

Unit 2

2. Introduction to Yoga Texts

2.1 Introduction and study of Patanjali Yoga Sutra including memorisation of selected Sutas (Chapter 1 - 1:1 to 1:12).

Verse 1

अथ योगानुशासनम् ॥ १.१ ॥

atha yogānuśāsanam

Now I give the explanation of yoga and its practice.

Verse 2

योगश्चित्तवृत्तिनिरोधः ॥ १.२ ॥

yogaḥ cittavṛtti nirodhaḥ The skill of yoga is demonstrated

by the conscious non-operation of the vibrational modes of the mento- emotional energy.

Verse 3

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ १.३ ॥

tadā draṣṭuḥ svarūpe avasthānam

Then the perceiver is situated in his own form.

Verse 4

वृत्तिसारूप्यमितरत्र ॥ १.४ ॥

vṛtti sārūpyam itaratra

At other times, there is conformity with the mento-emotional energy.

Verse 5

वृत्तयः पञ्चतयः क्लिष्टाऽक्लिष्टाः ॥ १.५ ॥

vṛttayaḥ pañcatayyaḥ klišṭā aklišṭāḥ

The vibrations in the mento-emotional energy are five-fold being agonising or none-troublesome.

Verse 6

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ १.६ ॥

pramāṇa viparyaya vikalpa nidrā smṛtayaḥ

They are correct perception, incorrect perception, imagination, sleep and memory.

Verse 7

प्रत्यक्षानुमानागमाः प्रमाणानि ॥ १.७ ॥

pratyakṣa anumāna āgamāḥ pramāṇāni

Correct perception may be acquired directly, by correct analysis or by correct reference.

Verse 8

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥ १.८ ॥

viparyayaḥ mithyājñānam atadrūpa pratiṣṭham

Incorrect perception is based on false information and on perception of what is not the true form.

Verse 9

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥ १.९ ॥

śabdajñāna anupātī vastuśūnyaḥ vikalpaḥ

Verbal or written information which is followed by concepts which are devoid of reality, is imagination.

Verse 10

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥ १.१० ॥

abhāva pratyaya ālambanā vṛttiḥ nidrā

Sleep is the vibrational mode which is supported by the absence of objective awareness.

Verse 11

अनुभूतविषयासंप्रमोषः स्मृतिः ॥ १.११ ॥

anubhūta viṣaya asaṁpramoṣaḥ smṛtiḥ

Memory is the retained impression of experienced objects.

Verse 12

अभ्यासवैराग्याभ्यां तन्निरोधः ॥ १.१२ ॥

abhyāsa vairāgyābhyāṁ tannirodhaḥ

That non-operation of the vibrational modes is achieved by effective practice in not having an interest in the very same operations.

Patanjali Yoga Sutra :

The root word 'Yuj' has two main meanings- union and concentration. In the sense of union, it is understood the world over as the union of the individual soul with the universal soul. This meaning is not found in Yoga philosophy, on which yogic practices are based. Yoga ideally can be understood as concentration.

To be yogic means to be concentrated. This concentration generally facilitates awareness and leads to pure awareness, which is the goal of Yoga. Incidentally, 'Samadhi' in the sense of concentration is the ultimate 'Limb' of Patanjali's Ashtanga Yoga.

In the sense of 'union', Yoga can be better understood as integration of the various elements of human personality (Body, mind and spirit). Leading to a wholesome, harmonious and holistic personality.

According to Patanjali yoga is, "**yogaha chittavritti nirodaha**". Which means "Yoga is the stoppage of mental modifications." These modifications of mind or '*chitta*' are called as '*vritti*'.

Human life is full of sufferings and if one to free oneself from these sufferings, one has to liberate oneself from the chain of life-death-rebirth cycle. Therefore, it is essential to stop the *chitta-vrittis*. That is why, Yoga is defined as **chittavritti nirodaha**. In '*Samkhya*' philosophy, upon which Yoga is based, the sufferings of human beings arise from ignorance (**avidya**) of one's true nature.

All the miseries and sufferings of life are because of this false identification. Identification inextricably happens at the level of the 'mind'. So for this misery to stop the identification with the mind has to go. The mind comes into picture only when the functions of the mind arise. These functions are the *vrittis* or modifications of the mind.

Therefore Patanjali defines Yoga as stoppage of mental modifications.

Yoga means controlling the thought waves in the mind and preventing the mind from wandering.

Definition of Yoga has 3 aspects :

1. **Chitta** - The mind, mind stuff.
2. **Vritti** - The modifications of the mind.
3. **Nirodhah** - cessation or control.

The whole Yoga Darshana is based on this aphorism.

For achieving the final goal Patanjali propounded the **Ashtanga Yoga or Raja Yoga**(the Royal (Kingly)path).

Patanjali Yoga can be considered as Raja or supreme Yoga because almost all other systems of Yoga (**Jnana, Bhakti, Karma, Hatha, Mantra etc.**) have their fundamental tenets incorporated in very subtle ways in seed form.

Aim of Patanjali's Ashtanga yoga :

of Patanjali's Ashtanga Yoga is Kaivalya. It is mainly deals with mind management to achieve concentration. Kaivalya state wherein all the miseries and sufferings of human life stop once for all. Physical and mental health being the most important of them. Patanjali's Yoga system lays more stress on the mind than on physical postures, needed mainly to maintain stability in the body so that the practitioner is able to sit in meditation for a long period of time.

The concept of Chitta:

The western term 'Mind' refers to Chitta in Yoga. It has four functional aspects :

1. **Manas** - Mind. Its functions are : thinking, doubting, willing.
2. **Chitta** - Subconscious mind. The storehouse of past experiences and memory.
3. **Buddhi** - Intellect. Its functions are : discrimination and decision-making.
4. **Ahamkara** - ego. Its functions are : self arrogating and seeing oneself as a separate entity.

Concept of Chitta and Chitta Bhumis; Chitta Vrittis and Chitta Vrittinirodhopaya (Abhyasa and Vairagya) :

The Upanishads talk about Four parts of Antahkarana ; Chitta (storehouse of Samskaras), Buddhi (decision-making, faculty), Ahamkara (the ego), and Manas (The synthesising faculty).

Mind can be better understood as mind-stuff or mind-field.

Chitta Bhumi refers to the condition or state of the mind in its aspect of concentration. Chitta the mind is **trigunatmaka**, three-qualities, i.e. **Sattvic, Rajasic, and Tamasic**.

Chitta Bhumis :

The theory is originated from Patanjali's Yoga Sutras and elaborated upon by Sage Vyasa in his commentary on the Yoga Sutras. He said about **Five Chitta Bhimis** :

we can call it the five modes of manifestations of the chitta are

1. **Kshipta** : Scattering, agitation and anxiety, It is **rajasic** in nature.
2. **Mudha** : Dullness, Darkening , caused to stupid and moron, It is **Tamasic** in nature.
3. **Vikshipta** : Gathering, centring for sometime but by the cause of bettering of the **Rajoguna**, emotional feelings the mind drafts along for other things.
4. **Ekagrata** : one-pointed, concentrated, It is **Sattvic** in nature and Rajo and tamo gunas are in asuoressed state here.
5. **Niruddha** : Absolute suspension of the mental activity. In this state **Sattvic** moods along with the tamas and rajas ones are obstructed. This obstruction keeps lying there, which is called Niruddha Bhumi.

The first 3 levels of Chitta are not considered in the category of Yoga. But ekagrata and Niruddha are considered under yoga category because only by passing through them states the state of Samadhi can be attained.

When all kinds of **Smskaras**, like Praarabdhasamakaras which are the accumulated impressions of the so many previous births and vasana samskara etc. are restrained then Nirodha samskar remains in Chitta only.

Chitta-Vrittis and Chitta-Vrittinirodhopaya :

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ १.६॥

Pramanaviparyayavikalpanidrasmutayah

The five fold modifications of mind.

Vrittis :

Vritti is mental whirlpool (the thought wave)

The five varieties of thought patterns (Vrittis) are :

1. Knowing correctly (**Pramana**)
2. Incorrect Knowledge (**Viparyaya**)
3. Fantasy or imagination (**Vikalpa**)
4. The object of voidness that is deep sleep (**Nidra**)
5. Recollection of memory (**Smriti**)

Pramana : Sources of right knowledge

प्रत्यक्षानुमानागमाः प्रमाणानि ॥ १.७॥

Pratyaksa : Direct cognition

Anumana : Inference

Agama(Shabda) : Testimony, revelation by Guru

Viparyaya : Misconception, incorrect knowledge

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥ १.८॥

Wrong conception is false knowledge which is not based on its own form.

Vikalpa : Unfounded belief

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥ १.९॥

Following upon knowledge through words but empty of an object is fancy. Fantasy world.

Nidra : State of deep sleep.

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥ १.१०॥

Sleep is the vritti of absence of mental contents for its support. Sleep is also one of the state of mind.

Smriti : Memory

अनुभूतविषयासंप्रमोषः स्मृतिः ॥ १.११॥

Not letting the experienced objects escape from the mind is memory.

Vrittis are our mental responses to external stimuli. The stimuli comes from attractions, distractions, Pleasure, Pain, Joy, sorrow etc. The **Ego** identifies with these thoughts waves. If the thought waves are pleasant the ego says 'I am Happy'. If the thought waves are not pleasant the ego says 'I am unhappy'. This wrong identification of ego sense with the 'I' is the cause of all miseries.

Enlightenment is possible only if the thought waves are brought under control so that the ego sense falsely stops identifying with the 'I' altogether.

Chitta-Vritti Nirodhopaya :

Abhyasa and Vairagya are the means to stop the modifications of the mind. An integrated approach of practicing social and personal disciplines, healthy diet, Pranayama, Asana, meditation, regularly and with an attitude of non-dependence learning to let go the attachments and aversions, help to bring in the tranquility within. The practice should be for a long time, without interruption, with sincerity and firmly rooted.

Kleshas are accompany the Vrittis.

Klesha : Causes of pain

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥ २.३ ॥

1. **Avidya** : Ignorance
2. **Asmita** : egoism (I am ness)
3. **Raga** : Attachment (Liking)
4. **Dvesha** : Aversion (Disliking)
5. **Abhinivaesa** : fear of death (Clinging to life)

The word '**klesh**' is derived from the root word '**Klish**', Which means '**pain**'.

Inborn mental Afflictions.

Klesha's are mental in nature, man is afflicted by them.

Avidhya is the ground/ source of the other four Klesha's.

These **Kleshas** manifest in human beings in **four degrees**

1. **Prasupta** : Dormant
2. **Tanu** : weak or enfeebled
3. **Vichhina** : oscillating
4. **Udara** : Abundant

For making the Kleshas Tanu (weak or enfeebled) Patanjali prescribes the practice of Kriya Yoga (Tapa,- austerities. Swadhyay -Self-study, and Ishwara Pranidhana - Surrender to Ishwara). he then prescribes Dhyana or meditation and Pratiprasava or involution for finally getting rid of the Keshas.

Example: When the water in a pot is disturbed, the moving water distorts any reflected object. Similarly when the clam waters of a man's and are stirred by likes and dislikes, he is unable to solve his problems and to make wise decisions.

Concept of Ishwara and Ishwara Pranidhana :

ईश्वरप्रणिधानाद्वा ॥ १.२३ ॥

By devotion of the Lord Samadhi state can be attained

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ १.२४ ॥

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

तत्र निरतिशयं सार्वज्ञबीजम् ॥ १.२५ ॥

In Ishwara there is the seed of limitless omniscience.

स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ १.२६ ॥

Not being limited by time he is the Guru of the earliest guru's.

तस्य वाचकः प्रणवः ॥ १.२७ ॥

AUM is the word denoting God.

तज्जपस्तदर्थभावनम् ॥ १.२८ ॥

That (The word AUM)should be recited repeatedly while dwelling mentally on its meaning.

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥ १.२९ ॥

From that practice the consciousness turns inward and the obstacles are overcome.

Ishwara in theistic Indian philosophy mainly stands for the God who performs the functions of creation, preservation and destruction of the universe. None of the above are prevalent in Yoga of Patanjali Yoga Sutra. **Ishwara Pranidhana** (complete surrender to Ishwara) in Patanjali Yoga Sutra.

The description of Ishwara is given in 11 verses : 1:23, thought 1:29, 2:1, 2:2, 2:32 and 2:45.

Patanjali defines Ishwara as a '**Purush Vishesha**', a special type of Purusha (pure consciousness) -one who was never embodied, is not embodied and who will never be embodied. In Ishwara, the seed of Omniscience is unsurpassed. Ishwara is referred to as the teacher of all ancient teachers because Ishwara is unconditioned by time The designate of this Ishwara is **Pranava or AUM** Patanjali says that the Japa of AUM should be performed with full involvement of the being and with full recognition of its significance. Such a Japa will result in elimination of all obstacles on the path of yoga and lead towards consciousness turning upon itself, I.e., leading to pure awareness Obviously.

It is essential to understand that Ishwara in Patanjali Yoga Sutra is not a religious god and **Yoga is not a religion.**

The Ishwara Pranidhana is prescribed as a technique to the ultimate goal of Kaivalya for all the three types of adherents (adhama, madhyama, and Uttama adhikarinis). Ishwara Pranidhana as an optional technique to Abhyasa and Vairagya, it is part of Patanjali's kriya Yoga(Tapa, Swadhyaya, and Ishwara Pranidhana); it is one of the Niyamas(Shaucha, Santosha, tapa, Swadhyaya, Ishwara Pranidhana).

Therefore, Patanjali lays tremendous significance on Ishwara Pranidhana. In this Pranidhana may be more emphasised. Surrendering oneself is only surrendering of one's **ego**, which is the most important hurdle in the path of Yoga.

Ishwara Pranidhana lead to perfection in the state of Samadhi.

The Citta Vikshepa's- Antaraya's (Distractions/obstacles)and Their Associates- Sahabhuvas in the path of Yoga :

व्याधिस्त्यानसंशयप्रमादालस्याविरति-
भ्रान्तिदर्शनालब्धभूमिकत्त्वानवस्थितत्त्वानि
चित्तविक्षेपास्तेऽन्तरायाः ॥ १.३० ॥

Patanjali Names Nine obstacles (Antarayas) :

1. **Vyadhi** : Physical diseases.
2. **Styan** : mental languor(lethargy) lack of interest in Sadhana.
3. **Samshaya** : Doubt
4. **Pramada** : Heedlessness or misplaced
5. **Alasya** : Physical laziness.
6. **Avirati** : stubborn attachment to sense objects.
7. **Branti Darshana** : Illusion or delusion
8. **Alabdha Bhumikatva** : non-attainment of a firm ground.
9. **Anvastitatva** : instability of mind.

Patanjali also says that these Antarayas are invariably accompanied by some signs and symptoms (Sahabhuvas) :

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥ १.३१ ॥

1. **Dukha** : unhappiness
2. **Daur Manasya** : Despair or bad state of mind.
3. **Angamejayatva** : Tremors in the body.
4. **Shvas- prashvas** : erratic breathing pattern.

In order to deal with these **Antarayas and Sahabhuvas** Patanjali prescribes **Ektattva Abhyasa** i.e. **Ashtanga Yoga**.

Concept of Chitta Prasadana :

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां
भावनातश्चित्तप्रसादनम् ॥ १.३३ ॥

**Maitrikarunamuditopeksanam sukhaduhkhapunyapunyavisayanam
Bhavanataschittaprasadanam ॥1:33॥**

Maitri : Friendliness

Karuna : Compassion

Mudita : Gladness

Upeksha : Indifference

This is one of the most practical and effective technique prescribed by Patanjali for bringing about peace and calmness, serenity and tranquility, clarity etc. in the mind.

Develop friendship with happiness or happy people, develop compassion towards unhappiness or those who are suffering, take delight or joy towards virtues or virtuous people, be equanimous towards vices or people exhibiting negative qualities.

In our day to day life, the mind becomes disturbed because we invariably take exactly the opposite approach to what is prescribed above by Patanjali. Even the same individual with whom we are living when he/she goes through the four states: happiness, unhappiness, virtuous, vicious.

2.2 Introduction and study of Bhagwad Gita including memorisation of selected Shlokas (Chapter 2 - 47,48,49,50 and 70)

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥ 2.47॥

Actions done with expectation of its rewards bring bondage. If you do not thirst for them, you get purification of heart and ultimately knowledge of the Self.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय।
सिद्धसिद्धोः समो भूत्वा समत्वं योग उच्यते॥ 2.48॥

Perform action, O Arjuna, being steadfast in Yoga, abandoning attachment and balanced in success and failure! Evenness of mind is called Yoga.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः॥ 2.49॥

Actions done with evenness of mind is the Yoga of wisdom. Actions performed by one who expects their fruits are far inferior to the Yoga of wisdom wherein the seeker does not seek the fruits. The former leads to bondage, and is the cause of birth and death.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम्॥ 2.50॥

Endowed with wisdom (evenness of mind), one casts off in this life both good and evil deeds; therefore, devote thyself to Yoga; Yoga is skill in action.

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत्।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी॥ 2.70॥

He attains peace into whom all desires enter as waters enter the ocean, which, filled from all sides, remains unmoved; but not the man who is full of desires.

About Bhagawad Gita Text :

The Bhagwad Gita often called the fifth veda, is one of the most important scriptures in Yoga. It teaches the means to live a spiritual life while in the midst of daily stress, conflicts and problems. The scene is battlefield.

Literally, the name Bhagwad Gita means 'The song of God'. It is the form of a dialogue between Lord Krishna the divine incarnation and teacher and the warrior Arjuna, the disciple. It contains **18 Chapters**, consisting of **Seven Hundred verses** from 'Bhishma Parva' of the epic Mahabharata, written by Sage Vyasa.

Chapters 1 -6 deal mainly with Karma Yoga, 7 -12 with Bhakti Yoga, 13 -18 with Jnana Yoga. The Bhagwad Gita is a universal scripture for people of all temperaments, all walks of life, all times and all places.

Lord Krishna says that essentially two paths in life for the people. One is the Samkhya Yoga the path of transcendental knowledge and the other is the Karma Yoga, the path of

action. According to the formal, all objects are unreal. The sense of doership should be lost and all consciousness should be lost of everything except that of God, who is an embodiment of the Truth. Knowledge and Bliss.

In Karma Yoga everything is regarded as belonging to God and one practises renunciation of attachment as well as the fruits of action by surrendering to God. Samkhya Yoga is a preferred path for monks while Karma Yoga is recommended for the normal people.

Lord Krishna then says that Yoga becomes the destroyer of pain for him who is moderate in eating and recreation. Who is moderate in exertion in actions, who is moderate in sleep and wakefulness.

Then he says that people are divided into three types depending on their faith Satvik, Rajasik, Tamasik.

These three types of people have typically distinguished habits of food, attitude and behaviour. The Satvik worship God, the Rajasik worship Demigods and demons and lastly the Tamasik worship spirits of the dead and group of Ghosts.

The Satvik eat food, which are sweet, bland, natural, and substantial that promote longevity, intelligence, vigour, wealth, happiness and cheerfulness. The Rajasik eat bitter, acid, salty, pungent, dry, and burning foods that causes suffering, grief, sickness. The Tamasik eat half cooked, half ripe, insipid, putrid, stale polluted, impure foods that cause error and inertia.

The Satvik make sacrifices without expecting return, the Rajasik make sacrifices for show and expect return and Tamasik devoid of faith make sacrifices against scriptural instruction. The penance of the Satvik involves the study of scriptures, purity, harmlessness and straightforwardness. The Rajasik make penance for the sake of renown, honour and selfish gains while austerity practised by the Tamasik involves perversion, self mortification and harm to others.

2.3 Introduction and study of Hathapradipika.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजसवि नावधीतमस्तु मा विद्विषावहै । ॐ शान्तिः शान्तिः शान्तिः ॥

Introduction to Hatha Pradipika/ Hatha Yoga Pradipika

Author - Yogi Svatmaram

Written Around - 14/15th century A.D.

No. of Limbs - 4

No. of Chapters - 4 (mostly)

1	Asana	15
2	Kumbhaka (Pranayama) Shat Kriya	8 Kumbhaka + Nadi Shodhan + Keval Kumbhaka 6 + 1
3	Mudra	10
4	Nadanusandhan	

What is Hatha Yoga?

“Hatha Yoga is a flexible combination of specific techniques that help develop every aspect of the individual: physical, emotional, intellectual and spiritual. It is a scientific system that integrates the various branches of yoga and brings about a harmonious development of the individual. Regular practice of yoga helps achieve a body of optimum health and strength, senses under control, a mind well disciplined, clear and calm, an intellect as sharp as razor, a strong will, a heart full of unconditional love and compassion, an ego as pure as a crystal, and a life filled with supreme peace and joy.” - Swami Satchidananda

‘Ha’ represents “sun energy” and ‘Tha’ represents “moon energy”. Hatha Yoga is the balancing of these two energy system in the human being.

Ha	Sun	Pingala	Right	Yamuna	Male	Hot	Pranic
Tha	Moon	Ida	Left	Ganga	Female	Cold	Manasik

Lineage of Hatha Yoga:

ADINATH → MATSYENDRANATH → GORAKSHANATH →→ SVATMARAM

First few Shlokas (verses) of Hatha Yoga Pradipika:

श्रीआदिनाथाय^१ नमोऽस्तु तस्मै येनोपदिष्टा हठयोगविद्या ।
विभ्राजते^२ प्रोन्नतराजयोगमारोढुमिच्छोरधिरोहिणीव ॥१॥

Meaning- I bow to the Almighty who taught the lore of Hatha Yoga, which is held in high esteem as if it were a flight of steps for him (the aspirant) who looks forward to climbing the highest peak of Rajayoga (i.e. Samadhi).

भ्रान्त्या^३ बहुमतध्वान्ते^{४-१} राजयोगमजानताम्^{४-२} ।
हठप्रदीपिकां धत्ते स्वात्मारामः कृपाकरः^६ ॥३॥

Meaning- Bewildered by the darkness of multiple views & therefore, not finding the right path and for those not acquainted with rajayoga, hathapradipika which throws light upon Hathayoga, is being presented by the benevolent svatmaram (for the sake of attainment of Rajayoga)

अशेषतापतप्तानां^{१७} समाश्रयमठो हठः ।
अशेषयोगयुक्तानामाधारकमठो^{१८} हठः ॥१०॥

Meaning- Hathayoga is sheltering monastery for those who are afflicted by endless suffering (and also) this hathayoga is a sheltering object like a tortoise for those who are engaged in practicing numerous types of yoga.

Shat Karma/ Shat Kriya

1. Dhauti 2. Basti 3. Neti 4. Trataka 5. Nauli 6. Kapalabhati

Sadhak & Badhak Tattva

उत्साहात् साहसाद्वैर्यात्तत्त्वज्ञानाच्च^{२८-१} निश्चयात्^{२८-२} ।
जनसंगपरित्यागात्^{२८-३} षड्भिर्योगः^{२९} प्रसिद्ध्यति ॥१६॥*
अत्याहारः^{२७} प्रयासश्च प्रजल्पोनियमाग्रहः^{२८} ।
जनसंगश्च लौल्यं च षड्भिर्योगो विनश्यति ॥१५॥

Sadhak Tattva

(facilitatory factors)

1. Utshah (Enthusiasm)
2. Sahas (Courage)
3. Dhairya (Patience)
4. Tattvajnana (Right knowledge)
5. Nischaya (Determination)
6. Janasangh Parityag
(Abandoning too much public contact)

Badhak Tattva

(obstructing factors)

1. Atyahaar (Over eating)
2. Prayasa (Exertion)
3. Prajalpa (Too much talking)
4. Niyamagraha (Too much adherence to rule)
5. Jansangha (Too much socializing)
6. Laulya (Fickleness of mind)

ASANA

हठस्य प्रथमाङ्गत्वादासनं पूर्वमुच्यते ।

कुर्यात्तदासनं^{२९-१} स्थैर्यमारोग्यं चाङ्गलाघवम्^{२९-२} ॥१७॥

Meaning- By virtue of being very first limb of Hathayoga, asana is being described first of all. Practice of asana bestows ‘**Sthairyam**’ (stability) , ‘**Arogyam**’ (good health) and ‘**Angalaghavam**’ (lightness of the body)

15 Asanas described by Svatiaram

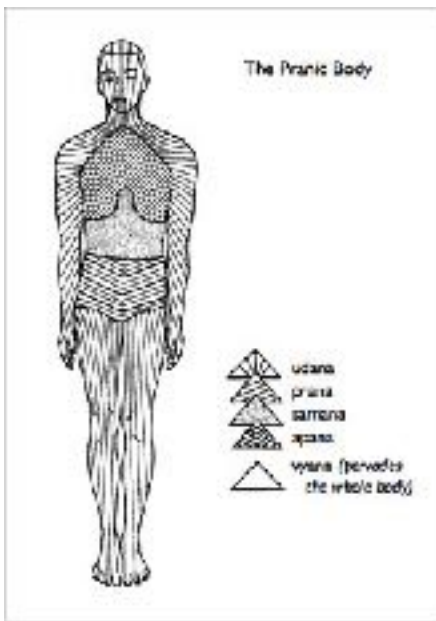
1. Svastikasana
2. Gomukhasana
3. Virasana
4. Kurmasana
5. Kukkutasana

6. Uttankurmasana
7. Dhanurasana
8. Matsyendrasana
9. Paschimottanasana
10. Mayurasana
11. Savasana
12. Siddhasana
13. Padmasana
14. Simhasana
15. Bhadrasana

KUMBHAKA (Pranayama)

Prana- Life force / Vital energy

Ayama- Expansion/ Extension



Panch Prana

1. Prana
2. Apana
3. Samana
4. Udana
5. Vyana

3 most important Nadis (Energy channels) out of 72,000 are:

1. Ida (Left Nostril)
2. Pingala (Right Nostril)
3. Sushumna (Central Nadi)

अथासने दृढे^१ योगी वशी हितमिताशनः ।

गुरूपदिष्टमार्गेण^२ प्राणायामान् समभ्यसेत्^३ ॥१॥

Meaning- After getting stablished in Asana the Yogi, with (his senses under) control and eating moderate agreeable food, should properly practice Pranayama as advised by the guru.

चले वाते चलं चित्तं निश्चले निश्चलं भवेत्^४ ।

योगी स्थाणुत्वमाप्नोति ततो वायुं निरोधयेत्^५ ॥२॥

Meaning- If respiration is operative; the mind is also unstable, (so also) if respiration is stabilized, mind also becomes stable. The Yogi attains motionlessness of the mind. Therefore, the respiration should be restrained.

Preparation of Kumbhaka practice

Impurities from the Nadis (Energy channels should be removed). This can be done by Nadi shodhan pranayama practice.

Those who have excess of fat & Phlegm should undergo the practice of six cleansing processes before taking up the practice of nadi shodhan. Others are not required to practice these purificatory processes because of tri doshas being in equilibrium.

Pranayama

Prana

Prana is the vital energy that is flowing within us, as well as the energy which brings about the activities in the world. Our source of prana naturally from the universe is through the food we eat, the water we drink and the air we breathe. The prana is the vital energy that sustains the organism. As the prana is inside the body, the human is said to be alive and once the prana leaves the body, the human dies. A dead body has the same parts and organs as the living body but the difference is there is no prana flowing through the dead body.

Prana is said to be the bridge between the mind and the physical body. Any disturbance occurring in the manomaya kosha creates heavy irregularities in the flow of prana and grossly manifests as diseases in the body. Prana is intangible but we can control and channelize the prana with the help of the breath. **Breath is said to be the gross manifestation of prana and hence the technique of pranayama.**

Pranayama

The second chapter of Hatha Yoga Pradipika describes the practice of pranayama. Essentially known as the kumbhaka in Hatha Yoga Pradipika, the **principle of pranayama** is to keep the vital energy inside the body and restrict it from leaving the body with the help of retention of breath or kumbhaka (2.3). This helps in establishing control over the mind to steady the mind. This in contrast to Patanjali Yoga Sutra wherein the thought waves are controlled with better understanding of mind and in Hatha Yoga Pradipika, it is done by control of breathing.

As we enter the pranayama chapter of Hatha Yoga Pradipika, verse 2.1 says there are certain **prerequisites to the practice of pranayama**:

1. **Practice of Asana:** As there is increase in the vital energy flowing through the physical body; this physical body is considered as a tool for higher spiritual practices. Therefore it is important that this tool remains strong and healthy and asanas help achieve that.
2. **Control of Senses:** when we do not cave in to the sense pleasures and crave anything to satisfy the senses, we become ready for the pranayama practice. Following sadhak tatva and badhak tatva helps controlling the senses.

3. **Balanced diet:** Mitahara. Simple easy foods, requiring lesser body energy to breakdown, easy to digest, yet in return give ample of energy to the body. It helps body keep light yet firm and prevents accumulation of toxins.
4. **A proper Teacher:** who gives customised practice to each and every student as per their need, one on one, open to answer questions and queries afterwards, has a good knowledge of delicate respiratory system etc.

Nadis and Nadi Shodhana

The channels through which prana flows in the body are called nadis. Before the practice of kumbhakas it is essential that

Nadis are purified for the free flowing of the prana

Only then can a person practice kumbhaka i.e retain the air as well as prana inside the body

Then can the prana be made to enter

The technique to purify the nadis is described in Hatha Yoga Pradipika as NADISHODHANA PRANAYAMA popularly known as anuloma viloma. It has three parts

- Puraka – Inhalation
 - Kumbhaka - Retention
 - Rechaka – Exhalation
- } all voluntarily controlled
with aspect of time.

The technique is that of alternate nostril breathing where the round starts with puraka from left nostril, retention of breath, then rechaka from right, then again puraka from right, followed by retention again and finally rechaka by left nostril. The ideal ratio maintained for Puraka:Kumbhaka:Rechaka is 1:4:2.

When purification of nadis happen then we can see some external results (2.19, 20) like

- Slimness of body
- Effulgence on face
- Gastric fire increases
- Hearing of internal unstruck sound
- Attainment of health

8 Kumbhakas

Verse 2.44 mention the names of the 8 kumbhakas – Suryabhedana, ujjayi, sitkari, sheetali, bhastrika, brahmari, murcha, plavini.

Kumbhaka	Technique	Benefits
Suryabhedana	Close the left nostril, inhale through right, retain the breath, close right nostril, exhale through left	Cleanses frontal sinuses, destroys diseases due to vata imbalance, and removes worms.
Ujjayi	Inhale through both nostril making air sound, retain the breath, and exhale through left nostril.	Destroys diseases pertaining to nadi, dropsy, and dhatus
Sitkari	Inhale through the mouth by rolling the tongue and making a 'sit' sound, retain the breath and then exhale through both nostrils.	Makes the practitioner very attractive, disease free.
Sheetali	Draw the air through the mouth, tongue, retain the breath and exhale through both nostrils	Removes glandular enlargement, disease pertaining to spleen, etc. fever, imbalance of pitta humour, hunger, thirst, various poisons.
Bhastrika	Sitting in padmasana, inhale deeply and exhale forcefully, repeat. Seems like bellows of ironsmith. Afterwards inhale through right, retain and exhale through left slowly.	Removes imbalance of three doshas, increases gastric fire. It immediately results in arousal of kundalini, breaks the three granthis or knots.
Brahmari	Inhale through both nostrils making a snoring sound (like male wasp), retain the breath and exhale making a sobbing sound (like female wasp)	Experience of peculiar type of bliss in mind of yogis.
Murchha	Inhale, apply chin lock and exhale slowly. Faint happens	Bestows pleasure through loss of awareness
Plavini	Gulp the air in the stomach and fill the abdomen completely	Yogi can float happily like a lotus leaf in deep water.

प्राणायामेन^{३६} युक्तेन सर्वरोगक्षयो^{३७} भवेत्।

अयुक्ताभ्यासयोगेन सर्वरोगसमुद्भवः^{३८} ॥१६॥

Meaning- By proper practice of Pranayama all diseases are annihilated. Improper practice of Pranayama (on the other hand) gives rise to all sorts of diseases.

Ashta Kumbhaka

1. Surya bhedan
2. Ujjayi
3. Sheetkari
4. Sheetali
5. Bhastrika
6. Bhramari
7. Murcha
8. Plavani

Keval Kumbhaka

Is the Kumbhaka which can be performed by an adept yogi at will and for any duration of time without there being any emphasis on inhalation or exhalation prior to the Kumbhaka.

Kundalini

Kundalini Shakti is considered to be the divine creative energy located at the base of the spine or mooladhara chakra, in form of a serpent which is coiled three and a half times. Kundalini is the power which is said to lie dormant and is the basis of all the creation and the material world. Dormant kundalini is the reason for bondage and ignorance in a person. Once the Kundalini is awakened, she rises up the sushumna nadi along with prana and moves up and up, passing every chakra one by one to ultimately reach the Sahasrara chakra which is the abode of Ultimate consciousness or Shiva. Shakti rises up to meet Shiva. An awakened kundalini is the reason for liberation and enlightenment.

Kundalini can be awakened by yogic practices such as pranayama/kumbhakas or mudras, or tantric practices or consuming certain herbs. All nadis, especially sushumna nadi, are essentially cleaned with the help of nadishodhana pranayama for easy flow of prana and awakening of kundalini.

However as practitioners of Hatha Yoga, one must remember that kundalini is extremely powerful energy and one must not play with it out of glamour or curiosity. One must be extremely careful and should practice the subtle practices of hatha yoga only under the guidance of a Self realised Guru. Or else the same energy which could give liberation would become the reason for destruction.

MUDRA

“Mudam anandam dadati iti mudra” that which provides delight or joy is mudra.

10 mudras are described in Hatha Pradipika. These are destroyer of old-age & death. They bestow extra ordinary eight supernatural powers.

1. Mahamudra
2. Mahabandha
3. Mahavedha
4. **Khechari**
5. Uddiyana
6. Mulabandha

7. Jaladharbandha
8. Viparitakarani
9. Vajroli
10. Shaktichalan

Kundalini awakening

NADANUSANDHANA

Nada – sound

Types: Ahat & Anahat

Kundalini awakening [?] Higher Perception

1. Arambha awastha
2. Ghata awastha
3. Parichay awastha
4. Nishpati awastha

Gross sound (like thunder) [?] Soft sound (Like Veena)

Raja Yoga = Samadhi = Unmani = Manonmani

2.4 General Introduction to Prasthanatrayee

Prasthanatraya :

The three source of knowledge. Three pillars of Hindu Philosophy. The study of Vedanta is not complete until a student is not studying these texts.

1. **Upanishads - Sruti -Prasthan (the source)**
2. **Bhagwad Gita - Smriti -Prasthan**
3. **Brahma Sutra - Nyaya-Prasthan**

- **The Upanishads are the Sruti- prasthan heard by Rishis and declared.**
- **Bhagwad Gita is the Smriti - Prasthan. Bhagavan declared that that which heard by Rishis is right and conformed. Many Shlokas from Upanishads (kathopanishad) are repeated in Bhagwad Gita. Smriti means remembers.**
- **Bhrahma Sutras are base on logic. And so it is coming under Nyaya Prasthan.**

Simplest prasthan is Bhagwad Gita. Even a child can by heart it and chant. For a beginner this prasthan is very good to start with.

Little more effort takes to understand Upanishads.

The hardest one is the Bhahma Sutra. One needs the life experience to understand the prasthan.

All six philosophical schools and prasthanas are discuss six topics :

1. **Jiva - we**
2. **Jagat - Universe (changing)**
3. **Ishwara - Brahman**
4. **Bandha - Bondage**
5. **Moksha - freedom**
6. **Sadhana - How to get freedom?**

Upanishad :

The upanishads contain the essence of Vedas. They are the source of the vedanta philosophy. Profound, original, lofty and sublime thoughts arise from every verse. They contain the direct spiritual experiences or revelations of seers or sages, the Rishis. They are the products of the highest wisdom, supreme divine knowledge. Hence they stir the hearts of people and inspire them.

Upanishads have indeed greatly contributed to the peace and solace of mankind. They are highly elevated and soul stirring. They are the cream of the vedas.

The Upanishads give a vivid description of the nature of the Atman. The Supreme Soul. In a variety of ways and expound suitable methods and aids to attain the immortal Brahman. The Highest Purusha.

The Upanishads are metaphysical treatises which are replete with sublime conceptions of Vedanta and with intuitions of universal truths. The Indian Rishis and seers of yore endeavoured to grasp the fundamental truths of being. They tried to solve the problems of the origin, the nature and the destiny of man and of the universe.

They endeavoured to find a solution for the problems of the means of life and the world and of the relations of the individual to the 'Unseen' or the Supreme Soul. They sought earnestly satisfactory solutions to these profound questions : 'Who am I?' 'What is this Universe or Samsara?' 'Whence are we born?' 'On what do we rest?' 'Where do we go?' 'Is there any such thing as immortality, free, perfection, eternal Bliss, everlasting peace, Atman, Brahman, or the self, Supreme Soul, which is mirthless, deathless, changeless, self-existent? How to attain Brahman or Immortality?

They practice right living, Tapas, Introspection, self-analysis, enquiry and meditation on the pure, inner self and attained self-realisation. Their intuitions of deep truths are subtle and direct. Their inner experiences which are direct, first-hand, intuitive and mystical, which no science can impeach, which all philosophies declare as the ultimate goal of their endeavours and embodied in the sublime books called the Upanishads.

Bhagwad Gita :

The Bhagwad Gita often called the fifth veda, is one of the most important scriptures in Yoga. It teaches the means to live a spiritual life while in the midst of daily stress, conflicts and problems. The scene is battlefield.

Literally, the name Bhagwad Gita means '**The song of God**'. It is the form of a dialogue between Lord Krishna the divine incarnation and teacher and the warrior Arjuna, the disciple. It contains **18 Chapters**, consisting of **Seven Hundred verses** from '**Bhishma Parva**' of the epic Mahabharata, written by Sage Vyasa.

Chapters 1 -6 deal mainly with Karma Yoga, 7 -12 with Bhakti Yoga, 13 -18 with Jnana Yoga. The Bhagwad Gita is a universal scripture for people of all temperaments, all walks of life, all times and all places.

Brahma Sutras :

The Upanishadic texts contain the thoughts of a number of teachers and thus reprints of a progression or growth of ideas. These were composed by different persons at different times and places, and therefore there appear apparent conflicts in their ideas.

Badarayana's (Veda Vyasa) 'Brahma Sutra' aim at interpreting the Upanishads and removing these supposed incoherences and conflicts.

It is also Called **Uttar Mimamsa, Vedanta Mimamsa, Bhikshu Sutra** etc.

The erroneous identification the body with the pure Atman is the root cause for human sufferings and miseries and for births and deaths. You identify yourself with the body and say, 'I am fair, dark, stout or thin, I am a Brahmin, I am Kshatriya, I am a Doctor'. You

identify yourself with the mind and say, 'I know nothing, I know everything, I became angry, I enjoyed a good meal, I am suffering from this disease'. The entire object of the Brahma Sutras is to remove this erroneous identification of the Soul with the body which is the root cause of your sufferings and miseries, which is the product of Avidya (ignorance) and help you in the attainment of the final emancipation through knowledge of Brahman.

You can understand the Brahma Sutras if you have a knowledge of the twelve classical Upanishads. You can understand the second chapter if you have a knowledge of Sankhya, Nyaya, Yoga, Mimamsa, Vaisesika darshana and Buddhistic school too. This is an authoritative book on Hindu Philosophy.

The work consists of 4 Adhyayas (Chapters), 16 Padas (sections), 223 Adhikaranas (topics), and 555 Sutras (aphorisms). The first Chapter (Samanvayadhyaya) unifies Brahman, the second (Avirodhadhyaya) refutes other philosophies, the third (Sadhanadhyaya) deals with practice (Sadhana) to attain Brahman and the fourth (Phaladhyaya) treats of fruits of self-realisation. Each chapter contains four Padas (sections). Each Pada contains Adhikaranas. Each Adhikarana has separate question to discuss. The first Five Adhikaranas of the first chapter are very, very, very important.

2.5 Concepts and principles of Ahara (Diet) in Hathapradipika and Bhagwad Gita (Mitahara and Yuktahara).

Yogic Diet and concept of Mitahara, Pathya/ Apathya According to Hatha Yoga :

Abstemious feeding is that in which 3/4 of hunger is satisfied with food, well cooked with ghee and sweets and eaten with the offering to God. The fourth part should be kept empty. Only three parts should be had to satisfy hunger. this is called Mitahara .

A Yogi should eat food which strengthens the Dhatus(tissues) like Rasa (fluids) Rakta (blood) etc.

The good grains : wheat, rice, barley and milk, ghee, sugar, butter, sugarcandy, honey, dry ginger, the five leafy vegetables, green gram.

Eating food which is bitter, sour, gruel, oil mustard, and sesame and consuming alcohol, fish, meat, curds, buttermilk, kulattha, berries, oil cakes, asafoetida, garlic,

Food that is heated over again is dry, is excessively salty or sour and food with excess of vegetables is unwholesome and should be avoided.

Vegetarian Diet :

Modern medical science has acknowledged that the high cholesterol, uric acid, additives and preservatives contained in meat all contribute to a multitude of diseases. A mainly meat-diet has been found to be a major contributor to such problems as high blood pressure, heart attacks, hardening of the arteries, strokes, cancer, arthritis, high blood pressure.

Perhaps the realisation that all energy originates from the sun is instinctive and there is an understanding that the closer our food is to the source the more potent the energy it contains.

Spiritual and Psychological reasons for a Vegetarian Diet :

It is said that when meat is eaten, we also absorb the hormone of fear and panic that are secreted by the animal just before it is slaughtered. Also non-veg food necessarily involves Himsa in the form of killing of life forms.

Concept of Diet according to Hatha Yoga Texts:

Type of food and its quality is what Yogi look for Food. Yogis focus on food without bothering its taste. Slave to taste buds is a temptation that Yoga does not recommend. It is recommending moderation. Self discipline in choice of food is critical for your health also in Meditation and spirituality. This principle is easy to understand but difficult to follow. Most of the problems people experience are due to bad eating habits.

If the food is impure, the mind also becomes impure. Therefore diet is of primary importance. Sattvic food are the best for a yoga practitioner. Cereals, fresh and dry fruits, raw or freshly cooked vegetables, beans and legumes, ghee, and pure organic milk. Light and nourishing food like this is easy to digest. It also increases vitality, strength, endurance and health. Any change in diet should be done progressively.

Not only healthy diet but also moderate diet is important. Overeating is the main cause of most diseases. Yogis believe that food is our first interaction with the world around us, and if we do not eat with a sense of love, connection, and peace, all other facets of our lives tend to suffer.

Introduction

Food is a source of energy of the body through metabolism. Food makes up this physical body of ours – the annamaya kosha. Logically the kind of food we consume make up the kind body we have.

Healthy food = healthy body

Unhealthy food = unhealthy body

Every job or profession has their own kind of diet requirement, both quality and quantity wise and for a yoga practitioner a certain kind of food is required to be consumed in order to facilitate the practice. Various texts such as Hatha Yoga Pradipika, Gheranda Samhita and Bhagwad Gita recommend the diet for a practitioner of Yoga.

Mitahara

The concept of Yogic diet is called mitahara. Mitahara is described in chapter 1, verse 58 of Hatha Yoga Pradipika. It refers the mitahara as ‘balanced diet’. For a diet to be a balanced diet, it has the following components:

1. Quality: the food that is ‘susnigdham’ i.e well lubricated which is not dry and ‘madhura’ i.e sweet is mitahara. Madhura here refers to one of the 6 dominant rasas or taste and not sugary per se.

There is also is list of conducive (pathyam) and non-conductive and prohibited (apathyam) given in Hatha Yoga Pradipika. The examples of food that are conducive are – wheat, rice, barley, milk, ghee, jiggery, sugar, honey, rainwater, etc etc. The examples of non-conductive foods are bitter, acidic, pungent, salty, mustard, sesame, etc etc. wine alcohol and non-vegetarian food are out rightly prohibited. Gheranda Samhita also has somewhat a similar list.

Bhagwad Gita emphasises on the food with three Gunas – satvik (purity), rajasic (activity) and tamasic (inertia).

People of particular temperament are attracted to particular food.

- Satvik persons eat satvik food which increases life, purity, strength and joy. However there is no list of food items given in the text. Perhaps we choose the food with our own wisdom and instinct.
- Rajasic persons like food that are bitter, sour, saline, excessively hot, pungent, dry, burning. These cause pain, grief and disease.
- Tamasic persons are attracted to stale, tasteless, putrid, rotten and impure. Swami Sivananda includes narcotics in this category.

2. Quantity: Gheranda Samhita suggest the quantity

- ½ stomach filled with solid food.
- ¼ stomach with water.
- ¼ left empty for circulation of air.

Every person's constitution is different and even in the same person the appetite changes according to stage of life, age, season, stress level, work load and temperament. So the yogic texts very smartly does not recommend any specific unit of quantity like 2 chapattis or 1 bowl of daal but has kept it subjective so that the diet is customised.

- ## 3. Hatha Yoga Pradipika also mentions another important aspect of mitahara which is mental attitude. The food we consume should be to satisfy the God within the body. Traditionally, this is the reason why every meal starts with a prayer and surrender to almighty.

Hatha Yoga Pradipika gives a list of food that are conducive as well as obstructive for Yoga Practice.

The foods that are conducive: wheat, rice, barley and sastika (a special variety of rice), milk, ghee, jaggery, sugar, butter, sugarcandy, honey, dry ginger, the patolaka fruit (a kind of cucumber), the five leafy vegetables, green gram, and rainwater collected when the Sun is in magha (the tenth lunar mansion), etc. are considered to be wholesome food for the advanced yogis. (1:62)

The foods that are obstructive for: bitter, sour, pungent, salty or hot, green vegetables, sour gruel, oil, mustard, and sesame, and consuming alcohol, fish, meat, curds, buttermilk, onion, berries, oil cakes, asafoetida, garlic, etc. are said to be bad for a yogi. (1:59)

Food that is heated over again is dry, is excessively salty or sour and food with excess of vegetables is unwholesome and should be avoided. (1.60)

The principle of YOGIC DIET is summarised in shloka 1:63 which says: A yogi should consume food that is

- Contributing to health;
- Sweet, lubricated, made of cow's milk;
- Nourishing all the elemental tissues or dhatus of the body;
- Agreeable to one's own mind or taste and
- Fulfils all conditions of yogic food.

Bhagwad Gita :
Chapter 6: Sankhya-yoga
TEXT 17

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा॥ 6.17॥

yuktahara-viharasya
yukta-cestasya karmasu
yukta-svapnavabodhasya
yogo bhavati duhkha-ha

SYNONYMS

yukta—regulated; *ahara*—eating; *viharasya*—recreation; *yukta*—regulated; *cestasya*—of one who works for maintenance; *karmasu*—in discharging duties; *yukta*—regulated; *svapna-avabodhasya*—regulated sleep and wakefulness; *yogah*—practice of yoga; *bhavati*—becomes; *duhkha-ha*—diminishing pains.

TRANSLATION

He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system.

Yoga becomes the destroyer of pain for him who is always moderate in eating and recreation (such as walking, etc.), who is moderate in exertion in actions, who is moderate in sleep and wakefulness.

2.6 Significance of Hatha Yoga practices in health and well being.

Health And Fitness benefits :

With the hatha Yoga Asana practice one gets a feeling of calmness. Less focus on his/her worries. Increase flexibility, enhances range of motions and strength, balance, living a person with a higher fitness level and reduced risk of injuries.

Therapeutic Benefits :

Hatha Yoga Asana can help heal or sooth a specific health ailment or condition. One can be relieved of chronic neck pain with series of poses that focus on gently stretching and elongating the spine. People can get relief from sinusitis with poses that clam their mind. Other poses can help alleviate anxiety, asthma, carpal tunnel syndrome, insomnia, sciatica and host of other conditions, still other poses may help with pregnancy, menstruation and infertility.

Practicing Asana helps to align one's. Body, breath and mind.

Spiritual Development :

Hatha Yoga's overall goal is to enhance the spiritual development, which it does by releasing the energy that flows through out your body and balancing the opposite aspects of your being, According to yoga theory, everyone has masculine and feminine aspects to one's being, referred to as the hot active energy of the Sun or 'Ha' and the cooling receptive energy of the moon, or 'tha'.

The main channel is in the spine, which holds the divine energy, or Kundalini Shakti, at its base. The object is to Achieve balance so the energy streams freely through your body, ultimately facilitating a spiritual awakening.

Purpose and importance of Pranayama in Hatha Yoga :

Prana refers to the life-force or the vital energy, which is responsible for all the functions, physical and mental. Ayama refers to the ability to control your body by stretching, expanding, and elaborating, hence, Pranayama refers to control of prana by stretching it. Breathing is the means through which control of Prana is brought about.

In Hatha Yoga, retention or Kumbhak is emphasised. In fact, Swatmarama in Hatha Yoga Pradipika refers to eight Kumbhak instead of Pranayama.

These eight varieties are as follows:

1. **Suryabhedana**
2. **Bhasrika**
3. **Ujjayi**
4. **Sheetali**
5. **Sheetkari**
6. **Bhramhari**
7. **Moorcha**
8. **Plavini**

In addition to these, **Swatmarama** also refers to **nadi Shodhana** Pranayama (alternate nostril breathing) or **Anuloma Viloma** Pranayama.

Swatmarama says that all types of diseases can be eliminated by proper practice of Pranayama. and all types of diseases can be attracted by improper practice on Pranayama. This fact brings to fore the importance of learning Pranayama under proper guidance.

Pranayama involves three elements : Puraka (Inhalation), Kumbhak (retention), and Rechak (exhalation). Kumbhak practices are accompanied by bandhas with the intention of awakening and rising the Kundalini.

Swatmarama also emphasises the invariable connection between Prana (breathing) and the mind. When one works, the other also works, when one stops, the other also stops. Pranayama is considered in our scriptures as ‘**Parama tapa**’.i.e. ‘ **the highest form of tapa practice.**’

When we come to generic kinds of Pranayama, we speak about **Agarbha (Without chanting of mantras or prayer)** and **Sagarbha (with chanting of mantras or prayer)** Pranayama.

Swatmarama talks of two types of Kumbhak, **Sahita Kumbhak** and **Keval Kumbhak**. **Sahita Kumbhak** refers to **antara Kumbhak (internal retention of breath)** and **Bahya Kumbhak (external retention of breath);**

Keval Kumbhak is the Kumbhak which can be performed by an adept yogi at will and for any duration of time without there being any emphasis on inhalation or exhalation prior to the Kumbhak.

Effects of Pranayama :

Pranayama practices have effects on all dimensions of human personality. On the Physical side, breathing practices directly affect the respiratory mechanism and organs involved, and make them healthy and effective.

When breathing improves general health of all body systems also improve.

Also, the Pancha Pranas in the body enable all the functions- physical, physiological and mental- to happen in an optimum manner.

Pranayama practices bring about a mental state of calmness and peace. Bandhas accompanying pranayama practices go a long way towards the spiritual dimension by enabling the raising of the Kundalini.

2.7 Concept of mental wellbeing according to Patanjali

Chitta-Vritti Nirodhopaya :

Abhyasa and **Vairagya** are the means to stop the modifications of the mind. An integrated approach of practicing social and personal disciplines, healthy diet, Pranayama, Asana, meditation, regularly and with an attitude of non-dependence learning to let go the attachments and aversions, help to bring in the tranquility within. The practice should be for a long time, without interruption, with sincerity and firmly rooted.

For making the **Kleshas Tanu (weak or enfeebled)** Patanjali prescribes the practice of **Kriya Yoga (Tapa,- austerities. Swadhyay -Self-study, and Ishwara Pranidhana - Surrender to Ishwara).** he then prescribes **Dhyana or meditation and Pratiprasava or involution for finally getting rid of the Keshas.**

Example: When the water in a pot is disturbed, the moving water distorts any reflected object. Similarly when the clam waters of a man's and are stirred by likes and dislikes, he is unable to solve his problems and to make wise decisions.

Concept of Chitta Prasadana :

This is one of the most practical and effective techniques prescribed by Patanjali for bringing about peace and calmness. Serenity and tranquility, clarity, etc. in the mind. Develop friendship with happiness or happy people, develop compassion towards unhappiness or those who are suffering, take delight or joy towards virtues or virtuous people, be equanimous towards vices or people exhibiting negative qualities.

In our day to day life, the mind becomes disturbed because we invariably take exactly the opposite approach to what is prescribed above by Patanjali. Even the same individual with whom we are living when he/she goes through the four states: happiness, unhappiness, virtuous, vicious.

2.8 Yogic practices of Patanjali Yoga : Bahitanga and Antaranga Yoga.

Bahiranga Yoga :

1.Yamas - Restrains

- Ahimsa- non-violence, non-injury
- Satya - truthfulness, non-telling of lies
- Asteys- non-stealing, non- coveted ness, lack of jealousy
- Brahmacharya - Chastity, sublimation of the sexual energy
- Aparigraha - non- accepting of Gifts or Bribe

2. Niyama - Observances

- Saucha- purity
- Santosha - Contentment
- Tapas - Ousterity
- Swadhyaya- Study of religious structure,
- Ishwara Pranidhana- Worship of God or surrendering once Ego towards Ishwara.

3. Asana - Stable Pose. Patanjali Devotes only 3 Sutras for Asana as '**sthira sukham asanam**'. I.e. Asana is a posture which is stable and comfortable. As regards the effects of asanas, Patanjali says, '**tataha dvandva anabhighata**' - i.e. from that there is no assailment from conflicts. In other words, the effect of Asana according to patanjali is mental in nature. Freedom from all kinds of conflicts.

4. Pranayama - Control of the vital and Astral energy. The orientation of Pranayama in Patanjali Yoga is more towards inhalation and exhalation rather than towards retention as is done in Hatha Yoga. Patanjali says that Pranayama happens when there is a break in the pace between inhalation and exhalation. He mentioned four types of Pranayama -

modification of inhalation, modification of exhalation, the stoppage of breath as a modification and the fourth which transcends the subject matter of inhalation and exhalation. Pranayama practices make the mind fit for Dharana.

5. Pratyahara - Withdrawal of senses from objects. Pratyahara refers to the withdrawal of sense organs from their respective objects, like the tortoise withdrawing its limbs into the safety of its shell. Pratyahara forms the bridge between the first four limbs (Bahiranga Yoga) and the last three limbs (Antaranga Yoga). In other words, Pratyahara marks the transition of the mind from its extrovertedness to inward-going process.

Āntaranga Yoga :

6. Dharana - Concentration. ‘**desh bandha chittasya dharana**’. - ‘confinement of the chitta to one desh (place or object) is dharana. Dharana means concentration. The only condition is that the meditator should be favourably disposed towards the object of meditation, or like the object.

7. Dhyana - Meditation. ‘**tattra pratyaya ektanta dhyanam**’. - therein (in concentration) when there is stretchedness of only one experience it is dhyana. In dharana or concentration all the efforts are directed towards keeping the distractions away. When these efforts succeed and there are no distractions, that state of mind becomes the state of dhyana.

8. Samadhi - Super conscious state. Represents the goal of all existence. It refers to spiritual absorption. ‘**tat eva artha matra nirbhasam swaroopa shoonyam iva samadhihi**’. - that itself is samadhi when the self-nature is as if not there and the object shines forth or reveals itself. In both dharana and dhyana, there are three elements - the meditator, the object meditated upon, and the process of meditation. In the state of Samadhi, the mediator and the process of meditation as if disappear and only the object of meditation shines forth. There are three types of Samadhis mentioned by Patanjali Sabeja Samadhi, Nirbeeja Samadhi and Dharma Megha Samadhi. It is the last samadhi that Kaivalya happens, wherein Chitta Vritti Niridha finally takes place.

2.9 Concept of healthy living in Bhagwad Gita.

ध्यायतो विषयानुंसः सङ्गस्तेषूपजायते।

सङ्गात् संजायते कामः कामात्क्रोधोऽभिजायते।।2.62।।

*dhyāyato viṣhayān puṁsaḥ saṅgas teṣhūpajāyate
saṅgāt sañjāyate kāmāḥ kāmāt krodho 'bhijāyate*

dhyāyataḥ—contemplating; *viṣhayān*—sense objects; *puṁsaḥ*—of a person; *saṅgaḥ*—attachment; *teṣhu*—to them (sense objects); *upajāyate*—arises; *saṅgāt*—from attachment; *sañjāyate*—develops; *kāmāḥ*—desire; *kāmāt*—from desire; *krodhaḥ*—anger; *abhijāyate*—arises

When a man thinks of the objects, attachment to them arises; from attachment desire is born; from desire anger arises.

BG 2.62: While contemplating on the objects of the senses, one develops attachment to them. Attachment leads to desire, and from desire arises anger.

Anger, greed, lust, etc. are considered in the Vedic scriptures as mānas rog, or diseases of the mind. We are all aware of the diseases of the body—even a single bodily ailment has the power to make one's whole day miserable—but we do not realise that we are being continuously tormented by multiple mental ailments. And since we do not recognise lust,

anger, greed, etc. as mental diseases, we do not try to cure them.

In this and the subsequent verse, Shree Krishna has given perfect and penetrating insight into functioning of the mind. He explains that when we repeatedly contemplate that there is happiness in some object, the mind becomes attached to it

Now attachment seems quite innocuous by itself. But the problem is that from attachment comes desire. If one is attached to drinks, the desire for drinks comes repeatedly to the mind. If one is attached to cigarettes, then thoughts of the pleasure of smoking cigarettes repeatedly flow in the mind, creating a craving for them. In this way, attachment leads to desire.

On the flip side what happens if the fulfilment of desire is obstructed? It gives rise to anger. Bear in mind that anger does not arise by itself. It is created from the obstruction of desire; and desire arises from attachment, while attachment comes from contemplation of the sense objects. In this manner, we see how the simple act of contemplating the pleasures of sense objects leads downward to the twin diseases of greed and anger. In the next verse Shree Krishna continues the chain further down, and explains the consequences of anger.

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति।।2.63।।

*krodhād bhavati sammohaḥ sammohāt smṛiti-vibhramah
smṛiti-bhranśhād buddhi-nāśho buddhi-nāśhāt praṇaśhyati*

krodhāt—from anger; *bhavati*—comes; *sammohaḥ*—clouding of judgement; *sammohāt*—from clouding of judgement; *smṛiti*—memory; *vibhramah*—bewilderment; *smṛiti-bhranśhāt*—from bewilderment of memory; *buddhi-nāśhaḥ*—destruction of intellect; *buddhi-nāśhāt*—from destruction of intellect; *praṇaśhyati*—one is ruined

From anger comes delusion; from delusion the loss of memory; from loss of memory the destruction of discrimination; from the destruction of discrimination he perishes.

BG 2.63: Anger leads to clouding of judgment, which results in bewilderment of the memory. When the memory is bewildered, the intellect gets destroyed; and when the intellect is destroyed, one is ruined.

Anger impairs judgment, just as the morning mist creates a hazy covering on the sunlight. In anger, people commit mistakes that they later regret, because the intellect gets clouded by the haze of emotions. People say, “He is twenty years elder to me. Why did I speak in this manner to him? What happened to me?” What happened was that the faculty of judgment was affected by anger, and hence the mistake of scolding an elder was made.

When the intellect is clouded, it leads to bewilderment of memory. The person then forgets what is right and what is wrong, and flows along with the surge of emotions. The downward descent continues from there, and bewilderment of memory results in destruction of the intellect. And since the intellect is the internal guide, when it gets destroyed, one is ruined. In this manner, the path of descent from divinity to impiety has been described beginning with contemplation on the sense objects to the destruction of the intellect.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति।। 2.64।।

*rāga-dveṣha-viyuktais tu viṣhayān indriyaiśh charan
ātma-vaśhyair-vidheyātmā prasādam adhigachchhati*

rāga—attachment; *dveṣha*—aversion; *viyuktaiḥ*—free; *tu*—but; *viṣhayān*—objects of the senses; *indriyaiḥ*—by the senses; *charan*—while using; *ātma-vaśhyaiḥ*—controlling one's mind; *vidheya-ātmā*—one who controls the mind; *prasādam*—the Grace of God; *adhigachchhati*—attains

But the self-controlled man, moving amongst objects with the senses under restraint, and free from attraction and repulsion, attains to peace.

BG 2.64: But one who controls the mind, and is free from attachment and aversion, even while using the objects of the senses, attains the Grace of God.

The entire downward spiral leading to ruin begins with contemplating happiness in sense objects. Now, the urge for happiness is as natural to the soul as thirst is to the physical body. It is impossible to think “I will not contemplate happiness anywhere,” because it is unnatural for the soul. The simple solution then is to envision happiness in the proper direction, i.e. in God. If we can repeatedly revise the thought that happiness is in God, we will develop attachment toward him. This divine attachment will not degrade the mind like material attachment; rather, it will purify it. God is all-pure, and when we attach our mind to him, the mind will also become pure.

2.10 Importance of Subjective experience in daily Yoga Practice.