Asteya* (not to steal), *Brahmacharya* (celibacy) and *Aparigraha* (not to store hoard). These five as *Mahavratas* have been accepted in Jain Philosophy. In Buddhism also it has been advised to adopt these qualities through *Sheel* (Moral conduct), *Samadhi* (Stage of accomplishment) and *Pragya* (Intelligence).

Decline/Degradation of Moral Values in Modern Times

Modernization is a process; changes continue to take place every moment. The large-scale changes that have taken place today in the field of science, technological development and living standards are the outcome of modernization. Our entire life has been affected by



Note

modernization, but lately this development appears to be destructive like *Bhasmasur* (a demon, empowered with a boon from Lord Shiva turned himself into ashes by keeping his hands on his own head). Similarly, modernization without conscience has become a threat to the very existence of the human race. On the other hand, the moral values of life are considered negligible in today's modern era which gives more importance to economic gains. We have lost our moral values due to blind imitation of modernization and westernization. Time has come when everyone feels the necessity of moral values in life.

In social life, we observe that everyone is trying to compete and imitate each other. One always tries to project a better looking external self no matter how bad or impure he/she is internally; and becomes indisciplined using the plea of civilization and fashion. We are spending more than our capacity in invaluable things from decorating hair to new dresses and ornaments. Intoxication has become a status symbol. This type of low quality of thinking is the result of a decrease in the level of our ideological values.

We are rapidly moving towards deterioration of our moral fabric. Apart from the Indian society, this scenario is noticed in other countries of the world too. Adverse ideologies like terrorism, separatism, casteism, apartheid and racism that divide the society have made their presence in today's human society, which are creating crisis for human existence. Corruption, robbery, violence, rape, environmental issues have increased on individual, local, national and international level, the only reason for this is the fall of moral values in life.

At the time of birth, a baby's mind is like a blank sheet of paper, that is clean and still without any kind of impurity. As he grows, he starts learning from family and society. If the parents in the family and the people in the society are cultured, then it is natural that the child will be nurtured with high morals. If the family and society both are uncouth, valueless and corrupt, then it is useless to hope that the next generation would be cultured. The family, society and nation is identified by the character of the people living there. Hence, in order to create a society of high ideals and moral values, we need to adopt and incorporate them in our lives. The beauty of a garden remains intact if the gardener looks after it regularly, and if he does not go there for a few days, then it is ruined. Today the same thing is happening with our lives too; hence, we need to pay attention to its restoration. In this reference, a famous quote can be remembered, if you lose your health you still get it back, if you lose your wealth, it can still be earned, but if you lose your character, it can never be replaced . It means in case the character is destroyed it cannot be recovered/rebuilt.

Establishment of Moral Values in life

Our Indian culture is filled with individual, familial, social and spiritual values. To re-establish moral values in this era of devaluation of moral values, we need to look towards the pride and dignity of our culture. Our sages had taken great pain to evolve the ideals and principles of life and established the moral values on the strength of their diligent practice (*Sadhanā*) and tenacity (*Tapa*). In order to resolve the current problems, we need to establish these moral values once again.



Note

Moral Values

The knowledge described in the Upanishads is famous as the most remarkable expression of Indian philosophy. The best possible methods to develop each dimension of life are described in the Upanishads. The highest moral values of human life too have been described in the Upanishads, which were composed keeping liberation of human being as its central focus.



Fig.3.6: Establishment of Life Values

‘What is to be done’ and ‘what is not to be done’, these are explained in the Upanishads as good conducts to be adopted/abhorred in life. In “*Chhandogyopnishad*” it has been said that one who steals, drinks alcohol, criticizes the teacher, kills the Knower of Self (Brahmagyani) and anyone who is in touch with such persons meets with downfall. We should do such deeds which bring us welfare. In *Taittriyyopnishad*, the *Acharya* makes his disciple take an oath (during convocation) to –‘Always follow the truth! Don’t neglect self-study (*Swadhyaya*)! Respect and treat parents and guests well! Do charity! Adopt our virtues always and never adopt defects.

In Patanjali Yogasutra, which is written by Maharishi Patanjali, the moral values of life have been taught in the shape of Yama-Niyama, which are as follows:

Yama - There are five Yamas- *Ahimsasatyaasteybrahmacharyaparigrahyamah*. *Ahimsa* (non-violence), *Satya* (truth), *Asteya* (non-stealing), *Brahmacharya* (celibacy), and *Aparigraha* (not to store). These are called *Yamas*, which are further described as below:

- i. ***Ahimsa*** - *Ahimsa* means non-violence. Not to hurt any organism through mind (*manah*), speech (*vachan*) and actions (*karma*) is called *Ahimsa*.



Note

- ii. **Satya** - Speaking the truth is called *Satya*. It has been said in the scriptures that “*satyam bruyaat priyam bruyaat nasatyam apriyam*” (सत्यं ब्रूयात् प्रियं ब्रूयात् नसत्यम् अप्रियम्) it means ‘Always speak the truth, speak pleasantly and do not speak such things that are unpleasant to hear. Therefore, speak truth with politeness, not with hardness or bitterness.
- iii. **Asteya** - *Asteya* means not to steal. **Pardrvyapaharanam Tyagoasteyam** (परद्रव्यापहरणं त्यागोऽस्तेयम्) it means ‘to quit/give up the desire of taking anything belonging to others without asking or obtaining their permission’ is called *Asteya*.
- iv. **Brahmacharya** (celibacy) - To quit/give up all kinds of copulation/sexual acts done through mind, speech and body is called *Brahmacharya*.
- v. **Aparigraha** - Not to accumulate money, wealth with selfishness or attachment is called *aparigrah*.

Niyam –There are five Niyamas such as **Shauchsantoshtapah Swadhyayeyshwarpranidhanani Niyamah** (शौचसन्तोषतपः स्वाध्यायेश्वरप्रणिधानानि नियमाः); it means *Swaucha*, *Santosha*, *Tapa*, *Swadhyaya* and *Ishwar Pranidhana* are five Niyamas.

- i. **Swaucha** - *Swaucha* means cleanliness, piousness. *Swaucha* is of two types; internal and external. ‘To rinse the impurities of the outer body by bath etc.’ is called external *Swaucha* and ‘to purify the mind with pious thoughts’ is called internal *Swaucha*.
- ii. **Santosha** – ‘Feeling of complete satisfaction with what you have’ is called *Santosha*. Bringing the sense of satisfaction removes the sadness of the mind.
- iii. **Tapa** - **Tapo Dwandwasahnam** it means ‘to bear/absorb all types of strife (*dwandwa*)’ is called *Tapa*. Following/practising *tapa* develops tolerance in a person.
- iv. **Swadhyaya** – ‘Study of scriptures on salvation’ is called *Swadhyaya*. Continuous *Swadhyaya*, maintains excellence in the ideas.
- v. **Ishwar Pranidhana**- ‘Seeking refuge in God’ is called *Ishwar Pranidhan*.

By following the above *Yama-Niyamas*, one excels in his own life. In addition, other people of the society also get benefitted from this. Thus, conduct of the moral values of life is imitable for all of us. We may consider the following points:

- We feel proud of our culture assuming it to be world’s ancient culture
- Try to assimilate the knowledge-science discovered by our saints in our lives
- Do not underestimate the ancient knowledge, as clues to save human civilization are hidden there
- Not to brand the ancient philosophy, culture and tradition, as conventional and orthodox without knowledge and understanding of it



Note

- Keep attempting to prove/probe the knowledge of Indian sages on the scale of current science
- Not to get entrapped in believing our own knowledge and science to be inferior to that of the other countries
- Adopt high ideals in life; be ready to follow these and remain firm on it
- Practise *Ahimsa, Satya, Asteya, Brahmacharya* and *Aparigraha* by making these a part of our lives.

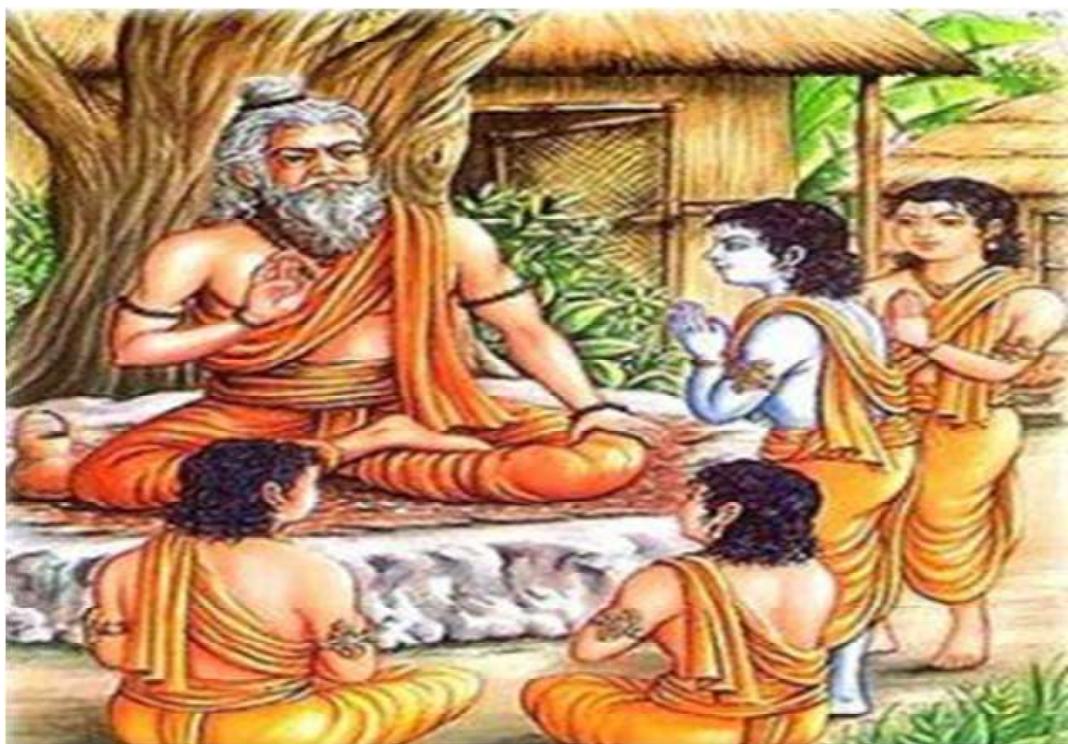
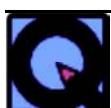


Fig.3.7: Gurukul Education System

To establish moral values in life, we have to primarily place these values in our education system. We need to include moral values of life in every unit. To become cultured and behaviorally skilled citizens with high ideals, apart from being expert in knowledge is the significance of education.



Intext Questions 3.4

1. In which Upanishad during convocation, the Master swears-in his disciples to follow the life values?

.....
.....

**Note**

2. In which Yogasutra, life values are explained as *Yama* and *Niyama*?

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3. Write the names of Niyamas according to Patanjali Yogasutra.

.....
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WHAT YOU HAVE LEARNT

In this unit, you have learnt that

1. Yoga teaches the art of living life. A person should make efforts to achieve ultimate purpose of life (*Purushartha*) to bring completeness in life. There are four *Purushartha - Dharma, Artha, Kama* and *Moksha*.
2. By assuming a person's life is of 100 years, it has been divided into four *Ashrams*:
 - **First Twenty-Five Years** - *Brahmacharya Ashram* for developing body, mind and wisdom
 - **Second Twenty-Five Years** - *Grahastra Ashram* (householder), in which life is to be spent as husband-wife and following duties of a citizen religiously.
 - **Third Twenty-Five Years** - *Vanaprastha Ashram* (retirement) is arranged for living a spiritual life after getting free from *Grahastra Ashram*.
 - **Last Twenty-Five Years** - *Sanyasa Ashram* (renunciation) to achieve *Moksha* (salvation)
3. In Indian scriptures, various ways have been described to achieve ultimate *Purushartha Moksha* (salvation). Among these, *Viveka, Vairagya, Shatsampatti* and *Mumukshutva* that are famous as *sadhan* (means) have been given a special place. Through this, the seeker after acquiring knowledge moves forward towards aversion and by adopting *Shama, Dama, Titiksha, Uparati, Shraddha* and *Samadhana* as means (*sadhan*), his desire for salvation (*Mumukshutva*) becomes firm.



Note

4. Value itself is an arrangement that establishes uniformity in behavior by balancing the relations. In *Manusmriti* ten characteristics of *Dharma* are mentioned that everyone should follow. These are- ***Dhritih Kshama Damoasteyem Shauchamaiindriyanigrah. Dheervidya Satyamakrodho, Dashakam Dharmalakshnam.*** It means *Dhriti* (courage), *Kshama* (forgiveness), *Dama* (control of mind), *Asteya* (not to steal), *Swaucha* (piousness), *Indriya Nigraha* (control over senses), *Dhee* (intellect), *Vidya* (knowledge), *Satya* (truth) and *Akrodh* (freedom from anger); all these are ten characteristics of *Dharma*. Yoga has been promoting moral values in life. Maharishi Patanjali has also named five *Yama* as great duties (*Mahavrata*). These five *Mahavratas* can be followed in any place, time and situation. The five *Yamas* are *Ahimsa, Satya, Asteya, Brahmacharya* (celibacy) and *Aparigraha* (not to store). Jain philosophy has also accepted these five as *Mahavrat*. In Buddhism too message has been given to uphold these qualities through *Sheel* (moral conduct), *Samadhi* (stage of accomplishment) and *Pragya* (intelligence).
5. Modernity/Modernization is a process. The changes occur every moment. Today, large scale changes in scientific progress, technological development and living standards, are the symbols of modernity. Our entire life has been affected by this modernization. Modernity without discretion is putting a question on human existence. In today's modern economical era, life values have started deteriorating. Due to blind imitation of modernization and westernization, we have lost our life values. In the present, everyone feels the necessity of uplifting life values.
6. In the modern times, less importance is given to ancient culture due to which human values are declining. Everyone wants to live an independent life, so he does not understand the value of culture, because if he adopts these then he gets tied in bondage. In the society desire, anger, hatred, jealousy, lust etc. are spreading rapidly, which create trouble in life. We do not find peace neither in family nor in society. Human being if he wants, he can escape from these issues, troubles and sorrows; and by living a life full of Yoga he can achieve *Moksha*- the penultimate aim of life.



Terminal Questions

1. What does Yogic culture mean? How can a man achieve his goal in life by *Purushartha*? Describe it.
2. Clarifying *Purushartha* describe *Dharma* and *Artha*.
3. In how many Ashrams has human life been divided according to age? Describe any two Ashrams in detail.
4. In Indian culture to manage the entire life cycle, it is broken into Ashram system. Describe it.
5. What are the different means described in the Indian scriptures to achieve salvation.



Note



Answers Intext Questions

3.1

1. From our sages and ancestors
2. “*Purushaiah Athyate*” means the one human solicits for, whom he wants to get.
3. That we can adopt is called *Dharma*.
4. a. *Dharma* b. *Artha* c. *Kama* d. *Moksha*

3.2

1. In the Indian culture, to manage the entire life cycle, it is broken into a system, which is called as *Ashram* system.
2. In Four Ashrams: Brahmacharya, Grahastha, Vanprastha, Sanyasa.
3. First limb: First twenty five years of life.

3.3

1. *Viveka, Vairagya, Shatsampatti* and *Mumukshutva*
2. To give up the desire of enjoying splendorous places like this world and heaven etc. is called *Vairagya*.
3. *Shatsampatti* means - *Yama, Dama, Uparati, Titiksha, Shraddha* and *Samadhana*.
4. Strong desire to get elixir of life i.e. salvation after getting rid of this sorrowful world is called *Mumukshutva*.

3.4

1. In Taitriyopnishad
2. In Patanjali Yogasutra
3. Niyamas are five - *Swaucha, Santosha, Tapa, Swadhyaya* and *Ishwar pranidhana*.

SUBJECT-2

HUMAN BODY, DIET AND

CLEANSING (496)



Notes

4

HUMAN ANATOMY AND PHYSIOLOGY

Human beings are the most incredible creation of Nature. Human body is given utmost importance in every aspect of medical treatment, be it Ayurveda, Naturopathy, Homeopathy, Yoga or Allopathy. It is very important to have knowledge of various limbs/organs and body parts to attain complete health. In this unit we shall study about the anatomy of the body, various organs, systems (*tantras*) found within and their physiology.



Objectives

After studying this unit, you will be able to :

- Define Human anatomy and physiology
- Describe anatomy and physiology of cells, tissues, sensory organs and various bodily systems
- Recognize and locate various organs/body parts
- Explain all the organic systems found in human body

4.1 INTRODUCTION TO HUMAN ANATOMY AND PHYSIOLOGY

Anatomy is the science or study of the structure and types of living organisms. Anatomical study related to human body is known as Human Anatomy. For example -



Notes

Heart is a conical muscular structure and is divided into four chambers. The complete anatomy of the heart can be physically observed with naked eye, but minutely with the help of a microscope. It appears to be a conical structure to the naked eyes but microscopic observation of its foundation and micro parts reveals that it is made of cardiac muscular cells.

Physiology is the study of the functions of various organs and body parts as well as knowledge of their functions and how they perform them. Study of the functions of various parts of human body along with the internal sensory organs is known as Physiology. For example heart pumps blood to all body parts by the process of regular contraction and relaxation of muscles. Every body part performs a distinct function and the anatomy of the body is compatible with the same. Accordingly, Anatomy and Physiology both are closely related to each other.

4.2 HUMAN BODY

Human body comprises of bones, muscles, nerves, arteries, veins, fat, epithelial tissues, skin and internal organs like heart, liver and lungs. Our body is made of cells just like a building is made of layers of bricks one above the other. So the study of human body and anatomy starts with the study of the anatomy and physiology of the cells. A cell can be considered as a single unit which is the structural/anatomical and functional/physiological unit of a living organism.

A group of cells with similar properties, structure and function is called Tissue.

A group of cells together constitute to form Tissues like muscle tissue and bone tissue. Similarly, a group of tissues combines to form organs like lungs and liver that have definite functions. Various organs collectively constitute and form organic-system (*Sharirik Tantra*) such as digestive system, respiratory system; and all the organ systems collectively constitute the human body.

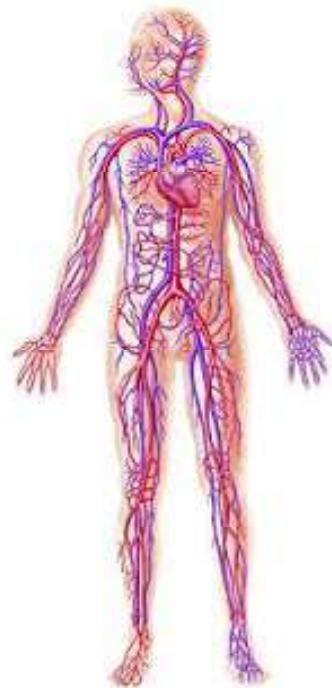
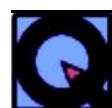


Fig. 4.1: Human Body

Cell → Tissues → Organs → Organic-System → Human Body



In-text Questions 4.1

- What is anatomy?

.....
.....
.....



Notes

2. What do you understand by Physiology?

.....

.....

.....

4.3 THE CELL

Cell is the smallest structural and functional unit of human body. It is considered the structural unit of Life. Cell cannot be seen with naked eye rather through a microscope . It is very important to know about Cell- the smallest unit of the body in order to understand the human body and physiology.

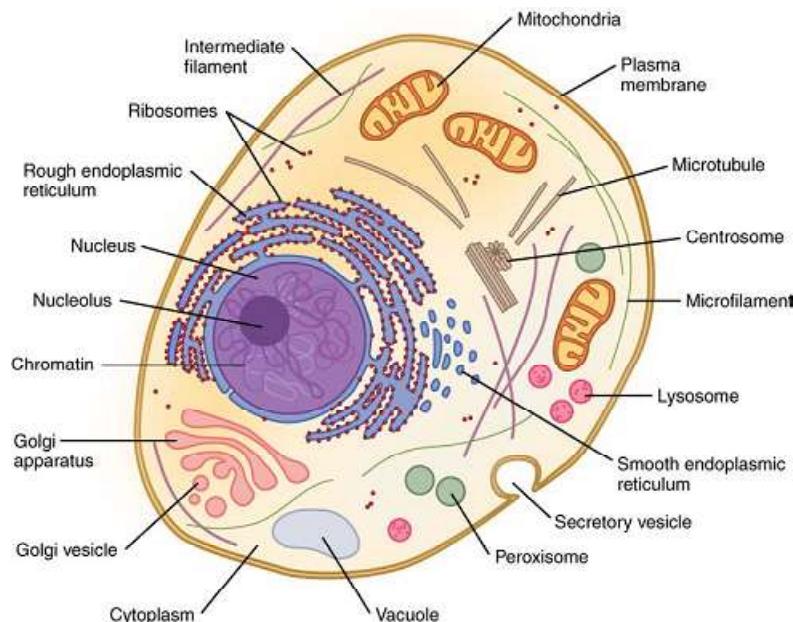


Fig.4.2: Structure of a Cell

There are three parts of a human cell-

1. Nucleus
2. Cytoplasm
3. Cell Membrane

Nucleus: Nucleus is situated in the centre of the Cell and controls its functions. It has 23 pairs of chromosomes out of which 22 pairs are autosomes and 1 pair of sex chromosome (X & Y). Chromosomes constitute a garland like pattern called Gene. Each gene represents a specific character of the body. Each gene is created by Ribo-Nucleic acid (RNA) and Deoxyribo-Nucleic acid (DNA).

Cytoplasm: This is a semi solid fluid present around the nucleus. Numerous microscopic cell organelles remain suspended within the cytoplasm.

Notes

Cell Membrane: This is a thin layer that encompasses the cell organelles and gives shape to the cell. Cell is developed from the protein and carbohydrates available nearby. It also needs Oxygen. The membrane also helps in excretion of the wastes produced inside the cell including carbon dioxide.

Tissues : Group of similar type of cells performing a specific function is known as Tissue. Tissues are of following types:

1. Epithelial Tissue
2. Connective Tissue
3. Muscular Tissue
4. Nervous Tissue

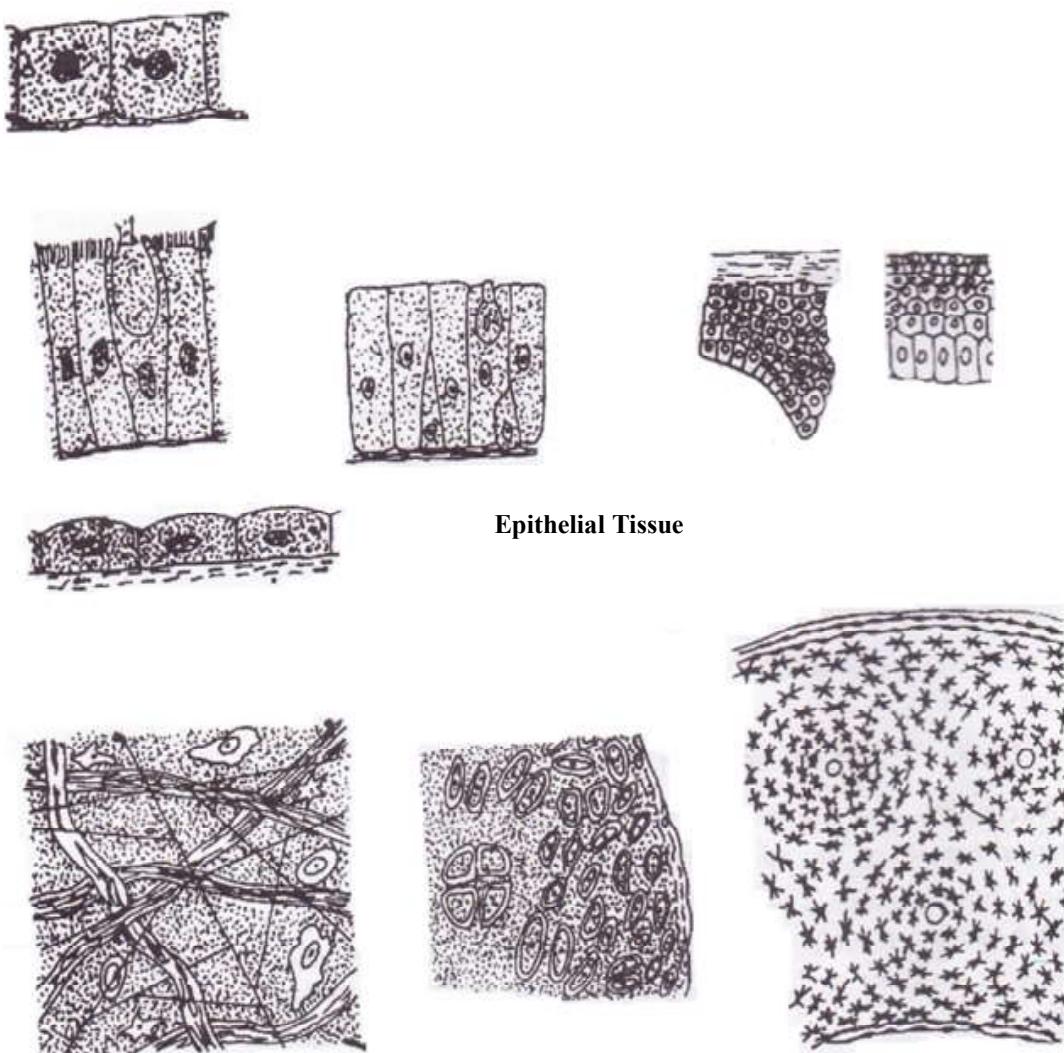


Fig.4.3: Types of Tissues



Notes

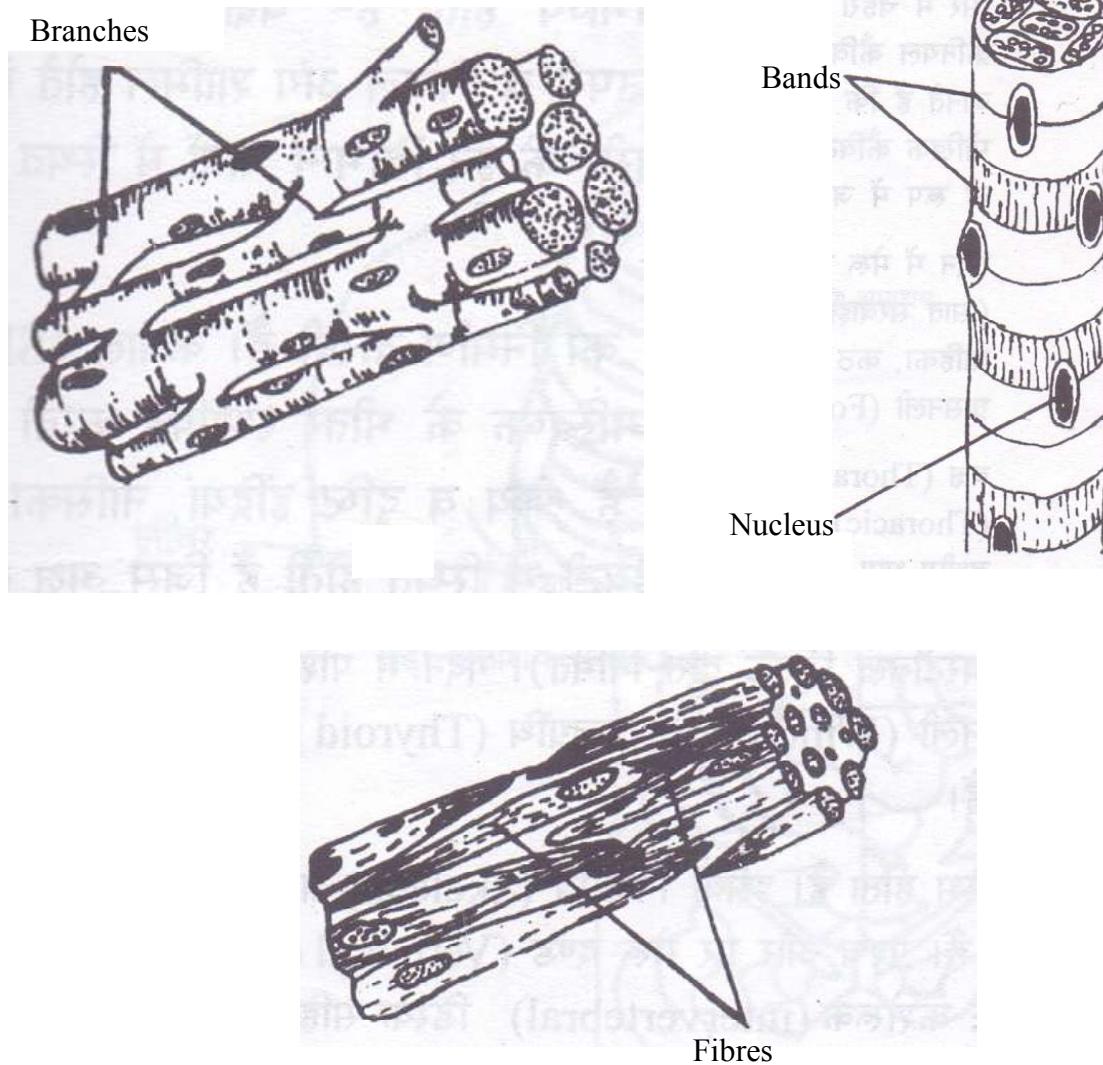
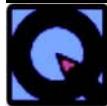


Fig.4.4: Muscular Tissue

1. **Epithelial Tissue:** It forms the internal and external cover of the body such as skin, mucous membrane etc.
2. **Connective Tissue:** As the name indicates, it connects or helps in binding various tissues with each other - Blood, Bone, cartilage, Adipose tissue, etc.
3. **Muscular Tissue:** These tissues can contract and expand. This way they help in movement of the body.
4. **Nervous Tissue:** The unit of the Tissues in the Nervous System is called Neuron. This is a special type of Tissue which is responsible for conduction of message or information.



In-text Questions 4.2

1. Define Cell.

.....
.....
.....

2. What is Tissue?

.....
.....
.....

3. Write about the types of Tissues.

- a)
- b)
- c)
- d)

4. What is the main function of Connective Tissue? Give an example.

.....
.....
.....

5. What is the name of the unit of Nervous System?

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.....
.....

4.4 CONSTITUTION OF HUMAN BODY: ORGANS AND SYSTEMS

Cells and Tissues have already been discussed. Let us now discuss different organs and organ systems of the human body.



Notes

What do you understand by an Organ?

Organ is a group of tissues performing specific type of function. For example Heart, Kidney and Liver etc.

Organ Systems

A group of organs performing a specific type of function is called an Organ System. A specific organ system performs a particular biological function. Ten different organ systems are present in the human body.

1. Integumentary System
2. Skeletal System
3. Muscular System
4. Respiratory System
5. Digestive System
6. Circulatory System
7. Excretory System
8. Endocrine System
9. Reproductive System
10. Nervous System

Except for the Reproductive System all other organ systems are similar in male and female. Apart from the above mentioned organ systems, five sense organs are also present in the human body i.e.

- Eye
- Ear
- Nose
- Tongue
- Skin

4.5 BRIEF DESCRIPTION OF THE ORGAN SYSTEM

4.5.1 Integumentary System

The Integumentary system includes skin along with its appendages like hair, sweat glands, sebaceous glands, oil glands and nails. Skin comprises of an outer layer of Epidermis (*Bahya Twacha*) made of epithelium. The deeper layer (*Gehri Parat*) of skin is called Dermis made of connective tissue; and the blood vessels, nerves, follicles, sweat and sebaceous glands are present in it.



Notes

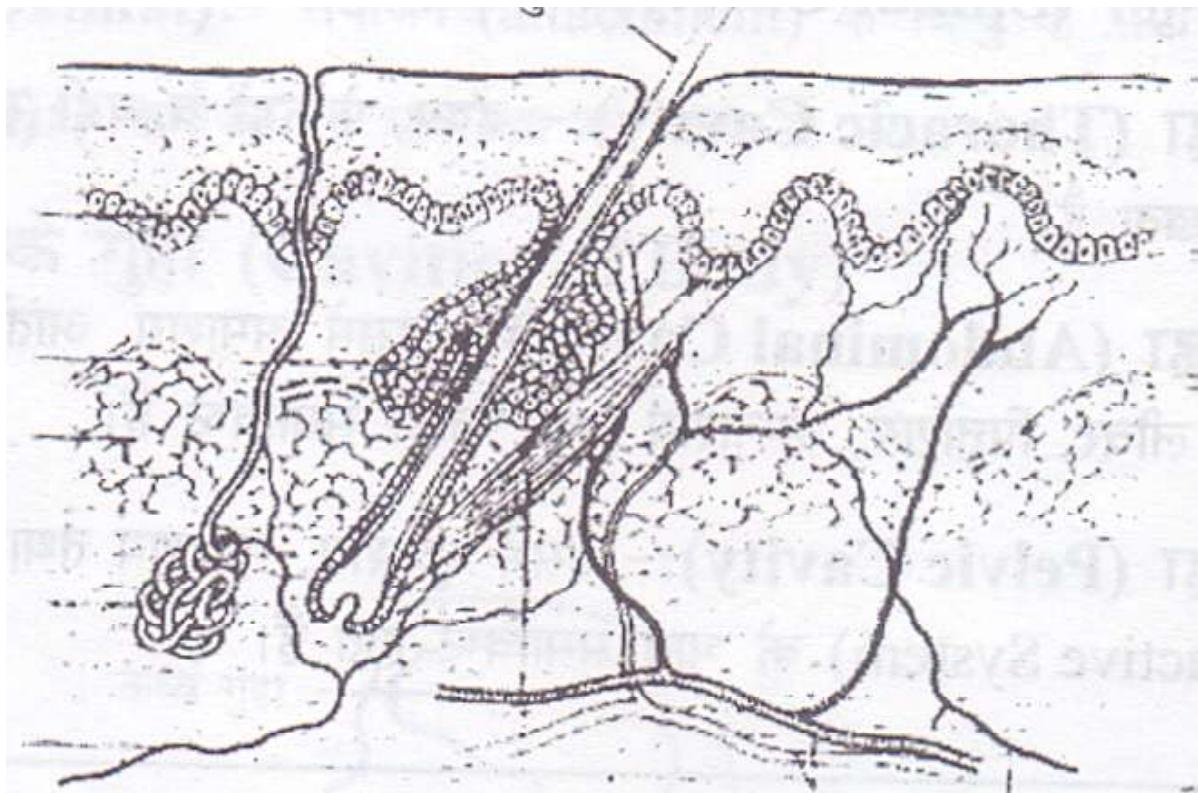


Fig.4.5: Structure of Skin

- **Functions of Skin**

After anatomy of Skin, let us learn about its functions and discuss how accomplished. You are aware that the skin covers whole outer side of the body. Its functions are:

1. It protects our body from deadly substances and their effects.
2. It acts as a barrier hindering micro-organisms from entering the body.
3. Sweat glands present in the skin release sweat from the body resulting in excretion of waste substances.
4. It also regulates the body temperature.

4.5.2 **Skeletal System**

The framework of bones is called Skeleton. It is of two types –

- **Axial Skeleton:** It is the framework of bones including skull, thorax, spine, ribs and sternum.
- **Appendicular Skeleton:** It is the framework of bones including Pectoral girdles, superior and inferior extremities and Pelvis.



Notes

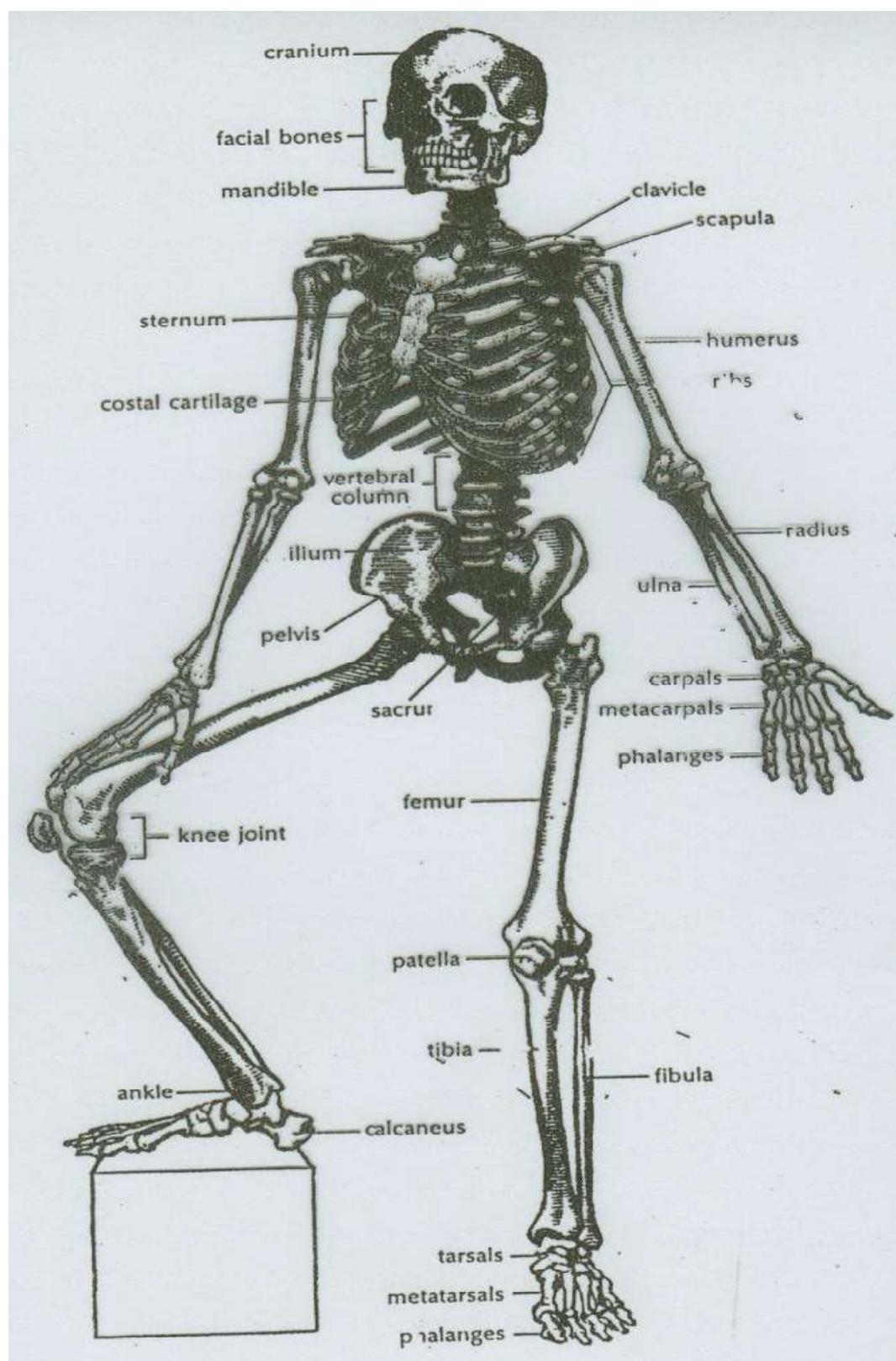


Fig.4.6: Human Skeleton



Notes

There are total 206 bones in the human body.

BONE: Bone is a living tissue which is capable of moulding its structure/anatomy in case of any external pressure on it.

- **Functions of Bones:**

1. Bones provide structure and strength to the body. They transmit body weight to the ground.
2. Bone acts as lever system for muscular activities.
3. Bones such as Skull, spine column and thoracic cage protect the brain, spinal cord and the organs of the thorax respectively.
4. Bones provide surface for the attachment of muscle, tendons, ligaments, *fascia* and membranes.
5. Bones create Bone Marrow and Blood cells.

4.5.3 Muscular System

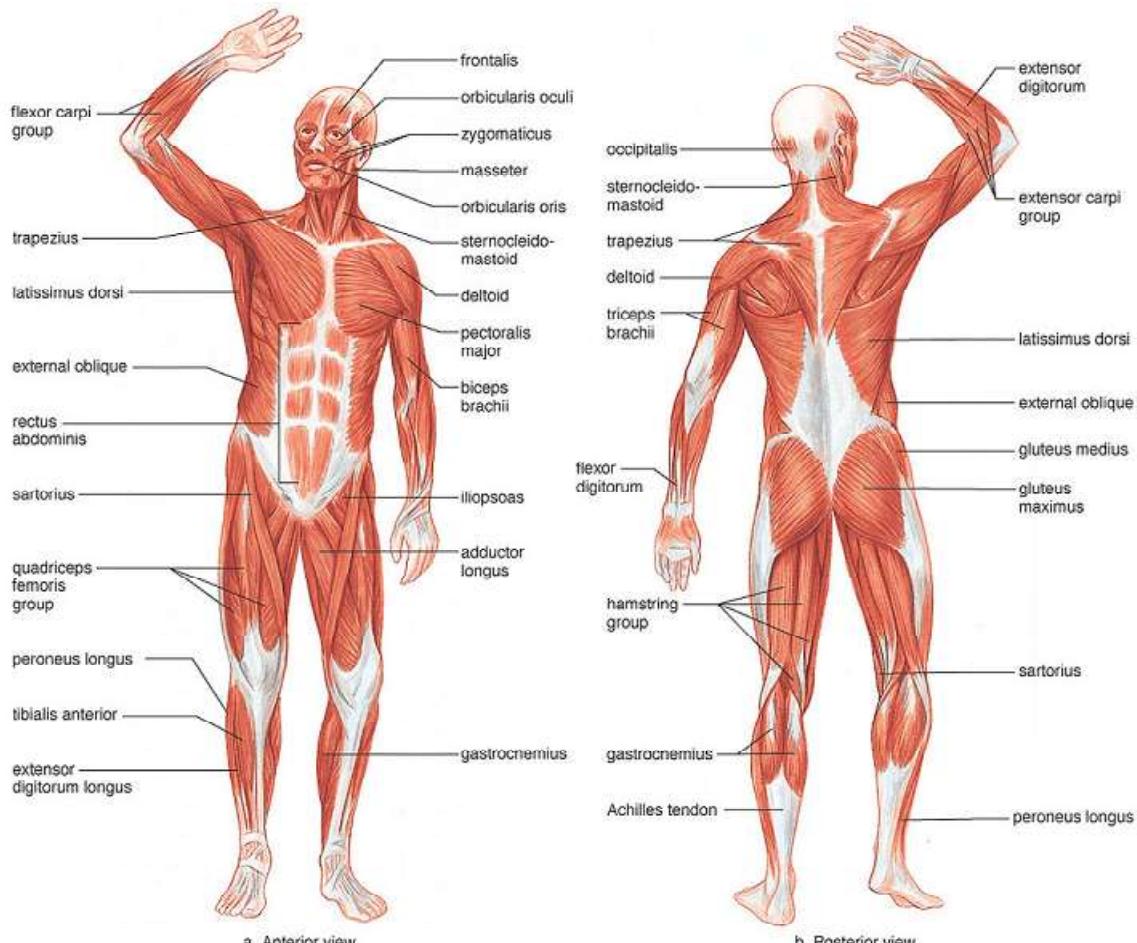


Fig.4.7: Muscles of the Body



Notes

There are about 500 muscles present in our body. Muscles regulate all the movements of our body. These are of two types:

1. **Voluntary Muscles:** which can be regulated by will i.e. skeletal muscles.
 2. **Involuntary Muscles:** which cannot be regulated by will i.e. Cardiac and intestinal muscles.
- **Functions of Muscle:**
 1. It gives shape to the body.
 2. It makes all the functions of the body possible.
 3. Plain (smooth) muscles regulate internal body functions. For example – Digestion, Circulation, urination etc.
 4. It protects internal organs; for example the abdominal muscles protect abdominal organs.
 5. Muscles store glycogen which is used as energy during muscle contraction.

Neuromuscular Junction: The motor nerves travel through the centre of the Muscles and control their movements (muscular contractions) from the brain.

4.5.4 Respiratory System

Body cells and tissues require oxygen to survive which is supplied by Respiratory System. When we inhale air, it contains oxygen and when we exhale air it contains carbon dioxide. This process of inhalation and exhalation is called the Respiratory System. It has the following parts:

1. Nose
2. Pharynx
3. Epiglottis
4. Larynx
5. Trachea
6. Bronchi
7. Bronchioles
8. Atria



9. Alveolus

Notes

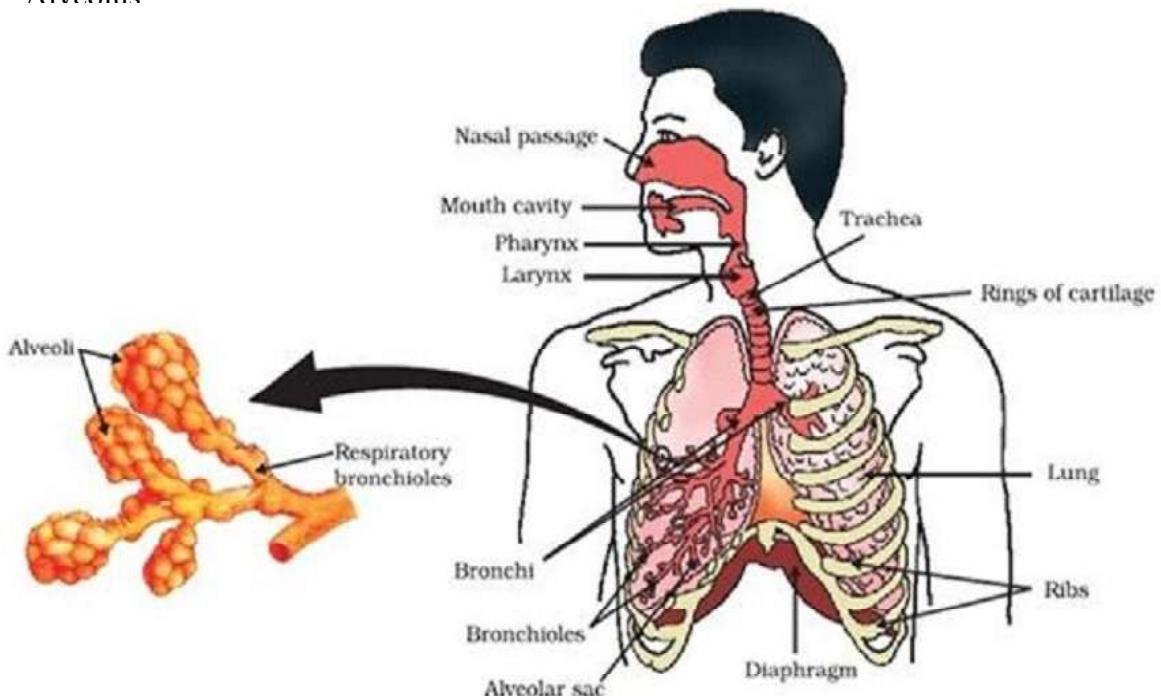


Fig.4.8: Organs of Respiratory System

Main organs of Respiratory System are:

- Nose:** It is the first part of the respiratory system comprising of a large nasal cavity which is divided into two parts (Right & Left nasal cavity).
- Pharynx:** It is a tubular structure located at the back of the nose and mouth.
- Larynx:** It is a small chamber located in the Neck. It is also called Vocal Cord (*Swar yantra*) as it helps in producing voice.
- Trachea:** It is a tube like structure connected to the larynx. It is branched into two parts (right and left bronchi) after going down and enters into right and left lungs respectively. Further, inside the lungs it is transformed into Bronchioles to end up in smallest tubular structure known as Alveoli.
- Lungs:** They are dual balloon like structures, located in the thoracic cavity on either side of the heart. There is a layer/membrane above each lung called Pleura filled with a liquid known as Pleural fluid.
- Respiratory Muscle:** The Respiratory Muscles are divided into two parts i.e. Intercostal Muscles and Diaphragm.



Notes

Process of Respiration

Respiration is a process in which the lungs expand to let in the air and contract to let it out. We respire about 15-16 times per minute. There are three steps of respiration – Inspiration, Expiration and Pause. The expansion and contraction of the lungs indicate regular exchange of air between lungs and atmosphere. Expansion of chest during inhalation is a Muscular activity, which is partly voluntary and partly involuntary. The Intercostal muscles and diaphragm act in tandem for normal respiration.

4.5.4 Digestive System

The Digestive System helps in absorption of Nutrients, which are utilised by each cell. Body Cells cannot absorb the nutrients directly from the ingested food. Initially, Food is converted or transformed into its absorbable form or substances which could be absorbed by the cells. This process of conversion or transformation of food substances into absorbable form is called Digestion. After digestion, nutrients are absorbed and circulated by the blood all over the body. The shifting of nutrients from the small intestine to blood is known as absorption. Thus digestion and absorption are two main functions of the Digestive system.

Digestive Organs

The digestive system is a long muscular tube like structure starting from the mouth and ending in the Anus. This tube comprises of many parts and is called the **Alimentary Canal**.

Food enters into the Alimentary canal at the mouth and the mechanical process of digestion starts with chewing and grinding by teeth and mixing by tongue. Salivary glands (Parotid gland, Sublingual gland and Sub maxillary gland) produce saliva/secretions that makes the food soluble. The internal layer of the alimentary canal secretes mucous that helps in propelling the dissolved food downwards.

Buccal Cavity is followed by Pharynx as food pipe. Epiglottis is a flap like structure that closes the trachea while food or water is taken, to restrict its entry into the trachea.

Oesophagus receives the food from the pharynx. From the Oesophagus food passes through the whole alimentary canal in wave like movements created by Peristalsis-constriction and relaxation of intestinal muscles. Stomach receives the food and water from a large part of the Alimentary Canal i.e. oesophagus.

Small Intestine: It is the part of the alimentary canal where maximum absorption of food or water takes place. The internal surface of the small intestine contains several projection like structures called as Villus. Each villus has cells that absorb the nutrients from the digested food. The undigested food is propelled out of the small intestine to the large intestine through the process of peristalsis.

Large Intestine: It is connected to the small intestine and receives undigested food which is not useful for the body. Water, minerals and vitamins are absorbed in the large intestine. It secretes mucous which helps in the excretion of faeces.

 Notes

Rectum, which is 6 to 8 inches long, at the end of large intestine collects faeces. **Anus** is the last part of the alimentary canal. Stool is excreted from the body periodically through anus.

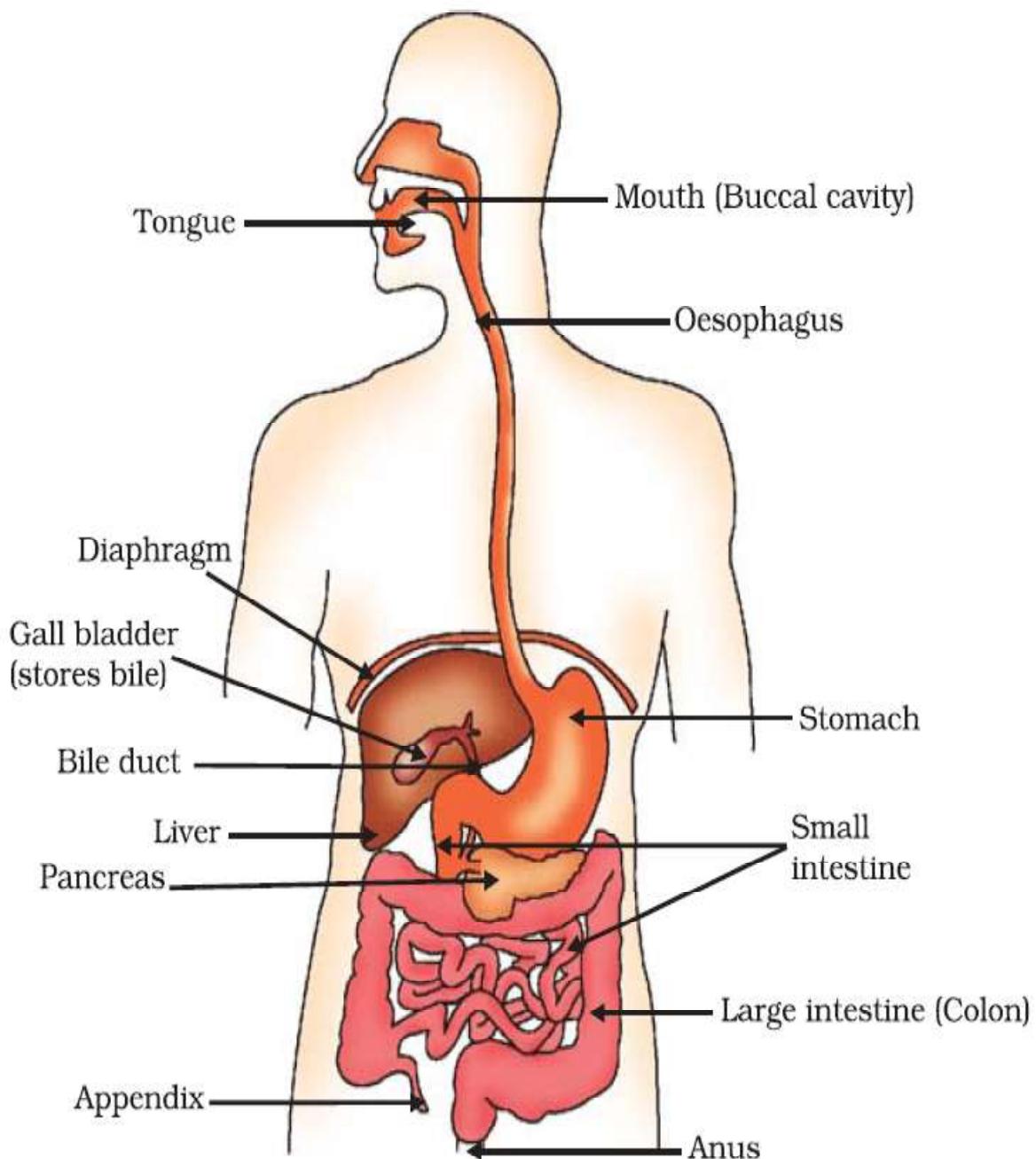


Fig. 4.9: Digestive System



Notes

Accessory Structures:

These structures are helpful in digestion

- A. Liver
- B. Gallbladder
- C. Pancreas

A. Liver: This is the largest gland in the body with following functions –

1. Formation of Bile.
2. Elimination of toxins at the small intestine.
3. Storage of vitamins.
4. Production of heparin which protects blood from clotting
5. Production of antibodies that provide protection against infection and pathogens.

B. Gallbladder: It is a muscular pouch wherein bile is stored. The Gallbladder contracts when chyme (liquefied ingested food) reaches duodenum and releases bile into the duodenum for chemical disintegration of chyme. Bile helps in the digestion of fat.

C. Pancreas: It releases pancreatic juice which helps chemical disintegration of the chyme. The Pancreas also produce Insulin which controls the level of blood sugar utilised by the tissues.

PROCESS OF DIGESTION

Four key actions of the digestive system are:

1. **Ingestion:** Intake of food through buccal cavity.
2. **Digestion:** To break the digestive food into thin particles. It is divided into two parts:
 - a. Mechanical process i.e. chewing by the teeth
 - b. Chemical process i.e. by use of the enzymes which is made available to the Digestive process through secretion by various glands. These are:
 - i) Saliva from the salivary glands
 - ii) Digestive juice from the stomach
 - iii) Intestinal juice from the small intestine
 - iv) Pancreatic juice from the Pancreas
 - v) Bile from the liver



Notes

3. **Absorption:** Absorption of digested food particles from the villi of the small intestine into the whole body through blood.
4. **Excretion:** Elimination of the digestive waste, which is neither digested nor absorbed, as stool through large intestine, rectum and anus.

4.5.6 Cardio-Vascular System

This is also termed as Circulatory System. This includes blood vessels (arteries and veins), heart and circulatory system (flow of blood in blood vessels).

Blood transports oxygen and nutrients to the cells and carries away waste particles from the cell. Blood also includes cells produced by lymphatic system. Lymphatic system protects the body from diseases by neutralising the effect of infections caused by microbes.

Role of Cardio-Vascular System:

- To continuously provide oxygen, nutrients, hormones and immunity to various sensory organs, cells and tissues in the whole body, in response to the demand of the Tissues.
- To remove the byproduct of metabolism from the tissues.

Blood vessels are of three types viz arteries, veins and capillaries. Arteries and veins are larger blood vessels made of three layers. But capillaries are minute blood vessels made of single layer of mucus membrane.

Heart:

Heart is a muscular organ placed between the two lungs at the left side of the chest. It is covered by Pericardium i.e. a dual layer of mucus membrane with cardiac fluid which acts as a lubricant.

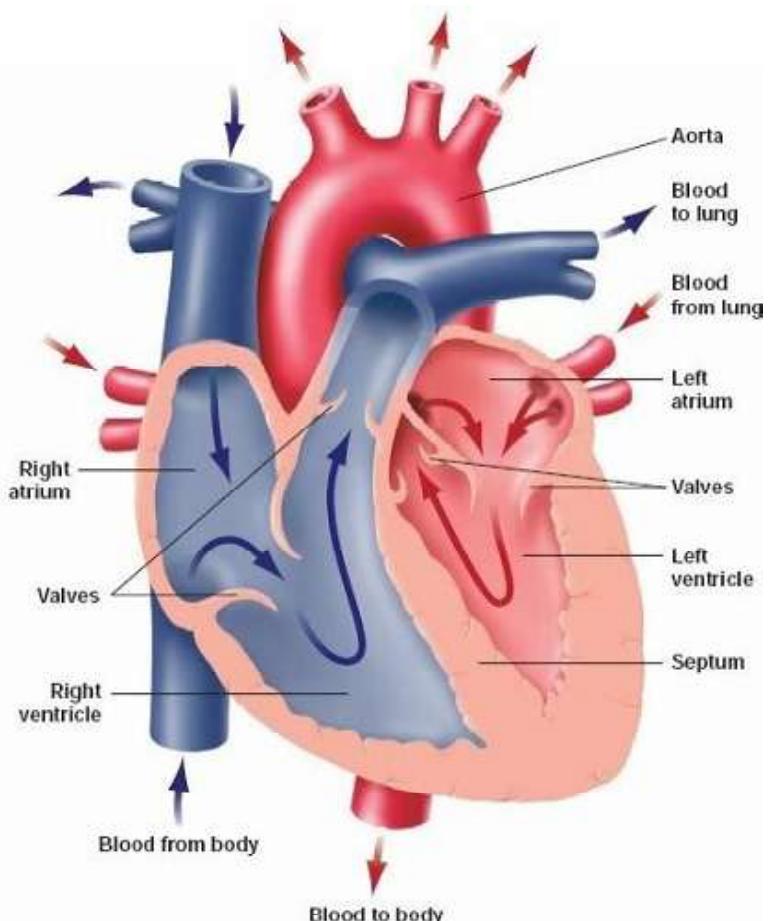


Fig.4.10: Heart with Main Blood Vessels



Notes

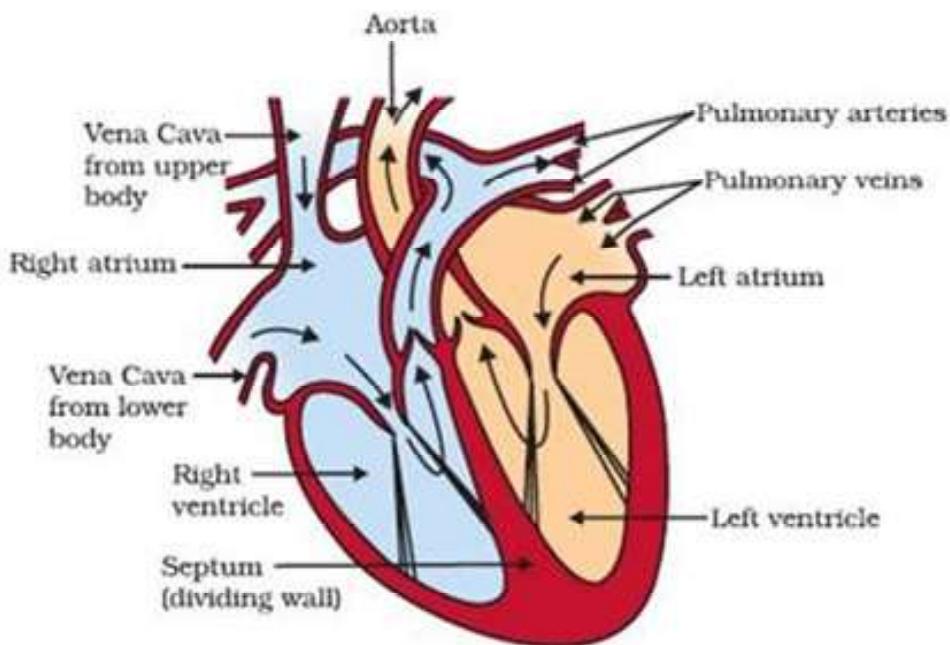


Fig.4.11: Internal View of Heart, (Arrows show direction of blood flow)

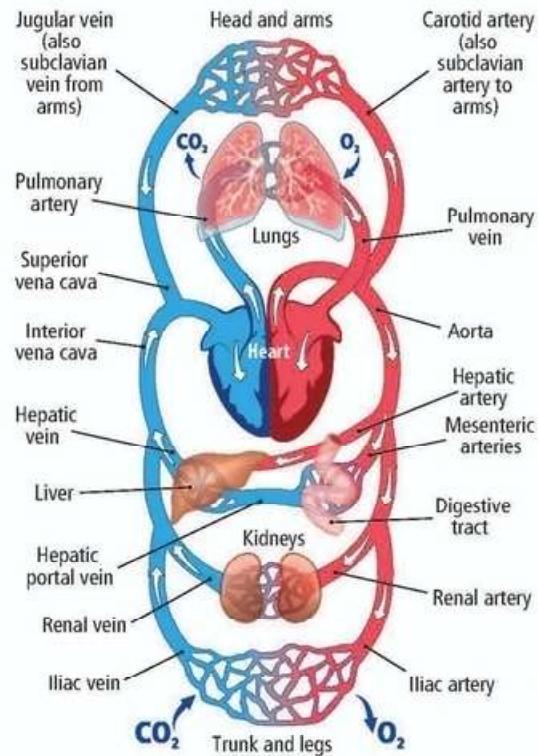


Fig.4.12: Circulatory System



Notes

There are four chambers in the heart viz right atrium, right ventricle, left atrium and left ventricle. Right atrium receives venous (impure/deoxygenated) blood through two big veins i.e. superior venacava and inferior venacava. This venous blood reaches the right ventricle from right atrium through tricuspid valve. From right ventricle, blood flows to the lungs for purification (oxidation) through pulmonary artery. After purification, Blood flows from lungs to left atrium through the pulmonary vein. Further, blood flows from left atrium to left ventricle through bicuspid valve. Finally blood is pumped from left ventricle to the whole body through various branches of Aorta. This process is called a Cardiac cycle.

Heart beats nearly 70-80 times per minute. The pulsation of heart beat is felt below the wrist due to the radial artery. The frequency of heart beat increases during exercise and high fever. Heart pumps nearly 200 ml of blood per beat. Accordingly, almost 16 litres of blood is pumped by the heart per minute.

Left and right coronary arteries from Aorta serve blood to the walls of the heart. Any obstruction in the coronary arteries leads to a Heart Attack.

- **Functions of Heart**

1. Heart pumps oxygenated blood to arteries which in turn supplies oxygen to cells and tissues.
2. Heart collects deoxygenated blood from the veins.
3. Further heart pumps blood to lungs for purification (oxygenation).

4.5.7 Excretory System

Process of elimination of waste from the body is called Excretion. Gaseous waste is eliminated from the body through lungs. Liquefied wastes are eliminated through sweat (by the skin) and urine (by the kidney), and solid wastes are eliminated through faeces by the Rectum. Maximum elimination of waste is carried out by the kidneys through urinary system. This system comprises of ureters, urinary bladder and Urethra.

Main organs of this system are:

1. **Two Kidneys that secrete urine:**

The bean seed shaped brown coloured kidneys are placed behind

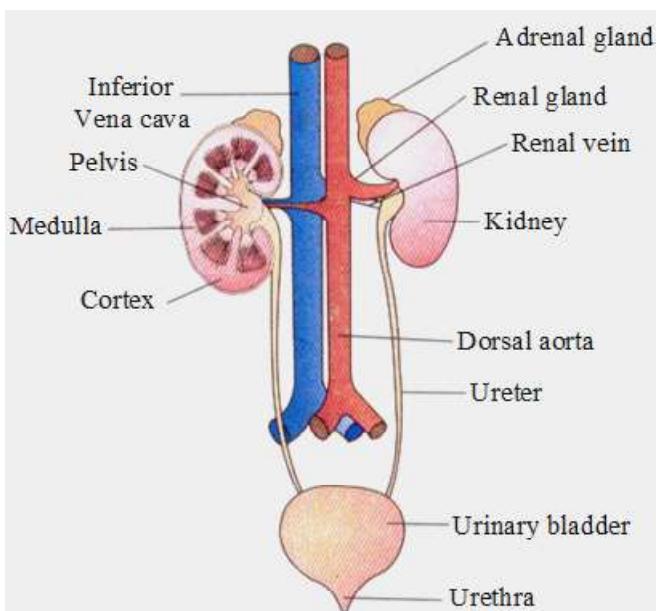


Fig.4.13: Excretory System



Notes

the stomach on either side of the Spine. Each kidney is made of thousands of functional units called nephrons.

2. Two Ureters:

Two tube like structures connecting kidneys to the bladder are ureter. They help in transportation of urine from the kidney to the bladder.

3. **Urinary Bladder:** This is an elastic, extended muscular pouch which collects and stores urine for some time.

4. **Urethra:** It is a thin-walled tube that carries urine from the urinary bladder outside of the body.

• Functions of Urinary System

1. It removes the toxic elements of blood like Ammonia, Urea, Uric acid, etc.
2. It helps in keeping a balance of liquid substance as well as important nutrients in the body.
3. It helps to maintain proper pH of the blood and other substances in the body.
4. It balances various components of blood like calcium etc.
5. It maintains Osmotic pressure in blood and tissues.

4.5.8 Nervous System

It is the composition of connected network of neurons that generate Stimuli and respond to it. This controls all the functions of the body. The Nervous System is divided into three parts:

- a) Central Nervous System which includes the Brain and the Spinal Cord.
- b) Peripheral Nervous System which includes nerves outside the brain and spinal cord and ganglion.
- c) Autonomic Nervous System

It has two parts:

- A. Sympathetic Nervous System
- B. Parasympathetic Nervous System

Central Nervous System has following parts:

- A. Cerebrum
- B. Cerebellum
- C. Thalamus
- D. Hypothalamus



Notes

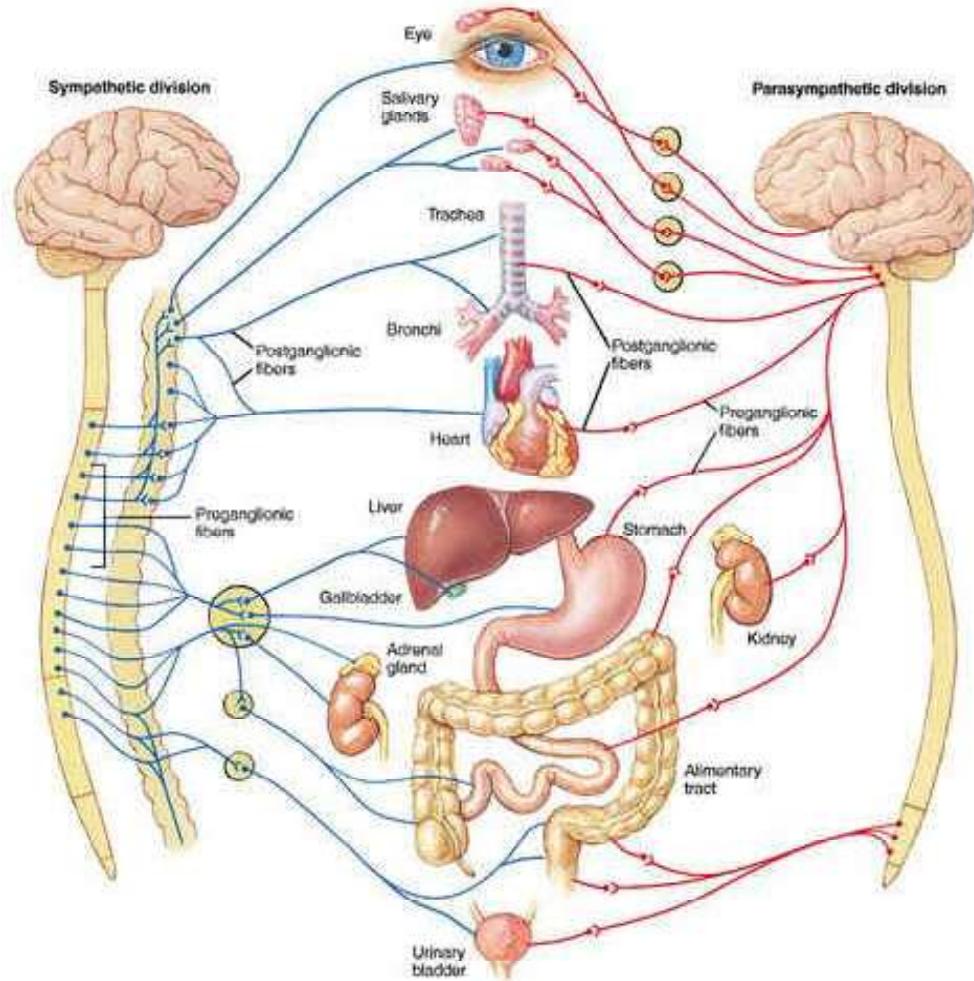


Fig.4.14: Nervous System

- E. Pons
- F. Medulla Oblongata
- G. Mid brain
- H. Spinal Cord
- I. Cerebral Hemisphere
- J. Corpus Callosum

Autonomic Nervous System regulates the activities of all internal Organs of the body.

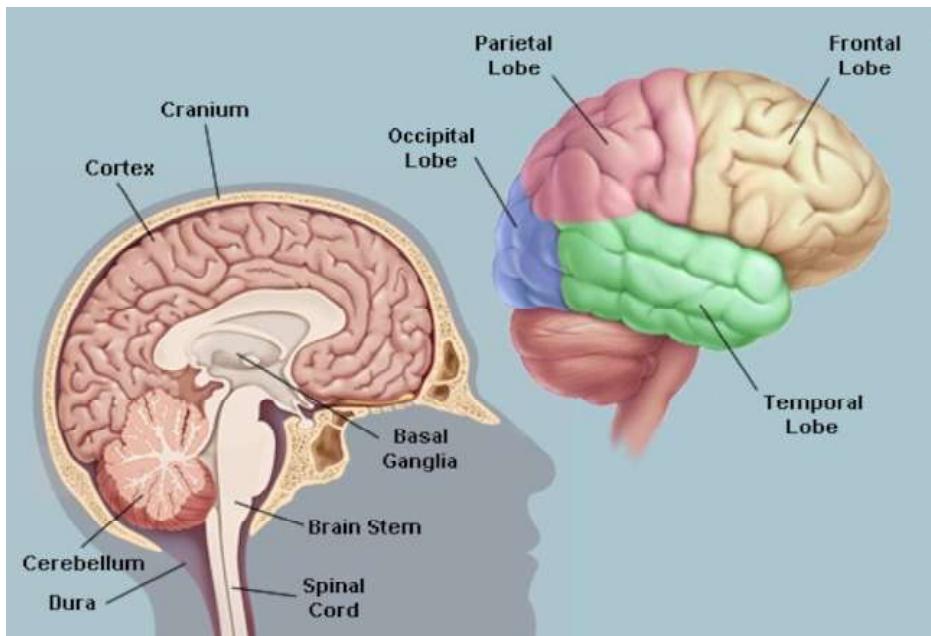


Fig.4.15: sketch of Brain

4.5.9 Endocrine System (Glandular System)

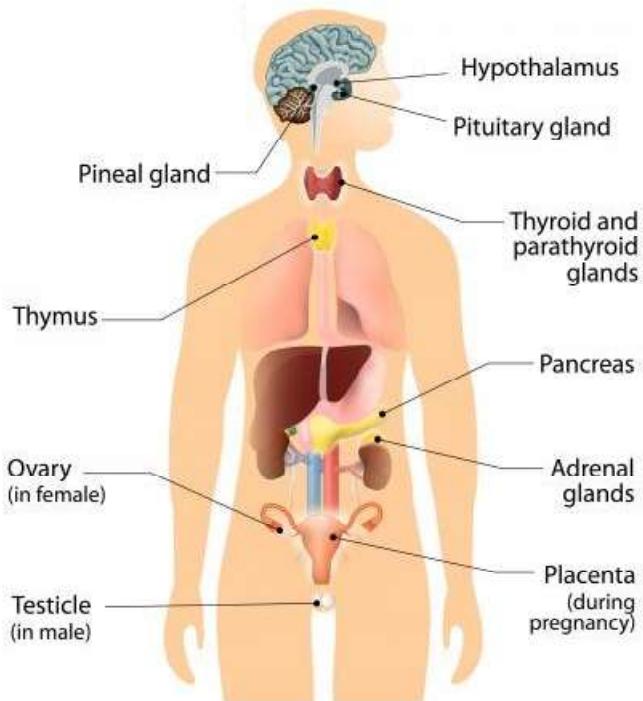


Fig.4.16: Parts of Endocrine System

Glands of the body release hormones which are used at various locations in the body. Glands are of two types:



Notes

1. Exocrine Glands

These glands secrete substances for example enzymes into an epithelial surface by way of a duct. These include salivary glands, sweat glands and glands within the gastrointestinal tract.

2. Endocrine Glands

These glands secrete and release their products, for example hormones, directly into the bloodstream. The blood then carries the substances throughout the body until it reaches its target organ.

Table 4.1: Difference between Exocrine and Endocrine Glands

Exocrine Glands	Endocrine Glands
<ul style="list-style-type: none"> 1. These glands have ducts. 2. Glands pour their secretions onto target either directly through ducts. 3. Target site is close to the gland 4. Secretions are enzymes and mucus. <p>e.g. Salivary Glands (Digestive enzymes) Gall Bladder (bile) Mammary Glands (milk) Sweat Glands (sweat) Sebaceous glands (sebum, body oil)</p>	<ul style="list-style-type: none"> 1. These glands are ductless 2. Glands pour their secretion into the circulatory system. 3. Target site is far away from endocrine gland 4. Secretion consist of hormones <p>e.g. Pituitary Thyroid Parathyroid Testes Adrenal Medulla Adrenal Cortex</p>

Note: Pancreas are mixed glands which have hormonal secretion (Insulin) and enzymatic secretion (Pancreatic juice)

Table 4.2: Table Showing Endocrine Glands, their respective Hormones and Functions

Glands	Hormones	Functions
Anterior Pituitary	Growth Hormone (GH)	Stimulates other glands
	Thyroid Stimulating Hormone (TSH)	
	Follicle stimulating hormone (FSH)	Stimulates ovary
	Adreno Corticotrophin Hormone (ACTH)	Stimulates adrenal glands
	Luteinizing Hormone (LH)	Stimulates sex glands to release sperms and ova.



Notes

	Prolactin	Regulates release of milk from mammary glands.
Posterior Pituitary	Anti-Diuretic Hormone (ADH)	Regulates production of urine
	Oxytocin	Initiates contraction of uterus.
Thyroid Parathyroid	Thyroxin Parathyroid Hormone	Regulates rate of metabolism Regulates metabolism of calcium and phosphorus.
Pancreas	Insulin by Islets of Langerhans	Regulates level of sugar in the blood
Ovaries	Estrogen and Progesterone	Development of secondary sexual characters in females.
Testes	Testosterone	Development of secondary sexual characters in males.
Adrenal Medulla	Adrenaline	Prepares body for fight, fight and flight
Adrenal Cortex	Corticosteroids	Helps to overcome stress and provide immunity

Secretions from glands can be divided into two types:

- External secretions to nearby organ and through different systems reaches all parts of the body.
- Hormones (by endocrine glands) regulate growth, metabolism, muscle contraction, reproduction and various other activities mentioned in the above chart.

4.5.10 Reproductive System

Generally animals have both sex cells *i.e.* male and female, which help in reproduction. Likewise humans also have males with sperms (male sex cell) and male reproductive organs and females having ova (female sex cell) and female reproductive organs. Both copulate for reproduction to produce offsprings.

Female Reproductive System

The human female reproductive system is located entirely in the pelvis. The main function of the female reproductive system is to produce ova for fertilization, prepare uterus for receipt of sperms and to create atmosphere conducive for the development of the foetus. After fertilization, foetus develops in the womb for 9 months or 40 weeks.



Notes

The organ at the external part of the female reproductive system is called the **Vulva**. The vulva covers the opening to the **vagina** and other reproductive organs located inside the body.

Female internal reproductive system has following organs:

- Ovaries
- Fallopian Tubes
- Uterus
- Vagina

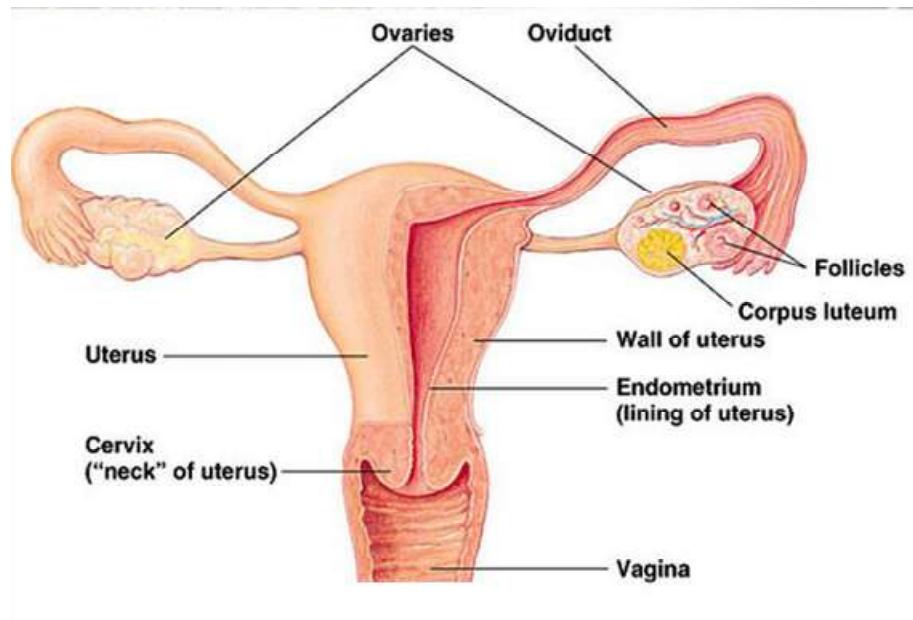


Fig.4.17: Female Reproductive System

Ovaries: These are two almond shaped structures situated on both sides of the uterus. Ovary secretes Estrogen hormone and releases ova. Each Ova matures within 25 days and reaches the Fallopian tube. Each ovary is connected through mesovarian ligament in the higher level of broad ligament.

- **Functions:**

1. Production and release of Ova.
2. Secretion of female hormones – Estrogen and Progesterone.

These hormones regulate the following:

- Secondary sexual characters.
- Growth and development of Fallopian tube, Uterus and Vagina.
- Menstrual cycle.

Fallopian Tubes: These are coil shaped tubular structures which emerge from each ovary. These are attached to the Uterus at the other end. Generally fertilization of egg takes place in the ampullary part of fallopian tube.



Notes

The Uterus: This is the pouch like muscular structure situated in the middle of the pelvic cavity. This is similar to the shape of an inverted pear. Development of the foetus takes place in the Uterus. The lower part of Uterus opening in the Vagina is called Cervix.

The Vagina: This is a muscular tube which receives sperms. Its lower part opens outside the body which forms external genital.

Male Reproductive System

Unlike the female whose sex organs are located entirely within the pelvis, the male reproductive organs or **genitals** are located both inside and outside the pelvis.

The male reproductive system includes:

A pair of Testes, Epididymis, Scrotum, Vas Deferens, Seminal vesicle, a Prostate, Urethra, Penis etc.

The Testes: These are two oval shaped organs about the size of large olives; one being larger than the other. Within the testes are coiled masses of tubules called seminiferous tubules, which are responsible for producing sperm cells. The testes are responsible for making testosterone, the primary male sex hormone for generating sperms.

Epididymis: It is a set of coiled tubes that rest on the back of each Testes. It continues to the vas deferens. It is about 20 feet long. It transports and stores sperm cells that are produced in the Testes.

Scrotum: It is a pouch like structure located outside the Pelvis and behind the Penis; the epididymis and the testes hang on it. It helps to regulate the temperature of the testes.

Vas Deferens: The Vas Deferens is a long, muscular tube that travels from the Epididymis into the pelvic cavity. It transports mature sperms to the Urethra.

Seminal vesicles: These are sac-like pouches attached to the Vas Deferens near the base of the bladder. Fructose is produced here which becomes the source of energy for the sperms to move forward. The fluid produced by the seminal vesicles makes up most of the man's ejaculatory fluid.

Ejaculatory ducts: These are formed by the fusion of the Vas Deferens and the Seminal vesicles. These are emptied into the Urethra.

Prostate gland: The prostate gland is a walnut-sized structure that is located below the urinary bladder in front of the rectum. The prostate gland secretes an alkaline fluid that forms the major part of the semen. Sometimes benign hypertrophy of prostate occurs in elderly people which constricts passage of urine and thus creates Urine retention.

Bulbourethral glands: Also called Cowper's glands, these are pea-sized structures located on the sides of the urethra just below the prostate gland. These glands produce a transparent and greasy fluid that empties directly into the Urethra.



Notes

Urethra: It is the tube that carries urine sperm to outside of the body, in preparation for ejaculation. When the penis is erect during sex, the flow of urine is blocked from the urethra, allowing only semen to be ejaculated.

Penis: This is the male organ that is used to transport semen into the Vagina of the female during sexual intercourse. It is made of cylindrical spongy tissues and highly vascular blood vessels. The urethra passes through its centre and opens at the tip of the penis.

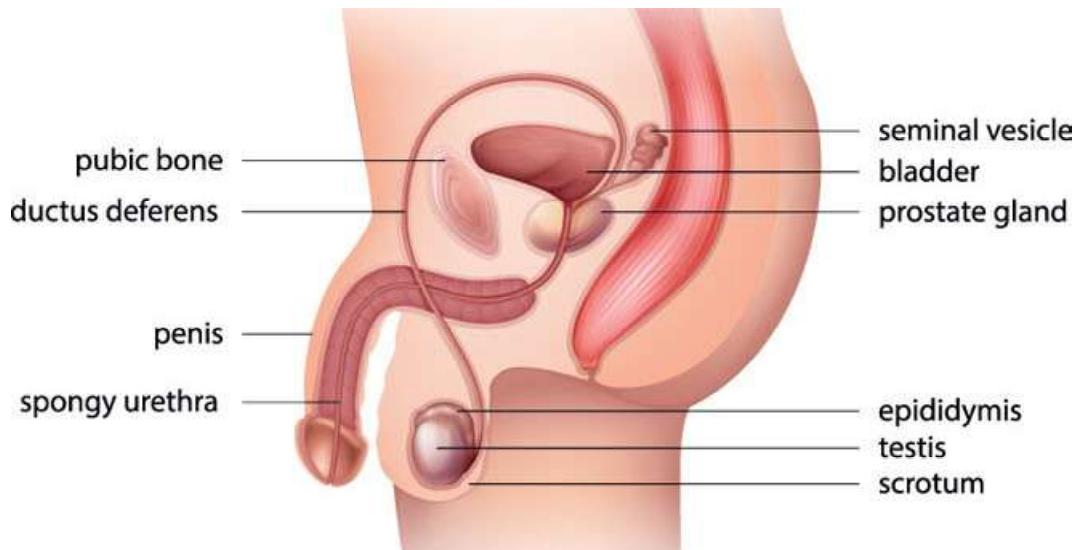


Fig.4.18: Male Reproductive System



In-text Questions 4.3

1. Fill in the blanks:

- Structure of is called Skeleton.
- In our body and are the two types of muscles.
- Digestion and are the two main functions of the Digestive system.
- Heart has chambers.
- is the functional unit of kidney.

2. Mark Right (✓) or Wrong(✗):

- We study structure and function of skin under integumentary system. ()
- There are total 206 muscles in human body. ()
- Nephrons are the functional unit of nervous system. ()



- D. Insulin is secreted by the Pancreatic gland. ()
 E. Prostate gland is found only in males. ()

Notes

4.6 SENSORY ORGANS

Our body has special senses such as Seeing, Hearing, tasting and Smelling and normal senses like Touch, Feeling of temperature (hot and cold), Pressure and Pain. We can see through our eyes, listen with our ears, taste with the tongue and smell with our nose; while we can perceive touch, temperature, pressure and pain through our skin.

Short description of sensory organs is as follows:

Eyes (Sense of Vision): These are the sensory organs for vision. We see the world with our eyes. Eye is a ball like organ located within the eye orbit. Eye lids and eye lashes protect our eyes. Tears secreted from the Lachrymal ducts help in washing out foreign bodies from the eyes.

Ears (Sense of Hearing): These are the sensory organs for hearing. Ears are two in number and present at both lateral sides of our face. Ears help us in hearing and balancing the body. There are three parts of the ear:

- **External Ear:** This includes ear pinna, ear canal and tympanic membrane. It helps in collecting sound vibrations from the surroundings and transmitting them to the tympanic membrane.
- **Middle Ear:** This is a small air-filled chamber having three small bones *i.e.* Malleus, Incus and Stapes. These bones magnify the sound waves.
- **Internal Ear:** This includes Cochlea, Vestibule and semi-circular canal. Vestibules transmit the sound waves received from the middle ear to the brain though tactile nerves and auditory nerves. Semi-circular canal helps in balancing the body.

Tongue (Organ of Taste): Tongue is the sensory organ for taste. Receptors present in the tongue help to perceive taste. These receptors are called taste buds. Taste buds can perceive mainly four types of taste- Sweet, sour, saline and bitter/pungent.

Nose (Sense of Smell): Nose is the sensory organ for smell. Receptors are present within mucosa of nasal canal which receive all types of smell. These receptors are called Olfactory nerves which transmit the sense of smell to the brain for analysis.

Skin (Sense of Touch): Skin is the sensory organ for touch, temperature and pressure. Touch is perceived through tactile cells present in the dermis of the skin. Tip of the tongue, fingers and thumb are very sensitive.

(Sense of Pain) Skin is also the sensory organ for pain. Pain is the most protective sense of our body as it is an indication of an abnormality in the body. Pain receptors are present in skin, muscles, joints and other internal organs. In case of any injury to the body, these receptors transmit signals to the brain.



WHAT HAVE YOU LEARNT

- Anatomy is the science which deals with the study of structures and types of living organisms. Study of various structures of the human body is known as Human Anatomy.
- Study of various functions of organism, including functions of its organs, is collectively known as Physiology.
- Our body is made up of bones, muscles, nerves, arteries, veins, adipose tissue, epithelial tissue, skin and internal organs like heart, liver and lungs. As a building is built by putting one brick over the other, similarly our body is also made up of cells. Thus, the study of human body starts with the study of Cells.
- Cell is the structural and functional unit of a living organism.
- Group of cells having similar properties, structure and performing similar function is called Tissue.
- A group of cells performing same functions collectively forms Tissue like muscular and connective Tissue etc. Similar types of Tissues performing similar functions are called as organs like lungs, liver etc. Group of organs collectively performing specific function is called a System like Digestive system (helps in digestion) and Respiratory system (helps in respiration). All systems collectively form Human Body.

Cells——> Tissue——> Organ——> Organ System——>Body

Knowledge of anatomy and physiology of the body is crucial for any medical system. In the body all organs and systems work together. We have ten different systems in the body:

1. Integumentary System
2. Skeletal System
3. Muscular System
4. Respiratory System
5. Digestive System
6. Circulatory System
7. Excretory System
8. Endocrine System
9. Nervous System
10. Reproductive System



Notes

Body has different organs like heart, lungs, stomach, intestine, liver, kidney, brain and reproductive organs. Yoga has different impact on different body systems.



Terminal Questions

1. How many systems are there in the human body? Explain briefly.
2. Make a neat and labelled diagram of the Heart and describe circulation of blood.
3. Describe the human Digestive system.
4. Describe the functions of Liver.
5. What do you understand by Excretion? How does the toxins get eliminated from the body?



Answers to In-text Questions

4.1

1. Detailed study of all the structures of the body is known as Anatomy.
2. Detailed study of all the internal and external functions of the human body is known as Physiology.

4.2

1. Cell is the smallest structural and functional unit of life.
2. Group of cells performing same function is called as Tissue.
3. A. Epithelial Tissue B. Connective Tissue
C. Muscular Tissue D. Nervous Tissue
4. Connective tissue connects various tissues for example blood.
5. Neuron

4.3

1. a. Bones
b. Voluntary, Non Voluntary
c. Absorption
d. Four

Notes

- e. Nephron
2. a. True
- b. False
- c. False
- d. True
- e. True



Notes

5

YOGIC DIET

Food is required for every living being as it provides energy for each physical organ to perform its normal functions. Hence, one should know about the exact type of food required. Natural and pure food helps the mind to remain fresh and free leading to an accomplished and strong body. Food should be pure as well as balanced. However pure and Sattvic diet is necessary to lead a Yogic life. Chhandogya Upanishad emphasizes on a Satvik diet as:

*Aharshuddhau Satva shuddhih
Satvashuddhau Dhruvaasmritih
Smritilambhe sarvagranthinaam vipramokshah //*

**आहारशुद्धौ सत्त्व शुद्धिः
सत्त्वशुद्धौ ध्रुवास्मृतिः
स्मृतिलम्बे सर्वग्रन्थीनां विप्रमोक्षः ॥**

It means Pure food purifies the mind (Chitta), pure mind (Chitta) increases the memory which in turn, leads to liberation. In this unit we will study about the Yogic Diet.



Objectives

After studying this unit, you will be able to:

- Define Diet.
- Describe the importance of diet.
- Explain Satvik, Rajasik and Tamasik diet.



Notes

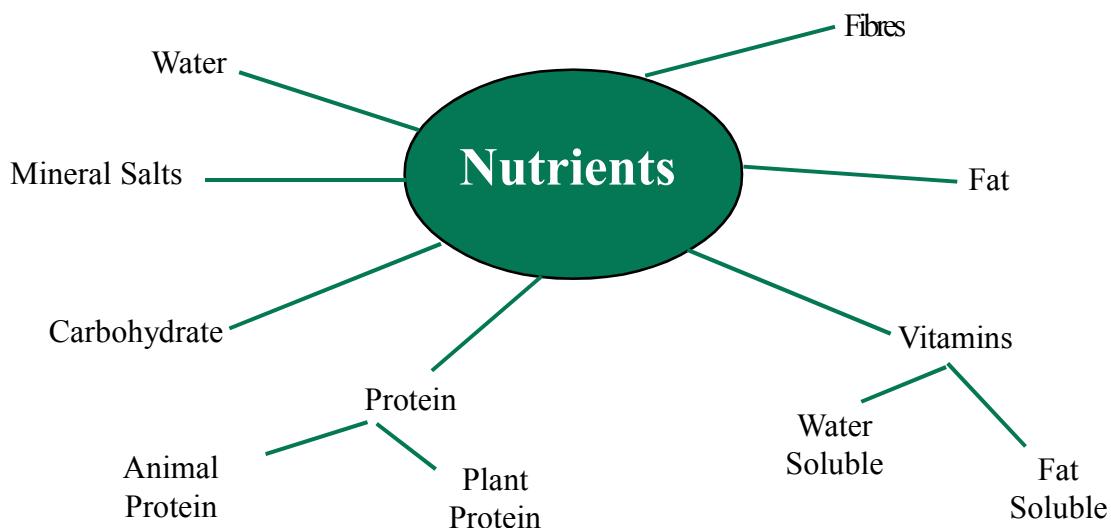
- Classify diet according to age, disease, time and season.
- Highlight diet as medicine.

5.1 WHAT IS FOOD?

We have to know about food before understanding Yogic Diet. Basically, **Foods are such edible materials which can be consumed to provide nutrition to the body**. Food is essential for life as well as for normal functioning of the body parts. Appropriate diet affects and regulates our health. Therefore, food is essential to re-generate the daily quota of energy spent, and for development & growth of the body. **Diet is nothing but the collective nutrients available in the food. Diet also acts as a medicine to improve immunity in the body.** Hippocrates, also known as the father of Medicine, has stated the importance of food as "*Let food be the medicine and let medicine be the food*". It means Diet is medicine and vice-versa. Our diet should be complete, vital and natural inclusive of fresh fruit, raw vegetables, fresh milk, curd and honey. It is more important for physical, mental and spiritual balance. Food which provides nutrition, pleasure and energy is known as harmless or most ideal diet. Such food is delicious, vitalising and provides longevity.

Now in order to learn more about Diet, let us discuss nutrition, nutrients and balanced food. Our food contains various chemicals which are called nutrients. Nutrients are invisible chemicals present in diet which are essential to keep the body healthy.

The nutrients present in our diet are as follows:



Diet should be balanced to meet the routine functioning, development and growth requirement of the body and to re-generate the daily quota of energy spent. Balanced diet provides essential nutrients for normal body functions and a long healthy life free from diseases and illness. In other words, 'Balanced diet' is a composition of all the nutrients essential for good health in the right measure and quantity.



Nutrition, available in the balanced diet is important for treatment of diseases. Primary cause of disease is malnutrition and ill immunity in the body. Body has a natural healing mechanism which can perform optimally only in the presence of sufficient nutrients. Therefore, Nutrition is a process of receiving nutrients, digestion, assimilation, utilisation and removal of its waste material.

5.2 RELATIONSHIP BETWEEN DIET, NUTRITION AND HEALTH.

Let's now discuss the relationship between diet, nutrition and health. Food consumed for regeneration of the energy spent, development and growth of the body is called Diet. Proper diet is essential for nutrition and to refill/re-generate the energy spent.

Normalcy in strength and capacitance of the body and mind is known as Health. Proper and balanced diet makes life healthy and capable.

Since ancient times Diet has influenced and remained a key factor in regulation of human health. Centuries ago our ancestors already knew the relationship between health and diet. The recipe for good health through ideal diet became a part of our religious texts, tradition and culture. Therefore, since ancient times, there was a close and coordinated relation between diet, nutrition and health.



In-text Question 5.1

1. Define food.

.....
.....
.....

2. What is nutrition?

.....
.....
.....

3. Name the nutrients available in food.

.....
.....
.....
.....



Notes

5.3 YOGIC DIET

What should be the diet for the Yogic lifestyle? Let's discuss.

1. Normally Diet should be balanced, as explained in an organised manner in the traditional texts of Ayurveda. Diet should have a balanced mix of sweet (Madhura), bile(Amla), sour (Katu), and bitter(Kashaya) rasa as per the principles of Ayurveda.
2. Diet should be compatible with the nature (prakriti) of an individual.
3. Different food should be taken according to age, territory, time, season, day and night.

"A Yogic diet is a balanced diet plan, made of vegetarian food with the exception of dairy products and honey. It maintains our energy".

Kitchen has been given due importance in Indian tradition of Cooking. Various ingredients used for food preparation such as food grains, vegetables, fruits and spices have various medicinal properties. Apart from preparing ideal food, these ingredients can be used as medicine to treat diseases. Certain ideas worthy of keeping in mind are:

1. Diet improves health.
2. Some food ingredients have been included in rituals and religious functions in order to render due importance and wider acceptance.
3. The food which could help in repair and restoration of the body has been given highest importance.
4. Honey, curd and basil were considered and accepted as equivalent of nectar by our ancestors. Barley grains were used in rituals of marriage as well as death.
5. The holy 'Quran' contains a chapter on Fig, Jujube(Ber) and Honey.
6. Bible also has details about barley grains, honey, curd, roasted grains and water as food items.

Thus we can also define the kitchen as a primary hospital.

Chhandogya Shruti explains that the food post digestion inside the stomach, is normally categorised into three parts. The gross part becomes fecal discharge, extracted part creates flesh etc., and the subtler nourishes the mind. As ghee (the subtler part of milk) emerges after churning of curd, similarly, the mind emerges from the subtler parts of food, that corroborate the saying "*Jaisa khaye ann waisa rahe mann*".

"Yadrasham bhakshyate annam budhhirbhawati tadrashi" means our Intellect (buddhi) is made as per our diet. If one takes 'tamasic' food, than the mind, intellect, prana and body become tamasic, which create obstruction in the path of celibacy (Brahmacharya) and practice for liberation (Sadhana). Similarly intake of 'Rajasic' food will make the mind and intellect fluctuate. Thats why it is wise to consume Satvik and simple food.



Food is basically classified into three groups:

- Satvik Food
- Rajasik Food
- Tamasik Food

1. Satvik Food:

Juicy (*Saras*), Balsamic (*Snigdha*), Energetic (*Sarwan*) and appealing (*Hrudaygrahi*) food is known as Satvik food. This is considered as the best kind of food. Satvik food is always fresh, properly cooked, juicy, quickly digestible, unctuous and tasty. It energizes the brain, keeps the mind cool and calm; and helps in physical, mental and spiritual growth.

Food that helps increase longevity, intellect, strength, wellness, happiness and affection is preferred by the mind and is categorised as Satvik Food. e.g. Fresh fruit, vegetables, green leafy vegetables, sprouts etc.

Rajasik Food:

Bitter (Adhik Katu), Alkalic (Amliya), saline (Labaniya), warm (Ushna), hot (Tikha) or spicy food is known as Rajasik food; which is fresh but stodgy. This type of food stimulates sensory organs. It is beneficial to soldiers, politicians, players and businessmen who remain empowered (*sashakti*), reverent (*samman stithi*) and prosperous (*samridhi*); ie those people who believe in balanced aggression. Rajasik food includes bitter, sour, saline, fresh hot, spicy, garlic, onion, fried items, tea, coffee etc, which develops unhappiness, anxiety and diseases. Rajasik food elicits materialism, lust, lure, jealousy, fury, treachery, pride and infidelity.

Tamasik Food:

Stale, dry, foul, left-over and unhygienic food is called Tamasik food. Processed food made of fine flour, ghee, refined oil, sugar such as burger, pastry, chocolate, cold drinks, fried food, spicy food, non vegetarian food, alcohol, tobacco, etc are example of Tamasic food.

Tamas blocks flow of vitality which leads to ill-health. People having tamasic food become moody, insecure, insatiable, and lustful. Such people become selfish, self centred and prematurely aging. They generally suffer from disorders like cancer, heart disease, diabetes, arthritis and persistent fatigue.



In-text Question 5.2

- What is Satvik Diet?



Notes

2. Give two examples of Rajasik diet.

.....
.....
.....

3. Write the characteristics of a person consuming tamasik food.

.....
.....
.....

5.4 ACIDIC AND ALKALINE FOOD

Blood and body chemicals of a healthy person are alkaline and urine is acidic. Acidic base and alkaline balance of our body mostly depends on the type of food we consume. There should be proper balance between acidic and alkaline nature of the body for maintaining normal health. Alkali and Acid should ideally be present in the food in 80:20 ratio i.e. one should include more alkaline food (80%) and less acidic food (20%) in diet.

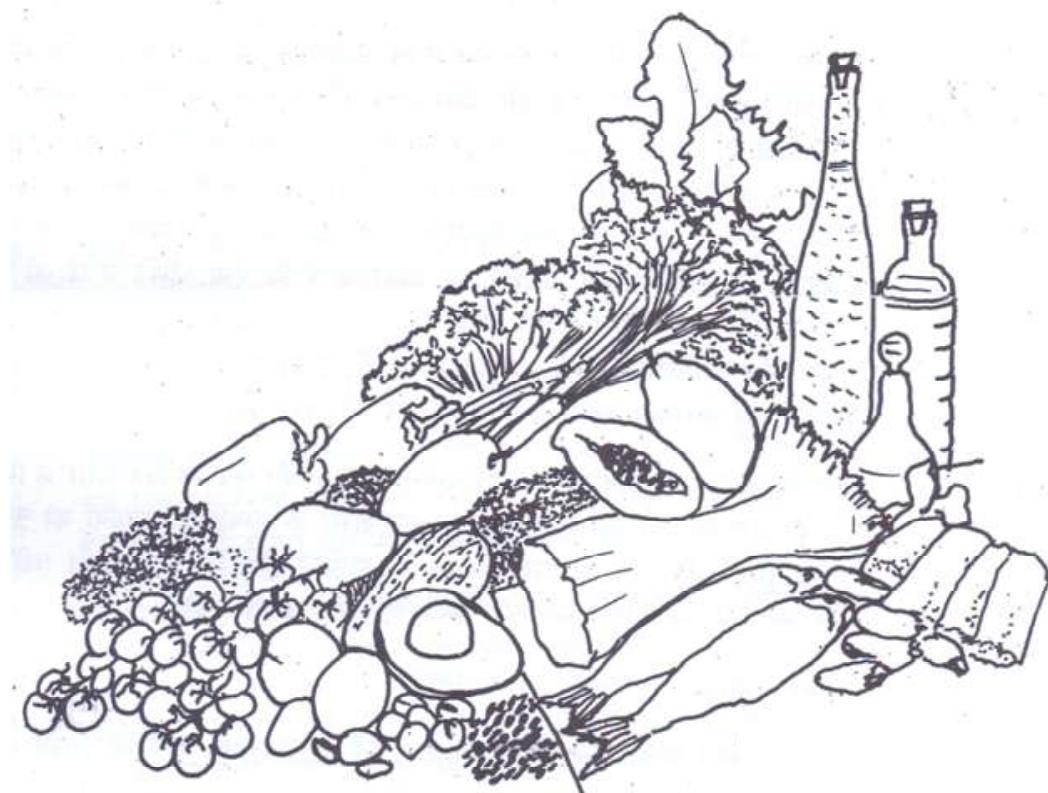


Fig. 5.1: Acidic and alkaline food



Notes

Food items having carbon dioxide, carbonic acid, lactic acid, uric acid, chlorine, phosphorus, sulphur and iodine are acidic in nature. Food items having sodium, potassium, calcium, iron, copper, magnesium and manganese are alkaline in nature. Amount of various minerals and micronutrients present in food items varies depending on the kind of soil where food grain is grown.

Neither acid nor alkali in excess is preferable for good health. The right balance between these two helps attain good health; and imbalance thereof leads to various kinds of diseases.

- a. Excess of acid leads to diabetes.
- b. Excess of alkali leads to cancer.

The bacteria causing infection and common cold can't survive in an alkaline medium. They flourish in highly acidic medium. In such cases one has to increase the alkaline food in order to increase alkaline nature of the body. This method gives relief easily.

Point to be noted is that excess salt having sodium chloride increases alkalinity which may lead to cancer. Therefore, we should not use additional salt with salads or fruit. Increased acidity in the stomach leads to various digestive disorders. If not cured early, it may lead to chronic disorders. Food items made of cereals, pulses, refined flour, cold drinks, boiled milk and all flesh foods increase acidity in the body. However, all fresh green leafy vegetables and fruit increase alkalinity and decrease acidity.

Intake of imbalanced food produces bio-toxins. They may harm different body parts and result in various disorders if not removed out of the body. Therefore, we should take balanced food to purify the flow of blood.

5.5 GOOD FOOD HABITS

Good food habits are also to be developed along with excellent diet. Some such habits are discussed below:

1. One should take food in a peaceful state of mind. Food shouldn't be taken in a state of anger, anxiety or hurry.
2. Diet should be taken at scheduled time.
3. Less quantity of food is always preferable. Excess of food adversely affects the health.
4. Food should only be taken when one feels hungry, not otherwise.
5. Food should be chewed properly otherwise intestines have to overwork.
6. One should not talk while eating.
7. Raw vegetables should not be consumed along with raw fruit.



Notes

8. Preferably food should be taken in a comfortable pose (*Sukhasana*). It gets easily digested if one sits in a thunder bolt pose (*Vajrasana*) for a few minutes after eating.
9. Sprouts, seasonal fruit and green vegetables should be consumed in adequate amount. Sprouts are a good source of energy and increases longevity.
10. In case of cooked food, one should take Bran chapatti, unpolished rice and soup.
11. Uncooked food is considered as best for good health. Food loses its values like enzymes, minerals and vitamins, when cooked.
12. Water should be taken half an hour before or after the meal.

Timings and quantity of food (Mitahaar)

Regarding the timing of Diet it is said that diet should be taken when the mind is at peace, stool and urine have been excreted, body elements are balanced, abdomen is free of gas, body remains light, senses are active and one feels hungry.

There is a famous phrase about the quantity and timing of food -

“ek baar yogi, do baar bhogi aur teen baar rogi”

एक बार योगी, दो बार भोगी, तीन बार रोगी ।

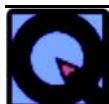
One full course of meal or two minor meals a day is sufficient for good health. If one takes food frequently than the digestive system has to activate its process every time from the beginning.

It is always beneficial to have meals on time. Three main function of the body related to food are Digestion, Nutrition and Excretion. The time duration between 04 am to 12 noon is meant for excretion. Less food should be consumed during this period. This means that breakfast should be light and plenty of water should be taken in the morning. The time between 12 noon to 08 pm is meant for digestion so food should be taken during this period. The time between 08 pm to 04 am is meant for nutrition; the body as well as the digestive system should be allowed complete relaxation. Therefore, having dinner before 8 pm is best for health.

Now, the question is regarding the quantity of food. Too much of food results in bad health and reduces longevity. Excess of food deposits extra toxins in the body which lead to chronic disorders. Constipation is considered to be the initiator of various disorders. We should not over eat and over fill the stomach. One should have the Ether (*Akash Tatwa*) in mind while taking food. The process of taking food should be to fill 50% of the stomach with food, 25% with water and to leave 25% space vacant. As per Gherand Samhita:

“Annen puryedardh toyen ch tratiyakam udar chaturthans sanrakshed vayocharne”

अन्नेन पूर्येदर्धं तोयेन च त्रुतीयकम् उदरं चतुर्थास संरक्षेद वायुचारणे ।



In-text Questions 5.3

a. **Fill in the blanks:**

1. Ratio of acidic and alkaline food in diet should be &
2. It's better to have meal in asana.
3. & increase alkalinity and decrease acidic nature of food.

Tick (✓) if correct or (✗) if wrong.

1. There is a direct relationship between diet, nutrition and health. ()
2. Diet should comprise of more acidic food. ()
3. Exertion should be avoided just after meals. ()
4. Excess food enhances health. ()
5. We should drink plenty of water with food. ()



What you have learnt

In this unit, you have learnt-

1. Food is essential for routine functioning, development and growth of the body and to regenerate the daily quota of energy spent. Balanced diet, nutrition and nutrients are essential in life. There are three types of food- Satvik, Rajasik and Tamasik. Balanced amount of Alkaline and acidic food is essential for health.
2. Good food habits are also to be developed along with excellent diet. Some such habits are:
 - a. One should take food in a peaceful mind. Food shouldn't be taken in a state of anger, anxiety & hurry.
 - b. Diet should be taken at scheduled time.
 - c. Less quantity of food is always preferable. Excess of food negatively affects the health.
 - d. Food should only be taken when one feels hungry, not otherwise.
 - e. Food should be chewed properly otherwise intestines have to overwork.
 - f. One should not talk while eating.
 - g. Raw vegetables should not be consumed along with raw fruit.
 - h. Preferably food should be taken in a comfortable pose (*Sukhasana*). It gets easily digested if one sits in a thunder bolt pose (*Vajrasana*) for a few minutes after taking food.
 - i. Sprouts, seasonal fruit and green vegetables should be consumed in adequate amount.
 - j. Sprouts are a good source of energy and increases longevity.



Notes

- k. In case of cooked food one should take Bran chapatti, unpolished rice and soup.
- l. Uncooked food is considered as best for good health. Food loses its values such as enzymes, minerals and vitamins, when cooked.
- m. Water should be taken half an hour before or after the meal.
- 3. It is said that food should be ingested when mind remains peaceful, proper evacuation has been done, body elements remain balanced, abdomen remains non distended, body remains light, senses remain controlled within hunger. There is a phrase about the quantity and timing of food-

“ek baar yogi, do baar bhogi aur teen baar rogi”

“एक बार योगी, दो बार भोगी, तीन बार रोगी”
- 4. Yogic diet is of utmost importance for a person in Yog sadhana. Diet should not only be tasty but it must contain all the required nutrients. Meals should be pure and Satvik.



Terminal Questions

1. Describe Yogic diet for good health in detail.
2. Explain that “Satvik diet is relevant for Yogis”.
3. What do you understand by Diet? Explain Satvik, Rajasik and Tamasik food in brief.



Answers to In-text Questions

5.1

1. Diet is what we ingest and which provides nutrients to the body.
2. Nutrition is a process by which a living being ingests, digests and utilizes nutrients.
3. Carbohydrate, Fat, Protein, Vitamin, Mineral, Fibers and Water.

5.2

1. Properly cooked, fresh, juicy, easily digestible and tasty food are Satvik in nature.
2. Pungent, bitter and spicy.
3. Anxious, lustful and insatiable person.

5.3

A.

1. 80:20
2. Sukhasana
3. Fresh green leafy vegetables and fruit.

- B. 1. True 2. False 3. True 4. False 5. False



Notes

6

Shatkarma

Lord *Shiva* is considered to be the father of *Hathyoga*. The successors of this tradition were *Sh. Matsyendranath*, *Swami Gorakshnath*, *Meenamath*, *Bhartrihari*, and further it was promoted by *Swaatmaram* and other followers of ‘Nath-Tradition’ to *Sh. Gopichand*. The practitioner of *Yoga* becomes eligible for *Rajayoga* after making the body clean, healthy and detoxified through *Hathayoga*, because *Rajayoga* is a practice of attaining *Samadhi* through Meditation in order, by cleansing the inner self through *Yama- Niyama*.

Different practices of *Shatkarma* were prescribed by the seers of *Hathayoga* for purification of different body types on the basis of their characteristics (*Prakriti*) i.e. *Vaata*, *Pitta* and *Kapha*. Without proper cleansing, our mind and body would not be ready to receive optimum benefits of yogic practices which are meant to propel the soul towards a higher sense of consciousness. Complete benefits of Asana-Pranayama cannot be obtained without physical purification. Hence, *Shatkarma* practices are very useful to purify the subtle body through cleansing of the physical body.

This unit describes the various practices of *Shatkarma*.



Objectives

After studying this lesson, you will be able to:

- Explain *Shatkarma*
- Describe the different aspects of *Shatkarma* in detail
- Explain the effects and benefits of *Shatkarma* on human body



6.1 CONCEPT OF SHATKARMA

Shatkarma is a purification process of the body in the context of *Yoga*. The cleansing processes for purifying the body (*Ghatshuddhi*) in *Hathayoga* are called *Shatkarma*. *Shatkarma* practices are also beneficial in purifying subtle body through the cleansing of physical body.

According to *Hathayoga*-

*Hatham bina Rajayogam Rajayogam bina hathah
Na siddhayati tato yugmamaanishpatteh samashyaset. (Hatha -2/76)*
*हठं बिना राजयोगं राजयोगं विना हठः ।
न सिद्धयति ततो युग्ममानिष्पत्तेः समश्यसेत् ॥ (हठ. 2/76)*

Rajayoga can't be attained without *Hathayoga* and *Hathayoga* is incomplete without *Rajayoga*. Therefore, the practitioner (*Sadhak*) must continuously practice both *Hathayoga* and *Rajayoga*.

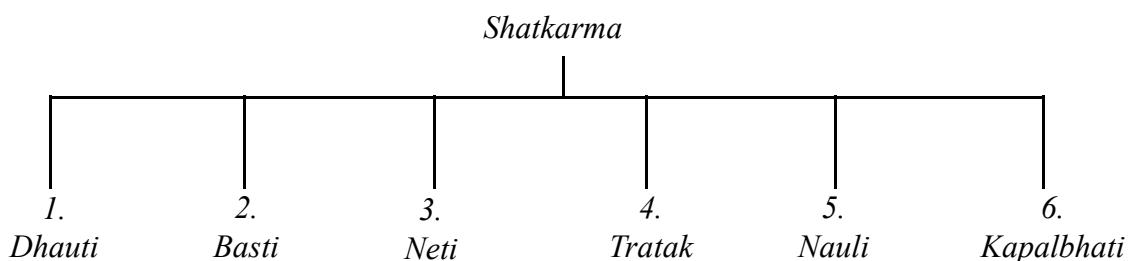
These practices of *Shatkarma* rejuvenate the human body and make it free from diseases, healthy, strong, and radiant and also increases longevity. This is at par with the *Panchkarma* described in *Ayurveda* which was invented by our saints and seers for purification of body, mind and *Prana*.

Let us learn what these practices of *Shatkarma* are:

Dhautirbastistathanetistratakam naulikam tatha kapalbhatishchaitani Shatkarmani prachakshte. (Hatha- 2/22)

*धौतिर्बस्तिस्तथानेतिस्त्राटकं नौलिकं तथा कपालभातिश्चैतानि षट् कर्मणी प्रचक्षते ।
(हठ. 2/22)*

Dhauti, Basti, Neti, Tratak, Nauli and Kapalbhati are the six practices advised to be followed by the *Yogaic* practitioners.



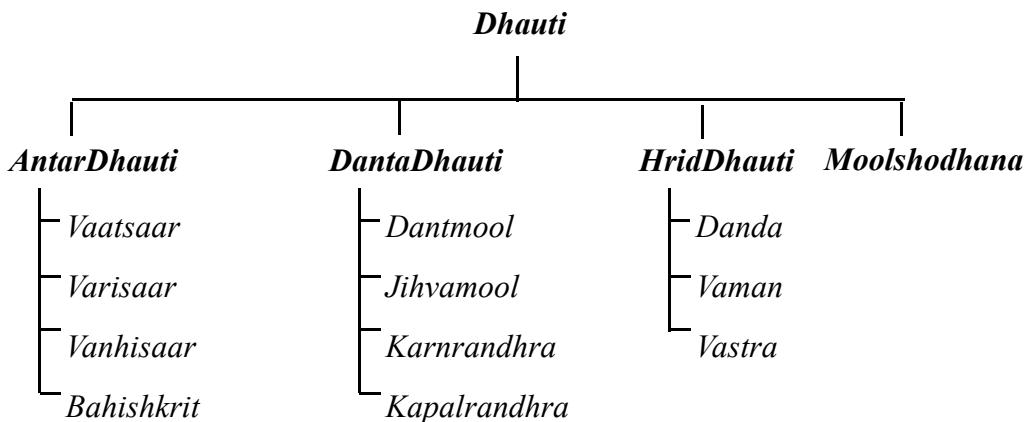
The above six practices in *Hathayoga* are also termed as *Shudhhi Kriyas*.



Notes

6.1.1 DHAUTI

Dhauti has been described in the beginning under *Shatkarma*. Generally *Dhauti* means ‘washing’ or ‘cleaning’. There are four types of *Dhauti* according to *Gherand Samhita* i.e. *AntarDhauti*, *Dant Dhauti*, *HridDhauti* and *Moolshodhana*.



VastraDhauti and *Gajakarni* have been described under the practice of *Dhauti* (*Dhauti karma*) in the text *Hathayoga Pradipika*.

As per their use in practice, we will study here about *Vaman Dhauti* (*Kunjali*), *Dand Dhauti*, *Vastra Dhauti* and *Varisaar* (*Shankh Prakshalana*).

I) *Vaman Dhauti (Kunjali)*

Kunjali Kriya cleanses oral cavity and food pipe up to the stomach. This is practiced on an empty stomach. The ideal time for this practice is early morning. In this practice, stomach is filled by drinking lukewarm saline water and emitted out immediately.

Preparation and discipline:

- Hands should be properly washed and cleaned. Nails should be cut.
- Keep jug and drinking glass with you.
- Keep lukewarm saline water (water mixed with salt).
- This should be practiced on an empty stomach.
- This should be practiced after proper evacuation of faeces and urine.
- This practice should be followed with intake of *Khichadi* (gruel made of rice and green gram) with *Ghee*.
- Spices are prohibited on the day of practice.



Procedure

Practitioner has to sit in *Utakatasana* and drink lukewarm saline water continuously till the stomach is filled. Saline water induces reverse Peristalsis in the upper Gastro-intestinal tract which further leads to emesis. Then the practitioner has to stand and bend forward. Next the practitioner has to open his mouth, insert the first three fingers to rub the base of the tongue by which water comes out through the mouth. Initially very little water may come out, but rubbing the base of tongue repeatedly will progressively induce proper expulsion of water. With continuous practice, emesis of water takes place even without rubbing the base of the tongue.

Benefits

- *Kunjal Kriya* helps maintain good health
- Relieves hyperacidity.
- Also helps to recover from Asthma.
- Relieves from cough and putrefied smell from the mouth.

Precautions

- This should not be practiced by people suffering from high blood pressure.
- People having Ulcer and Heart related disorders should avoid this practice.

Frequency

This process can be done once a week.

II) Dand Dhauti

In *Gherand Samhita* a stalk of Turmeric, Banana or Bamboo has been prescribed for *Dand Dhauti*.

Nowadays, *Dand* made up of rubber is available in the market. This practice balances *Tridoshas* of the body.

Preparation

- Preparation for *Dand Dhauti* is similar to that of *Kunjal Kriya*.
- Keep required lukewarm saline water close to you.
- The Rubber *Dand* has to be sterilized with hot water.
- *Dand Dhauti* should be practiced on an empty stomach early in the morning.
- This practice should be followed with intake of *Khichadi* (gruel) with *Ghee*.
- Spices are prohibited on the day of practice.



Notes

Procedure

Practitioner has to sit in *Utkatasana* and drink lukewarm saline water continuously till the stomach is filled. Then stand and bend the body above the waist forward to put rubber *Dand* deep into the mouth. Practitioner has to insert the rubber *Dand* slowly across the pharynx up to the stomach. Water slowly starts coming out after this. Rubber *Dand* has to be pulled out slowly after evacuation of the water from the stomach.

Benefits

Benefits of *Dand Dhauti* are similar to that of *Kunjali Kriya*.

Precautions

- This should not be practiced in case of any upper gastro-intestinal tract ulceration.
- This should not be practiced by the people suffering from high blood pressure.

Frequency

This can be practiced once a week.

III) *Vastra Dhauti*

Vastra Dhauti is practiced with the help of cloth, as the name indicates.

Dhauti preparation

- *Vastra Dhauti* should be checked properly, that it is not torn or ripped and edges are intact arranged properly.
- *Vastra Dhauti* is kept in boiled water for some time, then washed with clean water and dried in a clean place free of dust.
- It should be kept in a dry box.
- Keep lukewarm saline water as required, jug and glass before practice of *Vastra Dhauti*.

Procedure

First of all, sit in *Utkatasana* and keep the pot containing *Vastra Dhauti* in between both the legs. Keep a glass and a jug of saline water on the right side. Now take one end of *Dhauti* and fold it from two sides so as to shape it like the tip of an arrow. Put this end of *Dhauti* deep into the mouth and try to swallow across the pharynx with the help of tongue. Simultaneously keep drinking lukewarm saline water as and when required to facilitate the deglutition of *Dhauti* all the way up to the stomach through the throat.

This practice requires patience and concentration. The practice of deglutition should be adopted in a slow and steady manner. It appears very tough initially and regular practice is required to perform *Vastra Dhauti*. Utmost care should be taken to avoid congestion of the



Notes

Vastra Dhauti at the throat. Coughing, vomiting, irritating sensation may appear with the start of practice but slow and steady practice with due course of time may lead to efficient *Vastra Dhauti*. It may take effort in several attempts to swallow *Vastra Dhauti* across the pharynx. It may not be possible to swallow the cloth in the first attempt; after a day's practice one foot length cloth may get inside which should then be pulled out. As days pass, the length of the cloth will increase. Regular practice of *Vastra Dhauti* enables one to swallow (*Vastra Dhauti*) up to maximum length. One should not pull out *Vastra Dhauti* in a hurry, otherwise it may get stuck to the food pipe and lead to choking.



Fig.6.1: Vastra Dhauti

Benefits

Vastra Dhauti relieves from the cough phlegm. It is very beneficial for the patients suffering from Asthma and skin disorders.

Precautions

- It should only be practiced under the guidance of a *Yoga* teacher.
- It should not be practiced in case of any kind of wound or ulcer in upper gastro-intestinal tract.



IV) Dant Dhauti

Teeth should be cleansed and massaged daily in the morning and in the evening. Massaging the teeth with fine powdered rock salt (*Saindha Namak*) added to mustard oil and water, relieves from Pyorrhoea and other teeth and gums related disorders. It also strengthens and brightens the teeth.

Shankh Prakshalana

‘*Shankh*’ means gastro-intestinal tract (stomach and intestines) and ‘*Prakshalana*’ means cleansing. Cleansing of the gastro-intestinal tract is known as *Shankh Prakshalana*. Structures of the intestines are similar to that of a Shell (*Shankh*) and cleansing of the *Shankh* shaped intestine is *Shankh Prakshalana* or *Varisaar*. Length of intestines is about thirty two feet. Accumulation of stool on the walls of the intestine leads to various digestive disorders. Creation of a layer of stool on the wall of the intestine due to such accumulation progressively reduces peristaltic movement of the intestine and thus reduces evacuation of stool. Accumulated stool purifies in the intestine which results in indigestion, regurgitation, constipation, gastritis, obesity, hemorrhoids, hypertension, diabetes, asthma, sinusitis and other digestive disorders.

Pre-requisites

- Required *Asanas* should be practiced for five to seven days prior to the practice of *Shankh Prakshalana*.
- Light and digestive food should be taken on the previous night of the practice.
- Sufficient *Khichadi* (gruel made of rice with green gram) with *Ghee* should be taken after the practice.
- This practice should be performed after proper defecation.
- One should wear loose and comfortable clothing during practice.
- Lukewarm saline water should be prepared sufficiently.
- Patients suffering from hypertension and skin disorders should add lemon juice in place of rock salt.

Procedure

Drink two or more glasses of lukewarm saline water while sitting in *Utakatasana*. Perform the prescribed five *Asanas* of *Shankh Prakshalana* in the order given below; each Asana is to be performed five times. Drink two or more glasses of lukewarm saline water after each round of *Shankh Prakshalana*.

The above mentioned five *Asanas* are:

1. *Tadhasana*
2. *Tiryak Tadhasana*
3. *Kati Chakrasana*
4. *Tiryak Bhujangasana*
5. *Udarakarshana Asana*



Notes

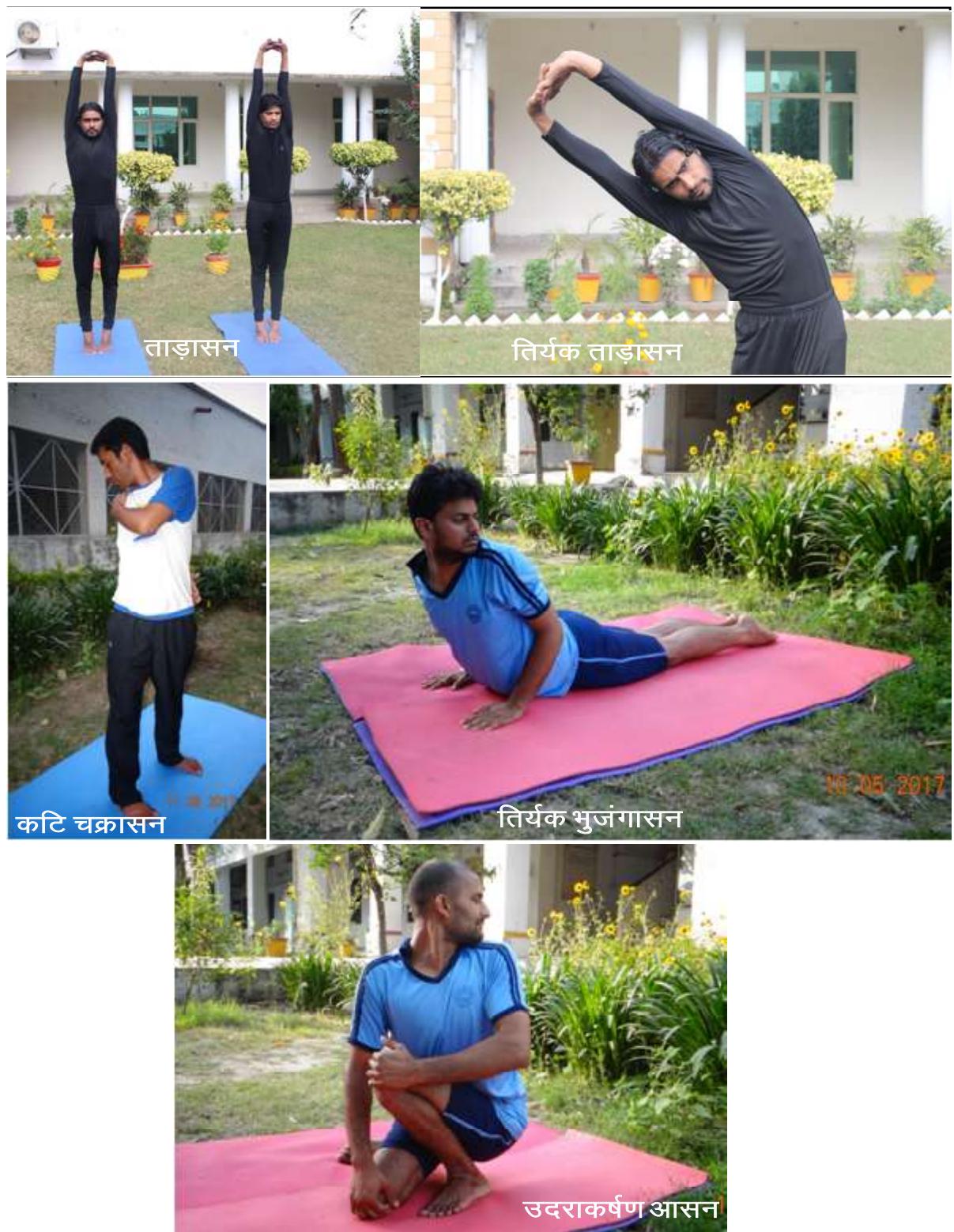


Fig.6.2: Asanas for Shankha Prakshalana



After completing the cycle of the prescribed five Asanas for two or three times continuously, pressure would build up for defecation. Two to three glasses of water should be consumed after completing each cycle of five Asanas. The cycle should be continued without any pause. Do not sit in the toilet for long; and extra pressure should not be applied for defecation. It does not matter if there is no defecation in the beginning. Again the sequence of drinking water and execution of *Asanas* may be continued until proper defecation occurs. If pressure is felt for defecation while doing *Asanas* then its best to relieve oneself. Again start the cycle from beginning after drinking water, not from that *Asana* where you left.

In this way, after drinking about 15-20 glasses of water and after performing *Asanas*, go to the toilet for five to six times. Initially faeces will be excreted followed by water mixed faeces and finally water without faeces will be excreted during *Shankha Prakshalana*. *Kunjali Kriya* should be practiced after *Shankha Prakshalana* followed by *Shavasana* for 30 to 45 minutes. Maintaining silence is required for the whole process. *Khichadi* (gruel made of rice with green gram) with *Ghee* should be eaten sufficiently without spices after this. Use of turmeric should be minimal.

Precautions

- Avoid drinking water for at least three hours after the practice.
- Avoid sleep for at least three hours after the practice.
- After three hours drink lukewarm water preferably. Cold water may induce cough and cold.
- Preferably eat only *Khichadi* (gruel made of rice and green gram) with *Ghee* for the next three days.
- Take rest in shade after the practice without fan, cooler or air-conditioner etc.
- Avoid sunlight in winters and fan in summers after the practice.
- Avoid practice in rains and cloudy atmosphere.
- Avoid cleansing of hands and feet with cold water after the practice.
- Children, emaciated persons, women during menstruation and pregnancy should avoid this practice.
- Avoid spices, pickles, etc. for next two to three days.
- Avoid milk products including curd and sweets for the next five days.
- Avoid fruit and juice for the next three days.
- Avoid non-vegetarian food, liquor and *Tamasik* food items. These are not good for health.
- Avoid junk food, soft drinks and other processed foods available in the market.



Notes

Benefits

- Whole gastro-intestinal tract from mouth to anus gets cleansed.
- Body gets purified from toxic elements and becomes light and radiant.
- Disorders like constipation, flatulence, regurgitation, indigestion etc. are controlled and cured.
- This is beneficial in obesity, diabetes, respiratory disorders, cardiac disorders, headache, appendicitis etc.
- This also helps to overcome menstrual disorders in females.
- It cleanses the *Nadis* and purifies *Chakras*.

Note: *Shankha Prakshalana* should be practiced twice a year, preferably in the month of March/April and September/October. It should only be practiced under the guidance of a Yoga teacher.

6.1.2 **BASTI KRIYA**

Basti Kriya means “Yogaic Enema”. The Yogis used to immerse their body in water in a pond or a river up to naval to let water into the intestines through anus, followed by evacuation of the water through anus.

Modern Enema

This is a refined form of the traditional *Basti Kriya*. Nowadays people hesitate to perform *Basti Kriya* in the open; either in a pond or a river. Hence one should buy an Enema Pot. Here, lukewarm saline water or lukewarm water mixed with lime juice is injected into the intestine through anus with the help of an enema pot. This cleanses the intestine and relieves constipation. It also helps in extracting toxins (*Malas*) from the intestine. This process relieves patients instantly. Practicing *Basti kriya* at regular interval keeps body healthy and makes it glow.

This should be practiced early in the morning on an empty stomach for best results.

6.1.3 **NETI KRIYA**

Cleansing and treatment of the nasal passage and its surrounding area is termed as *Neti*. Through *Neti* the Cranium, vision and the region above shoulders are cleansed and treated.

- i) **Jal Neti** - Take lukewarm saline water (water mixed with mineral salt) in a Lota or *Neti* pot. Fix/align the nozzle of *Neti* pot in the left nostril and tilt the head towards right so that the right nostril is lowered. Keep the mouth open and continue to inhale and exhale through it during the whole process. Gradually water will enter into the nasal passage through the left nostril and come out automatically from the right nostril while taking the phlegm and other dirt along. Similarly, this process is done from the right nostril to the left. *Jal Neti* should be practiced early in the morning. It cures cough and cold. *Kapal Bhati* and



Shashankasana should be practiced immediately after *Jal Neti* so that any water left inside the nasal passage comes out and the passage opens up fully. The practitioner should rest for a while in *Sashankasana* after the *Neti Kriya*.



Fig.6.3: *Jal Neti*

- ii) ***Sutra Neti*** – This practice is done with the help of *Sutra* (bunch of cotton thread applied with honey or wax at one end). This *Sutra* should be rinsed in water before the practice. Slowly insert the *Sutra* into the nostril from the waxed end up to the pharynx. Hold both the ends of the *Sutra* with both the hands and pull it out through the mouth carefully. The same process is repeated from the other nostril. After regular practice it can be done simultaneously from both the nostrils.



Fig.6.4: *Sutra Neti*



Note- It should be practiced only under the guidance of experts.

6.1.4 *Tratak Kriya*

The Mind acts in connection with the Soul and the Senses function in connection with the Mind. The Mind is unstable and wavers with the urges of senses. There is a direct co-relation between soul, mind and senses. Soul remains entangled with mind. Mind is responsible for happiness and sorrow. However, mind is also considered as a tool for upliftment and liberation.

Tratak is practiced to reach the Mind and reveal its subtle capabilities. This is a very powerful practice to regulate the minds of the practitioners at an advanced stage.



Fig.6.5: *Tratak Kriya*

Procedure

Sit comfortably in *Padmasana* or *Sukhasana* keeping the back in a straight position. Place a lighted lamp or a candle horizontal to the eyes at a distance of nearly four feet. Start gazing at the flame of the lamp without blinking. Close the eyes slowly once it starts burning or tears start rolling down and try to internally visualize the flame with closed eyes. Again open the eyes and look at the flame for a while; keep on repeating for nearly twenty minutes. While gazing at the flame, focus your mind on the deity you believe in or worship. Through this the ideas become firm and, as a result, the Practitioner enters into the field of *Dhyana*.

Tratak can be practiced looking at a black dot painted on a paper, the rising sun, the moon or the sign of *OM*.



6.1.5 Nauli Kriya

Stand on both legs keeping them two feet apart. Bow forward a little while keeping both the hands on respective thighs. Keep your eyes focused on your abdomen. Exhale and hold for *Uddiyana Bandha* so that the abdomen would be pulled inside; abdominal muscles will align and emerge out at the center of the abdomen. Try to rotate emerged abdominal muscles from right to left and then left to right. Placing these emerged abdominal muscles at the center of the abdomen is termed as “*Madhya Nauli*”; at the right side of the abdomen is termed as “*Dakshin Nauli*” and at the left side of the abdomen is termed as “*Vama Nauli*”.

This should be practiced by every yoga practitioner early in the morning before meals.

Note – Patients suffering from hernia, ulcer and hypertension should not practice Nauli Kriya.

6.1.6 Kapal Bhati

“*Kapal*” means forehead and “*Bhati*” means glow. *Kapal Bhati* is a process to cleanse the head or cranial region.

Procedure

Sit in *Padmasana* or *Sukhasana* keeping both the hands rested on the knees. Take a long deep breath, and then exhale forcefully. Start forceful active exhalation followed by passive inhalation. Keep on repeating the practice for 20-25 times. Relax for normal breath. This whole process could be repeated number of times as per individual capacity.

This practice also cleanses lungs and increases alveolar gases exchange. It also calms the mind.

Note –

- Cardiac patients should avoid this practice.
- Do not practice in summers.



In-text Questions 6.1

1. Name the practices of *Shatkarma*.

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Notes

Shatkarma

2. What is *Dhauti*?

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3. What is the procedure of modern Enema?

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4. What is *Shankha Prakshalana*?

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5. Name the *Asanas* for *Shankha Prakshalana*.

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6. Who should avoid *Shankha Prakshalana*?

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What You Have Learnt

In this unit you have learnt that-

- *Shatkarma* is a cleansing procedure of the body in the context of *Yoga*. Cleansing practices for *Ghatashudhi* in *Hathayoga* is termed as *Shatkarma*. *Shatkarma* leads to purify the subtle body through the purification of physical body.
- According to *Hathayoga*-

*Hatham bina Rajayogam Rajyogam bina hathah
Na siddhayati tatoyugmamanishpatteh samashyaset (Hatha -2/76)*

Rajayoga can't be attained without *Hathayoga* and *Hathayoga* is incomplete without *Rajayoga*.

- *Shatkarma* rejuvenates the human body and makes it free from diseases, healthy, strong, and radiant and also increases longevity.
- This is parallel to *Panchkarma* of Ayurveda which was prescribed by saints and seers for purification of body, mind and *Prana*.
- Practices of *Shatkarma* are –

Dhautirbastistathanetistratakam naulikam tatha kapalbhatishchaitani Shatkarmani prachakshte. (Hatha- 2/22)

1. *Dhauti*
2. *Basti*
3. *Neti*
4. *Tratak*
5. *Nauli*
6. *Kapalbhati*

The above six practices in *Hathayog* are also termed as *Shudhhikriyas*.

The process described by Indian saints and seers for regulating *Vaata*, *Pitta* and *Kapha* was delineated. *Dhauti* is practiced to cleanse eyes, tongue, teeth etc. You have also learnt about the precautions and limitations of various practices of *Shatkarma* and how to regulate respiration through *Neti kriya*. *Tratak* was described which teaches how to stabilize mind and helps in spiritual progress. Through *Vastram Dhauti* and *Kunjal kriya* you learnt how to get relief from *Kapha* disorders.



Terminal Questions

1. Describe any two practices in detail, *explaining the term Shatkarma*.
2. Illuminate the complete procedure of *Shankha Prakshalana* in detail.
3. What do you understand by the term *Dhauti*? Write a short note on *Shankha Prakshalana*.



Answers to In-text Questions

6.1

1. Six kriyas are *Neti, Dhauti, Basti, Nauli, Tratak, Kapal Bhati*.
2. *Dhauti* means cleaning, to cleanse and purify upper gastro-intestinal tract from food pipe to stomach.
3. There is an enema pot in modern enema with one meter long tube followed by a catheter at the next end. This catheter has to be inserted 3-4 inches into anus to let lukewarm saline water into the intestines for cleansing.
4. The cleansing of the whole gastro-intestinal tract is known as *Shankha Prakshalana*.
5. *Tadhasana, Tiryaktadhasana, Katicakrasana, Tiryakhujangasana* and *Udarakarshana Asana*.
6. Cardiac patients and physically weak people should avoid *Shankha Prakshalana*.

Activity

Explore the types of *Shatkarma* practices through the given pictures and write down respective procedures and benefits in your note book.

SUBJECT-3
APPLIED YOGIC SCIENCE (497)



Notes

7

YOGIC SUKSHMA KRIYA (VYAYAMA)

In the previous units, you have studied about the introduction of Yoga, Ashtanga Yoga and various streams of Yoga. To maintain a healthy body, a healthy mind is very essential, because all the sensory and functional organs and various parts of the body take instructions from the mind itself. Therefore, it is essential to perform Yogic Sukshma Kriyas, meditative postures, Pranayama etc. to keep the mind healthy.

In this unit, we will discuss the Yogic Sukshma Kriyas and study their importance and need. Also, we will throw light on their impact and benefits on different parts of the body.



Objectives

After studying this unit you will be able to:

- Highlight the need and importance of Yogic Sukshma Kriyas
- Understand the method of performing Yogic Sukshma Kriyas and their effects
- Explain some special comfortable and meditative postures and their benefits for different diseases
- Describe the preparation and precautions to be taken prior to the Yogic Sukshma Kriyas.

7.1 YOGIC SUKSHMA KRIYAS (VYAYAMA)

Here, we will discuss the simple and subtle Yogic Sukshma Kriyas, the right way to perform them and their benefits in detail.



Notes

What are the Yogic Sukshma Kriyas?

The Kriyas which are performed for the movement of different organs of the body prior to Yogasana, Pranayama, meditation etc. to prepare the body for Yogasanas are called Yogic Sukshma Kriyas.

The Yogic Sukshma Kriyas have positive impact on each organ of the body. Each part of the body from head to toe is affected by it. Many Kriyas under the Yogic Sukshma Kriya (Vyayama) are performed, which are considered necessary before doing Yogasana, as the body prepares itself to perform Yogasana.

Importance of Yoga

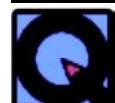
Exercise can be done in various ways - walking, running, weight lifting, doing sit-ups, wrestling, playing games, Yogic Kriyas and Asana practices etc. All these exercises have their own importance. All types of exercises give strength to the body, but to make the body flexible and for balanced flow of blood in the blood vessels, yogic practices are considered to be the best. Yogic Sukshma Vyayam, Asanas, Mudras and Pranayama are the best for a healthy living, physically and mentally.

Mental health is the ideal path to maintain youth for a longer period and to make a person vigorous. Health and vitality depend on a person's state of mind more than the physical state. A person grows during young stage but growth stops in the old age. As age catches up, you can make your life more meaningful by 'Yoga'. Yogic practices, Asanas, Mudra and Pranayama play an important role to gain faith, self-esteem and dignity in life. Mind becomes pure; extra strength is attained and spiritual peace is obtained through these. When mental health is firm, the mind will be in such a position that vitality is put into best use by the physical body as well as other subtle organs of the body to accomplish all the functions effectively.

Without exercise the body becomes unhealthy, vigor-less and luster-less, whereas with regular exercise even the weak, patient and luster-less person become strong, healthy and handsome.

Asanas and Pranayama provide complete cure/ health benefits and have no negative impact. Moreover, there is no loss of any kind. They help the mind to focus and be peaceful while improving the body.

Note: These Yogic kriyas should be practised in the order it has been explained.



In-text Questions 7.1

1. What are the Yogic Sukshma Vyayamas?

.....
.....



Notes

2. What is the importance of mental health?

.....
.....
.....
.....

7.2 PREPARATION AND PRECAUTIONS PRIOR TO THE YOGIC PRACTICES

Now we will learn in detail how to observe these subtle practices. But prior to the practice, it is necessary to understand some instructions and precautions. Carefully go through the instructions given below and try to understand

- The place of practice should be clean, open and airy.
- Always practise on a flat ground covered with a carpet or a bed sheet.
- Wear loose and comfortable clothing according to the season.
- Practise the Kriyas and Asanas at a slow pace. If any part of the body pains, do not put pressure over there.
- Glasses, watches and ornaments should be removed during practice.
- The body should be kept loose while performing the Kriyas.
- Inhalation and exhalation should be through the nose only during practice of Sukshma Kriyas and Asanas.
- It is better to defecate before practising,
- If you sweat or feel tired during the practice, relax for a while in Vishramatmakasan, and continue the practice thereafter.

Now we will learn the Kriyas. Read carefully the position and method of the Kriyas as described below; understand, memorize and practise them at the right time.

7.2.1 (Prayer and Practice of Yogic Kriyas.)

Yogic prayer is considered necessary before starting any kind of Yoga practice.

Position

- Stand erect keeping both the feet close to each other.
- Close your eyes.



Notes

- Join both hands on the thorax, slightly above the heart area.
- The fingers of the hand should be at the level of the throat bone.



Fig.7.1: Prayer

Method

Pray to God while meditating. For example the prayer can be as follows –

Shri Karuna Nidheya Namah

Hey Param Pita, Hey Vishwa Pita

Hey Rashtra Pita, Hey Jagadadhar

Hey Karunamay, Hey Deen Dayalu

Hey Purn Guru, Hey Aparampaar

Hey Pares, Ab Kripa Kar

Hume Dijiye, Shudh Vichar

Jisse Janta Ke Sewak Ban

Naath Karein, Sukhmay Sansar

Hey Param Pita, Hey Vishwpita

Hey Rashtra Pita Hey Jagadadhar



Notes

At the end of the prayer, let everyone loudly recite the following three times

Hey Nath, Aapki Kripa Se

Vishwa Ka..... Kalyaan Ho - (3 Times)

Sabhi..... Kartvayparayan Ho - (3 Times)

Paraspar..... Prem Ho - (3 Times)

Shri Karuna Nidhayya Namah.

Note - Instead, you can also pray differently to the God of your faith according to your wish.

Benefits

- By praying, the surrounding atmosphere becomes pure and vibrant
- Prayer helps in meditation
- Mental defects get removed
- The mind becomes peaceful
- Self-purification is attained

After the prayer start the subtle Yogic Kriyas.

7.2.2 Pawanmuktasana Series-1 (Practice of Joint Movements)

A) Practice of Joint movements for legs

i. Toe Bending (Padanguli Naman)



Fig.7.2: Toe Bending



Notes

Method

- Sit with both legs stretched out, keeping the hands behind to support.
 - Start to bend and straighten the toes, moving them only in coordination with inhalation-exhalation.
 - Bend the toes forward with exhalation and straighten them backwards with inhalation; repeat this five times.
 - Keep the feet and ankles still, move only the toes. Relax for a while after 5 cycles: try to feel the effect of the practice. You will feel light and relaxed.
- ii. **Ankle Bending (Gulf Naman)**



Fig.7.3: Ankle Bending

Method

- Sit with both legs stretched out straight and heels together.
- Move both the feet forward and backward together,
- Keep the toes still, move the ankles only.
- Move the ankles forward with inhalation and backward with exhalation.
- Keep complete consciousness and awareness around the ankle. Do this practice five times, and then take rest for a while.



Notes

iii. **Ankle Crank (Gulf Ghurnan)**



Fig.7.4: Ankle Crank

Method

- Bend one foot at the knee and place it on the thigh of the other.
- Place one hand over the knee and the other hand on the ankle of the bent foot.
- Slowly rotate the ankle in circular movement with the help of the hand.
- Rotate once in one breath; do this five times clock wise and five times anti-clock wise.
- Do a light massage at the spot wherever it hurts.
- Feel better circulation of blood and better flow of breath. Now repeat the same practice with the other leg.



iv. **Knee Bending** (Janu Naman)

Notes



Fig.7.5: Knee Bending

Method

- Sit in Dandasana. Lift one leg up from the hip.
- Engage both the hands to hold the leg under the thigh.
- Bend the leg from the knee downward and then straighten it.
- Straighten while inhalation, bend while exhalation.
- The entire process needs to be above ground level; the heel should not touch the ground.
- Try to make the knee straight while straightening. The whole awareness, consciousness should remain around the knee. With coordination of inhalation-exhalation, bend and straighten both the knees five times each.
- Then relax for a while in the initial stage after each cycle.
- Try to feel the effect of the practice thereafter.



Notes

v. **Knee Crank (Janu Chakra)**



Fig.7.6: Knee Crank

Method

- Sit in Dandasana. Lift one leg up from the hip.
- Place both the hands under the thigh with the arms crossed and holding the elbows crosswise.
- Now rotate the leg from the knee in a circle (try to make as large a circle as you can) upwards i.e. clockwise with inhalation and downwards i.e. anti-clockwise with exhalation, three times each. Do it once in single breath.
- Feel the impact of the practice.
- Feel the stretch in the thigh muscles and calf muscles. Feel light pain in the knee and ankle joints. After experience in practice, light pressure can be given on the abdominal region. Do the same five times in both directions. Repeat with the other leg.

vi. **Janufalakaakarshan**



Fig.7.7: Janufalakaakarshan



Notes

Method

- Sit in Dandasana.
- Contract the knee muscles and release them.
- Pull the muscles towards you while inhaling, hold for a while and relax/release the muscles while exhaling.
- Do this action five times each with coordination of inhalation-exhalation and time, then relax for a while. This practice is especially effective for knee pain.

This practice is very helpful in-rheumatoid arthritis and severe joint pain.

vii. **Half Butterfly** (Ardhatitali Asana)



Fig.7.8: Half Butterfly



Notes

Method

- Sit in Dandasana.
- Bend one foot from the knee and place it on the thigh of the other.
- Keep one hand above the ankle and the other hand over the knee.
- With the help of the hand move the knee up towards the chest and then gently push downwards and try to touch the ground; with coordination of inhalation-exhalation respectively.

Do this exercise very slowly, five times each with both legs.

viii. Full Butterfly (Purnatitli Asana)



Fig.7.9: Full Butterfly

Method

- Sit in Dandasana.
- Join both the soles together, pressed to each other, with the heels touching the perineum. Clasp the feet with both hands.
- Now gently move the knee up and down.
- Breathe normally, keep the spine straight and the thorax expanded.
- Thereafter, move the knees up and down as quickly as possible like the wings of a butterfly.

ix. **Hip Rotation** (Shroni Chakra)

Notes



Fig.7.10: Hip Rotation

Method

- Sit in the position of half butterfly.
- Put one hand on the knee, hold the feet with the other hand and then rotate the knee in a circular pattern.
- Move the knees upward clockwise and downward anti-clockwise, with coordination of inhalation-exhalation respectively.
- Then do the same practice with the other leg.

x. **Thunderbolt Pose** (Vajrasana)



Fig.7.11: Thunderbolt Pose



Notes

Method

- Put the feet under the hips by bending the knees under them
- Try to keep the spine straight as much as possible
- If it is not possible to sit in Vajrasana for a long time, then sit in any comfortable Posture and relax.

B) Hand Joints movement practice

i. **Hand Clenching (Mushtika Bandh)**



Fig.7.12: Hand Clenching

Method

- Sit in Dandasana.
- Raise both the hands to the shoulder level with hands stretched forward and palms down.
- Keep the elbows straight.
- Form tight fists with the thumbs inside.
- Open the fists and straighten the fingers with inhalation and clench the fingers to form the fist during exhalation.

Notes

- Repeat it five times.
 - It can be practised in Vajrasana, sitting in a chair or in standing position.
- ii. **Wrist Bending** (Manibandh Naman)



Fig.7.13: Wrist Bending

Method

- Sit in Dandasana.
- Raise both the hands to shoulder level with hands stretched forward and palms down.
- Keep the elbows straight.
- Bend the hand upward and downward from the wrist while keeping the palm straight.
- Bend upwards while inhaling and downwards while exhaling.
- It can be practised in Vajrasana or sitting in a chair or in standing position.

iii. **Wrist Joint Rotation** (Manibandh Chakra)

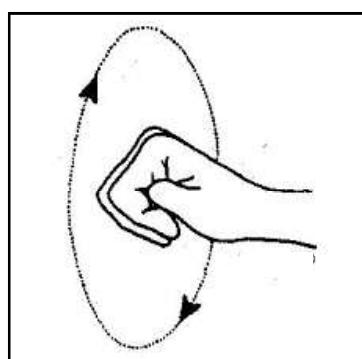


Fig.7.14: Wrist Joint Rotation



Notes

Method

- Sit in Dandasana.
 - Raise both the hands to shoulder level with hands stretched forwards and palms down.
 - Keep the elbows straight.
 - Form fists with both the hands and move in clockwise directions once in one breath.
 - Do it five times each in both directions, then rest for some time.
 - Keep the palms on the thighs. You will feel a light pain in the arms.
 - It can be practised in Vajrasana, sitting in a chair or in standing position.
- iv. **Elbow Bending (Kohani Naman)**



Fig.7.15: Elbow bending

Method

- Sit in Dandasana.
- Raise both the hands to shoulder level with hands stretched forward and palms up.
- Initially keep the elbows straight.
- Now start bending the hands from the elbow till they touch the shoulders; and then straighten them with inhalation and exhalation respectively.
- Next bring the hands to the sides, left and right. Repeat the process five times.



Notes

- Keep all the awareness and all activeness around the elbow.
 - Then relax for a while.
 - It can be practised in Vajrasana, sitting in a chair or in standing position.
- v. **Shoulder Rotation (Skandha Chakra)**



Fig.7.16: Shoulder Rotation

Method

- Sit in Dandasana.
- Raise both the hands to shoulder level with hands stretched forward and palms up.
- Keep the elbows straight.
- Now bend both the hands from the elbow and keep the fingers of each hand on respective shoulders and rotate the elbows five times each clockwise and anti clockwise.
- Next expand the elbows away from the chest with inhalation and bring them back to join before the chest during exhalation.
- Keep complete consciousness, full awareness around the shoulder and then relax for a while.
- It can be practised in Vajrasana, sitting in a chair or in standing position.



vi. **Neck Movements (Greeva Sanchalana)**

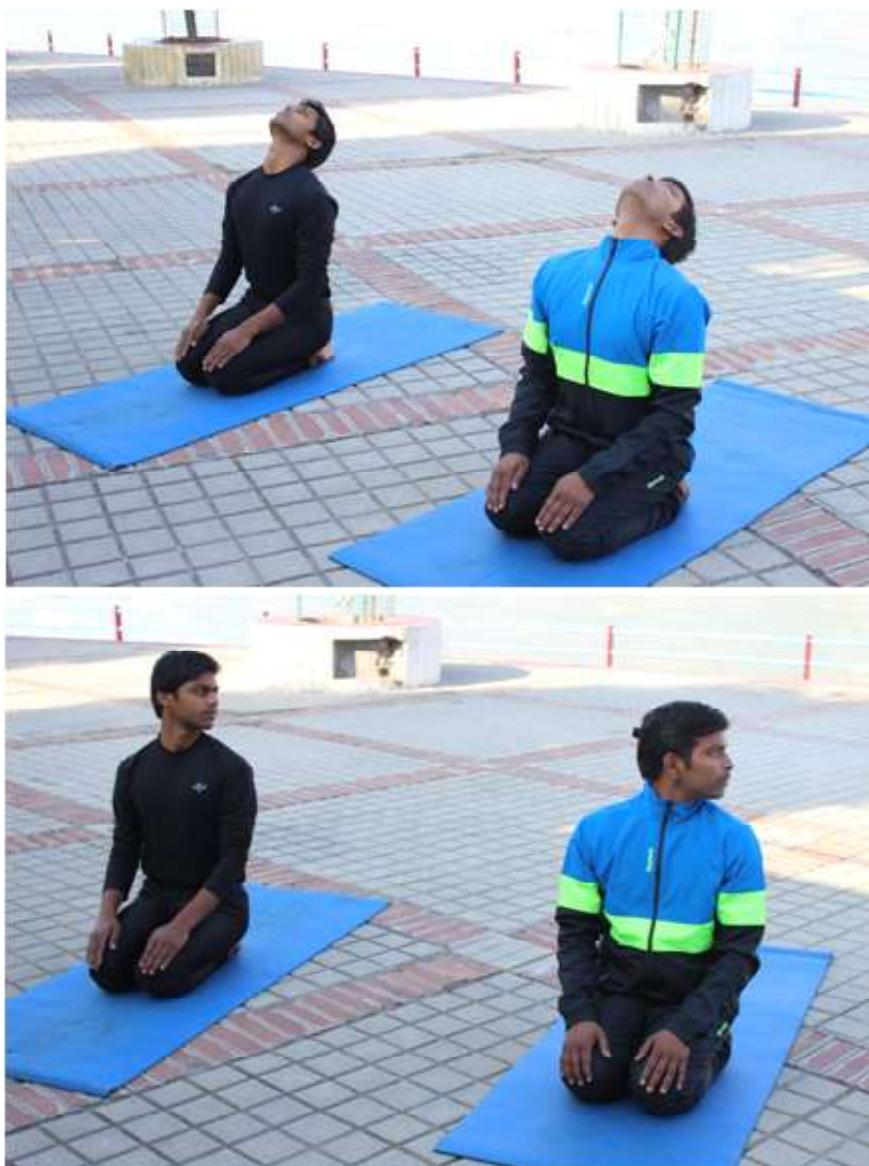


Fig.7.17: Neck Movements

Method

- Sit in Vajrasana.
- Move the head slowly backwards with inhalation and forwards with exhalation.
- Bring movement to the neck. Be careful as neck nerves are delicate, not giving too much pressure anywhere, and don't over-stretch.
- Move the head forward and backward at a normal speed.

Notes

- Next, turn the head to the right and left sides five times each, keeping the chin in the line of shoulder. Inhale while turning head backwards and exhale while turning it forward, similarly during turning sideways. Then rest for a while.
- It can be practised in Dandasana, sitting in a chair or in standing position.

Experience the practice till now. Feel the whole body energized, active, better flow of prana and feel more consciousness.

(The practice of Joints Movements ends)

7.2.3 Pawanmuktasana Series-2

1. Raised Legs Pose (Uttanapadasana)



Fig.7.18: Raised Legs Pose

Method

- For this exercise lie on the back, join both legs together.
- Keep the palms on the sides of the waist. (This is the initial position).
- Gradually lift the left foot with inhalation.
- Lift the left leg up as far as possible with inhalation.
- Now slowly bring it down with exhalation.
- Similarly, raise the right foot with inhalation.
- Take the leg slowly down with exhalation.



Notes

- Repeat the practice three times with each leg
 - Now raise both feet together in a similar way, then bring them down.
 - With full activeness and complete awareness feel the stretch around the muscles of the knees, thighs and calves. Then lie in the Shavasana and rest for a while. Keep both the hands on the sides and palms open facing towards the sky. Keep head, neck and spine straight, and feel the effect of practice and feel better flow of vital energy in all parts of the thighs, knees, waist, ankles etc.
2. **Leg Rotation** (Padchakrasana)



Fig.7.19: Leg Rotation

Method

- Come into consciousness from Shavasana.
- Like the previous one, lift the right leg above the ground, keeping the knee straight, and rotate in a circle.
- Rotate clockwise upwards with inhalation upwards and anti clockwise downwards with exhalation.
- Make the circle bigger and long gradually, three times clockwise and anti-clockwise each.
- Now do the same exercise with the other leg.
- Feel a better flow of blood in the thigh and calf muscles, and light pain in the ankle and waist.

Notes

- Keep complete consciousness, full awareness around the knee.
- Then relax for some time in the Shavasana.

Note: This practice is also done by raising both the legs together, which is a tough practice.

This practice is not advised for patients having heart and waist ailment.

Cycling (Pada Sanchalanasana)



Fig.7.20: Cycling

Method

- Lie down on the back. Join both legs together as before.
- Keep the hands straight and palms facing the ground.
- Move the legs just like riding a bicycle.
- First fold the knee, bring it up to the chest level, then make it straight and take down. Do the same with the other leg alternating to complete the cycling movement.
- Repeat this five times in a rhythmic manner.
- Do it very slowly, there should be no hurry. Then take rest for a while in Shavasana.
- Move all the awareness and complete consciousness on the effect of the practice, to the pressure that has been given in the abdominal area, chest area and all the pain that has been felt.



Notes

This practice is beneficial in removing the abdominal disorders.

4. Leg lock / wind relieving pose (Pawanmuktasana)



Fig.7.21: Leg Lock Pose

Method

- Lie down on the back.
- Bend both the legs and press the knees over the chest by holding the legs with interlocked fingers of the hand, with inhalation and exhalation try to touch the nose to the knee. Breathe normally in this posture for some time.
- Repeat this 3 to 4 times, according to your breathing and time.
- Then relax for a while in Shavasana.

5. Abdominal Stretch Pose (Udarakarshanasana)



Fig.7.22: Abdominal Stretch Pose (Udarakarshanasana)



Notes

Method

- Lie down on the back with legs, feet and knees together.
- Interlock the fingers of both hands and keep them under the head.
- Bend both the knees and keep them close to the chest.
- Now twist the head towards left and the knees towards right simultaneously.
- Then twist the head towards right and knees towards left in the opposite direction.
- Thereafter, Give massage to the back.

By this practice pancreatic glands become active. Insulin secretion becomes better and it removes constipation and gas.

7.2.4 Pawanmuktasana Series-3 (Energy Lock Postures)

- i. **Mill Churning Pose (Chakki Chalanasana)**



Fig.7.23: Mill Churning Pose

Method

- Sit with legs stretched out wide to the sides.
- Interlock fingers of both hands in the front and keep the hands straight.
- Now move the hands in a circular motion as if rotating a grinding mill. Feel that a heavy weight is in hands, and you are pushing it. With the same feeling move the hands clockwise to the front and back from the waist. Exhale while moving forwards and inhale while moving backwards. Rotate in a circle. Feel the stretch in thighs and calf muscles.



Notes

- Light pain develops in the arms, be aware of it and feel the effect of practice.

ii. **Rowing the Boat Pose (Nauka Chalaasana)**



Fig.7.24: Rowing the Boat Pose

Method

- Join both the legs.
- Keep the hands to the sides of the waist and move them as if rowing a boat.
- While exhalation move upper part of the waist forward along with the arms, and return to your side while inhalation.
- Feel that the oars of the boat are in your hands and you are rowing a boat. Relax for a while.

iii. **Pulling the Rope Pose (Rajju Karshanasana)**

Method

- Rajju Karshanasana means drawing water from the well with a rope.
- Stand with one leg in the front and the other at the back to balance the body weight.
- Keep both the hands stretched forward, close the fingers in a fist as if holding a rope to draw water from a well.

Notes

- Move one hand up while inhalation and pull down fist forcefully while exhalation.
- Move both the hands up and down simultaneously in co-ordination.
- Feel balanced flow of Prana and better blood circulation in the arms, shoulders and spine.



Fig.7.25: Pulling the Rope Pose

iv. **Chopping Wood Pose (Kashtha Takshanasana)**



Fig.7.26: Chopping Wood Pose

Method

- Sit in Utkatasana, keeping a little distance between both the feet.
- Interlock the fingers of both the hands and take the palms up above the head in the posture of holding an axe for cutting a tree.



Notes

- Now bring the clasped hands down forcefully while exhaling, as if hitting a tree with an axe. Take the hands up again with inhalation and down with exhalation through mouth with ‘ha’ sound.
- While exhaling, feel all the anger inside is going out.
- With such a feeling do this exercise 5 to 10 times, then relax for a while.

This practice is effective for stress and stress related diseases. Also it is effective for depressive patients. Those who are afraid or under pressure should practise this Asana actively.

7.2.5 Special Practices

i. Palm Tree Pose (Tadasana)



Fig.7.27: Palm Tree Pose

Method

- Standing with both the feet together, interlock-the fingers of both hands, overturn and keep above the head.
- Set a point on the wall in front of you, focus your consciousness on it, lift your hands while inhaling and straighten, and try to stand on your toes by raising the heels.
- Slowly come down while exhaling. Do this action five times. Feel the stretch and relax.
- Try to feel the effect of the practice.

ii. **Swaying Palm Tree Pose (Tiryak Tadasana)**

Notes



Fig.7.28: Swaying Palm Tree Pose

Method

- In the position of Tadasana, bend to your left side while exhaling.
- Feel the Stretch.
- Come back to the middle while inhaling.
- Now bend towards your right side while exhaling. Keep your hands and arms straight
- Feel a slight pain in the waist and shoulder region, bend to both sides equally.
- Feel activeness of the arms, thighs, abdominal and chest muscles.

iii. **Buddhi Tatha Dhriti Shakti Vikasaka (Developing the Mind and Will-power)**



Fig.7.29: Buddhi Tatha Dhriti Shakti Vikasaka



Notes

Position

- Stand with both feet close together; keep the body straight up to the shoulder.
- Keep your mouth closed.
- Bend the head backwards.
- Keep your eyes open and look up towards the sky.

Method

- Keeping the head behind, try to focus your attention in the forehead region.
- Breathe in and out through the nose.
- Initially do the breathing process for 15-20 times.

Benefits

- This kriya removes mental disorders such as retardation, idiocy, forgetfulness, apathy, suspicion etc.
- Will power increases.

iv. **Smaran Shakti Vikasaka** (Developing the Memory)



Fig.7.30: Smaran Shakti vikasaka

Position

- Stand straight with both feet closed together.



Notes

- Focus your eyes on some point at a distance of five feet.
- Keep your neck in the normal position.

Method

- Concentrate on the Brahma Randhra (mid of the head)
- Breathe in and out naturally.
- Repeat this kriya 15-20 times.

Benefits

- This kriya removes mental fatigue.
- Memory power increases.
- Work efficiency increases.
- The vital-force flows in the hypothalamus.

v. **Kapol Shakti Vikasaka** (Rejuvenating the cheeks)



Fig.7.31: Kapol Shakti Vikasaka

Position

- Stand straight with both feet close together.
- Join the tips of the eight fingers of both hands, pointing downwards
- Close the nostrils with the thumbs.



Notes

Method

- Breathe in vigorously through the mouth shaping the lips like a beak.
- Keep your eyes open while breathing in.
- Blow out the cheeks and close your eyes.
- Keep the chin to sternal notch and hold your breath as long as possible.
- After that, bring the neck back to normal position.
- Open the eyes and look to the front.
- Slowly exhale through the nostrils.
- Initially repeat this kriya three times.

Benefits

- This kriya gives strength to the cheeks, removes wrinkles and the face glows.
- Teeth become strong and problems like pyorrhea and halitosis (bad breath) etc. are cured.
- It cures diseases of the eye.
- It removes heat from the stomach.
- Gives relief from headache.
- Cures dryness of the mouth.

vi. **Netra Shakti Vikasaka** (improving the eye-sight)

Position:

Stand straight with both feet closed together.

Method

A.

- Keeping the neck straight, move the eyes first upwards and then downwards.
- Repeat this kriya 8 to 10 times.
- Then bring the eyes to normal position and relax.



Notes

B.

- Keeping the neck straight, move the eyes first to the right then to the left.
- Repeat this kriya 8 to 10 times.



Fig.7.32: Netra Shakti Vikasaka

- Then bring the eyes to normal position and relax.



Fig.7.33



Fig.7.34

C.

- Keeping the neck straight, rotate the eyes in clockwise and anti-clockwise direction.
- Repeat this kriya 8 to 10 times.
- Then bring the eyes to normal position and relax.



Notes

Benefits

- All disorders of the eyes are cured.
- Sharpens / improves eye-sight .
- Eyes always remain healthy if this Kriya is done continuously.
- It also removes other disorders of the eyes such as watery eyes, irritation, itching and fatigue.
- Decreases the power of the Lens of spectacles.

7.2.6 Relaxation Posture (Vishramatmak Asana)

The relaxation asanas also have a very important place like other Asanas, because by practising these Asanas, a person feels energetic and lighter not only physically but also mentally.

In the relaxation Asanas you will study two major Asanas: Shavasana and Makarasana

i) **Shavasana** (The Corpse Pose)

Method

- Lie down on the back.
- Spread your legs apart keeping them straight. Keep both hands by the side of the body, palms open facing the sky-and the fingers slightly bent.



Fig.7.35: Shavasana

- Close your eyes and keep the breathing normal.
- Loosen/relax all the muscles, veins and nerves, all the parts of your body.

Notes

- Try to focus your consciousness on each part of the body beginning from toe to calf, knee, thigh, abdomen, chest, hands, neck, mouth and head.
- By doing this, all the parts and organs of the body will feel relaxed/comfortable.
- Later rub palms of both hands together and touch the eyes lightly and slowly open the eyes.

Benefits

- Its practice gives complete rest to all the muscles, blood vessels, veins and each part of the body; and also removes exhaustion due to excessive work.
- It removes mental stress and hypertension.
- Leads to re-generation/growth of the heart and the brain.
- This is a very beneficial posture for Insomnia patients.
- Brings in peace for the persons under stress, pain or fear.
- After performing all the Asanas, lying on the back the practitioner relaxes only in the Shavasana.

ii) **Makarasana** (The Crocodile Pose)

(Lying on the abdomen Asana)



Fig.7.36: Makarasana

Method

- Lie down on the abdomen.
- Place your forehead on both the hands clubbed together as shown in the picture.



Notes

- Keep the legs conveniently separated and stretched. Keep the heels inwards and the paws outwards.
- Keep the chest slightly lifted above the ground.
- Have some light pressure on the stomach.
- Balance of the body should be in the middle.
- Keep the pace of the breath normal.
- Rest in this position for 5-7 minutes.

After the practice of Asanas, lying on the abdomen, the practitioner relaxes only in the Shavasana or Makrasana.

7.2.7 Meditative Asana

Many methods of meditation are popular in Yoga. This is a process of pensiveness in which the seeker tries to concentrate and meditate on any one goal, sound or belief. It is not advisable to start meditation without practice of Asana and complete preparation of Pranayama. Now you will learn about some meditative Asanas. In the next unit of Yogasana, these Asanas along with other Asanas will also be discussed in detail. We will understand their practical form during the experiment.

- i. Siddhasana
- ii. Vajrasana
- iii. Padmasana
- i. **Siddhasana** (The Accomplished Pose)



Fig.7.37: Siddhasana



Notes

Method

- Sit on the floor on a mat or blanket and spread the legs forward.
- Now fold the left leg from the knee and place the sole of the foot against the right thigh with heel pressing the perineum region.
- Similarly, fold the right leg and place the right ankle over the left ankle and heel above the genital region. Place the toes between left calf and thigh muscles.
- Keep both the hands (Jnana mudra) on the knees.
- Keep the waist, neck and head straight.

Benefits

- With the practice of this Asana, all the nadis/veins become pure.
 - The concentration of the brain increases and the mind becomes sharp.
 - It removes stiffness of the joints (especially the waist, hip and knees).
 - Blood circulates easily in the spinal cord.
- ii. **Vajrasana** (Diamond Pose/ Thunderbolt Pose)



Fig.7.38: Vajrasan



Notes

Method

- Sit on the heels of both legs bent backwards from the knees.
- Keep the front part of the foot (toes) under the buttocks (hips) in such a manner that the heels are upwards and the claws touch each other. Keep both hands on the thighs.
- Keep the waist and neck straight.
- Keep your eyes open and look to the front.
- Keep breathing normal.

Benefits

- Elders having complaints of indigestion and heaviness in the stomach should practise this Asana immediately after a meal.
- By regular practice of this Asana, the body becomes strong like a thunderbolt.
- It is very beneficial for Rheumatism, back and knees disease.

Note: Vajrasana is the only posture which can be done after meal.

iii. **Padmasana** (The Lotus Pose)



Fig. 7.39: Padmasana



Notes

Yogic Sukshma Kriyayen (Vyayama)

Method

- Sit and place the right foot on the left thigh.
- Now lift the left foot and place it on the right thigh.
- Keep the waist, neck and head straight.
- Put both hands on the knees in the Jnana mudra.

Benefits

- Enhances digestion.
- Removes stiffness of the joints and increases concentration.
- With the practice of this Asana the body blossoms like a lotus that means the body becomes healthy.



In-text Questions 7.2

1. Explain any two benefits of prayer.

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2. Write the name of any two main practices of abdominal movements under the Pawanamukta Asana series.

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3. Write down the name of any two relaxation Asana.

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.....
.....



Notes

4. Name any three meditative Asanas.

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.....
.....



WHAT YOU HAVE LEARNT

In this lesson you have learnt-

- To maintain physical health, mental health is very important, because all the sensory and functional organs and various parts of the body take instructions from the mind itself. Therefore, to maintain mental health Yogic Sukshma Vyayama, meditative postures, and Pranayama etc. are very important.
- Yogic Sukshma Kriyas are all those Kriyas which are done before Yogasana, Pranayama, meditation etc. for different parts of the body and their movements; and prepare the body for Yogasanas.
- The Yogic Sukshma kriyas have a positive effect on each organ of the body. Each part of the body is affected by it from head to toe. There are many kriyas under Yogic Sukshma Vyayama, which are considered necessary before doing Yogasana, and the body also prepares itself to do Yogasana.
- All exercises give strength to the body, but to make the body flexible, for balanced flow of blood in the blood vessel, the Yogic Sukshma Vyayama is considered to be the best. Therefore, to stay physically and mentally healthy, Yogic Sukshma Vyayama, Asana, Mudra and Pranayama are the best.
- Mental health is the proper way to maintain youth for longer periods and to make a person strong. Health and vitality depend on a person's mental state more than physical condition. The person grows, but does not get old. As years are added to your life, you can make your years more meaningful by 'Yoga'. To instill faith, self-esteem and dignity in life, Yogic Sukshma Vyayama, Asanas, Mudra and Pranayama have an important role. Through these, the mind becomes pure; extra strength is attained and spiritual peace is obtained.
- From head to toe, each part of the body is affected positively. For physical, mental and spiritual development Yoga kriyas and Yogasanas are very beneficial. Through Asanas



Notes

exercise of glands, muscles, joints and nerves takes place, which keeps them healthy. The aim of the Yogic Sukshma Vyayama and Asanas is to make this physical body a suitable place for the soul's abode.



Terminal Questions

1. Describe the need and importance of Yogic Sukshma Vyayama.
2. What do you mean by Yogic Sukshma Vyayama? Describe any two with suitable diagram.
3. Highlight any three practices listing the names of all practices of Pawanamukta Asana series-1.



Answers to In-text Questions

7.1

1. Yogic Sukshma Kriyas are all those Kriyas which are done before Yogasana, Pranayama, meditation etc. for different parts of the body and their movements, and prepare the body for Yogasanas.
2. Mental health plays an important role in maintaining youth for a longer period and to make a person strong. Health and vitality depend on a person's mental state more than physical state.

7.2

1. (i) By praying the surrounding atmosphere becomes pure and vibrating.
(ii) Prayer helps in meditation.
2. (i) Uttanpadasana
(ii) Udarakarshana
3. (i) Shavasana
(ii) Makarasana



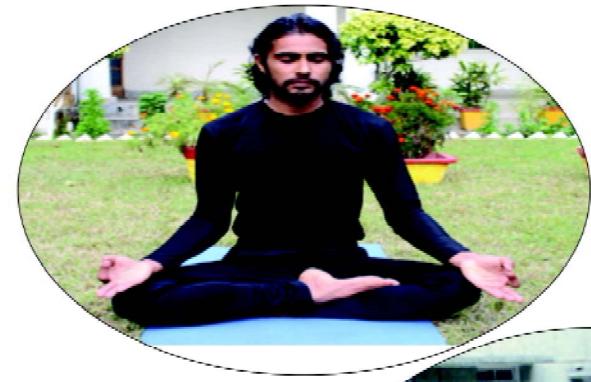
4. (i) Siddhasana
- (ii) Vajrasana
- (iii) Padmasana



Notes

Activity:

By looking at the pictures, identify the following Yoga exercises and write about their methods and benefits.





Notes

8

YOGASANA

In the previous unit, you have studied about the Yogic Sukshma Vyayama. You also learnt that ‘Asana’ is the third important step of Ashtanga Yoga and it is very necessary to perform Yogic Sukshma Vyayama before doing Asanas. Yogic Sukshma Vyayama are the preliminary practices before Yogasana, which prepare the body to perform Asanas correctly. The Asanas are practised after the Kriyas to achieve physical stability and firmness; by which the body becomes strong and healthy. In this unit we will study about Yogasana and their different types, importance and need.



Objectives

After studying this unit you will be able to:

- Define Asanas
- Express the need of Asanas and their importance
- Explain the types of Asanas
- Analyze the benefits of Suryanamaskar and other Asanas.

8.1 YOGASANA

First of all let us ascertain what an Asana (posture) is. Asanas have been explained in a simple manner in the ‘Yoga Darshan’ by Maharishi Patanjali.

“SthirsukhamAsanam” (Yog. D.2/46)

स्थिर सुखमासनम् । (योग द० २/४६)



Notes

It means to sit in comfort with steadiness is called ‘Asana’. In other words, ‘to remain in the same physical position without any movement, any suffering, and with stability and comfort is ‘Asana’.

This situation is absolutely essential for concentration. It is important to know here that as our concentration will increase, our efficiency to work and skillfulness will also increase. So, as the body would be strong and healthy, the consistency will be more in the Asanas. The Asanas in Yogic ambience are called Yogasana.

In the modern society, some misconceptions have emerged. Some people after practicing a few Asanas and Pranayama start believing themselves to Yogis and they are accepted as such. But as you have already learnt in the previous unit of ‘Ashtanga Yoga’, Yogasana is an important part of Yoga.

To become a Yogaai, it is very important to follow the first part of Yoga – *Yama* (non-violence, truthfulness, non-stealing, Celibacy and non-covetousness) and the second part - *Niyam* (cleanliness, contentment, austerity, self-analysis and surrender to God); only after this, one should start the practice of next parts.

8.1.1 Difference between Asana and Yoga Kriyas

As clarified earlier the Yogic Kriyas are preparatory practices of Asanas that are performed before practising Yogasana. Let’s understand here the difference between Asanas and Yoga Kriyas.

Yogic Kriyas - These are not fixed postures, but continuous actions which must be done according to own taste, strength and capacity. Kriyas are not meant to attain any particular state and stop; rather these are to be performed as much as possible according to individual capacity.

According to the ideology of Hatha Yoga, reaching any special posture (mudra), position and state, and remaining there with steadiness for a certain time without stress is called ‘Asana’. In this, emphasis is given to reach the stage of performing Asanas and to maintain it, not on the basis of the position, taste, condition, capacity of the practitioner.

The sage Gherand has written about the Asanas –

*Asanani samastani yavanto jeev-jantavah/
Chaturshiti lakshani shivenabhihilani cha//
Tesham madhye vishishtani shodshonam shatam kritam/
Tesham madhye martyloke dwatrinshAsana shubham//*

**आसनानि समस्तानि यावन्तो जीव-जन्तवः ।
चतुरशीति लक्षानि शिवेनाभिहिलानि च ॥
तेषां मध्ये विशिष्टानि षोडशोनं शतं कृतम् ।
तेषां मध्ये मत्यलोके द्वात्रिंशदासन शुभम् ॥**



It means, the number of Asanas are the same as the number of creatures (*Jeevyoni*) in the world. It is believed that there are eighty four millions creatures, hence there are eighty four million Asanas. Among these, eighty four Asanas have been considered as the best. In these too, thirty two postures should be considered special and more auspicious.

8.1.2 The Importance and Requirement of Yogasanas

In order to stay healthy, it is necessary to perform physical activities or exercises such as walking, running, swimming, playing, cycling, going to gym, etc. But since ancient times, Yoga has its own importance because Yogasanas have special and positive effects on the limbs and fraction of the body; by which the practitioner does not only stay healthy physically, but also mentally and spiritually. The main benefits of performing Yogasana are as follows:

- Energy is transmitted throughout the body
- The body's instability and laziness are removed
- Physical exhaustion decreases and mental stress is removed
- Yogasana provides divinity to the body
- Yoga affects the endocrine glands in the body, which removes hormonal disorders
- Yogasana brings the process of inhalation and exhalation in order

So you have learnt that Yoga brings in a physical, mental and emotional balance and it is very essential to remain healthy.

Gurupdishtmargen Yogaamev samabhya set.

गुरुपदिष्टमार्गण योगमेव समभ्यस्ते॑ ।

It means the attainment of Yoga is done only by Guru's blessings and the guided path. Therefore, Yogasana, Pranayama, meditation etc. should be practised only under the guidance of Yoga guru.



Intext Questions 8.1

- Which sutra has been given by Maharishi Patanjali about Asana?

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Notes

2. Explain one difference between Yogic Sukshma Kriya and Asana.

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3. Write one main benefit of practising Yogasana.

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8.2 SURYA NAMASKAR (Sun Salutation)

It is a group of fixed Yogasanas, which are performed in a certain order.

Method:

First position: Stand facing the Sun, keep both hands in Namaskar mudra in front of the thoracic region.

Second position: Inhale, open the hands and bring them backwards. Look towards the sky. Bend the waist backwards as far as possible.

Third position: Exhale and take your hands from the back to the front and lean forward. Then try to touch the ground near the feet and the head to the knees.

Fourth position: Bending more downwards keep the palms of both hands on both sides of the chest. Stretch the left leg back as far as possible just like bhujangasana and keep the right foot on the floor in the same position (between both hands). The knee should be in front of chest and the toes of the foot on the ground. Head should be tilted upwards, inhale and gaze towards the sky.

Fifth position: With exhalation take the right foot back, let the neck and hand remain between both the hands. Simultaneously, raise the buttocks and the waist; lower the head between the arms and gaze at the navel point.

Sixth position: Allow the chest and the knees to touch the ground while keeping the fist of the hand and leg fixed. When both the hands, knees, toes, chest and head (eight limbs) touch the ground; it is called Sashtangasana. Keep the breathing normal.

Seventh position: With inhalation lower the buttocks and hips towards the ground, keep the elbows bent and at the level of the waist (navel), arch the back and push the chest forward into the Cobra pose and look at the sky. This posture is that of *Bhujangasana*.

Eighth position: Same as the fifth position.



Ninth position: Same as the fourth position. Keep the palms flat on the floor. Bend the left leg and bring it forward between the hands.

Tenth position: Same as the third position.

Eleventh position: Same as the second position.

Twelfth position: Same as the first position.



Fig.8.1: Suryanamaskar



Notes

Benefits of Surya Namaskar

We have learnt about all the positions of ‘Surya Namaskar’. Let us now learn about the benefits of Surya Namaskar -

- Surya Namaskar is a complete exercise which provides complete health to the entire body.
- It makes all body parts strong and free of diseases.
- It makes the spine and the waist flexible and removes their disorders.
- It keeps the abdomen, intestine, stomach, pancreas, heart and lungs healthy.
- It makes the blood circulate all over the body smoothly and purifies the blood and removes the skin diseases.
- The muscles of all the organs of the body are nourished and vitalized.
- Surya Namaskar enhances the strength, and vigor; and mental peace is attained.



Intext Questions 8.2

1. What do you mean by Surya Namaskar?

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.....

2. How many positions are there in Surya Namaskar?

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.....
.....

3. Which Asana position is the seventh position of Surya Namaskar?

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8.3 YOGASANA

Let's now learn how many categories Yogasana can be divided into.

1. Asanas to be practised while sitting:

Siddhasana, Padmasana, Vajrasana, Simhasana, Gaumukhasana, Swastikasana, Hanumanasana, Matsyendrasana, Pachimottanasana, Ushtrasana, Kukkutasana etc.

2. Asanas to be practised while standing :

Garudasana, Tadasana, Vrikshasana, Pada-drishtmottanasana, Natrajasana, Chandrasana, Utkatasana etc.

3. Supine Asana:

Uttanapadasana, Sarvangasana, Halasana, Karnapidasana, Bal-garbhadasana etc.

4. Prone Asana:

Bhujangasana, Dhanurasana, Makarasana, Shalabhasana etc.

5. Forward Bending Asana:

Paschimottanasana, Padhastasana etc.

6. Twisting Asana while Standing:

Kati-Chakrasana, Trikonasana, Triyak Tadasana.

7. Balancing Asana:

Vrikshasana, Garudasana, Tadasana, Mayurasana and Kukkutasana

Let's discuss the procedure and benefits of some main Asanas –

1. Tadasana (The Palm Tree Pose)



Fig.8.2: Tadasana



Notes

Method

- Stand erect, join both legs together, interlock and overturn the fingers and put over the head.
- Locate a point in front of you, keeping your consciousness centered on it; with inhalation lift your hands up and straighten. Taking the heel up try to stand on the toes.
- Slowly come down with exhalation. Repeat this action 5 times. Feel the stretch, and take rest.
- Try to feel the effect of the practice.

Benefits

- This Asana develops physical and mental balance.
- Increases concentration.
- The entire spine is stretched and loosened, helping to clear up congestion of the spinal nerves at the points where they emerge from the spinal column.
- It helps in increasing height by stretching the muscles and ligaments.

2. Katicakrasana (Standing Spinal Twist Pose)



Fig.8.3: Kati chakrasana



Method

- Keep both feet a foot apart and stand straight.
- Bring both hands to the front at the level of the shoulder.
- At this stage, the palms of both the hands will face each other.
- After that, turn the body from waist up towards the left.
- At this stage, fold the left hand and place it on the waist and half-fold your right hand and put it on your chest.
- Similarly practise it on the other side.

Benefits

- This Asana is also an important posture for the practice of Shankhaprakshalana.
- With its practice, the waist becomes flexible like rubber.
- Shoulders, arms and waist become thin.
- It is a good posture for women and diabetics.

3. Siddhasana (The Accomplished Pose)



Fig.8.4: Siddhasana



Notes

Method

- Sit on the floor on a mat or blanket and stretch the legs forward.
- Now fold the left leg at the knee and place the sole of this foot against the right thigh with the heel pressing the perineum region.
- Similarly fold the right leg and place the right ankle over the left ankle and heel above the genital region. Place the toes between left calf and thigh muscles.
- Keep both hands (Jnana mudra) on the knees.
- Keep the back, neck and head straight.

Benefits

- With the practice of this Asana, all the channels / nadis are purified.
- Mental concentration increases and the mind becomes sharp.
- Stiffness of the joints (especially the waist, hip and knee) gets removed.
- Blood circulates easily in the spinal cord.

4. Padmasana (The Lotus Pose)

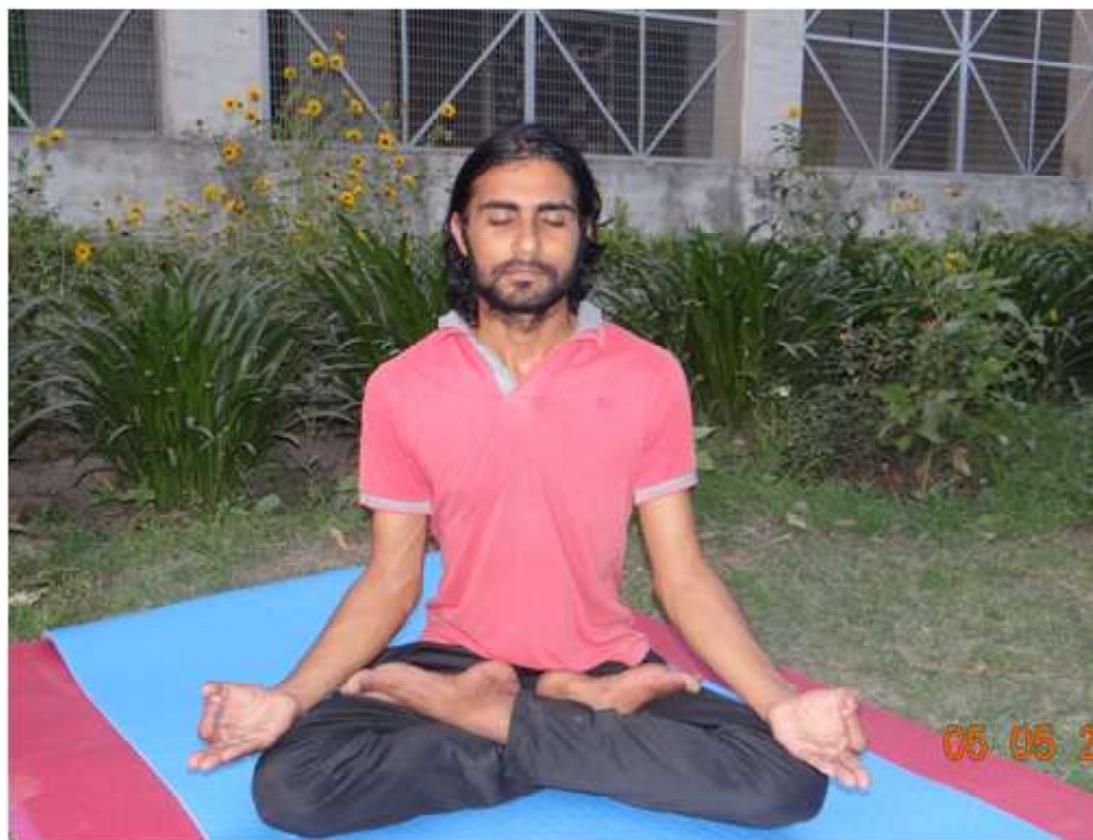


Fig.8.5: Padmasana



Method

- Place the right foot on the left thigh.
- Now lift the left foot and place it on the right thigh.
- Keep back, neck and head straight.
- Place both hands on the knees in the Jnana mudra.

Benefits

- Enhances digestion.
- Removes stiffness of the joints; increases concentration.
- With its effect, the body blossoms like a lotus; which means the body becomes healthy.

5. Vajrasana (The Thunderbolt/ Diamond Pose)



Fig.8.6(a): Vajrasana

Method

- Sit on both the legs folding them at the knees.
- Keep front part of the leg under the buttocks (hips), so that the heels would be upwards and both the toes together.



Notes



Fig.8.6(b): Vajrasana

- Keep both hands on the thighs.
- Keep the back and neck straight.
- Keep your eyes open and look at the front.
- Keep breathing normal.

Benefit

- The aged people who have complaints of indigestion and heaviness in the stomach should perform this Asana immediately after meal.
- By regular practice of this Asana, the body becomes strong like a thunderbolt.
- It is very beneficial for Rheumatism, back and knee diseases.

Note: Vajrasana is the only posture which can be done after meal.



6. Shashankâsana (The Hare Pose)



Fig.8.7: Shashankasana

Method

- First of all sit in Vajrâsana.
- Separate the knees of both the legs, away from each other.
- Sit in such a way that the toes join together.
- Place both palms on the ground between the knees.
- While exhaling, take both the palms away from yourself towards the front.
- Bend forward, keep the chin on the ground.
- Keep both the arms parallel.
- Look at the front and maintain this position.
- While inhaling come backward.
- Exhale and return to Vajrasana.
- Pull the legs back and go back to the relaxing position.

Benefits

- Practice of Shashankasana is helpful in reducing stress, anger etc.
- It provides relief from genital disorders and constipation and relieves digestive disorders and back pain.

Precautions

- This practice should not be done in severe back pain.
- Persons with knee-related Osteoarthritis should be careful while performing this practice or should avoid Vajrasana.
- People with high blood pressure should avoid this posture.



Notes

7. Simhasana (The Lion Pose)



Fig.8.8: Simhasana

Method

- Sit in Vajrasana and place both palms on the ground to form a lion-like position.
- Keep in mind that your neck should be straight.
- Inhale and hold the breath inside.
- Bend the waist forward while extracting the tongue outside as much as possible.
- With exhalation produce the sound like the roar of a lion.
- Sit in the initial position.
- Repeat this action three times.
- After repetition for three times, massage the throat with both hands.
- Swallow the saliva that comes into the mouth.



Benefits

- It removes throat disorders.
- The voice becomes clear.
- Throat muscles become strong.

8. Gaumukhasana (The Cow face Pose)



Fig.8.9: Gaumukhasana

Method

- Bend the left leg from the knee and sit on the same and now fold the right leg and place it over the left leg.
- Fold the right arm from the top on the back so that its back part touches the ear.
- The elbow should be close to the top knot of the head.
- Fold the left arm from the lower back side of the waist and hold the fingers of right hand on the back.
- Similarly do it from the other side.

Benefits

- It is useful for lung disorders.



Notes

- Asthma and Tuberculosis patients must practice this Asana.
- It also strengthens the shoulders.
- It is good for elbows, thighs, knees and ankles.
- Those who have pain in their knees should continuously do this practice.

9. Ardha-Ushtrasana (Half-camel Pose)

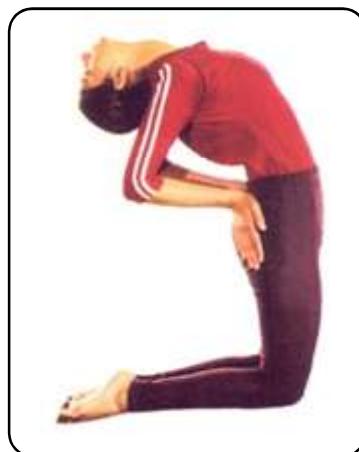


Fig.8.10: Ardha-Ushtrasana

Method

- First of all sit in Vishramasana.
- Again come back to the position of Dandasana.
- Fold the legs and sit on the ankles.
- Keep the thighs and the thumbs adjacent to each other.
- Put hands on the knees.
- Keep the head and back straight.
- This position is called Vajrasana.
- Now Stand on the knees.
- Put hands on the waist in such a way that the fingers should be towards the ground.
- Keep the elbows and shoulders parallel.
- Now bending the head backwards stretch the cervical muscles.
- Inhale and tilt the torso as much as possible.



- While exhalation relax the body.
- With normal breathing hold this position for 10-30 seconds.
- With inhalation come back to the normal position and sit in Vajrasana.
- Relax in comfortable position.

Benefits

- This Yoga practice strengthens the back and neck muscles.
- It relieves constipation and back pain.
- Increases blood circulation in the head and heart region.
- This Yoga practice is extremely beneficial for heart patients, but it should be done carefully.

Precautions

- Avoid this practice in Hernia, severe abdomen diseases, Arthritis, dizziness. Women should not practice this posture during pregnancy.

10. Ushtrasana (The Camel Pose)

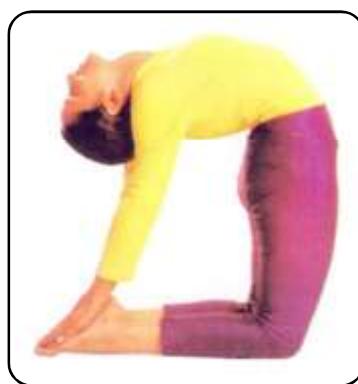


Fig.8.11: Ushtrasana

Method

- Place the knees on the ground and join the thighs and toes of both legs together, spread the toes on the ground keeping them outside.
- Stand on the knees while keeping the knees and toes a foot apart .
- With inhalation bend backwards.
- Take care that neck should not get any jerk while bending backwards.
- Bend backwards and slowly try to hold the right heel with the right hand and left heel with the left hand.



Notes

- In the final position, keeping the thigh vertical on the ground, keep the head slightly stretched backwards.
- The entire body weight should be on arms and feet as much as possible.
- This practice should be done after Sarvagasana.

Benefits

- Ushtrasana is very beneficial in sight disorders.
- It gives relief in back and throat pain.
- It is helpful in reducing abdominal and hip fat.
- It is highly beneficial for digestive problems.

Precautions

- Patients of high blood pressure, heart patients, Hernia should not do this posture.

11. Ardha-Matsyendrasana (the Half Fish Pose/ Sitting Half Spinal Twist))



Fig.8.12: Ardha Matsyendrasana

Method

- First of all, sit down and spread the legs to the front. After that, fold the left knee and move the left foot from the right side and place it near the buttock.



- Then keep the right leg near to the left knee by bringing it over the left knee.
- Keep in mind that the toes are not ahead of the knees.
- Rotating the left hand from the shoulder, bring it from the top of the right knee in such a way that it can hold the right toe.
- Then try to touch the navel while moving the right hand backwards.
- Keep your neck towards the right side.
- Similarly, practise in the opposite direction also.

Benefits

- This posture is particularly useful for diabetic patients.
- Through its continuous practice, the pancreatic gland gets massaged, that leads to formation of Insulin, which is very important for diabetic patients.
- It also massages the internal organs of the abdomen, so they too start functioning well.
- It removes indigestion.
- Its continuous practice removes constipation, gas problem etc.
- There are many types of worms in the abdomen, these worms die on their own by the constant practice of this Asana.
- In addition, the waist becomes flexible and thin and reduces excessive fat from the abdomen.

12. Paschimottanasana (Seated Forward Bending)



Fig.8.13: Paschimottanasana



Notes

Method

- Sit with both legs stretched to the front.
- Join both heels and toes together, then bend forward while exhalation and hold the toes of both the feet with both hands.
- Now place the forehead on the knees and both the elbows on the ground.

Benefits

- Constant practice of this posture makes the spinal cord flexible.
- It increases blood circulation.
- Waist and calf muscles get stretched and becomes flexible. Those who have heavy buttocks/fat hips should practice this continuously.
- Waist becomes thin and well-shaped.
- This Asana removes skin diseases and foul physical odour.
- It lends facial glow and digestive process.
- It kills worms in the stomach.
- It purifies blood.

Note - This should not be done during shoulder and back pain.

13. Shavasana (The Corpse Pose)



Fig.8.14: Shavasana

**Method**

- Lie down on the back.
- Spread your legs by keeping some distance between the legs. Keep both hands spread by the side of the body, and palms opened facing the sky.
- Close your eyes and keep the breathing normal.
- Relax all the muscles, veins and channels /nadis of your body.
- Try to focus on each part of the body in order, from toe to shin, knee, thigh, abdomen, chest, hands, neck, mouth and head.
- By doing this all the organs of the body feel comfortable.
- Concentrate on normal breathing.
- Stay in this position till you feel completely at rest.
- Rub both hands together and touch lightly on eyes and slowly open them.

Benefits

- It relieves from all kinds of stress.
- It removes mental stress and hypertension.
- It gives rest to both the body and the brain.
- The mind that is constantly attracted towards the outer world, starts moving inwardly. The seeker remains calm and detached from the outer world.
- It is very beneficial in management of stress and its effects.

14. Uttanapadasana (Raised Leg Pose)**Fig.8.15: Uttanapadasana****Method**

- Lie down comfortably on the ground; keep the legs straight and the hands on the sides.



Notes

- While inhaling slowly lift your legs without folding the knees at an angle of 30 degrees.
- Stay in this position for a while with normal breathing.
- With exhalation, slowly bring both legs back to the ground.
- Repeat this posture again for one more time.

Benefits

- This posture establishes balance in the navel center (Nabhi manichakra).
- It is helpful in removing abdominal pain, gas, indigestion and diarrhoea.
- It provides strength to the stomach muscles.
- This Asana is helpful in overcoming nervousness and anxiety.
- It improves the respiratory system and increases the capacity of the lungs.

Precautions

- Patients suffering from severe stress should practise this posture without retaining the breath and using their feet alternately.

15. Ardha-halasana (Half Plough Pose)



Fig.8.16: Ardhahalasana

Method

- Lie down comfortably on the ground; keep the legs straight and the hands on the side.
- While inhaling slowly lift your legs without folding the knees and hold them at 30 degrees.



- Stay in this position for a while with normal breathing, again lift the legs slowly after some time and hold at 60 degrees.
- Stay in this position for a while with normal breathing. After some time, lift the legs slowly and hold at 90 degrees. This is the proper posture of ardha-halasana.
- In this position all parts of the body from buttocks to shoulder would be stretched.
- Stay in this position for as long as possible, slowly exhale and bring both legs to the ground.
- Keep in mind that head should not be raised, while bringing the legs back to the ground.

Benefits

- This Asana relieves indigestion and constipation.
- This is helpful in getting relief from Diabetes, Piles and throat problems.
- This posture is very beneficial for those who are suffering from severe stress, but they should do this posture very carefully.

Precautions

- Persons suffering from lower back pain should not do this posture with both legs. Do alternatively with both legs.
- Persons suffering from stomach ulcer, Hernia etc. should not do this posture.

16. Sarvangasana (Shoulder Stand Pose)



Fig.8.17: Sarvangasana



Notes

Method

- Lie down on your back straight on the ground.
- While inhaling, gradually raise both legs together.
- In this posture try to lift the hips and waist gradually, and keep the back and legs straight all the time.
- Hold the waist with both hands.
- While exhaling slowly bring the feet and waist down to the ground.

Benefits

- This posture enhances the flow of blood towards the brain due to which memory power increases and mental disorders are cured.
- It makes the spine flexible and helps to maintain youth for a longer time period.
- It reduces abdominal fat and makes the waist and hips strong.

Precaution

- This posture is not suitable for cardiovascular, spondylitis, high and low blood pressure patients.

The main Asanas are described below -

17. Shirshasana (Head Stand Pose)



Fig.8.18: Shirshasana

**Method**

- Sit on the ground and interlock the fingers.
- Place the hands on the ground and keep your head near the interlocked fingers.
- Now slowly lift the body up and straighten the whole body.
- Keep the body weight on the arms and the elbows.
- Keep eyes half opened. Perfection in Shirshasana can take months and even years. It should be learnt only from an experienced Yogacharya.
- Its improper practice can cause various problems.
- If both nostrils are blocked, then Shirshasana should not be done.
- It should not be done by cardiovascular and constipation patients.

Benefits

- Shirshasana is the king of all Asanas. This posture affects all diseases.
- It improves blood circulation.
- It is beneficial for eye related problems, hair fall, diabetes and menstrual disorders.
- It cures Sinusitis and cerebral diseases.
- It is beneficial in mental disorders. It produces a shine in the face and eyes.
- After this one must do Shavasana.

18. Makarasana (The Crocodile Pose)**Fig.8.19: Makarasana**



Notes

Method

- Lie down on the abdomen.
- Place palms of both hands on each other above the ground on the front or bring it towards the head and place the chin or forehead over it.
- Spread the legs apart by 60-90cm.
- After the practice of various Asanas on the abdomen, rest is done in MakarAsana only.

Note- Keep in mind that the direction of both heels would be facing each other inwardly.

Benefits

- The practice of this Asana removes fatigue.
- This is also good for the abdomen.
- This increases the subtle power inside the body, and the entire body gains strength similar to a crocodile.
- Its practice generates more sense of humility in the mind.
- The practice of this posture removes mental and physical exertion.

19. Bhujangasana (The Cobra Pose)



Fig.8.20: Bhujangasana

**Notes****Method**

- Lie down on the ground and place your head down towards the ground.
- Keep both legs together, and keep the palms near the shoulders on the ground.
- While inhaling, press the ground with the palms and lift the upper part of the body from the navel as far as possible.
- Take your neck and waist backwards.
- With exhalation come into normal position.

Benefits

- This posture removes back pain and relieves other diseases of the back like cervical and lumbar spondylitis.
- It removes abdominal disorders such as constipation, indigestion, gastric disorders, and increases hunger.
- It also removes obesity.
- The spine becomes strong.

Note: Hernia patients should not practise this posture.

20. Dhanurasana (the Bow Pose)



Fig.8.21: Dhanurasana

Method

- Lie down on the stomach.
- Hold the ankles of your feet with both hands while lifting the head and knees slowly.
- Now slowly arrange your body in the shape of a bow.



Notes

- Try to be more arched as fast as you can.

Benefits

- Relieves back pain and cervical spondylitis.
- Removes abdominal disorders.
- Removes obesity. Makes the spine strong and flexible.

21. Shalabhasana (The Locust Pose)



Fig.8.22: Shalabhasana

Method

- Lie down on the abdomen and put your forehead on the ground.
- Keep both hands with the torso and under the thighs.
- Join both legs.
- While inhaling gradually lift the right foot and while exhaling bring it back to the ground.
- Similarly, do the same with the left foot (Ekapad-shalabhasana).
- Afterwards do the same action with both legs (Dwipad-shalabhasana).

Benefits

- This Asana makes the waist and spine flexible and the chest becomes wide.



- This Asana increases hunger and removes many disorders of the abdomen like gas, acidity, lack of appetite, indigestion, and rumble in the stomach etc.
- With regular practice of this Asana, the navel remains in its place.
- By doing this Asana muscles of abdomen, thighs and legs become stronger.
- It is beneficial in edema and fistula.

22. Naukasana (The Boat Pose)



Fig.8.23: Naukasana

Method

- Lie down on the abdomen and bring your hands in front of the head.
- Join both the heels, toes, and hands together.
- After this gradually lift the upper part of your body and legs with inhalation, so that the full weight of the body is on the abdomen.
- In this position the body will look like a boat, as shown in the picture.

Benefits

- Regular practice of this Asana increases the flow of blood in the vessels.
- The muscles become flexible.



Notes

- This Asana causes high flow of oxygen into the lungs, thus removing respiratory disorders.
- This Asana is best for back and neck pain.
- Continuous practice of this Asana reduces excessive abdominal fat.
- Body becomes lighter and nimble.

Note: Ulcer, colitis patients should not perform this Asana.

23. Mayurasana (The Peacock Pose)



Fig.8.24: Mayurasana

Method

- Join the heels and toes; spread the knees and sit on the heels while keeping the knees on the ground.
- Then place the palms near the knees on the ground while keeping the hands two inches(four fingers) apart.
- Join both elbows and put them at the navel region.
- Then bend slightly forward and lift both legs above the ground.

Note: The weight of the entire body will remain on the abdomen. Slowly straighten both the legs while keeping the body balanced and look to the front.



Benefits

- Continuous practice of this posture removes indigestion, constipation and gas disorders.
- The internal organs of the abdomen get a good massage.
- It increases hunger.
- Capacitates to digest even heavy / rich food easily.

24. Kukkutasana (The Cock or Rooster Pose)



Fig.8.25: Kukkutasana

Method

- First of all, sit in Padmasana. Then insert the hands between both thighs and calf up to the elbows.
- Place both hands on the ground and lift the whole body up from the ground with the hands.
- Practice it for as long as possible.



Notes

Benefits

- Practice of this Asana gives infinite strength to the upper part of the body such as hands, fingers, wrists, sides, elbows and shoulders.
- It gives strength and firmness to the body.
- With its continuous practice, hunger increases.
- One wakes up from sleep in the morning just like a cock with regular practice.
- This posture is very beneficial for those people whose hands tremble or tire while writing.

25. Garudasana (The Eagle Pose)



Fig.8.26: Garudasana

Method

- Standing straight on right foot keep the left thigh over the right thigh, and wrap one leg on the other leg with knees and calves.
- Then bring both the arms in front of the chest and wrap the left arm on the right arm.
- In this position both hands will become like the beak of an eagle.
- Then slowly bending downward try to put the toes on the ground.



Benefits

- Its practice removes joint pain.
- Arthritis patients should practice this Asana regularly.
- The persons who have tremors in their body and thin persons get benefit from its practice.
- Its practice cures swollen testicles.

26. Pawanmuktasana (The Wind Relieving Pose)



Fig.8.27: Pawanmuktasana

Method

- First lie down with your back flat on the ground.
- Bending both knees bring thighs over the chest.
- Interlock fingers of both hands, and with inhalation hold both the legs and with exhalation try to touch the nose to the knee. Hold this position for some time.
- This practice is known as PawanmuktAsana.
- While inhaling bring the head to the ground.
- With exhalation bring feet to the ground.
- Repeat this 3 to 4 times, according to your capacity.



Notes

- Then in the end relax in the shavasana.

Note:

- According to the movement of the feet, breathing should be brought in a rhythm.
- Feel the stretch in the waist region while touching the knees to the forehead.
- Eyes should be closed and concentrate on the waist region.

Benefits

- Removes constipation.
- Relieves gases and reduces bloating.
- Helps in digestion also.
- Puts deep internal pressure and cures the most complex problems of muscles, ligaments and nerves in the pelvic region and tightens them.
- It strengthens the back muscles and nerves of the spinal cord.

Precautions

- Do not practice during abdominal disorder, Hernia, Sciatica or acute back pain. Do not practice during pregnancy.

28. Chakrasana (the Wheel Pose)



Fig.8.29: Chakrasana

**Notes****Method**

- Lie down on the back and place both feet on the ground close to the buttocks.
- Then place both palms behind the shoulders.
- Raise the middle part of the body (waist) up.
- The full weight of the body will be equally divided on both hands and feet.
- Stay in this position for some time then lie down straight.

Note: While lifting the body up, keep the neck loose, otherwise there will be fear of sprain in the neck. Even if you are in the Asana, keep the neck loose so that it keeps swinging downwards.

Benefits

- With its practice youthfulness of a person can be maintained.
- It directly influences spinal cord, which brings so much flexibility in the body that the body becomes like rubber.
- Navel also automatically comes to its place.
- It brings stability in 72864 nerves inside the body
- Waist becomes beautiful and attractive.

Note: This posture should be practiced gradually.

29. Suptavajrasana (Reclined Thunderbolt/ Diamond Pose)



Fig.8.30: Suptavajrasana



Notes

Method

- First sit in the Vajrasana.
- Then place the palms of both hands on the ground behind the waist.
- Then bending the elbows, slowly lower the back to lie down.
- When shoulders and neck are on the ground, then place both palms under the shoulders.
- Then slowly lift the head upwards in such a way that the top of the head touches the ground.
- Keep both hands on both the thighs while coming back. Both knees will be close to each other in this position.

Benefits

- The continuous practice of this Asana makes chest wider and waist slender. It is a good posture for respiratory diseases such as Asthma, Bronchitis.
- During its practice the lungs expands completely, thereby the lung's capacity to breathe is increased to double.
- It provides massage to neck organs.
- Those who have excessive fat on their stomach and waist should practice this Asana regularly.
- Blood circulation becomes smooth and blood gets purified.
- It brings lightness to the body.
- Dislocated naval comes to its place with its continuous practice.



WHAT YOU HAVE LEARNT

In this unit, you have learnt that after purification, Asana's practice is done for physical stability and firmness. Here the meaning of firmness is stability of body. In the 'Yoga philosophy' Maharishi Patanjali has explained Asana as:

"Sthirṣukhamasanam" (Yoga 2/46)
'स्थिर सुखमासनम् । (योग 2/46)

It means staying in the same physical position for a very long time, with stability and comfortably is called 'Asana'.

To become a Yogi, it is very important to follow the first part of Yoga – Yama (non-violence, truthfulness, non-stealing, Celibacy and non-covetousness) and the second part Niyama



(cleanliness, contentment, austerity, self-analysis and surrender to God). Only after this, one should start the practice of the next part.

The sage ‘Gherand’ has written about the Asanas -

*Asanani samastani yavanto jeev-jantavah/
Chaturshiti lakshani shivenabhihilani cha//
Tesham madhye vishishtani shodshonam shatam kritam/
Tesham madhye martyaloke dwatrinshdAsana shubham//*

**आसनानि समस्तानि यावन्तो जीव—जन्तवः ।
चतुरशीति लक्षानि शिवेनाभिहिलानि च ॥
तेषां मध्ये विशिष्टानि षोडशोनं शतं कृतम् ।
तेषां मध्ये मर्त्यलोके द्वात्रिंशदासन शुभम् ॥**

It means the number of Asanas are the same as the number of creatures (*Jeeyoni*) in the world. eighty four million creatures are believed to be, so the Asanas are also eighty four. Among these, eighty four Asanas have been considered the best. In these too, thirty two postures should be considered very special and more auspicious.

Suryanamaskar is a group of fixed Yogasana, which is done in a certain order. There are total twelve positions in Surya Namaskar.

Also, we have learnt about the practice method of various main Yogasana and their benefits.

Yogasana is very beneficial for physical, mental and spiritual development. The glands, muscles, ligaments and nerves are exercised through Asanas, due to which they stay healthy. The aim of the Yogic Sukshma Vyayama and Asana is to make this physical body, a suitable place for the soul’s abode.



Terminal Questions

1. What is Asana? Describe Surya Namaskar briefly.
2. In how many categories has Yogasana been divided? Discuss all in brief.
3. Write the procedure of any five Asanas in brief and their benefits.



Answers to In-text Questions

8.1

1. “*Sthirsukhamasanam*” (Yoga D. 2/46)

Notes

2. Yogic Kriyas are not stable positions but continuous actions, which must be done according to one's interest, strength and capability. While in Asana one has to reach a certain posture and position and state; and maintain stability for certain period of time without any difficulty. It does not depend on the position, interest, condition and capability of the practitioner.
3. Circulates energy throughout the body.

8.2

1. Suryanamaskar is a group of fixed Yogasanas, which is done in a certain order.
2. 12
3. Bhujangasana



Notes

9

PRANAYAMA, MUDRA-BANDHA AND DHYANA SADHANA

We have learnt about the third step of Ashtanga Yoga in previous unit. The fourth step of Astanga Yoga is “Pranayama”. After performing Asanas and Yogic kriyas, it is quite obvious to have a desire for practicing the breathing technique which we call Pranayama. As we follow a few rules before performing Asanas, we also need to take some precautions before performing Pranayama. One must do Pranayama according to one’s own ability and capacity to avoid any kind of negative impact. This unit will discuss Pranayama and the nature of Meditation in detail along with Mudra- Bandha and Yoga Nidra.



Objectives

After reading this unit you will be able to explain:

- Significance of Pranayama
- Different types of Pranayama
- Details of Mudra and Bandha
- Significance and relevance of Pranayama, Mudra-bandha and Yoga Nidra.

9.1 PRANAYAMA

According to Maharshi Patanjali, regulating the movement of ‘inhalation and exhalation’ is Pranayama. Pranayama is accomplished only when inhalation and exhalation reaches the state



Notes

of abstinence after being properly regulated. In simple words, Pranayama is the union of Prana and Apana i.e. regulation and control of inhalation and exhalation.

The literal meaning of Pranayama is ‘to control the *Pranik Oorja* or the vital force of life’. This cosmic energy controls the movements of muscles and ligaments, generates sensations in nerves as well as becomes the ground for sympathy and empathy in every human being. Ultimate aim of a Yogi is to keep control of this vital force of life, the Pranic energy, through Pranayama.

With practice of Asana, one can have control over one’s physical body, whereas with the practice of Pranayama one can have control over one’s subtle body. There is a strong connection between the breath and pulse (shwas and Pranic Nadi). Hence, with the control of breath one can control the Pranic flow.

A Yoga sadhak practices Pranayama to remove all impurities from his body and mind, just as gold is heated to extract all impurities from it.



Fig.9.1: Padmasana for Pranayama

Main objective of Pranayama is to unite Prana and Apana along with moving them forward slowly towards the brain. To awaken the internal latent power of the body is the ultimate aim of Pranayama.



Notes

While explaining the result of Pranayama, Maharshi Patanjali wrote: “**Tatah kshiyate prakashavararam**”. It means Pranayama helps in diminishing the shadow covering the luminosity (prakash). It’s like awakening of consciousness. As a result, clarity of mind increases, knowledge gets developed, the sense organs get purified; and contentment & concentration of mind increases. Practicing Pranayama helps in power storage, enhances metabolism, creates enthusiasm in mind and finally makes the practitioner radiant and healthy.

9.1.1 Nature of Prana

Prana is the union of all the powers manifested in the Universe. Heat, radiance, electricity and magnetism- all are the manifestation of Prana. All physical and mental powers come under the category of Prana. Prana is present at every level of human existence from the highest to the lowest. Every mobile or functional living being is a manifestation of Prana.

Heart is the abode of Prana. Natural form of Prana is only one, but functionally it is of five types.

- (i) Prana
- (ii) Apana
- (iii) Samana
- (iv) Udana
- (v) Vyana

The main Prana is known as Mahaprana. Among the above mentioned five, Prana and Apana perform significant functions. Abode of Prana is heart, Apana is anus, Samana is naval (umbilicus), Udana is throat and Vyana pervades every part of the body.

It is discussed earlier that the regulation and control of inhalation and exhalation is Pranayama. But the regulation of inhalation and exhalation in Yoga can be described as follows-

1. **Rechak**- To have control over the natural speed of breath once it is out of nostril is called Rechak. It is exhalation.
2. **Purak**- To have control on the natural speed of breath once it has entered is called Purak. It is inhalation.
3. **Kumbhak**- Retention or holding of breath, a state where there is no inhalation and exhalation is called Kumbhak. It increases longevity and develops spiritual power.

9.1.2 Fundamental Channels (Pranvahi Nadi)

Two nadis are available on both the sides of spinal cord that generate life. Amongst them, the nadi/channel connected to left nostril is called ‘Ida’. It is also called Chandra nadi or left

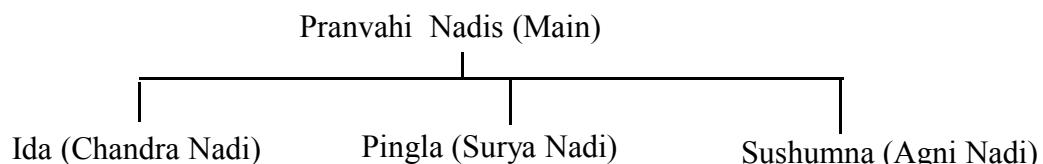


Notes

channel. Nadi connected to right nostril is called ‘Pingala’, also known as right channel. This is also called Surya nadi. Ida is cold while Pingla is hot in nature. When breath flows through Ida and Pingala, the individual remains busy in completing all kind of worldly affairs, which are the main aspect of his daily routine.

In addition to these two nadis, one more important nadi is available. This is called Sushumna. There is an arrangement of 72000 nadis in human body. Sushumna passes through the spinal cord. All other nadis are connected to Sushumna.

In this way, there are three main and important nadis available in our body.



All three major nadis Ida, Pingla and Sushumna have straight relation with moon, sun and fire respectively. When life flows through Sushumna, one should sit quietly for meditation, so that the self will enter into a deep zone of meditation.

This self driven machine is available to us due to the grace of God. When our body needs to warm up, the right nostril starts breathing and when our body needs to cool down, the left nostril starts breathing. This self driven machine can be controlled and used by us, as and when necessary.

9.1.3 Methods of Performing Pranayama

It is essential to know some crucial norms of Pranayama before practicing Pranayama:

1. Clean both the nostrils before practicing Pranayama.
2. Sit in any one of the comfortable postures like Padmasana, Sukhasana, Vajrasana, Swastikasana.
3. Keep your spinal cord straight and sit comfortably with full confidence.
4. Pranayama that generates warmth should be avoided during summer and Pranayama that keeps you cool should be avoided during winter.
5. Practitioner (Sadhak) suffering from any ailment like Asthma, hypertension or any heart ailments should practice Pranayama within limitations. It is always advisable to practice it under the supervision of an experienced teacher.
6. Abstinence should be followed during practicing of Pranayama.



Notes

9.1.4 Types of Pranayama

In Gherand Samhita, the old text of practice, it is written about Pranayama -

*Sahitah suryabhedashch ujjayi sheetli tatha/
Bhastrika bhramri mureccha kewali, chashtkumbhka// (Ghe. Sam).*

**सहितः सूर्यभेदश्च उज्जायी शीतली तथा ।
भस्त्रिका, भ्रामरी मूर्छा केवली, चाष्टकुम्भकाः ॥ के.स.**

It means there are eight types of Pranayama according to **Gherand Samhita**.

Hathyoga Pradipika discusses Pranayama differently-

*Suryabhedanamujjayi sitkari sheetli tatha bhastrika, bhramari mureccha plavani
ityashatkumbhakah (H.Pra.)*

सूर्यभेदनमुज्जायी सीत्कारी शीतली तथा भस्त्रिका, भ्रामरी मूर्छा प्लावनी इत्यष्टकुम्भकाः (ह. प्र.)

- | | |
|---------------------------|------------------------|
| 1. Nadi shodhan Pranayama | 2. Suryabhed Pranayama |
| 3. Ujjayi Pranayama | 4. Shitkari Pranayama |
| 5. Sheetli Pranayama | 6. Bhastrika Pranayama |
| 7. Bhramari Pranayama | 8. Plavani Pranayama |

Breathing technique before practicing Pranayama

Breathing technique is practiced to lengthen and deepen the process of inhalation and exhalation comfortably. It rectifies the process of diaphragm. If diaphragm functions properly, then the abdomen expands during inhalation and contracts during exhalation. Otherwise it is necessary to rectify the diaphragm with the practice of proper breathing technique, which is Pranayama, to keep the body healthy. The proper functioning of diaphragm lengthens and deepens the process of inhalation and exhalation in case of the practitioner.

Position

- Sit either in Padmasana, Sukhasana or in Vajrasana.
- Keep hands on each of the knee.
- Keep the spinal cord straight comfortably.
- Keep your eyes closed smoothly.

Method

- Slowly start breathing from both the nostrils simultaneously.
- Start expanding your abdomen slowly along with inhalation.
- After expanding the abdomen hold your breath till you count up to six internally.
- Now exhale slowly and start contracting your abdomen simultaneously.



Notes

- You can hold your breath up to six counts.
- Repeat the whole process for five to six minutes.
- You shouldn't feel exhausted while practicing this exercise.
- Feel lightness descend all over the entire body.

1. Nadi Shodhan Pranayam (Alternate Breathing Technique)

The very title of this breathing technique i.e. ‘Nadi Shodhan’ explains that this process aims at purifying the 72000 nadis present in human body. All blocked channels get cleansed through repeated practice of this technique; as a result, each and every cell gets energized and the body gets revitalised.

Position

- Sit either in Padmasana or in Sukhasana.
- Keep your spinal cord straight.
- Close your eyes gently, focusing on your breathing process.
- Place your left hand on left knee.
- Keep the ring finger of your right hand on left nostril and thumb on right nostril.



Fig.9.2: Nadi Shodhan Pranayam

Method

- Inhale through the left nostril counting till 8 internally.
- Keep holding your breath counting till 32 internally.



Notes

- Next, keeping the left nostril closed with finger exhale from right nostril for 16 counts.
- Then inhale again from right nostril counting till 8.
- Now hold the breath counting till 32. This process of holding breath is known as *Antah Kumbhak*.
- Then exhale with left nostril counting till 16 .
- This is one cycle of this Pranayama. Continue this procedure for 3-5 minutes on a regular basis.
- In this Pranayama, inhalation (Purak), holding (Kumbhak) and exhalation (Rechak) is ideally in the ratio of 1:4:2. Practice of this Pranayama helps in cleansing all 72000 nadis/ pulses effectively.

2. Ujjayi Pranayama

We have trachea in our throat. This is the respiratory device which is connected to the opening of both mouth and nose. Whether we inhale through mouth or through nose, ultimately the air enters the lungs only through trachea. When the trachea gets contracted during inhale-exhale breathing process, the snoring sounds are caused. This type of breathing technique is called Ujjayi Pranayama.

Position

- Sit either in Padmasana, or Sukhasana or on Vajrasana.
- Keep your spinal cord straight.
- Keep hands on the knees.



Fig.9.3: Ujjayi Pranayama



Notes

Method

- Try to shrink the abdomen slightly inside.
- Place the tip of the tongue bending slightly at the palate.
- Slightly contract the chin after placing it on sternal notch.
- With rustle sound from throat do inhale-exhale deeply using your nose. Continue this comfortably.
- Inhale from throat to heart and exhale from heart to throat.
- During this process, swallow any saliva which gets formulated in throat.
- Focus on the throat only during the process.

3. **Surya bhedi Pranayama**

‘Surya-bhedi Pranayama’ is meant for activating Pingala Nadi. It rapidly increases the life energy in body. It creates warmth in the body and also purifies blood. Regular practice of this Pranayama increases Red blood cells. It also strengthens the will power.

Position

- Sit comfortably either in Sukhasana or in Padmasana.
- Keep your spinal cord straight.
- Keep your eyes closed.



Fig.9.4: Surya Bhedi Pranayama



Notes

Method

- Close the left nostril with the ring and little finger of the right hand
- Slowly inhale through right nostril without making any noise, till the lungs are filled completely.
- Now close the right nostril with the right thumb and perform internal kumbhak i.e. hold the breath.
- Retain the breath for a few seconds in chin lock state (Jalandhar bandh).
- Increase the timing of Kumbhak (holding the breath) gradually with regular practice. This practice is called Surya bhedi Kumbhak.
- Now exhale slowly from the left nostril without making any noise after closing the right nostril with the help of finger tips.

Benefits

It calms the mind, helps in de-worming and removes Vata dosha.

4. Sitkari Pranayama

This Pranayama is practiced to enhance cooling factors in the body. It removes hunger, thirst, sleep and laziness.

Position

- Sit comfortably either in Padmasana or in Vajrasana or Sukhasana.
- Keep your spinal cord straight
- Put your hands on your knees.
- Place the tip of the tongue on the palate.



Fig.9.5: Sitkari Pranayama



Notes

Method

- Clench your teeth and jaw and start inhaling both from left and right side of your tongue.
- Make shivering sounds while inhaling.
- Then hold your breath (Kumbhak).
- Increase this practice of holding (Kumbhak) gradually. Repeat this process about 8-10 times.

5. Sheetali-kumbhak Pranayama

This is also practiced for cooling the body from inside. It is very useful in summer for reducing heat in the body. It decreases anxiety and agitation, increases calmness and concentration; and also reduces body temperature. It stabilizes hypertension, purifies blood and subsides excessive thirst.

Position

- Sit comfortably either in Padmasana or in Sukhasana.
- Keep your spinal cord straight but body should be kept relaxed.
- Keep hands on knees.
- Keep the tongue out in tube/curl shape.
- One can also practice this Pranayama in standing posture.



Fig.9.6: Sheetali Pranayama



Notes

Method

- Inhale the air inside through curled tongue making sss (shivering) sound. At the end of the process move the tongue to normal position and close the mouth.
- Keep holding your breath comfortably till maximum limits.
- Slowly exhale through the nostrils.
- Keep practicing this technique for 15-30 times daily.

6. Bhastrika Pranayama

The word ‘Bhastrika’ basically means breathing like the bellows. Bellows is a device for producing heat to melt Iron. As the blacksmith rapidly uses the bhastrika/bellows to generate more heat to melt the metal, this Pranayama technique is used as a powerful tool to keep the body energised. It improves the process of inhalation and exhalation.

Position

- Sit comfortably on Padmasana.
- Keep your spinal cord, head and neck straight.
- Keep hands on knees.



Fig.9.7: Bhastrika Pranayama



Notes

- Keep your mouth closed.
- Inhale and exhale rapidly at least 10-15 times through the nostril, like a blacksmith uses the bellows speedily for melting the metal.
- Try to shrink the abdomen inward during exhalation.
- During the practice try to produce hissing sound simultaneously.
- Maintain a fast rhythm of inhalation and exhalation.
- After completing the exhalation process speedily, end up with a long inhalation.
- Exhale comfortably and slowly. This whole process is one complete circular set. Continue this up to three complete sets.

7. **Bhramri Pranayama**

The word Bhramri is taken from the bee (bhramar). This Pranayama (the process of exhalation, Rechak) is performed while creating humming sounds of bee, hence it is called Bhramri. It vibrates the nerves of brain pleasantly and improves memory power. It reduces fatigue and mental stress and brings peace of mind. This is one of the best techniques for spiritual development.

Position

- Sit comfortably either in Padmasana or Vajrasana or Sukhasana.
- Keep your spinal cord straight.



Fig.9.8: Bhramri Pranayama



Notes

- Close your eyes gently.
- Close both the ears with both index finger.

Method

- Inhale deeply through both the nostrils.
- Breathe out with ear closed and simultaneously make a humming sound like a bee.
- Again breathe in with humming sound and continue this pattern at least 5, 10, 15 or 20 times.
- At the end of the process, inhale through both nostrils, hold the breath inside for maximum duration and then exhale slowly.

8. Plavini Pranayama

The meaning of Plava is Boat. Just as a boat floats on the water, this Pranayama creates a similar condition for the body to float on the surface, hence known as Plavini. This technique makes the body feel so light that the practitioner can have a feeling of floating body, even while being on a surface. The practitioner of Plavini Kumbhak can live on air only for a long time without having any food.

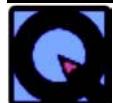
Position

- Sit comfortably in Padmasana.
- Keep your spinal cord straight and feel relaxed.
- Close your eyes gently.

Method

- Inhale air like drinking water sip by sip and fill stomach to the maximum.
- Maximum filling of air through this process will make the stomach over loaded. As a result a peculiar drum-like sound is created, once we touch the belly.

Regular practice of this technique will gradually end up with extracting the air through eructation.



Intext Questions 9.1

1. What is written by Maharishi Patanjali while discussing result of Pranayama?

**Notes**

2. What is the main aim of Pranayama?

.....
.....
.....

3. Write down the names of most important and main three nadis in the body.

.....
.....
.....

4. Which Pranayama can produce heat in the body?

.....
.....
.....

9.2 MUDRA AND BANDHA (FINGER GESTURES AND LOCKS)

Mudras and Bandha are considered as more important than practicing Asana and Pranayama. ‘Mudra’ word comes from the Sanskrit root word ‘Mud’ which means happiness. Mudra is a medium of depicting the feelings of body and mind. Mudra and Bandha are used in Yoga, to regulate the life force (Pranik Oorja) in right direction.

Details of Mudra and Bandha are described here below. Their regular practice would yield enhanced physical health and ability.

9.2.1 Bandha

Bandha means ‘to tie’ or ‘to control’. Through this technique, various internal organs of the body may be controlled to continue smooth practice.

Types of Bandha

i) Jalandhar Bandha (Chin Lock)

Jalandhar Bandha is related to throat. ‘Jal’ means ‘the web’, ‘net’ or ‘lattice’. It is also known as Chin lock. Jalandhar Bandha causes locking of the neck region. All the main arteries, veins and nerves enter the brain from all over the body through this area. So the entire body is connected with the throat.



Notes

The method of performing Jalandhar Bandha is described in Gherand Samhita as follows:

Kanthsankochanam kritva chibukam hridye nyaset/

Jalandharekrite bandhe shodshadharbandhnam//

It means when the practitioner tries to shrink the neck and keep the chin on the heart, this posture is called Jalandhar Bandha.

Method

First of all, sit in any comfortable meditative posture. Keep the spinal cord and head straight. Place both hands on knees. Then start inhaling slowly and hold the breath inside for a while. Try to press the chin firmly against the chest or in between the collar bones, so that windpipe and esophagus get firmly closed. Keep the hands straight and put pressure on knees through palms. Hold the breath inside comfortably for the maximum duration. Then raise the head upward after relaxing the arms along with shoulders and exhale out slowly. Repeat the process continuously four times.



Fig.9.9: Jalandhar Bandh

Benefits

- Practice of this technique is beneficial for throat diseases and Thyroid gland.
- It helps in physical growth.

Notes

- It helps in balancing metabolism.
- It increases blood circulation in the head.

Precautions

Persons suffering from cervical problem, Spondylitis, hypertension or heart problems should avoid practicing Jalandhar Bandha.

ii) Uddiyān Bandha (Abdomen Lock)

Uddiyān means ‘to fly’ or ‘to lift’. Uddiyān bandha helps in uplifting the vital energy of life (Pranik Oorja).

This method is described in Gherand Samhita as follows -

Udare paschimam tanam nabhirushrtvatu karyet/

Uddinam kurute yasmad vishratam mahakhagah//

It means try to constrict your upper abdomen inward moderately, so that the Pranik energy gets uplifted. This is called Uddiyān Bandha.

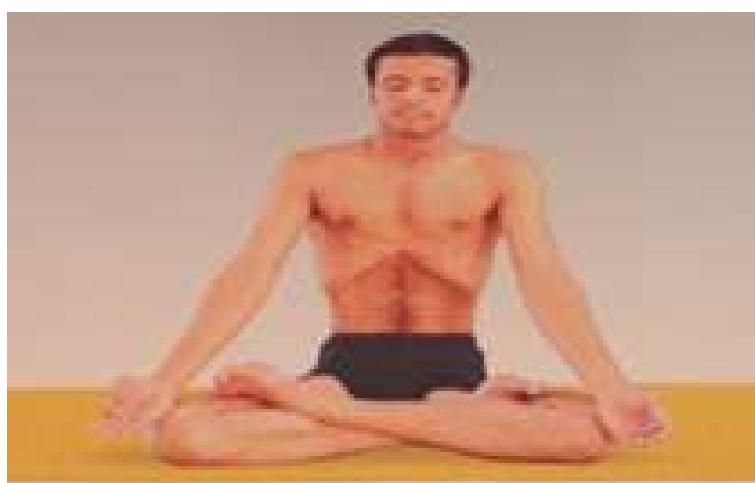


Fig.9.10: Uddiyān Bandha

Method

Sit comfortably in any meditative posture like Sukhasana, Padmasana or Siddhasana and keep your spinal cord straight. Place both palms on knees. Close the eyes and leave the whole body loose. Start inhaling slowly and deeply through the nostril and then exhale. Try to vacuum the lungs completely. In Uddiyān Bandha, the practitioner keeps the arms straight and lifts the shoulder up while holding the breath out for a while. The abdominal muscles are lifted up and down, around the naval zone with proper contraction. Stay comfortably in this posture for a while. Then leave the abdominal muscles loose and start bending from elbows. By normalizing the shoulders keep the Uddiyān Bandha open and start inhaling slowly to get back to the previous position. After normalizing the breathing process, repeat it once more.



Notes

Benefits

- It stimulates intestinal activity and digestive process; and helps in relieving constipation.
- Improves lungs' functioning.
- Stimulates the Pancreas and proves helpful in diabetes.
- Balances the mind, reduces stress, anger and frustration.

Precautions

People suffering from stomach and intestinal ulcer, Hernia, hypertension, heart disease, glaucoma and headache should not practice this Bandha.

iii) Moola Bandha (Anal lock)

As the name suggests 'Moola' means area close to the Anus. It is the abode of Apana vayu. This Bandha is practised mainly to uplift the Apana vayu.

This method is described in Gherand samhita as follows:

*Padhirnana vaampaadsya yonimakunchyitatah
Nabhigranthi merudande sudhii sampiday yatnatah/
Medhram dakshingulfen drirhbandham samacharet
Jaravinashini mudra moolbandhe nigadyate//*

**पढिर्णना वामपादस्य योनिमाकुचयिततः
नाभिग्रन्थि मेरूदण्डे सुधीः संपीडय यत्नतः ।
मेह्रं दक्षिणगुल्फेन दृढबन्धं समाचरेत
जराविनाशिनी मुद्रा मूलबन्धे निगद्यते ॥**

It means constrict the Anus with left heel, press the spinal cord along with umbilicus, and simultaneously press the pubis firmly with the right heel. The repeated practice of Moola Bandha prevents aging.

Method

Sit comfortably in any meditative posture, keeping the head and spine cord straight. Close the eyes and continue in Gyan mudra or any other mudra.

Continue with the normal breathing process for some time. Then focus on the anal region. Firmly contract the anal muscles upwards and be in this position for some time. Inhale as long as possible and comfortable, with a long exhalation return to the starting position. Repeat the procedure.

Benefits

- Regular practice of this Moola Bandha strengthens the pelvic floor, reproductive, urinary as well as excretory systems.
- Relieves hemorrhoids, constipation and congestion in the pelvic area.



Notes

- Calms and relaxes the mind; and one gets physical, mental and spiritual satisfaction.
- It awakens dormant consciousness and Kundalini Shakti and helps in abstinence.

Precaution

Practice under expert supervision in case of any severe anal disorder.

9.2.2 Mudra (Finger Gesture)

Mudra word comprises of the Sanskrit word “mud” meaning happiness. The term ‘mudra’ is applied to explain hand gestures during meditation that carry specific goals of channelling your body energy flow. It is a way of expressing our physical and mental conditions. Now, we will discuss few a hand and fingers gestures.

Touching the finger of hands in different ways to channelize energy is called Mudra.

Hasta Mudra

Fingers are the controlling centre of one's body, from which the entire body gets operated. By determining the real element behind one's ill health, one can take measures to cure by pressing the right button.

To touch the fingers with each other in different ways is known as Hasta mudra.

The hand can feel the presence of five elements (space, air, fire, water and earth) in the human body as follows:

Thumb	- Fire element
Index finger	- Air element
Middle finger	- Space element
Ring finger	- Earth element
Little finger	- Water element

One can keep the body healthy and also recover one's lost health by balancing the five elements. This can be accomplished through Mudras.

Gyan Mudra: This mudra is performed by touching index finger tip with the tip of thumb, while holding other three fingers straight.

Benefits:

It improves memory, relieves tension, worries, frustration and keeps the mind at peace. Gyan mudra improves concentration, therefore, it is practiced by students and intellectuals to acquire and retain knowledge.

Vayu Mudra: This mudra is practiced by touching the index finger to the base of the thumb and pressing the thumb on it.





Notes

Benefits:

This is good for gastritis related problems, joint pain, tremors, paralysis, flatulence and creeping pain.

Surya Mudra: This mudra is performed by bending ring finger to the base of thumb and pressing it with the thumb.

Benefits: It reduces obesity and heaviness in the body.

Note:

Both ring finger and thumb provide special electric flow of energy. According to Yoga, Agyanchakra is situated in between the two petals forehead. One can enhance his/her invisible vital energy by putting a tilak on the forehead with ring finger and thumb



surya
mudra



linga mudra



prithvi mudra



prana mudra



apana mudra



shoonya
mudra

Benefits:

It is beneficial for a weak person who can get his radiance and glow back. It also has an impact on the parochial mindsets.

Prana Mudra: Touch the tips of ring finger and little finger with the tip of the thumb while keeping the other two fingers straight.

Benefits:

It enhances the physical and mental energy, so that the practitioner never gets affected by any disease. It improves blood circulation and removes blockage of blood vessels. It creates energy, hope and enthusiasm in body and mind. Eye problems get removed.

Apana Mudra: This mudra is performed by touching both middle and ring fingers together and bending them to touch the thumb.

Benefits:

It reduces the abdominal wind, removes pain and other related complications.

Shunya Mudra: This mudra is performed by bending the middle finger and pressing it by the thumb, while other fingers remain straight.



Notes

Benefits:

It is beneficial for ear pain. Regular practice of this mudra prevents all kind of ear problems and removes deafness to some extent. (It will not affect congenital deafness)

Hridya Mudra: This mudra is performed by bending the index finger and placing it at the base of the thumb, and simultaneously touching the tip of the thumb to the tips of middle and ring finger.



hrdya
mudra

Benefits:

It works like injection in heart attack. It can cure heart disease with regular practice.



varun
mudra

Varun Mudra: This mudra is performed by touching the tip of little finger with the tip of thumb.

Benefits:

It is beneficial for all problems caused by the deficiency of water element in the body. It also removes skin and blood disorders.

Face Gestures (Mukh Mudra)

i) Maha Mudra



Fig.9.10: Maha Mudra



Notes

This mudra is described as follows in Gherand Samhita:

*Payumoolam vaamgulfe sampiday drirhyatanatah/
Yaamyapaadam prasaaryaaath karopattapadang guti//
Kashth sankochanam kaptya bhroovormadhyam nirkshyet/
Poorakairvayum sampurya mahamudra nigdayte//*

**पायुमूलं वामगुल्फे संपीडय दृढयत्नतः ।
याम्यपादं प्रासार्यथ करोपात्तपदाङ् गुति ॥
कष्ठ संकोचनं कप्त्या भ्रुवोर्मध्यं निरीक्ष्येत् ।
पूरकैर्वायुं सम्पूर्य महामुद्रा निगद्यते ॥**

It means in order to perform Maha Mudra, press anus from left heel and spread the right leg straight and hold toes with both the hands. Bend the neck forward and focus on the centre of eye brows. This process is called Maha Mudra.

Method

First sit on the floor with legs stretched forwards in Dandasana posture. Then fold the left leg from knee and place the left heel on the perineum or anus. Keep the right leg straight, then exhale slowly while stretching both the hands up, and bend forward to hold the toe of the outstretched leg. Then inhale slowly, pressing the head slightly backward and hold the breath. This is how Kumbhak is performed. Then focus on the centre between eyebrows.

Afterwards bring down the head. Put both the hands down. Repeat the process with the other leg.

Benefits

- It calms the mind and also puts an end to the versatility of mind.
- It makes the mind introvert.
- It balances nervous system.
- It awakens vital energy.

Precaution

Persons suffering from hypertension and heart disorders should avoid practicing this Mudra.

Maha Mudra should be avoided before proper purification of the body.

ii) Viparita Karani Mudra

According to Gherand Samhita, method of Viparit Karani Mudra is mentioned as:

*Bhumou shirashch sansthapyaa karyugmam samahitah/
Udharwpadah sthiro bhootva vpritkari mataa//*



Fig.9.11: Viparita Karani Mudra



Notes

भूमौ शिरश्च संस्थाप्य करयुग्मं समाहितः ।
उद्धर्पादः स्थिरो भूत्वा विपरीतकरी मता ॥

Resting the head on the floor and raising the lower body with the help of both hands and holding the breath through Kumbhak is known as Viparita Karani.

Method

First of all, lie on the floor on your back in a relaxed way. Keep legs straight and close to each other. Keep both the palms next to the body and breathe normally. Relax the body. While inhaling, raise the legs up together slowly, without bending, to a posture of 90 degree to the floor. Now, place the hands under the lower back at the waist level and push the buttocks. The waist will be slightly bent and both the legs will be slightly tilted towards the head. Legs will be in a straight line, opposite to the eyes. Hold the breath for some time (Kumbhaka). After a while, exhale slowly and try to come back slowly to the normal position.

Benefits

- It prevents early ageing.
- It is beneficial in digestion.
- It balances the thyroid functioning.
- It regularizes the blood circulation in brain.

Precaution:

This should be avoided by persons suffering from constipation, hypertension, heart disorders and those who are suffering from any sickness.

iii) Shambhavi Mudra



Fig.9.12: Shambhavi Mudra



Notes

In Gherand Samhita following description is found about Sambhavi Mudra:

*Netraantaram samaalokya chatmaaramam nirikshyet/
Sa bhavetshambhavimudra sarvantantreshamgopita//*

**नेत्रान्तरं समालोक्य चात्मारामं निरीक्ष्येत् ।
सा भवेच्छाभ्वीमुद्रा सर्वतन्त्रेषंगोपिता ॥**

It means – focus your vision between both the eye brows, and keep your concentration centred on your own self. This is called Shambhavi Mudra.

Method

Sit in any meditative posture like Padmasana, Siddhasana etc. and keep the head and spinal cord straight. Keep both hands in Gyan or Dhyana Mudra. Close the eyes and let the body relax. All the facial muscles are loosened. Then concentrate on one point outside by focusing with open eyes and then focus the vision in between the brows. Inhale and perform Kumbhak (holding the breath). Then exhale and slowly bring the eyes back to normal position.

Repeat the process.

Benefits

- It enhances mental concentration.
- Helps in activating the third eye chakra (Agya).
- Balances Prana and Mind.

Precaution:

This Mudra should not be practiced for a long time as our eyes are generally sensitive. It should be avoided by persons who have undergone any eye surgery.

iv) Kaki Mudra



Fig.9.13: Kaki Mudra



Notes

In this posture the shape of the mouth looks like a crow (kaka). Hence, this is called Kaki Mudra.

In Gherand Samhita its description is mentioned as below:

*Kaakchanchuvadaasyen pibedvayuam shanaeah shanaeah/
Kaki mudra bhavresham sarvroga binashini//*

**काकचन्चुवदास्येन पिबेद्वयुं शनैः शनैः ।
काकी मुद्रा भवरैषां सर्वरोग बिनाशिनी ॥**

It means inhale air slowly through the mouth by shaping the lips like the beak of a crow. This Mudra is called Kaki Mudra.

Method

First of all, sit in any comfortable meditative posture and keep your head and spinal cord straight. Both the hands should be in Gyan Mudra. Close your eyes and keep the body cool. Then, focus on the tip of the nose with your open eyes and make a beak like shape with mouth. Now, slowly start inhaling air with the help of the tongue. Then perform Kumbhak and exhale slowly through the nose. (Eyes are closed during Kumbhak.)

Benefits

- Regular practice of this Mudra keeps the body and mind cool.
- Reduces tension and stress.
- Keeps all diseases away.

Precaution:

It should not be practiced in a polluted environment or where air is not fresh. It is advised not to practice in winter season.

Ashwini Mudra

In Gherand Samhita description of Ashwini Mudra is given as below:

*Aakunchyed gudadwaram prakashyet punah punah/
Sa bhavedashwinimudra shaktiprabodh karini//*

**आकुंचयेद् गुदाद्वारं प्रकाशयेत् पुनः पुनः ।
सा भवेदश्विनीमुद्रा शक्तिप्रबोध कारणी ॥**

It means- constricting and relaxing anal passage repeatedly is called Ashwini mudra.

Method

Sit on any comfortable meditative posture, keeping the head and spinal cord straight. Keep both in hands in Gyan Mudra. Then constrict the anus and relax it again. This activity of



Notes

contraction and relaxation should be repeated continuously and regularly with harmony. Make sure that only anus contracts.

Benefits

It establishes control over anal nerves.

Continuous practice of this Mudra alleviates all diseases related to anus.

Precaution: Persons suffering from any anal diseases like fissure or Piles are advised not to practice this mudra.



Intext Questions 9.2

Q.1 ‘Mudra’ word is formed by which dhatu?

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.....
.....

Q.2 For what purpose Mudra-Bandha is used in Yoga?

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.....
.....

Q.4 What is the meaning of Uddiyana in Uddiyana lock (Bandh)?

.....
.....
.....

In which mudra is air consumed by making lips similar to a crow’s beak?

.....
.....

9.3 DHYANA SADHANA (PRACTICE OF MEDITATION)

Meditation or Dhyana practice is the scientific aspect of Indian spiritual knowledge, through which the seeker or practitioner can acknowledge the subtle secrets within him. All these are possible through mental power. The process we adopt for awakening the mental power is Dhyana-Sadhna. Meditation (Dhyana) is the unchanged (*Nirvikar*) state of inner mind. Meditation (Dhyana) protects the power of mind from. It calms the stressed, worried and frustrated mind and enhances concentration. Meditation is beneficial for everyone equally.

Notes

Let us understand some aspects of Dhyana sadhana.

9.3.1 Mantra (Hymn)

Mantra is an ancient science. Description of mantras is found in our age-old scriptures and Vedas. The literal meaning of the word ‘Mantra’ is – ‘revealed sound’. According to ancient texts, meaning of Mantra is ‘sound’ or ‘combination of many sounds’. These sounds were heard by our seers and sages in deep states of meditation. The power of Mantra is concealed in its sound waves instead of words. These sound waves are produced at the time of chanting Mantra or when Mantra generates any shape in the mind.

Mantra produces an echo between the soul and the individual self. Through this the inherent universal energy and source of knowledge within the self, gets awakened. The sound of Mantra leaves a certain impact on seeker’s mind and soul. Each mantra constructs a specific symbol inside the seeker.

The way your personality is your outer expression, similarly Mantra is an indicator of your internal persona. Through Mantra, we can witness our real imperceptible personality.

Provision of Mantra in Different Religions

Thousands of Mantras are mentioned in different religions, languages and cultures. The power exists in the Mantras that are favored in ancient religions and ritualistic provisions. The practitioner obtains this power through practicing mantra-chanting and becomes self-powered. Mantras are found in all religions like Hinduism, Budhism, Islam, Sikhism, Christianity and Parsis etc. Sometimes the seeker becomes self-powered by recollecting names. Every religion has its own way of chanting Mantra, the seeker should practice Mantra chanting according to that only. Mantras cannot be translated. If you rearrange the sound order of Mantra through translation, then the Mantra no longer remains the same. One can prepare a beautiful prayer from the translation of Mantra, but the basic structure of the Mantra gets destroyed. The practitioner should adopt the Mantra chanting pattern of the religion which is the genesis of the Mantra or the religion which birthed the Mantra.

Mantra Education

According to tradition, Mantra is learnt through master, mother or internal expression of the Mantra. Mantra is never bought or sold. Personal (for individual) Mantra can be provided anytime at the time of initiation between master and the disciple through transient contact. The master, as per his merit, determines the format of initiation according to the disciple.

The Mantra given by the master is decisive, therefore, it should be accepted with infinite reverence and faith. The seeker’s mind should be completely influenced by the Mantra. As the mantra is completely personal, therefore, it should be kept secret. If the Mantra is kept confidential it becomes more powerful. This theory also applies to other areas of life. Any seed sown on Earth germinates only when it is covered with clay. If the seed is left in the open and everyone looks at it, then it can never turn into a plant.



Notes

Chanting Method

The chanting of Mantra is done by various methods.

- By adding Mantra to the stream of breath - the Mantra is repeatedly chanted with the consciousness of the ascending - descending breath.
- By chanting it with a rosary.

The mantra is chanted with consciousness in various subtle creeds. Some people chant mantra by focusing their concentration on the centre of the universe.

The mantra is a powerful tool for obtaining health. There are specific powerful Mantras concerning physical illness. In this context, to get relief from particular disease, some appropriate Mantra should be obtained from a person who has good knowledge of Mantra science and treatment of diseases.

We procure energy and new life on the basis of the sound of Mantra, recitation, speed as well as temperature of Mantra. That power and rejuvenation through Mantra is its sound, sound frequency, speed and temperature. Mantra of Lord Shiva enhances the feeling of quietude. It also enhances inner happiness, as well as develops indifference towards worldly things.

‘Om’ is a very popular mantra. Anybody can chant this at any point or any place, without any restriction. Chanting of Om makes a person introvert and a feeling of equality also gets developed.

9.3.2 Ajapa Practice

‘Ajapa jap’ or chanting of ajapa is a very important practice through which we can make our consciousness receptive and developed. The other name of Ajapa jap (practice) is self-inspired consciousness which means to look inside.

There is continuous recollection of Mantra in jap, but when it continuously goes on, without any conscious effort like a machine, it is known as Ajapa jap. It is said that Ajapa jap is done from the heart while jap is done from the mouth.

Those who study continuously and do mental work, get maximum benefit from this meditation method because Ajapa jap establishes a balance between mental work and physical activity. Mind gets introverted through study and mental exercise. In Ajapa practice, a person has to stay conscious towards his own mental state.

In Ajapa practice one has to concentrate on his normal breathing pattern. A person normally breathes in and out 15 times per minute, 900 times per hour and 21600 times in 24 hours, but at the same time, one is totally unaware of this important process which is the vital key of life. In practice of Ajapa jap the seeker has to observe the changing forms of breathing.

The Method

During the preliminary stages of practice of Ajapa chanting, our breath is felt between the throat and navel point. The practitioner feels the flow of vital energy from anal region to glabella



Notes

(place between eyebrows) and from glabella to anal region. In the elevated practices, breathing is slightly longer and slower than usual. In chanting of Ajapa, any other Mantra can also be used with flow of Prana. ‘Soham’ and ‘AUM’ are different forms of sound received separately by different people in this context. In fact, any type of Mantra can be taken for practice of Ajapa jap. But ‘Soham’ is used comprehensively as it is similar to the rhythm of breathing. While breathing in (inhalation) if one silently tries to listen to its sound, it just resembles ‘So’, and while exhaling ‘Ham’ is the sound. All the channels get purified where the vital energy flows. It simply requires adding a little imagination.

Benefits

When Mantra awakens in the breath, then the whole body gets charged. Toxins collected in the channels are expelled and mental barriers are removed.

In intensive stage of jap when ‘*Sushumna*’ is waved, then consciousness of ‘Swa (Self)’ becomes active. When *Ida* is waved, then mind becomes active; and when *Pingla* is waved, then vital energy gets activated and energy starts to flow in the whole body. Even its flow begins to occur outside the physical body.

One can achieve Pratyahara, Dharna and concentration with successful practice of Ajapa. When perfection is achieved in Ajapa practice, sacraments decay and mind becomes completely focused. From here starts the Dhyana Yoga.

9.3.3 Antar Maun (Inner Silence)



Fig.9.14: Dhyana Sadhna

The meaning of Antar maun is inner peace. It is a basic practice of Yoga. It is also a main part of practice in Buddhism, where it is known as Vipasana. By practice of Antar Maun, one can clean his own mind, which further helps in attaining better concentration naturally.



Notes

We have to respect and care for our inner self if we wish to acquire healthy and good personality. We have to accept our thoughts whether they are good or bad. Always remember, whenever you practice inner silence, do not try to concentrate your mind. Look at its movements with neutral emotion. Look at that part which thinks, look at that part also which denies your thought. This is called analysis of mind. Also look at the mental activity if some person passes by you, an aeroplane flies over your head in the sky or any other distraction /disturbance is produced during practice. We remain alert for our thoughts, sights, sounds, experiences, surrounding people and things throughout our practice.

Practice Method

- **First Stage**

In this stage attention is focused on the activities of the mind after withdrawing/detaching our attention /concentration from the outer world and surroundings. We see what our mind thinks and what is its reaction towards the thoughts, and scenes arise within our sub conscious mind. Its practice removes tension and fear. We become free from the experiences of the past and see the explosive emergence of suppressed desires. One should continue practicing this till the mind calms down adequately and becomes free from tension and worries.

- **Second Stage**

In this stage, we visualise the self-raised thoughts of our mind. The thoughts which are comparatively stronger are analysed and eventually removed. In this stage, the practitioner should remain alert for the activities of those thought waves which are self-raised. Bring in important thoughts voluntarily to mind, visualize and remove. If you do this practice successfully, then your mind will be able to go to the depth of sub-conscious mind.

- **Third Stage**

In this stage mind should be completely calm. Thoughts will arise in brain at this stage too, but they will not be able to bring any emotional disturbance in mind and body. We need not suppress any thought at this point of practice. Through this practice, your mind can reach the stage of non consideration (*Nirvichar*) and withdrawal of senses (*Pratyahara*).

- **Fourth Stage**

We practice Antar Maun in comfortable Asanas like Padamasana, Siddhasana, Vajrasana or Shavasana. We can practice this sitting on a chair or in lying down position too. The initial stage of Antar Maun can be practiced anywhere anytime. It can be practiced to keep the mind calm and stable in an unpleasant and noisy environment.

The idle timing for practicing Antar Maun is at night before sleeping or early in the morning.



Notes

9.3.4 Swa Darshan

Swa Darshan is also one of the important practices in meditation (*Dhyana*). ‘Swa’ means ‘self’ and ‘darshan’ means ‘to see or look’, so focusing on one’s inner self and becoming stable in it by concentration is Swadarshan.

Method

Sit comfortably in Padamasana or Sukhasana. Keep your spinal cord straight and eyes closed. Keep your body stable and free yourself from all types of worries.

Let us think about our body in terms of inner spirit. Our body is made of Five Elements (panch mahabhoot). (Body=earth+water+fire+air+ether). Repeat with every thought that: I am not the earth element but a witness to it. I am not the water element but witness to it. I am not the fire element but witness to it. I am not the air element but witness to it. I am not the space element but witness to it. I am the witness of all five elements I can see. I can feel these in my body.

Our body has six centres of mental energy. The five elements are positioned in the roots of these centres. In Yogaic science these centres of energy are called Chakras:

Mooladhar Chakra (Root Chakra) - It is situated at our base, approximately 1.5 inches above the anus. At this chakra we feel the presence of the earth element.

Swadhisthan Chakra (Sacral Chakra) - It is situated near the sacral bone. Here we feel the presence of the water element.

Manipura Chakra (Naval Chakra) - It is situated near the umbilicus. This chakra has predominance of fire element and is the base of all nerves (Nadis).

Anahat Chakra (Heart Chakra) - This chakra is near the heart and is the centre of thoughts/feelings. It has predominance of the air element which is the fuel of vital energy. Our entire body receives vital energy from this chakra only through blood cells.

Visuddhi Chakra (Throat chakra) - This chakra is the symbol of the space element. It is situated near the throat. We are able to speak from this point only.

Ajna Chakra (Third eye chakra) - It is situated at the centre of the eye-brows inside the forehead. All nadis (nerves) receive signal from this chakra only.

In addition to the above chakras, another chakra called Sahasrar is situated at the upper part of cranium. It is said to be the sacred place of lord Shiva. We receive various feelings and feel blissful from this point.

“I am made of five elements; but I am not this body, rather a part of the divine energy staying in the body. My body has become stable completely. It is not suffering from any disorder. This



body has become completely calm and relaxed. I am present in this body, which is a form of *sat-chit-anand*. My subtle form is extended to the whole universe. I am the witness of the form of *sat-chit-anand*. I am infinite and indestructible.” We should be overwhelmed by such feelings and affirmations only.

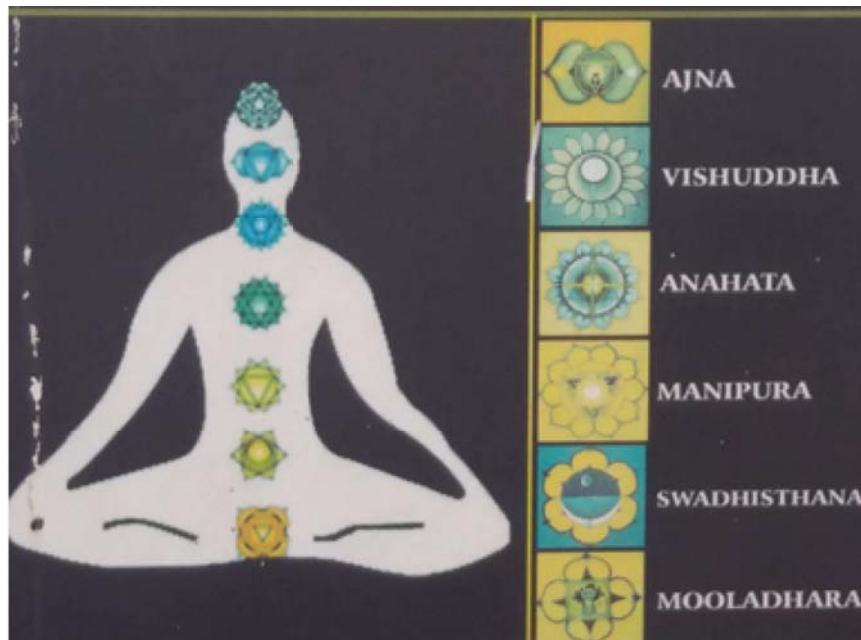


Fig.9.15: chakras

Benefits

The body gets peace and happiness. We can gain full control over our body. Mind becomes focused. It helps us to keep ourselves detached from the worldly temptations.



Intext Questions 9.3

- What is the meaning of Mantra?

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.....

.....

- What do you understand by Dhyana sadhana?

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3. What is Swadarshan?

Notes

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9.4 YOGA NIDRA

Yoga nidra is Yogaic sleep. In this, relaxation is acquired through concentration of the mind. In Yoga nidra, the seeker doesn't sleep. The soul remains awakened throughout. In Yoga nidra, the seeker relaxes each and every part of the body slowly. This process of relaxing the body is called Yoga nidra.

In fact Yoga nidra is a part of *Pratyahara Sadhana*. All the senses are diverted inwards after detaching from their subjects. The physical and mental relaxation obtained after practicing one hour Yoga nidra is more beneficial than four hours of normal sleep.

Physical State

Yoga nidra should be practiced in a peaceful surrounding after lying down in Shavasana on a flat surface. First, cover the floor with any cloth or blanket. We can cover our body with cotton blanket to protect from cold and mosquitoes. Eyes should be closed throughout the practice of Yoga nidra. Body should be kept relaxed and any body movements avoided under all circumstances. With complete rest, prepare yourself to do Yoga nidra after lying down in shavasana.



Fig.9.16: Yoga Nidra in Shavasana

Relaxation

In systematic order, keep relaxing each of the body organs, each joint, muscle, circulatory system, respiratory system, brain, face, eyes etc. alternately. Manifest a feeling within your body that "my right ankle and surrounding area is getting relaxed, getting relaxed, and has been relaxed now". In this manner, relax all body parts one by one in order.



Notes

Mind Visualization (*Manas Darshan*)

Our mind also becomes relaxed and completely calm as our body is relaxed. But we have to keep the mind engaged. Bring your thoughts to various parts of the body in an order. Make it witness to your breath. Let it experience different kinds of sensations. Take your mind to an imaginary world of things and idols.

Note: You are to remain alert and not sleep throughout the period of practice.

Resolution

A resolution is made, before starting the practice of Yoga nidra, which is very important to your life. Repeat the resolution thrice with full faith and trust. Your resolution should be good for everyone, should bring about peace and happiness; and should be for the welfare of mother earth. The resolution taken during Yoga nidra, goes deep into our subconscious mind and definitely comes true in due course of time.

Method

Take deep breaths during Shavasana and feel peace in entire body. Feel relaxed in the body while exhaling.

Take your consciousness to various body parts when their names are called. Remember that there should be no tension and movement in your body.

Take your focus to right toe, start with big toe, then to second, third, fourth and fifth and move your consciousness later to sole, ankle, calf, shin, knee, thigh etc. in order.

Similarly, do this with the left leg. Later, take your consciousness to the parts of right and left hands.

After the legs and hands, concentrate on trunk and later on your entire face. We call this Nyasa practice or body visualisation.

After body visualisation, feel the flow of life in each and every cell. Feel the vibration of the flow on the weak or diseased part of your body. Make your body realize that the diseased part is becoming healthy.

Similarly, move your consciousness on various body parts more than once. Body will get maximum relaxation and rest.

Be mentally conscious towards breathing. Count it in reverse order from 54 to 0. “I know I am inhaling (54). I know, I am exhaling (53).” Continue till you reach 0. In case you forget the counting in between, start the procedure again from 54. Do not sleep, continue the counting process.

Visualise various beautiful scenes of Nature in your inner eye; as you see mountains, ascending springs etc. You see the rising waves of the ocean. Visualise the morning sunrise. Visualize any



Notes

magnificent temple. Mentally involve yourself in prayer and worship with which ever faith or religion you practice. Visualise the scene of Prayer (Namaj) in mosque if you are Muslim. If you are Sikh, visualize the prayer at Gurudwara. Visualise prayer at a Church if you are Christian. In short, involve yourself mentally and emotionally in whichever scene you accept.

After travelling mentally through these places, bring your focus back on your body lying there in Shavasana. Again, move your consciousness in all body parts quickly in order. Again, feel Live (Pranic) energy flow in your body and feel alertness in the body.

Now feel as if your body has become very light just like a flower. “The fragrance has spread around me. Now I have become overwhelmed with divine waves. I am completely calm . I am happy.”

At last, take right turn and sit back at your place. Don’t open your eyes now. Pray to your God, keeping your spinal cord straight and get ready for good deeds with new energy.

Precaution

- Practice Yoga nidra under expert guidance only.
- Keep yourself awake throughout while practicing Yoga Nidra. You shouldn’t sleep during the practice.



Intext Questions 9.4

What is Yoga Nidra? Why it should be performed?

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.....
.....

How will you take consciousness to various parts of the body?

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.....
.....



What You Have Learnt

In this unit, you have learnt that-

- The fourth step of Ashtang Yoga is Pranayama. According to Maharshi Patanjali, slowing or braking of unregulated movement of inhalation and exhalation is Pranayama. When



Notes

breathing is disciplined and reaches the state of abstinence, then perfection is achieved in Pranayama. In simple words, Pranayama can be defined as the union of Prana and Apana i.e. regulation and control of inhalation and exhalation is called Pranayama.

- Pranayama means controlling of vital energy. In Gherand Samhita the old text of practice it is written about Pranayama that-

Sahitah suryabhedashch ujjayi sheetli tatha/

Bhastrika Bhramri murccha kewali chashtkumbhka// Gh.Sam.

It means description of eight types of Pranayama is found. Some Yogaic scholars described Pranayama as below:

- | | |
|---------------------------|-------------------------|
| 1. Nadi shodhan Pranayama | 2. Suryabhedi Pranayama |
| 3. Ujjayi Pranayama | 4. Shitkari Pranayama |
| 5. Sheetli Pranayama | 6. Bhastrika Pranayama |
| 7. Bhramari Pranayama | 8. Plavani Pranayama |

- Mudras and Bandha are considered more important than practicing Asana and Pranayama. ‘Mudra’ word comes from Sanskrit word ‘Mud’ meaning happiness. Mudra is finger gesture to show our physical and mental emotions. In Yoga Mudra and Bandha are very important to channelize energy in the right direction.
- Dhyan practice is the scientific aspect of Indian spiritual knowledge through which the seeker can know subtle secrets existing in him. This can be done through mind’s power. The process that we adopt to highlight our power of mind is dhyan sadhana. Dhyan is the ‘Nirvikar’ state of inner mind.
- Yoga nidra is Yogic sleep. In this relaxation is acquired through concentration of mind. In Yoga nidra, the seeker doesn’t sleep. The soul remains awakened throughout. In Yoga nidra, the seeker relaxes each and every part of body slowly. The process of relaxing the body is called Yoga nidra.



Terminal Questions

- 1) What do you understand by Pranayama? How many types of Pranayama are there? Describe any two of them briefly.
- 2) What do you understand by the terms ‘Mudra’ and ‘Bandha’? Describe any two briefly.
- 3) What do you understand by Dhyana Sadhana? Describe Dhyana Sadhana briefly.



Answer to Intext Questions

9.1

1. “**Tatah kshiyete Prakashavaranam**”, meaning with practicing Pranayama. The covering that veiled the light becomes feeble.
2. To unite Prana and Apana, and to take united Prana-Apana to brain gradually.
3. (A) *Ida* (B) *Pingala* (C) *Sushumna*
4. Through *Suryabhedi* Pranayama

9.2

1. ‘Mudra’ word is derived from ‘mud’ *dhatu*.
2. To regulate Pranic Energy.
3. Flying
4. Kaki Mudra

9.3

1. Revealed sound.
2. The process that we adopt to highlight our mind power is Dhyana Sadhana.
3. To see within oneself and be focused in that.

9.4

1. Yoga Nidra is a part of *Pratyahara* practice. In this the seeker doesn’t sleep. In this relaxation is acquired through concentration of mind.
2. As you name the body parts take your consciousness to them.



Notes

10

HEALTH PROMOTION THROUGH YOGA (Yoga for All)

Health is the only basis of attaining overall happiness or pleasure. Human life passes through different stages - Childhood, adolescence, adulthood and finally old age. It is necessary to take care to maintain health at each stage.

Health promotion is the responsibility of every human being. Overall health can be attained in daily life by adopting various techniques of Yoga like Asana, Pranayama, meditation, etc.

Are you aware of the fact that in the present scenario to maintain health comprehensively at every age and stage of life is not less than a challenge? We should be healthy at physical, mental and spiritual level; and to attain this, life style should be set in such a way that we can remain healthy and enjoy life. It is necessary to do Yogic practice in order to stay healthy at every stage of life, but it is more important to know which practices should be done at what stage of life.

In this unit, you will learn about the types of yogaic practices (Asana, Pranayama, meditation etc.) which should be practised by children, adults, elders and women.



Objectives

After studying this unit, you will be able to:

- Explain different aspects of comprehensive health



Notes

- Discuss and conduct important Yogaic practices for children, adolescents, adults, elders and women
- Specify various yogaic practices, Sukshma Kriyaen (subtle activities), Asana, Pranayama etc that can be practised according to age and condition.

10.1 Dimensions of Overall Health (Physical, Mental, Social and Spiritual Health through Yoga)

It is not a right notion that a person not suffering from any disease is healthy. According to Ayurveda, health is said to be a state of equilibrium of *dosha* (humours), *agni* (digestive fire), *dhatu* (tissues) and excretion of *mala* (waste materials), along with a happy state of *atma* (soul), *indriya* (sensory and motor organs), and *manas* (mind).

*“Samdoshah samagnishachah samdhatu malkriyah /
Prasanaatmendriyamanah swasthyatibhidhiyate //”*

(Ayurveda - Su. Sam.)

*समदोषः समग्निश्चः समधातु मलक्रिया /
प्रसन्नात्मेद्रियमनः स्वस्थ्यतिभिधीयते //*

(सू०सं० आयुर्वेद मं०)

Health, as defined by the World Health Organization (WHO), is “a state of complete physical, mental and social well-being; and not merely the absence of disease or infirmity.” On these parameters, nobody will be found completely healthy; but efforts can be made in this direction. Success can be achieved if a few selected activities of Yoga practices are performed regularly. Persons who are healthy physically should try for psychological & emotional balance and for spiritual elevation. These efforts should be made by every person keeping their body’s nature and tendency in mind.

10.2 YOGA FOR CHILDREN AND ADOLESCENTS

Children thrive in stability and are highly fickle. At this stage, the vital force is also very high. Therefore, all the efforts should be made in the direction of organising children's vital force and utilising it ideally. If all the daily activities and work is done according to their interests, their stubborn and indisciplined tendency can be changed. The problem of forgetting and lack of fast recollection is commonly found in children. Some selected practices of Yoga can easily give solutions to all these problems. In children, development of concentration, memory and constructive ability can be done through Yoga.

The problems in Adolescence are similar to those of Childhood. It is necessary to balance the rapid physical changes within them. The behavioural and psychological change in them is due to secretion of hormones in their body.



Notes



Fig.10.1: Yoga for Children

Practise a few Yogaic Kriyas according to their interest, Routine work and Moral education would help them mature and their obstinacy and aggressive attitude can be changed easily. They can be made disciplined through Yoga. Let us discuss the Yogaic practices required for adolescents.

Practice

Asana

Tadasana, Tiryak tadasana, katichakrasana (TTK) (5-5 rounds),

Surya Namaskar (5 rounds),

Shavasan – 15 minutes.

Halasana, Sarvaangasana, Paschimottanasana, Matsyasana, Kukkutasana, Natrajasana, Makrasana, Shalabhasana, Dhanurasana, Bhujangasana, Shashankasana, Padmasana etc. and Shavasana again for 5 minutes.

Pranayama

- Anulom-vilom,
- Nadi-shodhan,
- Sheetli,
- Bhramri,
- Bhastrika.

Shatakarma Activities

Jal neti, Kapaalbhati (20-25 rounds regular), Vaman (once weekly), Tratak.

Particular: Yoga Nidra, Chanting of Gayatri Mantra.



Notes



In-text Questions 10.2

1. What are the four dimensions for overall health?

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2. Write the definition of health according to Ayurveda.

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.....

3. Which Asanas can be done for children and adolescents? Name any five.

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.....

10.3 YOGA FOR YOUTH

The purpose of Yoga is to know about oneself completely. We find relief in various diseases through Yoga practise, which is an extra benefit. If a healthy person includes Yoga techniques in his daily life there is accretion in his abilities. '**Yoga practice is the only route for the development of emotional, intellectual, spiritual abilities of human**'. Yoga practice awakens a person's dormant abilities. To stay physically, mentally, spiritually healthy, Yoga practice is a must for the youth.



Fig.10.2: Yoga for Youth



Notes

The idea of '**jivem sharad shatam**' given by our sages i.e. we complete 100 years of our life remaining healthy; Yoga should be practised regularly to stay healthy in our entire life span.

Let us now discuss which Asanas are important for the youth to stay healthy-

Practice: All types of Asanas can be practised by the youth. However if someone is suffering from any kind of ailment, then the practise should be done keeping that factor in mind. One must make sure that there is no physical problem.

Yogaic Sukshma Kriyas and Asanas

Yogaic Sukshma Kriyas: practice of joint movements (with coordination of breathing),

Asana:

Tadasana, Tiryak tadasana, Katichakra asana (5-5 rounds),

Surya Namaskar (5 rounds),

Shavasana (15 minutes) Padmasana, Siddhasana, Ardhmatsyendrasana, Halasana, Paschimottanasana, Dhanurasana, (according to capacity) and practising Shavasana again for 5 minutes. Do not forget to do Shavasana in the end.

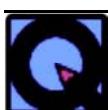
Pranayama: Nadi shodhan, Sheetli, Bhramri and Bhastrika.

Shatakarma Kriyas: Jal neti (weekly once) but should not be done in winters, Kapalbhati (20-25 rounds regular), Vaman (weekly once), Laghu-shankh prakshalana (once in a month).

Specific activities: Yoga nidra, Soham-Sadhana and Gayatri Mantra Chanting.

Other Instructions:

- Maintain daily routine, proper eating habits (*mitahara*) and regularity in Yoga practice to stay healthy.
- Make a routine for morning and evening walk, try to stay stress free.



In-text Questions 10.2

1. Name any five yogic Asanas for youth to stay healthy.

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2. As per our sages what is the idea given for life?

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**Notes**

10.4 YOGA FOR WOMEN

Women play an important role in the family, society and nation. Only a healthy woman can contribute in the formation of a healthy child, a healthy family and a civilised society. Women are least concerned about their own health due to responsibilities both inside and outside the house. In today's society, women have started showing some concern about their own health. Today we see, there has been a rapid increase in the number of health centres like gyms, gymnasiums and health clubs etc. A little regularity in dietary habits and inclusion of Yoga practice in life can attain a healthy body and mind. Aware women should understand their responsibility towards healthy family and society and make efforts in this direction.



Fig.10.3: Yoga for Women

Let us learn about the Yoga practices to be done by women-

Practice: Keeping physical capacity and flexibility of women in mind, Yoga practices are to be done slowly and increased gradually. The following **Yogic Suksham kriyas, Asana, Pranayama and Meditation** can be done by women:

Yogaic Suksham Kriyas & Asanas: Joint movements with breathing coordination, Surya Namaskar (3-4 rounds), Shavasana 15 minutes. Practice of abdominal movements and power promotion, Vipreetkarani Asana, Shavasana again 15 minutes, Bhujangasana, Shalabhasana, Tadasana etc.

Pranayama: Anulom-vilom, Nadi Shodhan, Ujjai and Bhramri.

Activities: Jal neti (weekly once), Kapalbhati (25-50 regular round), Vaman (weekly once), Laghu-shankhprakshan (once a month).



Notes

Specific activities: Yoga nidra, self-view, Gayatri mantra or Om mantra chanting.

Other Instructions:

- Leave the bed before sunrise.
- Make a habit of usha-paan (drinking water on empty stomach) and morning walk to keep the stomach healthy.
- Give up the habit of munching, ignore spicy and stale food.
- Do self-study or satsang-bhajan to protect mind from negative thoughts.

One should not practise Asanas during menstrual periods. practise Yoga according to your capacity.



In-text Questions 10.3

1. Why is it necessary for women to be healthy?

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2. When should women not do Yoga practice?

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10.5 YOGA FOR ELDERS

Modern life style, mechanical and utilitarian mentality has neglected the elderly of our society who are considered to be respected. Their achievements are forgotten and they are considered to be useless. So, they become weaker psychologically even though they are not so weak physically. Though they could share their knowledge and experience for the benefit of the family and the society, they too consider their life a burden as their self esteem gets hurt. Yoga can help them in changing their perspective of thinking, understanding & equity, and also help in strengthening their weak nerves, muscles and joints.

Practice: The practice of Yoga by elderly people should be done keeping their physical and mental capability in mind. Let us learn about the Asanas which can be practised by the elderly-

Yogic Sukshma Kriyas & Asanas: Practice of joint movements, Surya Namaskar with whole heartedly experiencing Pranic flow (1-4 rounds if possible), Shavasana or Makarasana 15



Notes

minutes. Marjari Asana (cat pose), Vakrasana, Vajrasana, Shashankasana, Bhujangasana, Shalabhasana, Tadasana, Tiryak Tadasana, Katicakra Asana.

Gradual practice of meditative postures are also useful.

Pranayama: Nadi shodhana, Bhramri, Ujjai, Anulom-vilom and Surya bhedi Pranayama.

Shatkarma Activities: Jal neti, Kapalbhati (20-25 regular rounds), Vaman (weekly once).

Particular: Yoganidra, Gayatri Mantra Chanting, Bhajan-Kirtan etc.

Other Suggestions-

- Advise morning and evening walk regularly.
- Advise self-study and good accompaniment to develop equanimity.
- Inspire them to do some work to get rid of loneliness.
- Advise them to maintain order of doing Bhramri Pranayama and Gayatri Mantra chanting before sleeping.
- Give suggestion of reading good books regularly for self-study.



In-text Questions 10.4

1. Name two Pranayamas which can be done by the elderly people.

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2. Suggest yoga practices especially for the elderly people.

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WHAT YOU HAVE LEARNT

In this unit you have learnt that-

- Health is the basis to attain overall pleasure or happiness. Human life passes through different stages. Childhood, adolescence, adulthood and in the end comes the old age. It is necessary to take care to maintain health at each stage.



Notes

- Health promotion is the responsibility of every human being. Overall health can be attained in daily life by adopting various techniques of Yoga like Asana, Pranayama, meditation etc.
- In every age and stage yogic activities can be done, but it is not necessary that all age group persons can do all kinds of Yogic subtle exercises, Asanas, Pranayama etc. Therefore, it is necessary to do Yoga according to age, stage, capacity & capability.
- Yoga practices specific to children, adolescents, youth, women and the elderly people have been learnt.



Terminal Questions

1. Explain ‘Yoga for all’ in detail.
2. Explain the importance of the concept of overall health, in detail.
3. Give suggestions for Yogic activities for overall health of youth.
4. Why is Yoga necessary for women and which Yoga practices should be done by them?



Answers to In-text Questions

10.1

1. Physical, mental, social and spiritual
2. The state of equilibrium of *dosha* (humours), *agni* (digestive fire), *dhatu* (tissues) and excretion of *mala* (waste materials), along with a happy state of *atma* (soul), *indriya* (sensory and motor organs), and *manas* (mind) is called health.
3. Tadasana, halasana, paschimottansana, bhujangasana, shalabhasana.

10.2

1. Tadasana, halasana, sarvangasana, paschimottansana, surya namaskar.
2. '*jivem sharad shatam*' i.e. we complete 100 years of our life remaining healthy.

10.3

1. It is necessary for a woman to be healthy because only a healthy woman can make important contribution in formation of healthy person, healthy family and civilised society.
2. Women should not do Yoga practice during menstrual periods.



Notes

10.4

1. Nadi shodhan, bhramri
2. Yoga nidra, bhajan, kirtan, chanting