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Chapter 1.1:

Etymology of Yoga and definitions of Yoga in different Classical Yoga texts.

Yoga is an Art and Science of healthy living. It is a spiritual discipline based on an extremely subtle science, which focuses on bringing harmony between mind and body. The holistic approach of Yoga is well established and it brings harmony in all walks of life and thus, known for disease prevention, promotion of health and management of many lifestyle –related disorders.

The term ‘Yoga’ is derived from the Sanskrit root ‘YUJ’, meaning ‘to join’ or ‘to yoke’ or ‘to unite’. As per Yogic scriptures the practice of Yoga leads to the union of individual consciousness with that of the Universal Consciousness, indicating a perfect harmony between the mind and body, Man & Nature.



Aim of Yoga

The aim of Yoga is Self-Realization, to overcome all kinds of sufferings leading to 'the state of liberation'. This is one of the oldest sciences of the world, originated in India, which is very useful for preserving

Sun was given a lot of importance hence, suryanamaskara was given a lot of importance later

Definition of Yoga

Meaning of Yoga As per Patanjali

Yogas chitta Vritta Nirodha English

Translation

Yoga is the Cessation of the Fluctuations of Mind

(Detailed Explanation will be in Chapter no 17) Who

Was Patanjali and Why Is He Important to Yoga?

Patanjali is an ancient exponent of raja yoga and the author of the Yoga Sutras, a series of verses about the eight steps needed to attain Self-Realization.

The Yoga Sutras as 196 Sutras and 4 Chapters (Padas)

- 1. Samadhi Pada**
- 2. Sadhana Pada**
- 3. Vibhuti Pada**
- 4. Kaivalya Pada**



Patañjali divided his Yoga Sutras into four chapters or (Sanskrit Pada), containing in all 196 aphorisms (Sutras), divided as follows

Samadhi Pada (51 sutras).

Samadhi refers to a state of direct and reliable perception (pramāṇa) where the yogi's self-identity is absorbed into pure consciousness, collapsing the categories of witness, witnessing, and witnessed. Samadhi is the main technique the yogi learns by which to dive into the depths of the mind to

achieve Kaivalya (liberation). The author describes yoga and then the nature and the means of attaining samādhi.

This chapter contains the famous definitional verse: "Yogaś citta-vritti- nirodhaḥ" ("Yoga is the restraint of fluctuations/patterns of consciousness")

Sadhana Pada (55 sutras).

Sadhana is the Sanskrit word for "practice" or "discipline". Here Patanjali mentions 2 Methods to Reach Kaivalya rather two systems of Yoga: Kriyā Yoga and

Ashtanga Yoga (Eightfold or Eight limbed Yoga).



Kriyā Yoga in the Yoga Sūtras is the practice of three of the Niyamas of Aṣṭāṅga Yoga:

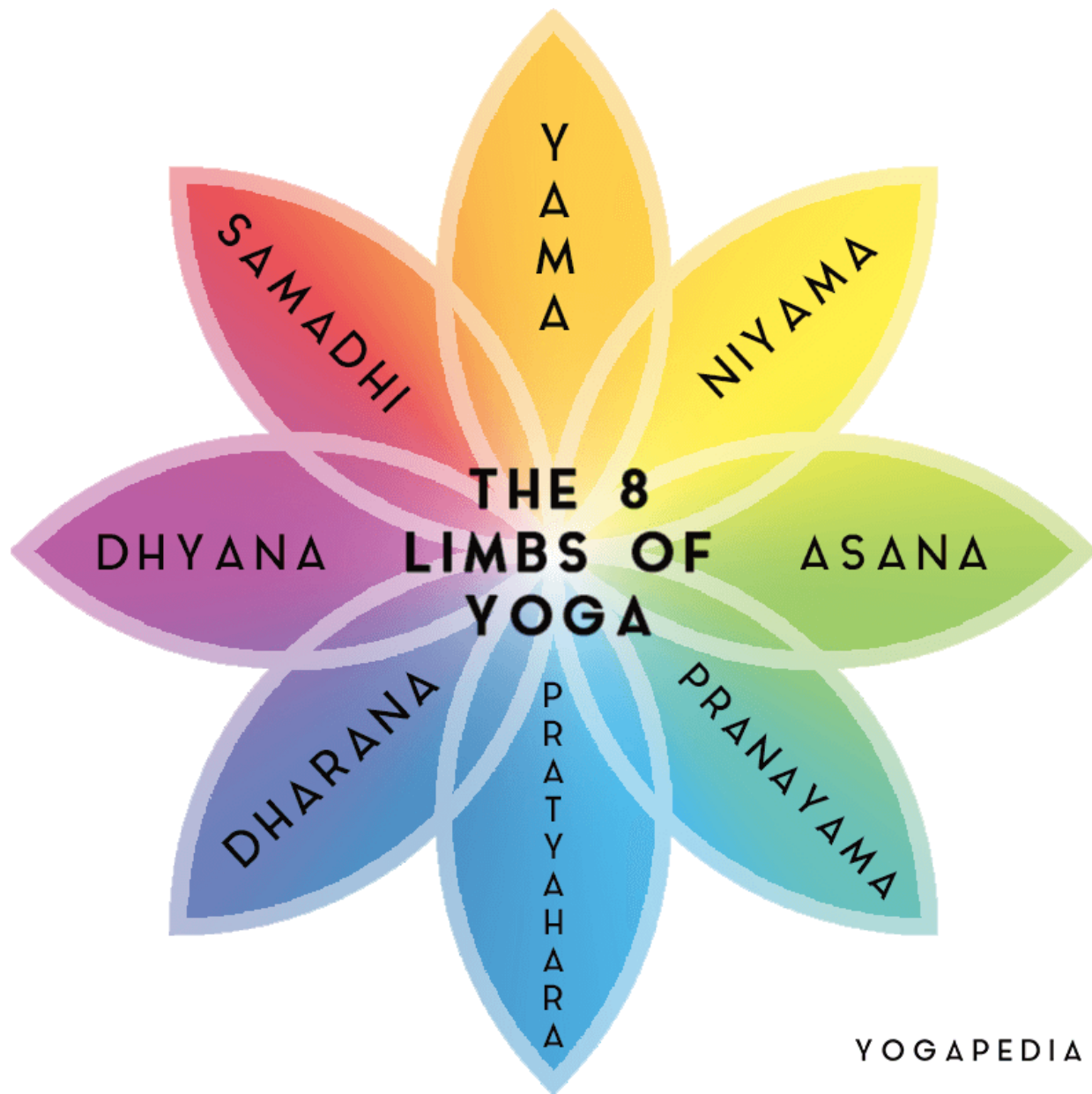
tapas - austerity

svādhyaya - self-study of the scriptures

īśvara praṇidhana – devotion to God or pure consciousness



****Aṣṭāṅgha Yoga is the yoga of eight limbs:**



Yama - restraints or ethics of behaviour

Niyama - observances

Āsana - physical postures



Prāṇāyāma - control of the prana(breath)

Pratyahara - withdrawal of the senses

Dhāraṇa - concentration

Dhyana - meditation

Samadhi - absorption

Vibhuti Pada(56 sutras). Vibhuti is the Sanskrit word for "power" or "manifestation". 'Supra-normal powers' (Sanskrit: siddhi) are acquired by the practice of yoga.

Combined simultaneous practice of Dharana, Dhyana and Samadhi is referred to as ****Samyama, and is considered a tool of achieving various perfections, or Siddhis(Yogic Powers)

The text warns that these powers can become an obstacle to the yogi who seeks liberation.

Kaivalya Pada (34 sutras). Kaivalya literally translates to "isolation", but as used in the Sutras stands for emancipation or liberation and is used where other texts often employ the term moksha (liberation). The Kaivalya Pada describes the process of liberation and the reality of the transcendental ego.

Patanjali was the systematizer of Patanjali yoga Sutras He which is Yogic knowledge in condensed form.



Meaning of Yoga As per Bhagwadgita

BHAGAVAD GITA – LORD KRISHNA DEFINES YOGA

Lord Krishna defines yoga as “Samatvam Yoga Uchyate” – Samatva – balanced state, Uchyate – said to be

Yoga is a balanced state. Yoga is a balanced state of the body and mind. Yoga is a balanced state of emotions. Yoga is a balanced state of thoughts and intellect. Yoga is a balanced state of behaviour. We are excited in the situation of pleasure and we become sad when it is a negative situation. Yoga is to maintain equilibrium of the mind in any situation. This equanimity of mind is the ultimate objective of yoga.

BHAGAVAD GITA- LORD KRISHNA GIVES ANOTHER DEFINITION OF YOGA.

Lord Krishna gives another definition of yoga. “Yogah karmasu kaushalam” – karma – action / behavior / any change in time and space, kaushalam – skill / efficiency / perfect or appropriate behavior

Yoga is perfectly skilled action or behavior. Perfect action is positive action for our evolution and positive life. Perfect action leads to positive health on a physical and mental level. All our actions should be to avoid negative experiences in life, so any behaviour causing negative experience should be avoided. For example, getting angry is harmful for our body and mind, and therefore should be controlled. If stress and anxiety are bad for health then our action should be such that stress and anxiety does not disturb that positive state of mind.



Defination as per YOGA VASHISHTHA

– In Yoga, Sage Vashishtha defines yoga as “Yoga mana prashmana upayah” – mana – mind, prashmana – perfectly peaceful and silent, upay – remedy, cure

Yoga is a cure for the mind to become perfectly steady and peaceful. Our natural state of mind is peaceful and without any distractions, disturbances, difficulties and distress. Yoga is the path to reach this natural state.

Yoga’s approach is simple. If the mind is not controlled then the body will also not be under control. If the mind is not healthy then body will not be healthy. Research has shown that every thought in the mind affects the brain, nervous system and all other organs in the body. Negative thoughts and emotions disturb the balance of the nervous system and all other organs. This is the cause of all diseases of the body and mind, so stillness of the mind is essential for physical and mental health.

A balanced lifestyle is essential for the harmony of mind and body. This lifestyle is connected with nature and therefore making our life more nature friendly is the positive way to health. Yoga is to harmonize the body and mind with nature and lifestyle in tune with nature.

Definition of Yoga as in Kathopanishad

Kathopanishad describes Yoga as: "When the senses are stilled, when the mind is at rest, when the intellect wavers not - then, say the wise, is reached the highest stage. This steady control of the senses and mind has been defined as Yoga. Senses are 5 Eyes Nose ears sensation of the Skin and Tongue and when the mind is at rest then the person has reached highest stage and this steady control of the senses and mind has been defined as yoga. Yoga means to move towards an experiential reality where one knows the ultimate nature of the existence, the way it is made.



Aims , Objectives and Misconception of Yoga

Aims of Yoga

Yoga education helps in self-discipline and self-control, leading to immense amount of awareness, concentration and higher level of consciousness. Briefly the aims and objectives of Yoga education are:

- 1) To enable the student to have good health.
- 2) To practice mental hygiene.
- 3) To possess emotional stability.
- 4) To integrate moral values.
- 5) To attain higher level of consciousness.

All these objectives could be dealt with in an integrated manner.

Yoga education could help to equip oneself with basic knowledge about one's personality, to learn to handle oneself well in all life situations, to learn techniques of gaining good health, to develop a discriminative mind capable of knowing the real from the unreal and to face the dualities of life with equanimity.

Yoga education can enhance all the activities of the students, be it academic or sport or social. Yoga techniques provide improved attention in studies, better stamina and co-ordination for sports and a heightened awareness and balanced attitude for social activity.



Clear concepts are necessary in teaching Yoga. Yoga practices can be built around concepts like conditioning (preparation), synchronization, concentration, relaxation, self-reliance. (These have been elaborated in Yoga teaching/learning should be experience based, that's why the Yogathon Challenge is Helpful i.e. the student should gain direct experience of the subject taught.

Here the skill and knowledge of the teacher come into full play. A dedicated and dynamic teacher can create an atmosphere for learning. The teacher should have a deep experience of the concept he is teaching. Moreover, he can teach only what he knows. The teacher should have good rapport with the students. **The teacher should be trained and experienced in knowing the physical and psychological needs of the students in various age groups.** As Yoga deals with life and learning, these concepts should be integrated into life situations through various methods available to the teacher.

As the Yoga teacher gains experience, he may have to acquire skills of a counsellor for the problems the student faces at the physical, psychological and spiritual levels of his personality. Counselling can be done during the time allotted for recreation.

Teachers and parents should acquaint themselves with Yoga; they could attend a short introductory course on Yoga. This will help them to understand the special needs of a student practicing Yoga.

The course of Yoga for the student should be well formulated in terms of contents, aptness and graded so that what is learnt earlier works hand in glove with what follows. Practices should be progressive – from



easy to difficult; ideology should only be explained students of a later class who are mature to understand it.

An ideal number for a Yoga class is 20 students; if there are more in number, one assistant would be useful. It is difficult to handle large numbers in a Yoga class – the teachers could lose contact with the students and the Yoga class in turn mechanical.

As Yoga experience is subjective – any mechanical means of evaluation may not provide a good guideline. An experienced teacher can notice the progress of a Yoga student through his behaviour and through his life activities.

Misconceptions of Yoga

1. Yoga is Religion, it is Hinduism – Yoga is a way of life. it has nothing to do with religion. But of course, it can be called as the Grammar of religion because once you understand yoga, you can understand religion.

2. Yoga is for awakening *Kundalini*, the serpentine energy – This is another big misconception. Dissect your body and you will not find any *Kundalini*. The message that is given is that the body has a lot of dormant energy. And what we need to understand is that whenever there are problems, our own energy, our own self helps us in solving the problems. And so, to remember this, these kinds of words are used.

3. Yoga is only a Post Retirement Plan – It is believed that yoga is for old and not the young. Don't the young live their life? Don't young



people have any tension, don't they fall and get hurt, or catch cold and cough? Then how can we say it is not for the young? Yoga starts from the womb itself.

4. Yoga is the last resort for the sick – People come to yoga only when all other avenues are closed. When you have a heart problem and the doctors say nothing can be done, then you come to yoga. If you could have come to yoga earlier, things would have been very different. You would not fall sick and if you do, you would have been able to handle it yourself.

5. Yoga is for the Recluse living in the Himalayas – Earlier people used to think only *Yogis*, *Sanyasis*, etc. practiced yoga. But yoga is for every human. A sanyasi in Himalayas would use different techniques whereas householders would use a different technology. But yoga is definitely a science of living.

6. Yoga is a Miracle, Vibhuti from the palms – You might find it fun to watch *Yogis* performing miracles. This they do to attract people. This has nothing to do with yoga. There are so many miracles happening around us that we don't notice. Don't you think that there are lots of miracles in our own life? But we don't see it from that angle. We only think something great has been done when someone makes a ring appear in his hand etc. A magician in a magic show can do all of these mind-boggling tricks and show you. They are nothing else but tricks but the way they put it across it appears to be a miracle. So, don't see miracles in the external world, see them in your own life.



My point is that in our system, you can't separate body, mind, emotions, intellect, etc. We have to use everything for living our life. So, if there is disturbance in one area, all areas have to be looked upon. Yoga has a holistic approach. So just doing it for fitness, energy, etc. does not work. These days yoga has become a fashion. Any word is attached to 'Yoga' and it becomes yoga. Yoga encompasses everything, it divided be separated using words. It is being marketed and people run for it.

So basically, bring yoga in your life – bringing balance in life, concentrating on everything and doing the work, becoming aware, thinking before any action – all this is yoga. Understand what is right and wrong and act, do not react. If we understand this, then we will not have such misconceptions and run to the wrong people to learn yoga. Make efforts and with the right knowledge, move forward towards progress.



Chapter 1.2: Origin History and Development Yoga

Brief introduction to origin, history and development of Yoga

This is one of the oldest sciences of the world, originated in India, which is very useful for preserving and maintaining one's physical and mental health and also for 'spiritual evolution'. The practice of Yoga is believed to have started with the very dawn of civilization, Mythologically,

Lord Shiva is considered to be the first teacher of Yoga. Yoga, being widely considered as an 'immortal cultural outcome' of Indus valley civilization – dating back to 2700 B.C. – has proved itself catering to both material and spiritual upliftment of humanity.



History and Development of Yoga

Basic humane values are the very identity of Yoga Sadhana. The Number of seals and fossil remains of Indus valley civilization with Yogic motives and figures performing Yoga Sadhana suggest the presence of Yoga in ancient India. The phallic symbols, seals of idols of mother Goddess are suggestive of Tantra Yoga. Presence of Yoga is available in folk traditions, Indus valley civilization, Vedic and Upanishadic heritage, Buddhist and Jain traditions, Darshanas, epics of Mahabharat and Ramayana, theistic traditions of Shaivas, Vaishnavas, and Tantric traditions.

This was the time when Yoga was being practiced under the direct guidance of Guru and its spiritual value was given special importance. It was a part of Upasana and yoga sadhana was inbuilt in their rituals. Sun was given highest importance during the Vedic period. The practice of 'Surya namaskara' may have been invented later due to this influence. Pranayama was a part of daily ritual and to offer the oblation.

Vedic Period

Though Yoga was being practiced in the pre-Vedic period (2700 B.C.), the great Sage Maharshi Patanjali systematized and codified the then existing practices of Yoga, its meaning and its related knowledge through his Yoga Sutras. After Patanjali, many Sages and Yoga Masters



contributed greatly for the preservation and development of the field through their well-documented practices and literature. Historical evidences of the existence of Yoga were seen in the pre-Vedic period (2700 B.C.), and thereafter till Patanjali's period.

Classical Period

Tentatively, the period between 500 BC - 800 A.D. is considered as the Classical period which is also considered as the most fertile and prominent period in the history and development of Yoga. During this period, commentaries of Vyasa on Yoga Sutras and Bhagavad-Gita etc. came into existence. This period can be mainly dedicated to two great religious teachers of India – Bhagavad-Gita talks about the concept of Gyan yoga, Bhakti yoga and Karma Yoga. These three types of yoga are still the highest example of human wisdom and even today people find peace by following the methods as shown in Gita.

Patanjali's yoga sutra besides containing various aspects of yoga, is mainly identified with eight-fold path of Yoga. The very important commentary on Yoga sutra by Vyasa was also written. During this very period the aspect of mind was given importance and it was clearly brought out through Yoga sadhana, Mind and body both can be brought under control to experience equanimity.

Post Classical Period: The period between 800 A.D. - 1700 A.D. has been recognized as the Post Classical period wherein the teachings of great Acharyatrayas-Adi Shankracharya, Ramanujacharya, Madhavacharya- were prominent during this period. The teachings of Suradasa, Tulasidasa, Purandardasa, Mirabai were the great contributors during this period. The Natha Yogis of Hathayoga Tradition like



Matsyendaranatha, Gorkshanatha, Cauranginatha, Swatmaram Suri, Gheranda, Shrinivasa Bhatt are some of the great personalities who popularized the Hatha Yoga practices during this period. Tantra Yoga came into the picture in the period. From the Tantra yoga it emerged physical-oriented practices of Hatha Yoga

Modern Period

The period between 1700 - 1900 A.D. is considered as Modern period in which the great Yogacharyas- Ramana Maharshi, Ramakrishna Paramhansa, Paramhansa Yogananda, Vivekananda etc. have contributed for the development of Raja Yoga. This was the period when Vedanta, Bhakti yoga, Nathayoga or Hatha-yoga flourished. The Shadanga-yoga of Gorakshashatakam, Chaturanga-yoga of Hathayogapradipika, Saptanga-yoga of Gheranda Samhita, were the main Knowledge of Hatha-yoga. Now in the contemporary times, everybody has conviction about yoga practices towards the preservation, maintenance and promotion of health. Yoga has spread all over the world by the teachings of great personalities like Swami Shivananda, Shri T.Krishnamacharya, Swami Kuvalayananda, Shri Yogendara, Swami Rama, Sri Aurobindo, Maharshi Mahesh Yogi, Acharya Rajanish, Pattabhijois, BKS. Iyengar, Swami Satyananda Sarasvati and the like. These different Philosophies, Traditions, lineages and Guru-shishya parampara's of Yoga lead to the emergence of different Traditional Schools of Yoga e.g. Jnana-yoga, Bhakti-yoga, Karma- yoga, Dhyana-yoga, Patanjala yoga, Kundalini-yoga, Hatha-yoga, Mantra-yoga, etc. Each school has its own principles and practices leading to ultimate aim and objectives of Yoga.

Chapter 1.3



General Introduction to Shad-darshanas with special reference to Samkhya and Yoga

General Introduction to Shad-darshans

Hindu philosophy refers to philosophies, world views and teachings that emerged in ancient India.

The 'Shaddarshanas', or the six systems of Indian philosophy belong to the former group. These systems are called

1. Nyaya.
2. Vaisesika.
3. Samkhya.
4. Yoga.
5. Purva Mimamsa
6. Uttara Mimamsa or Vedanta.



ONE OF THE SIX SYSTEMS OF INDIAN PHILOSOPHY

SHAD DHARSHNA

- NAYAYA- *Gautama*
- VAISHESHIK- *kanad*
- SANKHYA- *kapila*
- **YOGA** - *Patanjali*
- MIMANSA- *Jaimini*
- VEDANTA- *Badarayana*

YOGA

- YAMA
- NIYAMA
- ASANA
- PRANAYAMA
- PRATYAHARA
- DHARNA- Concentration
- DHYANA- Meditation
- SAMADHI



In Indian tradition, the word used for philosophy is Darshana.

There are six shashtra or Shad Darshanas or Six Systems of Indian Philosophy in Hinduism, details are given below.

- **VEDANTA** Darshan () - Vedanta has 3 branches ****Advaita, vishisht Advaita, Dvaita. Shankaracharya, madhvacharya and ramanujacharya are the leader of all three branches. ***Ved vyas is the Author.

Badarayana is also known as Ved Vyasa.

YOG Darshan (Patanjali) - The master of yoga philosophy is Maharshi Patanjali. He has written a treatise on yoga and meditation named Patanjali yoga sutra.



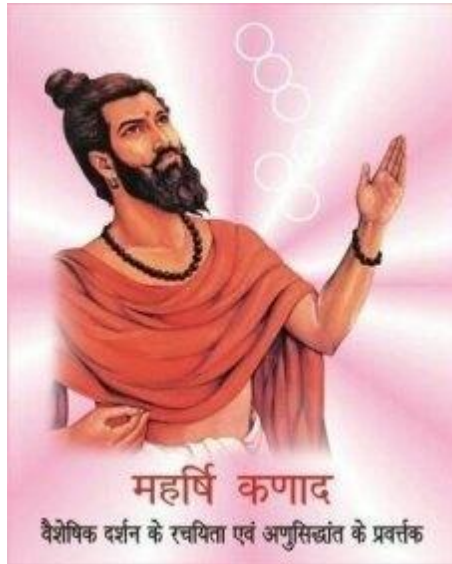
Image Maharshi Patanjali

3 -SAKHYA Darshan - Maharishi Kapil is the creator of number philosophy. This is the most famous scripture. Gita, Gautam Buddha, and Mahavir Swami are affected by this.



4 - vaisheshik (**Kanad**) - vaisheshik Shastra was written by Maharshi kanad.

This is similar to Nyay shashtra.



5 -Nayay Darshan - Rishi Akshaypad is the author of justice philosophy. Their judicial philosophy is the oldest.

6 - Mimansa Darshan (Jamini) - this shashtra was written discipline by Jamini It is divided into two-part purvmimansha and Uttar mimansa. purva mimansa contains points of Dharma and Bramha mimansa contain a point of Bramh.

7 - Uttar Mimamsa

Uttar Mimamsa is the Vedanta, one of the most significant of all Indian philosophies. As compared to other systems, its advent and growth is recent. Still, it is the most influential orthodox philosophical systems of India.



Nyaya	• Logic & analytic philosophy
Vaisheshika	• Few atomic building blocks & consciousness
Mimamsa	• Critical interpretation of the Vedas
Vedanta	• The “essence” of the Vedas
Samkhya	• Consciousness & Matter
Yoga	• Meditation, Contemplation

Shad Darshana's are the Six Systems of Indian Philosophy



Concept 2

***** IMP Yoga and Samkhya—Purifying the Elements of the Human Being**

Most yoga teachers know of the great sage Patanjali and of raja yoga, the eight-limbed system he developed and encoded in the Yoga Sutra. However, fewer teachers know that Patanjali's Yoga Sutra is based on Samkhya, an Indian philosophy that defines the language of yoga.



Understanding Samkhya can take us—and our students—to new levels of awareness in our yoga practice.

Today, our understanding of yoga and its terms has strayed from many of the original meanings. For example, the Western world interprets the word yoga as a system of stretching the ligaments.

Likewise, the word guru has been greatly diminished to simply mean any leader in any field. These adaptations have the potential to undermine our understanding of the power of yoga and diminish its ability to optimally affect our lives. As yoga practitioners, we need to be careful not to bend the meaning of the language of yoga to match our limited understanding. Instead we need to expand ourselves and deepen our understanding and knowledge. When we embark on the study of Samkhya, we are touching the essence of yoga.

The personal joy of studying Samkhya is deeply stirring and transformative, as we are learning to unravel the greatest mystery of our lives—ourselves. The Samkhya philosophy systematically deciphers every part of our being, from the lowest level of mortal existence to the highest level of eternal consciousness and spirit. The journey through Samkhya unfolds through three processes: reading (comprehending terminology and philosophy), contemplation and meditation (understanding and feeling the philosophy), and yoga practice (applying



the philosophy so that our understanding results in authentic experience).

Samkhya can help us, as yoga teachers, understand the language of yoga and the power it contains. It can help our teaching take on a new dimension that can inspire students to go deeper into themselves.

Samkhya Philosophy and Concept

Samkhya is one of the most **prominent** and one of the oldest of Indian philosophies. sage Kapila was the founder of the Samkhya Philosophy

The Samkhya philosophy combines the basic Belief of Samkhya and Yoga. However, it should be remembered that the Samkhya represents the theory and Yoga represents the application or the practical aspects.

The word Samkhya is based upon the Sanskrit word Samkhya which means 'number'. The school specifies the number and nature of the ultimate constituents of the universe and thereby imparts knowledge of reality. In fact, the term Samkhya also means perfect knowledge. Hence it is a system of perfect knowledge.

Samkhya is dualistic realism.



What is Dualistic.

It advocates two ultimate realities: Prakriti , matter and Purusha, self (spirit).

Samkhya considers that both matter and spirit are equally real.

Samkhya propagates by its teaching that Purusha is not **one** but many.

What is Purusha

Purusha is a concept in Indian philosophy referring to the Cosmic Self, Cosmic Consciousness, or the Universal Principle. This concept came about during the Vedic era when it referred to a cosmic man who was sacrificed by the gods to create all life.

Both the Indian philosophical school of Samkhya and yogic philosophy define purusha as a masculine force, one that's opposite to the feminine force, prakriti (primal creative energy). Purusha refers to spirit and prakriti refers to matter. However, both schools believe that the realization of purusha is a part of the path to moksha (spiritual liberation)

What is Prakriti



Samkhya states that a fine and subtle matter is the basis of our physical existence. It is called Prakriti or nature. It is the primal substance behind the universe. It is the material cause of the world, it is the first and foremost cause of all the gross and subtle objects

Prakriti is made up of three gunas, namely sattva, rajas and tamas. The term guna simply means quality or nature. But in Samkhya philosophy it has a different meaning as a constituent (part or component

According to Samkhya the material cause of the world is prakriti

Samkhya, to some extent, differs from Nyaya -Vaisheshika and Jainism. While Nyaya-Vaisheshika and Jainism believes that the atoms are the ultimate constituents of the physical world, Samkhya differs on the issue.

According to Samkhya the cause is always subtler than the effect. The Samkhya theory argues: How can so gross atoms of matter can be the cause of such subtle and fine objects as mind and intellect?



Theory of cause and effect (Satkaryavada)

Satkaryavada is one of the main concepts presented in the Samkhya philosophy. According to this theory, the effect is already pre-existent in the cause. For example, milk being the cause, its effect yogurt pre-exists in the milk. Based on a certain specific trigger, the effect gets manifested from the cause.

This theory uses two basic concepts.

Sat(सत्) – pure being or existence

Karya(कार्य)- the manifested effect

This theory asserts that something that exists (Sat), cannot originate from non-existence (Asat). Therefore, it denies the creation of universe and states that universe is unborn and eternal.

The Satkaryavadins, believe that the effect is not a new creation, but only an explicit manifestation of that which was implicitly contained in its material cause. Here, another important question arises: Is the effect a real transformation?



Those who believe that the effect is a real transformation of its cause are called Parina-mavadins (parinama= real modification);



The Samkhya proposes that some finest and subtlest stuff underlies all physical existence. Samkhya names it as Prakriti. Prakriti is the primordial substance behind the world. It is the material cause of the world. Prakriti is the first and ultimate cause of all gross and subtle objects.

It is devoid of consciousness yet it is active. Prakriti greatly influenced by the Purusha, the self. It can only manifest itself as the various objects of experience of the Purusha.

Prakriti is constituted of three gunas , namely sattva, rajas and tamas. The term guna, in ordinary sense means quality or nature. But here, it is to be understood in the sense of constituent (component) in Samkhya. Sattva is concerned with happiness. While rajas is concerned with action, tamas is associated with ignorance and inaction.

Sattva is the guna whose essence is purity, fineness and subtlety. Sattva is the component concerned with lightness, brightness and pleasure. Sattva is associated with ego, mind and intelligence. Its association with the consciousness is the strongest. Consciousness is the state of being aware of and responsive to one's surroundings.



Though sattva is an essential condition for consciousness, it is not sufficient. It should be remembered that consciousness is exclusively the Purusha.

Rajas is concerned with the actions of objects. It is associated with activity and motion. In material objects, motion and action are the results of rajas. In living beings not only activity and restlessness, but pain also are caused by rajas.

Tamas is the constituent concerned with the inertia and inaction. In material objects, it resists motion and activity. In living beings, it is associated with negligence, indifference and inactivity. In man, it manifests itself as ignorance, insensitivity and inaction.

There are two views on the theory of causation in the Indian philosophy:

Satkaryavada (pre-existence of the effect in the cause): It maintains that karya (effect) is sat or real. It is present in the karana (cause) in a potential form, even before its manifestation.

Satkaryavada is the Samkhya theory of the pre-existent effect, which states that the effect Karya already exists in its material cause, which is Sat, and therefore nothing new is brought into existence.



For example, milk being the cause, its effect yogurt pre-exists in the milk. Based on a certain specific trigger, the effect gets manifested from the cause.

Asatkaryavada (non-existence of the effect in the cause): It maintains that karya (effect) is *asat* or unreal until it comes into being. Every effect, then, is a new beginning and is not born out of cause.

Asatkāryavāda literally means ‘the theory of non-existent effect’.

Asatkāryavāda literally means ‘the theory of non-existent effect’.

The relationship between a cause (like clay) and its effect (like the pot) has provided enough material for discussion in philosophy. Several theories have been advocated in which this relationship has been sought to be explained.

‘Asatkāryavāda’ is the theory that has been put forward by the schools of Buddhism and Nyāya Vaiśeṣikas.

When the pot, the effect, is produced from clay, its cause, two explanations are possible. The effect, which already existed in its cause in a subtle form, was manifested when favourable circumstances were created; because a real effect cannot be produced



from an unreal or non- existing cause. This theory is called ‘satkāryavāda’ and is advocated generally by the Samkhya system.

The other explanation is that the effect, which is something new, is produced as a result of the efforts of the potter and his implements, even though it did not exist earlier. If the clay and the pot were not different from each other, we should have used the same name for both and they should have served the same purpose. But this is not so. Hence according to this view, a real effect (‘kārya’) is produced from the cause though it did not exist earlier (hence unreal or ‘asat’) in that cause. Therefore, it is named as 'asatkāryavāda.'

The Samkhya as well as the Vedanta uphold the satkaryavada but their interpretations are different.

In accordance with the satkaryavada, the Samkhya maintains that the three gunas of Prakriti are also associated with all the world-objects.

Prakriti is the primordial already Existing and ultimate cause of all physical existence.

Primordial means existing at or from the beginning of time.

Naturally the three gunas which constitute Prakriti also constitute every object of the physical world. Prakriti is never static. Even before evolution, the gunas are relentlessly changing and balancing each other



As a result, Prakriti and all the physical objects that are affected or produced by Prakriti, are also in a state of constant change and transformation.

This is further confirmed by the scientists today. It is now proved beyond doubt that ultra-minute particles of objects – like electrons – are in a state of motion and transformation.

Purusha is the Transcendental Self. It is absolute, independent, free, imperceptible, unknowable, above any experience and beyond any words or explanation. It remains pure and has no effect

Prakriti is the material cause of the world. Prakriti is dynamic. Its dynamism is attributed to its constituent gunas. The gunas are not only constituents, nor are they simply qualities. The gunas are the very essence of Prakriti. Gunas are constituents not only of Prakriti but also of all world-objects as they are produced by Prakriti. Prakriti is considered homogeneous and its constituent gunas cannot be separated.



The gunas are always changing, rendering a dynamic character to Prakriti. Still a balance among three gunas is maintained in Prakriti.

According to Samkhya, the efficient cause of the world is Purusha and the material cause is the Prakriti. Here Purusha stands for the ‘Supreme spirit’ and Prakriti stands for ‘matter’. Purusha (spirit) is the first principle of Samkhya. Prakriti is the second, the material principle of Samkhya.

Purusha is neither produced nor does it produce. Prakriti is not produced but it produces. Purusha is not active.

Prakriti is uncaused. It is eternal. It itself is not produced but it has inherent potential or tendency to produce.

Prakriti is usually translated in English as matter but prakriti is not very precisely matter. Matter of its own self is dead and therefore non acting.

While prakriti has the potential to act, in fact all activity is an attribute of prakriti from amongst the 2 primordial principle. However it can do only in the presence of Purusha. The word purusha has a usual meaning in common language as a male person or individual. But the Samkhya term purusha should not be understood in this sense of person. It is



elementary primordial principle which is said to be immutable under all circumstances. This therefore automatically means this it will not be able to act or do anything of itself. It is even described as akarta i.e. no doer has no desire or will to do anything.

The action and therefore, change is an attribute only of prakriti. But prakriti is Jada i.e. inert. It can act by the mere presence of purusha, though the purusha remains totally unaffected and uninfluenced in the happening. The activation of prakriti caused by the mere presence of purusha is technically called as purusha-prakriti – samyoga or samyoga in short The word samyoga means joining, union etc.

But this samyoga is very mysterious and mystical phenomenon

However, only on account of this samyoga the prakriti is excited and begins to evolve and the whole phenomenal world whether material or psychical manifested or unmanifested is an evolution of prakriti. It should be again emphasized that in this samyoga the purusha and prakriti still remains completely unrelated and independent. Anyways purusha at least is not at all involved in this evolution and remains unaffected and unchanged. In one way the ultimate achievement after completion of yogic process is the undoing or the end of the samyoga,



which had really never taken place factually. The direct and actual realization of this purity of purusha principle in its original state is the aim of yoga. Also, you can say realization of the self.

Thus, Yoga is realization of the total separateness of the primordial principle purusha and prakriti.

It is Generally believed that Patanjali's yoga is Closely Allied to the Samkhya Darshans. Many Scholars are of opinion that Patanjali yoga Darshana are of the opinion that Patanjali Yoga darshans takes its stand on the Samkhya.

Both Yoga and Sankha are Considered as Sister Philosophies.

It is believed that Patanjali has accepted all the principles of Samkhya,

The main difference between them is Patanjali's yoga system includes the Principle of ishvara, that is not present in Samkhya

This is the reason Patanjali yoga is Called as Seshwara Sankhya

The changes in the gunas and in the Prakriti may take two forms: Homogeneous and Heterogeneous. Homogeneous changes do not affect the state of equilibrium in the Prakriti. As a result, worldly objects are



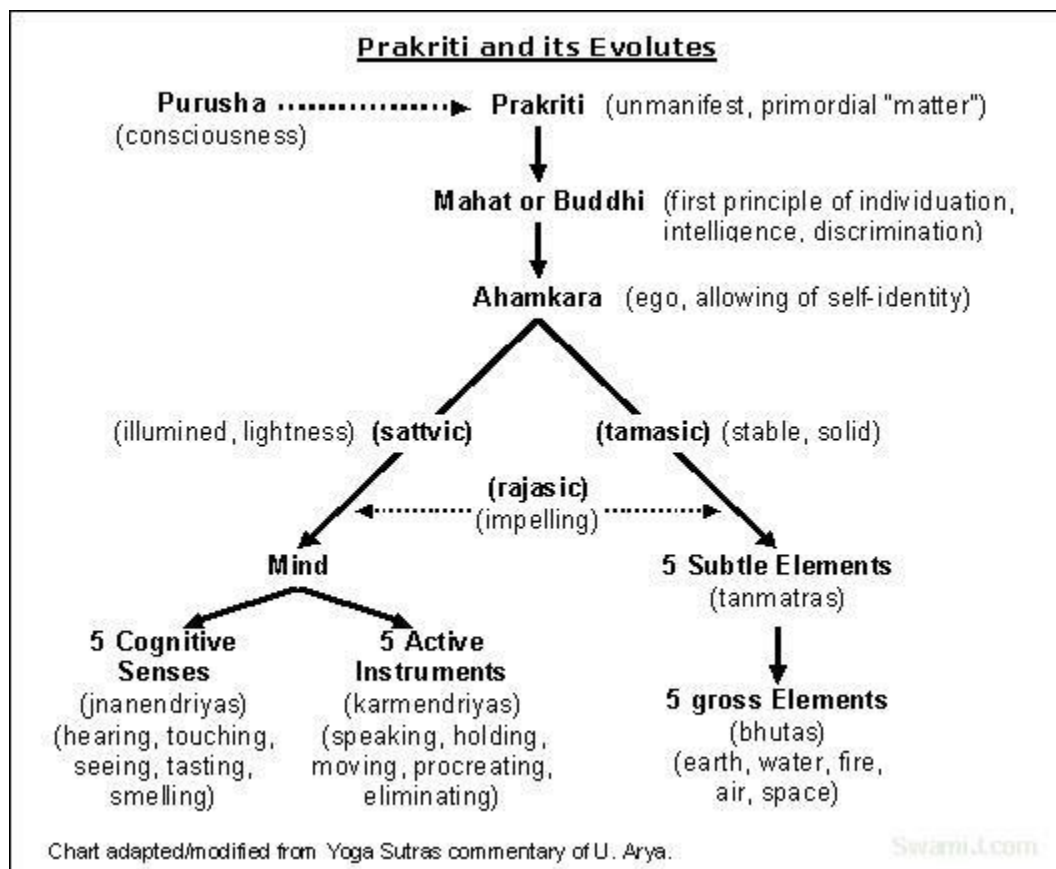
not produced. Heterogeneous changes involve radical interaction among the three gunas. They disturb the state of equilibrium. This is the preliminary phase of the evolution. The evolutionary process is initiated by the rajas, which activates sattva and then the two gunas overpower the inertia of the tamas. An important factor behind the disturbance is Purusha. The relation between Purusha and Prakriti may be compared to that between a magnet and a piece of iron. Purusha itself does not come into contact with Prakriti. But it influences Prakriti. Thus, the Prakriti is prompted to produce. As the gunas undergo more and more changes, Prakriti goes on differentiating into numerous, various world-objects. Thus it becomes more and more determinate. This is what is termed as evolution.

In evolution, Prakriti is transformed and differentiated into multiplicity of objects. Evolution is followed by dissolution. In dissolution the physical existence, all the worldly objects mingle back into Prakriti, which now remains as the undifferentiated, primordial substance. This is how the cycles of evolution and dissolution follow each other.

According to Samkhya the radical interactions among the three gunas disturb the state of equilibrium in Prakriti. Then there may be dominance of one or the other gunas. This disequilibrium, with certain other influencing factors, prompts Prakriti to differentiate into world-objects.



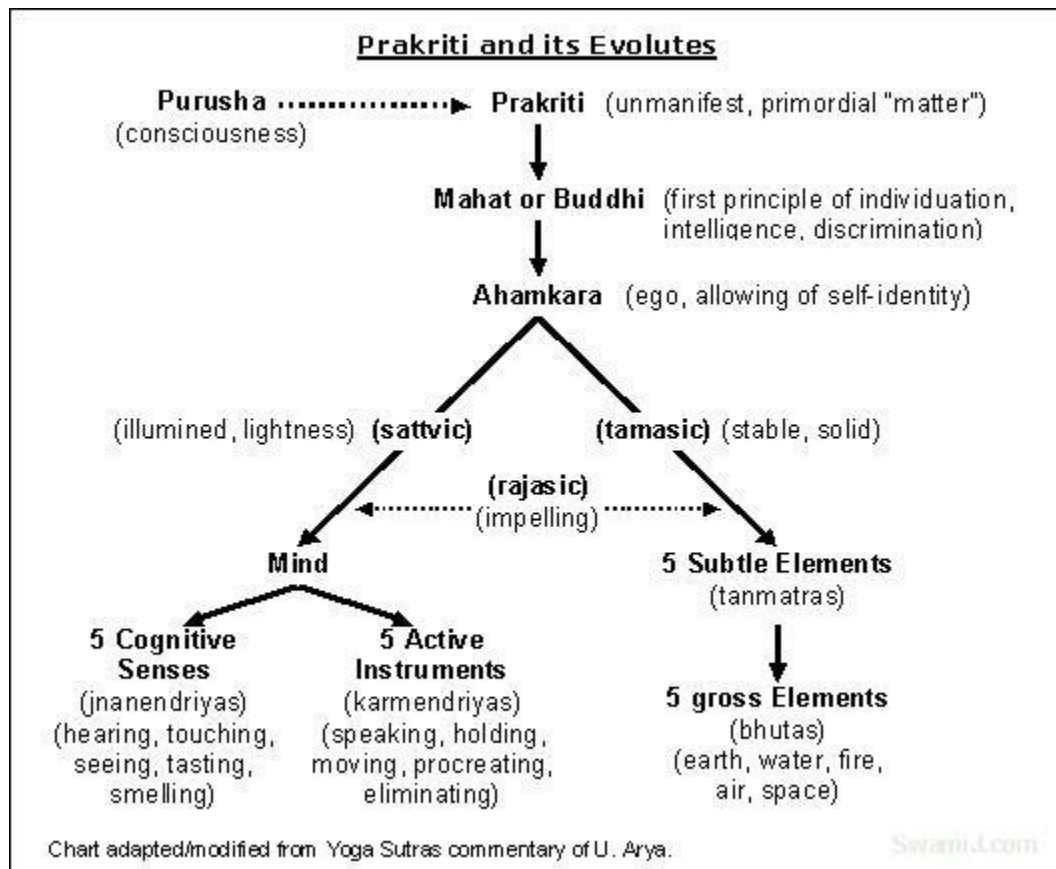
They comprise of three elements of Antahkaranas or the internal organs as well as the ten Bahyakaranas or the external organs.



Among all these, the first to evolve is Mahat (the great one). **Mahat evolves as a result of excess Power of sattva.** Since it is an evolute of Prakriti, it is made of matter. But it has psychological, intellectual aspect known as buddhi or intellect. Mahat or intellect is a unique faculty of human beings. It helps man in judgment and discrimination. Mahat helps to distinguish between the subject and the object. Man comes to understand the self and the non-self, the experiencer and the experienced



as distinct entities with Mahat. Mahat, by its inherent association with sattva, possesses qualities Buddhi can reflect Purusha owing to these qualities.



The second evolute is ahamkara (ego). It arises out of the cosmic nature of Mahat. Ahamkara is the self-sense. It is concerned with the self-identity and it brings about awareness of "I" and "mine".



There are total 25 Tattvas (elements) in Samkhya

The body-mind is the instrument that consciousness learns to play. Of the 25 elements, two are the source from which the whole universe evolves: consciousness, or purusha, the eternal reality; and nature, or prakriti, pure creative power. According to the Samkhya two sets of objects arise from ahamkara. The first set comprises of the manas (mind), the five sense-organs and the five motor organs. The second set consists of the five elements which may exist in two forms, subtle and gross.

The five subtle elements are also called tanmatras. These five subtle elements or tanmatras are: elemental sound, elemental touch, elemental colour, elemental taste and elemental smell.

The gross elements arise as a result of combination of the subtle elements.

The five gross elements are space or ether (akasa), water, air, fire and earth.

Let us elaborate on the above. Ahamkara has three aspects that differ according to the three gunas - sattva, rajas and tamas. With the dominant sattva-guna, the Sattvic-ahamkara produces manas (mind), the



five sense organs and the five motor organs. The five sense organs are (to see), (to hear), (to taste), (to smell) and (to feel).

The five motor organs are concerned with the powers of speech, handling, movement, excretion and procreation.

All these ten organs together form external organs (bahyakaranas). Mahat, ahamkara and manas form internal organs (antahkaranas.)

It should be noted here that the manas or the mind is different from Mahat or the buddhi. Manas or the mind in co-ordination with the sense-organs, receives impressions from the external world, transforms them into determinate perceptions and conveys them to the experiencer or the ego.

Thus manas is produced and is capable of producing also.

They are the evolutes of Nature. The Mahat (the Great One) is the first reality to emerge from Prakriti, when sattva is predominant. It has a universal aspect as the source of the world, and a physical aspect as intelligence or buddhi in the living beings. It is responsible for rationality and discriminating awareness. From Buddhi, ahamkara or the feeling of individuality evolves when rajas predominate.



It is responsible for the self-sense (ego). Up to now the tattvas are subtle, but from here on gross. From ego evolve the brain (manas), the five senses , the five organs of action (karmendriyas), the five subtle essences(tanmatras) or objects of the senses, and the five gross elements (mahabhutas).``

As we have seen ahamkara produces both the subtle and the gross elements. These gross elements are produced by various combinations of subtle elements. For example shabda produces akasha (space) while shabda and sparsha together produce marut (air). Rupa produces teja (fire). Shabda, sparsha, rupa and rasa together form ap (water). All five elements combine to produce kshiti (the earth). The five gross elements combine in different ways to form all gross objects. All the gross elements and the gross objects in the world are perceivable.



Samkhya and the Theory of Knowledge

Samkhya accepts three sources of valid knowledge: Perception, inference and testimony.

According to Samkhya, the manas (mind), the Mahat (intellect = buddhi) and the purusha play a role in ‘producing’ knowledge. When the sense- organs come in contact with an object, the sensations and impressions reach the manas. The manas processes these impressions into proper forms and converts them into determinate percepts (an object of perception; something that is perceived.)These percepts are carried to the Mahat. By its own applications, Mahat gets modified. Mahat takes the form of the particular object. This transformation of Mahat is known as vritti or modification of buddhi. But still the process of knowledge is not completed. Mahat is a physical entity. It lacks consciousness so it can not generate knowledge on its own. However, it can reflect the consciousness of the Purusha (self). Illumined by the consciousness of the reflected self, the unconscious Mahat becomes conscious of the form into which it is modified (i.e. of the form of the object). This is better explained by an illustration. The mirror cannot produce an image on its own. The mirror needs light to reflect and produce the image and thereby reveal the object. Similarly, Mahat needs the ‘light’ of the consciousness of the Purusha to produce knowledge.



Samkhya cites out two types of perceptions:

Indeterminate (nirvikalpa) perceptions and determinate (savikalpa) perceptions.

Indeterminate perceptions are sort of pure sensations or crude impressions. They reveal no knowledge of the form or the name of the object. There is vague awareness about an object. There is cognition, but no recognition. An infant's initial experiences are full of confusion.

There is a lot of sense-data, but there are improper or inadequate means to process them. Hence, they can neither be differentiated nor be labelled. Most of them are indeterminate perceptions.

Determinate perceptions are the mature state of perceptions which have been processed and differentiated appropriately. Once the sensations have been processed, categorized and interpreted properly, they become determinate perceptions. They can lead to identification and also generate knowledge.

Samkhya and God



Kapila, the proponent of the Samkhya School, rules out the existence of God. He asserts that the existence of God cannot be proved and that God does not exist. Samkhya argues that if God exists and if God is eternal and unchanging as is widely claimed, then he cannot be the cause of the world. A cause has to be active and changing. However some of the later commentators of Samkhya seem to bend towards theistic interpretation.

Bondage and Salvation

Like other major systems of Indian philosophy, Samkhya regards ignorance as the root cause of bondage and suffering. According to Samkhya, the self is eternal, pure consciousness. Due to ignorance, the self identifies itself with the physical body and its constituents - Manas, ahamkara and Mahat, which are products of Prakriti . Once the self becomes free of this false identification and the material bonds, the salvation is possible.



Concept 3

Samkhya Philosophy

Samkhya is one of the six major philosophies of India. Originally written in Sanskrit, Samkhya describes the full spectrum of human existence by revealing the basic elements that make up the macrocosm and the microcosm. Samkhya teaches us about the components of the body, mind, and spirit, from the gross elements that make up the physical body to the more subtle elements of the mind and consciousness.

Samkhya names each element, teaches us its function, and shows us the relationship each element has to all others. It is effectively a map of the human being.

Yoga takes the Samkhya philosophy into the realm of experience, through gradual and systematic progression. Based on the understanding we gain from Samkhya, we teach yoga starting from the gross or physical level, moving next to the subtler levels of mind and spirit, and then returning to the gross with a higher level of consciousness. We return to our "outer" lives rejuvenated and relatively more enlightened.

The Elements of Samkhya

Samkhya states that the individual human being has 25 elements, or evolutes, that develop progressively out of one another. Learning about these evolutes and their order is, for a yogi, the equivalent of a musician learning musical scales—we need to know the scales before we can make music. Knowing Samkhya imbues all techniques of yoga,



all the asana, Pranayama, and meditation, with meaning and direction. The body-mind is the instrument that consciousness learns to play. Of the 25 elements, two are the source from which the whole universe evolves: consciousness, or purusha, the eternal reality; and nature, or prakriti, pure creative power. Within prakriti are the three fundamental forces called the maha-gunas: tamas, inertia and decay; rajas, momentum and desire; and sattva, balance, luminosity, and knowledge.

From prakriti arise also the three elements of the mind: the higher, intuitive, self-knowing mind (buddhi), which connects with consciousness; the lower-thinking, rational mind (manas), which connects consciousness to the outer world via the senses; and the ego (ahamkara), which exists in a space between the higher and the lower mind.

Samkhya also describes 20 further elements: the jnanendriyas, or five sensory organs (ears, skin, eyes, tongue, and nose); the karmendriyas, or five organs of action (tongue, hands, legs, reproductive organs, and excretory organs) the tanmatras, or five senses (sound, touch, vision, taste, and smell); and the mahabhutas, or five building blocks of nature (earth or solids, water or liquids, fire or transformation, air or gas—including breath and prana—and space or void).

Light and Darkness

One of the aims of yoga is to develop more sattva and to reduce tamas within our personalities. Excessive tamas leads to disease, restlessness, ignorance, selfishness, and various forms of suffering. If sattva dominates over rajas and tamas, we will feel healthy,



happy, and full of knowledge, and we will enjoy supporting other beings in becoming autonomous, creative, powerful, and prosperous. Rajas, the force of desire, can lead us toward more tamas or more sattva in our lives. The choice is ours—it all depends on what we want out of life.

Yoga Practice: Working with the Subtle Element

A balanced yoga practice is one of the best means of increasing sattva, as it maintains a healthy, balanced body-mind and injects awareness into our lives. Awareness is the ultimate source of sattva. The more awareness we can cultivate in teaching yoga, the more fulfilled our students will feel.



Start with the more gross physical practices, such as asanas, which strengthen the muscles. Then progress to teaching more subtle practices, such as pranayama, mantra, and meditation.

Pranayama works with the breath and our prana, or vital energy. It is one of the most powerful methods of removing tamas from the body and nervous system, while increasing concentration. Patanjali states that concentration removes disease, doubt, laziness, craving, instability, and depression, which are all symptoms of excessive tamas. Once we have prepared the body and the breath, we can teach processes that work on the mind. If we neglect the mind, our students will not make much progress in yoga. Meditation works on the ahamkara, or ego, which tends to rule our life because it is not united to consciousness and is often full of worries and concerns. The mind develops through a gradual process of meditation that includes relaxation, introversion and sense withdrawal, concentration, use of mantra and subtle breathing techniques. One of the best ways to work on the mind is through teaching breath awareness with the mantra So hm. All yoga teachers can use this mantra, which is universal and safe. The Gayatri mantra provides a powerful way to purify, strengthen, and awaken the elements of the human being. Its 24 syllables each represent one of the 24 elements of the human being.

We add the mantra Om, the mantra of consciousness, to make 25.



Chapter 1.4 : Life sketches and teachings of Yoga masters (Maharishi Ramana, Shri Aurobindo Swami Vivekananda, Swami Dayananda Saraswathi).

Life sketches and teachings of Maharshi Ramana

Maharshi Ramana was a guru of international renown from southern India who taught during the first half of the twentieth century. He was born in 1879 near Madurai, Tamil nadu.

His father was a farmer. He was the second of three sons. The family was religious, giving ritual offerings to the family deity and visiting temples. One unusual aspect of his family history was a curse that was put on the family by a wandering monk who was refused food by a family member. The monk decreed that in every generation, one child in the family would renounce the world to lead a religious life.

Ramana was largely disinterested in school and absent-minded during work. He had a marked inclination towards introspection and self-analysis. He used to ask fundamental questions about identity, such as the question "who am I?". He was always seeking to find the answer to the mystery of his own identity and origins.

One peculiar aspect of Ramana's personality was his ability to sleep soundly. He could be beaten or carried from one place to another while asleep, and would not wake up. He was sometimes jokingly called "Kumbhakarna" after a figure in the Ramayana who slept soundly for months.



In the summer of 1896, Ramana went into an altered state of consciousness which had a profound effect on him. He experienced what he understood to be his own death, and later returned to life.

He also had spontaneous flashes of insight where he perceived himself as an essence independent of the body. During these events, he felt himself to be an eternal entity, existing without reliance on the physical body or material world.

Along with these intuitions came a fascination with the word "Arunachala" which carried associations of deep reverence and a sense that his destiny was closely intertwined with this unique sound. At the age of sixteen, Ramana heard that a place called Arunachala actually existed (the modern town's name is Tiruvannamalai) and this brought him great happiness.

Ramana was nearing the end of high school when a careless criticism describing him as a person not fit to be a student jarred him into making a final decision to leave school. He had been reading a book on famous Tamil saints and resolved to leave home and lead the life of a religious seeker.

Naturally, he planned to go to Arunachala, the place which was the focal point of all his religious ideals. When he was seventeen years old, Ramana left for Arunachala, arriving after four days of mostly train travel. He went directly to the central shrine at the temple and addressed the Shiva symbol (*linga*) stating he had given up everything and come to Arunachala in response to the god's call.



Ramana spent ten years living in temples and caves meditating, and pursuing spiritual purification, keeping the disciplines of silence and non-attachment. At this point, his reputation as a serious teacher (he was called Brahma Swami) began to grow and other seekers began to visit him. His disciples, some of whom were learned individuals, began to bring him sacred books. He became conversant with the religious traditions of South India written in the different regional languages.

Early disciples had a difficult time learning about Ramana's background and even his native language because he was silent and refused to speak. As time passed he ceased his ascetic phase and began to live a more normal life in an ashram setting. Many people came to visit him with a variety of problems, from both India and abroad.

Ramana's disciples constructed an ashram and temple, and space the accommodate the many visitors. All ate the same food and Ramana sat with the rest of the people during meals and did not expect special treatment. The ashram was a sanctuary for animals and Ramana had great fondness for the cows, monkeys, birds, and squirrels that inhabited the grounds. Ramana continued to practice the method of inquiry into the nature of the self-best expressed by the question "who am I?". Ramana was not a guru in the classic sense of a teacher who gives instruction on a regular basis or gives mantras during initiation. In fact, if the seeker wanted to practice repetition of a mantra rather than the "who am I?" method of self-inquiry, he recommended repeating the pronoun "I" or the phrase "I am" rather than repeating sacred Sanskrit words or the names of gods. This focused the



person's mind on "being itself" or the mystery of their own awareness rather than an external object or word.

However, Ramana did give informal initiations using a special glance, or touch, or in dreams. Lex Hixon writes:

... although the Guru , or teacher is within everyone as primal awareness, an illuminated sage can push us in the direction he described as *inward* in the sense of being more primary, or primal. Ramana could give this initiatory push by touch or by glance. Seated in silence, he would suddenly turn, fix one with an intense gaze, and the person would become directly aware of the right-hand Heart (the spiritual centre of one's awareness) and its vibrant current of primal awareness. Those who experienced the power of Ramana's gaze have reported that the initiation was so clear and vivid that they could never again seriously doubt that the Guru was none other than their own primal conscious being.

Some years ago, the author met a saint who called himself Sunyata. He was Danish but had been invited to come to India by Rabindranath Tagore, the poet and artist who received the 1916 Nobel Prize for literature. Tagore, while visiting Europe, recognized Sunyata's extraordinary stillness and meditative frame of mind and thought he would find India a welcoming place. Once in India, Sunyata lived as a hermit in silence for almost five decades in the Himalayas with neighbours like Lama Govinda and Dr. Evans-Wentz. Those who knew him in that area would sometimes send seekers from the West to meet with him and experience his presence.



Late in life, Sunyata was invited by some visitors to move to the United States. He began traveling around visiting seekers and giving informal talks on meditation. He had gone several times to visit Ramana over the years while in India. Describing his first meeting in 1936, he wrote about his experience of Ramana:

Never before had I awarded [become aware of] such integral Self-Radiance in any human form, such light of Silence. One was being fed just awarding him. At the first sight of him, I felt no excitement or even awe, no solemnity or ecstasy, simply a calm recognition, a glad contentment, and gratitude in his darshan.

During his brief talk, Sunyata described Ramana's special communication to him that occurred during a later visit in 1940. Sunyata was sitting quietly in meditation when he became aware of a powerful message from Ramana seemingly directed especially at him. Suddenly out of the silence came a burst of light and the following telepathic message in English:

We are always aware of Sunyata. The experience had such a profound effect on him that he adopted the name Sunyata and used it for the rest of his life. Curiously, Ramana used the Buddhist term sunyata which is sometimes translated as the Buddhist Void or emptiness rather than a Hindu term closer to his own cultural tradition. Sunyata also denotes the illusory or insubstantial nature of phenomena.

The idea that we are always aware with some portion of our being of the ultimate reality is a common view in many yogic traditions. It takes silence, focused awareness, and a process of sifting through and in the language of the phenomenologist *bracketing out* one's myriad thoughts and impressions to become aware of this underlying reality. Ramana was simply



emphasizing this fact to Sunyata by creating a powerful mental impression that would affect him for decades. Such was the power of Ramana's presence that he could have a profound impact on visitors and change the course of their lives in an instant. Ramana also initiated people in dreams by gazing intently into their eyes, and he would sometimes travel in the subtle body to visit people. He would appear to a disciple hundreds of miles away as a luminous figure, and the person would recognize his appearance in that form. He noted that one's waking life and one's dream life were both a kind of dream each with different qualities of awareness. He referred to them as "dream 1" and "dream 2". He therefore did not make a big distinction between appearing to a waking disciple and a dreaming disciple since he considered both spheres of existence to be dreams.

Ramana recommended renunciation of enjoyment of physical and mental pleasures as a means of entering into a state where the oneness of the self and cosmos could be perceived. He also felt that a person who is not attached to the results of his actions can live in the world like an actor that plays his or her part but is immune to emotional disturbance, because he realizes he is only play-acting on the stage of life. Ramana was able to demonstrate his own non-attachment when thieves broke into the ashram and he counselled the disciples and visitors to let them have anything they wanted. He remained calm during the incident even when struck by one of the thieves. He also displayed no loss of equanimity at the death of his mother, who had come to live at the ashram after selling the family home.

Ramana developed cancer and when his devotees voiced concern about losing him, he responded with the statement "I am not going anywhere, where shall I go? I shall be there where I am always." This is the statement of an enlightened



sage - a person where *the conflict between life and death is felt no more.*

He died in April, 1950, sitting in lotus position. The final word that passed from his lips was the sacred syllable OM.

The French photographer Cartier-Bresson was visiting Ramana's ashram as Ramana neared death. He noted the following astronomical event which appeared in the night sky over the sacred mountain Arunachala as Ramana died:

However, many Eastern Yoga traditions such as Jnana Yoga continued to focus on this divine attribute of being as a divine quality present in all life. Being is something that human beings share with the creator or ultimate reality. This effort to directly perceive the pure attribute of divine awareness and discover the essence of being independent of matter, thought, and other qualities is something Ramana encouraged. In spite of changes to Western religion, this method of seeking to encounter Being (or God's essence) directly as Moses did in the desert is arguably something Westerners can relate to and respect as a religious practice because of their Judaic and Christian roots.

Encountering being in its pure form whether it is symbolized as the deeper Self or as God's essence is the goal of yoga, and is not so different from the goals of these Western religious traditions.

Bhagavan Ramana Maharshi, perhaps modern India's greatest sage, recommended Atma-Vichara or Self-inquiry as the best and most direct approach for Self-realization. However, a careful examination of his teachings reveals that he recommended various yogic approaches of devotion, mantra or raja yoga – in fact, he encouraged whatever might aid a person in their sadhana. He particularly



emphasized a pure vegetarian diet as a crucial aid for clarity of mind. He noted the importance of sat sangha or communion with spiritual teachers and aspirants. Pilgrimage to holy sites like Arunachala Mountain was very significant to him as well. Daily Vedic chanting went on in his ashram to create an environment suitable for meditation. Though Bhagavan's teaching is simple and direct, it is broad and flexible. It accepts all helpful yogic practices, even those that it may not specifically mention. The Maharshi's path follows the integral approach of Vedic teachings going back thousands of years and, particularly, the Advaitic and yogic approaches taught by Shankaracharya (seventh century) that included devotional practices and raja yoga (as taught in texts like Saundarya Lahiri).

Many people today, particularly in the West, do not understand the interconnectedness of these various yogic disciplines and fail to understand their benefits. Simple formless Self-inquiry is difficult to sustain, except for very advanced aspirants who have well developed powers of attention and extreme dispassion from all external objects starting with the body itself.

Such detachment is, of course, extremely rare in this materialistic and sensate age. Additional practices are usually necessary to build the competence for this effort, which is said to be as daunting as scaling a steep rock face of a high mountain. Actually, all yogic practices done rightly are forms of vichara or inquiry into our true nature. Whether it is asana, pranayama, mantra or meditation, all prescribed to gain knowledge of the Atman or Purusha, which is the goal of Yoga as stated in the Yoga Sutras (I.3) as "abidance in the Self-nature of the Seer." Whatever yogic practices one does should be performed out of an attitude of inner inquiry or observation. In this way they all contribute to Self-inquiry and broaden its practice to encompass all aspects of our life.



Life Sketches and Teachings of Sri Aurobindo

Sri Aurobindo was born in Calcutta on 15 August, 1872. In 1879, at the age of seven, he was taken with his two elder brothers to England for education and lived there for fourteen years. Brought up at first in an English family at Manchester, he joined St. Paul's School in London in 1884 and in 1890 went from it with a senior classical scholarship to King's College, Cambridge, where he studied for two years. In 1890 he passed also the open competition for the Indian Civil Service, but at the end of two years of probation failed to present himself at the riding examination and was disqualified for the Service. At this time the Gaekwar of Baroda was in London. Sri Aurobindo saw him, obtained an appointment in the Baroda Service and left England for India, arriving there in February, 1893.

Sri Aurobindo passed thirteen years, from 1893 to 1906, in the Baroda Service, first in the Revenue Department and in secretariat work for the Maharaja, afterwards as Professor of English and, finally, Vice-Principal in the Baroda College. These were years of self-culture, of literary activity -- for much of the poetry afterwards published from Pondicherry was written at this time -- and of preparation for his future work. In England he had received, according to his father's express instructions, an entirely occidental education without any contact with the culture of India and the East. [1] At Baroda he made up the deficiency, learned Sanskrit and several modern Indian languages, assimilated the spirit of Indian civilisation and its forms past and present. A great part of the last years of this period was spent on leave in silent political activity, for he was debarred from public action by his position at Baroda. The outbreak of the agitation against the partition of Bengal in 1905 gave him the opportunity to give up the Baroda Service and join openly in the political movement. He left



Baroda in 1906 and went to Calcutta as Principal of the newly-founded Bengal National College.

The political action of Sri Aurobindo covered eight years, from 1902 to 1910. During the first half of this period he worked behind the scenes, preparing with other co-workers the beginnings of the Swadeshi (Indian Sinn Fein) movement, till the agitation in Bengal furnished an opening for the public initiation of a more forward and direct political action than the moderate reformism which had till then been the creed of the Indian National Congress. In 1906 Sri Aurobindo came to Bengal with this purpose and joined the New Party, an advanced section small in numbers and not yet strong in influence, which had been recently formed in the Congress. The political theory of this party was a rather vague gospel of non-cooperation; in action it had not yet gone farther than some ineffective clashes with the Moderate leaders at the annual Congress assembly behind the veil of secrecy of the "Subjects Committee". Sri Aurobindo persuaded its chiefs in Bengal to come forward publicly as an All-India party with a definite and challenging programme, putting forward Tilak, the popular Maratha leader at its head, and to attack the then dominant Moderate (Reformist or Liberal) oligarchy of veteran politicians and capture from them the Congress and the country. This was the origin of the historic struggle between the Moderates and the Nationalists (called by their opponents Extremists) which in two years changed altogether the face of Indian politics.

The new-born Nationalist party put forward Swaraj (independence) as its goal as against the far-off Moderate hope of colonial self-government to be realized at a distant date of a century or two by a slow progress of reform; it proposed as its means of execution a programme which resembled in spirit, though not in its details, the policy of Sinn Fein developed some years later and carried to a successful issue in Ireland. The principle of this new policy was self-help; it aimed on one side



at an effective organization of the forces of the nation and on the other professed a complete non-cooperation with the Government. courts in their stead, boycott of Government universities and colleges and the creation of a network of National colleges and schools, the formation of societies of Boycott of British and foreign goods and the fostering of Swadeshi industries to replace them, boycott of British law courts, and the foundation of a system of Arbitration young men which would do the work of police and defense and, wherever necessary, a policy of passive resistance were among the immediate items of the programme.

Sri Aurobindo hoped to capture the Congress and make it the directing centre of an organized national action, an informal State within the State, which would carry on the struggle for freedom till it was won. He persuaded the party to take up and finance as its recognized organ the newly- founded daily paper, Bande Mataram, of which he was at the time acting editor. The Bande Mataram, whose policy from the beginning of 1907 till its abrupt winding up in 1908 when Sri Aurobindo was in prison was wholly directed by him, circulated almost immediately all over India. During its brief but momentous existence it changed the political thought of India which has ever since preserved fundamentally, even amidst its later developments, the stamp then imparted to it. But the struggle initiated on these lines, though vehement and eventful and full of importance for the future, did not last long at the time; for the country was still unripe for so bold a programme.

Sri Aurobindo was prosecuted for sedition in 1907 and acquitted. Up till now an organizer and writer, he was obliged by this event and by the imprisonment or disappearance of other leaders to come forward as the acknowledged head of the party in Bengal and to appear on the platform for the first time as a speaker. He presided over the Nationalist Conference at Surat in 1907 where in the forceful clash of two equal parties the Congress was broken to pieces. In May, 1908, he was arrested in the Alipore Conspiracy Case as implicated in the



doings of the revolutionary group led by his brother Barindra; but no evidence of any value could be established against him and in this case too he was acquitted. After a detention of one year as undertrial prisoner in the Alipore Jail, he came out in May, 1909, to find the party organisation broken, its leaders scattered by imprisonment, deportation or self-imposed exile and the party itself still existent but dumb and dispirited and incapable of any strenuous action. For almost a year he strove single-handed as the sole remaining leader of the Nationalists in India to revive the movement.

He published at this time to aid his effort a weekly English paper, the Karmayogin, and a Bengali weekly, the Dharma. But at last he was compelled to recognise that the nation was not yet sufficiently trained to carry out his policy and programme.

For a time, he thought that the necessary training must first be given through a less advanced Home Rule movement or an agitation of passive resistance of the kind created by Mahatma Gandhi in South Africa. But he saw that the hour of these movements had not come and that he himself was not their destined leader.

Moreover, since his twelve months' detention in the Alipore Jail, which had been spent entirely in practice of Yoga, his inner spiritual life was pressing upon him for an exclusive concentration.



Life Sketches and Teachings of Swami Vivekananda

Swami Vivekananda was a great social reformer and a very inspiring personality of India. Vivekananda was called by the name Narendranath Datta.. He was born in Kolkata on 12 January 1863 to Vishwanath Datta and Bhuvaneshwari Devi. His father was a successful attorney. He used to practice meditation even from his boyhood, and was associated with Brahmo Movement for some time.

At the threshold of youth Narendra had to pass through a period of spiritual crisis when he was assailed by doubts about the existence of God. In November 1881, Narendra went to meet Sri Ramakrishna who was staying at the Kali Temple in Dakshineswar. Narendra became a frequent visitor to Dakshineswar and under the guidance of the Sri Ramakrishna, he made rapid strides on the spiritual path.

After a few years two events took place which caused Narendra considerable distress, sudden death of his father in 1884 and Sri Ramakrishna in 1886. In the middle of 1890, Vivekananda left Baranagar Math and embarked on a long journey to explore and discover India. He went on a pilgrimage all over the country, studying the conditions of the people. Wherever he went, his magnetic personality created a great impression. He decided to attend the World Parliament of Religions in order to spread his message in the West which was scheduled to be held in Chicago in 1893. On the eve of his departure, he adopted the name of Swami Vivekananda. His speeches at the World's Parliament of Religions held in September 1893 made him famous as an 'orator by divine right' and as a 'Messenger of Indian wisdom to the Western world'. For three years he spread the Vedanta philosophy and religion in America and England and then returned to India. He found the Ramakrishna Math and Mission on 1 May 1897.



In 1898, he established Belur Math. In June 1899 he leaves India for second visit to the West. He returned to Belur Math in December 1900. The rest of his life was spent in India, inspiring and guiding people. He has dedicated his life to guiding others for pure and true spiritual path. His health deteriorated and Swami Vivekananda breathed his last on 4 July 1902 at the Belur Math, leaving behind an immortal legacy not just in the hearts of his contemporaries, but for all generations to come. Swami Vivekananda was born as Narendra Nath Datta on January 12th, 1863 in Kolkata. He used to stay bewildered about the existence of God. It was only after meeting with his mentor Shri Ramakrishna he realized the actual meaning of God. He got to know that all living beings are an embodiment of God itself. Therefore, service to God could be rendered by service to mankind. On 12th of every January, we celebrate his birthday as National Youth Day to commemorate him. Today, you will get to know some of the teachings of Swami Vivekananda that we would otherwise learn the hard way. Every child should be taught these lessons when they are growing up.

10 of the most valuable teachings of Swami Vivekananda

1. This is the gist of all worship – to be pure and to do good to others Indian families teach their children about prayers, religion, God, visit temples, gurudwaras, masjid or church. But sometimes, the child fails to get why exactly we are praying, what exactly we are getting in return from the God? We should teach them the purpose of our worship, that is the power and energy we get, to beat the darkness, to help others always without the expectation of getting something in return.



2. This reminds me the famous dialogue from the movie Jai Ho, “help 3 persons and tell them to help another 3 persons” the world will then become a better place to live in. Instead, these days people pray for extra marks, job security, and whatnot.
3. Anything that makes you weak physically, intellectually and spiritually, reject as poison we are responsible for things that bring us down. We smoke cigarettes, do not work out, sometimes do not help those who are in need, and then after some years, regret the choices we made in the past. Cigarettes and not working out make us weak physically, not helping others will make us weak spiritually, and by wasting precious time we become weak intellectually. All these choices haunt us in future, and that is why, reject what makes weak immediately, as poison.
4. We want that education by which character is formed, the strength of mind is increased, the intellect is expanded, and by which one can stand on one’s own feet, If Swamy Vivekananda happened to say these words, then it is sad to see such a disastrous education system we still have. Colleges are filling up the seats, using theoretical approaches, not providing the exposure and skill we need. Though we are trying to change that, the fact that it’s still there, makes me doubt the capabilities and priorities of the governments. Parents should also think in these lines when they make important decisions for their child’s future. Skill is what your child needs and school/colleges are the only sources to get it. Encourage your children to take part in extracurricular activities, leadership programs, learn something new and never stop. So long as the millions live in hunger and ignorance, I hold every man a traitor who, having been educated at their expense,



pays not the least heed to them It kills me to see beggars when I am out having fun with friends and eating junk food. It kills me more to notice everybody telling those beggars to work hard and earn for themselves. To those people, I ask this: Why don't you offer them food when you can easily overspend on yours? What was the purpose of your education? There is more than one way to help a perfectly capable beggar, not because he is capable of earning, but because he is poor and may not ever enjoy the luxury we do. We teach our children "sharing is caring", but do we actually share? This is one of the most valuable teachings of Swami Vivekananda.

5. Like me or Hate me, both are in my favour. If you like me I am in your Heart. If you hate me I am in your mind
When someone hates you or disrespect you, it should not bother you. Firstly, what other people think of you is none of your business and secondly, you cannot escape haters. Haters are motivators for those who see them that way. Those who get bothered by their haters will get subdued by them.
6. Strength, strength it is that we want so much in this life, for what we call sin and sorrow have all one cause, and that is our weakness. With weakness comes ignorance, and with ignorance comes misery
This is the consequence of the 2nd point in this list of Teachings of Swami Vivekananda. If you let weakness grow, it will soon translate into ignorance and then finally culminate into misery where you regret your past choices.
7. All the powers in the universe are already ours. It is we who have put our hands before our eyes and cry that it is dark, We often blame our failures on other factors because they are not in our control but fail to look our own shortcomings. Time and again, people from around the world remind us that nothing can stop you realizing your dream if you truly work hard for it.



8. Whatever you think, that you will be. If you think yourselves weak, weak you will be; if you think yourselves strong, strong you will be. It is our minds that either restricts us or push us beyond limits. Even in bodybuilding, there is this thing called, “mind-muscle connection”. Every task, dream, sport or academic, is really a mind game. No one (probably) runs for 42 km every day but they still manage to run marathons, not because their bodies allow, but because their mind pushes the body. To be strong, you have to first believe you are strong.
 9. If you have faith in all the three hundred and thirty million of your mythological gods, ... and still have no faith in yourselves, there is no salvation for you. Have faith in yourselves, and stand upon that faith and be strong; that is what we need. Exactly! It is not wrong to worship God, nor it is to be inspired by God to do good. But, people often tend to bet everything (their goals and aspiration) on the power of God. Don't say I have faith in God and that is why I will score good marks. Say that I worked hard, and I have faith in myself and that is why I will score good marks.
 10. Who is Helping You, Don't Forget them. Who is Loving you, Don't Hate them. Who is Believing you, Don't Cheat them. Three of the most powerful lessons you must teach your children that come straight out of the teachings of Swami Vivekananda.
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Life Sketch and Teachings of Swami Dayanand Saraswathi

Swami Dayananda was the founder of Arya Samaj. He was a great preacher of Vedic literature, a dynamic social reformer and a profound philosopher. He sacrificed the luxuries and comforts of life for the emancipation of society. He envisioned a society based on equity and mutual respect.

Swami Dayanand, founder of the Arya Samaj, was one of the few great men of the world who sacrificed everything for emancipation for mankind. He was a great scholar, a Yogi, a social reformer, a philosopher and a political thinker.

Born in affluence and luxury, he left the house when forced by his parents to get married and wandered in the Himalayas in pursuit of knowledge and truth. Facing hardships and difficulties, resisting all temptations, he studied the ancient scriptures, particularly the Vedas which he regarded as a source of Divine Knowledge and engaged himself in the Herculean task of spreading that knowledge,

He said in his later phase of his life, "It is the object of this society to do good to the entire world i.e. physical, spiritual and social development." Therefore, he did not confine his ideas only to the spiritual freedom but also to the social and economic freedom as well. In the present global political and economic scenario his thoughts need a relook from the universal point of view in the world of missiles on one hand and the starving third world countries on the other.

Swamiji, a Messenger of Universal Peace and Harmony: Swami Dayananda was a universal messenger, he had a message for the world. And what was that message? According to an eminent thinker, this was not the outcome of his brain; this was not the ingenuity of his brilliance; this was not the promptings of jealousy of a mere verbal jargon but a divine message; it is a divine revelation of the Vedas.



Eternal Religion: Swami wanted to propagate the religion of the Vedas. And what is that religion? He said, "I believe in a religion based on universal and all-embracing principal who have always been accepted as true by mankind, and will continue to command the allegiance of mankind in the ages to come. My religion is the primeval eternal religion, which means that it is above the hostility of all human creeds whatsoever. Whatever is born of ignorance or based on sectarianism is not worthy of being accepted by the wise. That faith alone is really true and worthy of acceptance which followed by the Aptas i.e. who are true words, true deeds and thoughts, promote public good and are impartial and learned; but all this is discarded by such men must be considered as unworthy of belief and false"(A Statement of My Beliefs by Dayananda).

Universal Harmony: He practised and preached broad principles. He cherished love for entire human race, never hated man, he loved Hindus, Muslims, Christians and all. His heart wept on seeing the people still groping in dark. He criticised his contemporary religious leaders who have become the major centres of attraction for the vast multitudes but have selfish motives. He said, "But I detest the religious warfare of sects; for they give vent to their angry passions and crude notions in the form of religion. Therefore, the purpose of my life is the extirpation of evils; introduction of truth in thought, speech and deeds; the preservation of unity of religion. The expulsion of mutual enmity; the extension of friendly intercourse and the advancement of public happiness by reciprocal subservience of the human family."

He acquired a universal image when he got several requests even from the western scholars to deliver lectures on divinity. Therefore, Swami called on Col. Olcott, the founder of the Theosophical Society and the only interest in this alliance was that a nucleus for the propagation of Vedic faith may be formed in the west also. But his dreams could not finalise because of his cut short life. But an eminent scholar Pt.



Shayamji Krishan Varma was picked up by Swamiji who later became a professor of Sanskrit at Oxford. But he could not conform to the Swami's ideas to propagate the Vedic philosophy.

But Swamiji wrote to him, " It is very strange that so many years have elapsed and you have acquired no fame in that country." But Pt. Varma has joined some political activities consuming biggest chunk of his time. Therefore, Swamiji's dreams to propagate Vedic message from the English land could not materialize much.

Basic Tenets: On Indian soils his teachings and preaching still command our thoughts in religion and philosophy in the search for humanity and universal brotherhood. He emerged as a world teacher in such respects. His teachings were not intended for any particular community or country. He envisaged the world as a whole and all the communities of the world as an equal offspring of one universal soul. He during his long and incessant research for the truth and humanity taught the universal principles which are summed up by various scholars as below.

1. The God is called the Brahama, the highest, who permeates the whole universe; he is truth, intelligent and happiness; whose nature attributes and doings are holy; who is omniscient, incorporeal; all pervading; unborn; infinite, almighty, just and merciful and lord of the creation.
2. The four Vedas, the repository of the knowledge and religious truth are the word of God. They comprise what is known was Samhita –Mantra Bhag only. The commentaries on the four Vedas are following in the conformity of the Vedas only.



3. That which is devoid of partially which includes justice and equity which teaches truthfulness of thought, speech and deed and in conformity with god's will, I call it dharma. But where one finds injustice, teaches untruthfulness of thought, speech and deed of which is agnostic to the will of god, I call it Adharma.

4. God requires no intermediaries to deal with men. In the beginning, the world he gave them the Vedas for their guidance in life. He has no need to send and never sent any prophets to propagate to carry on his message. Men must suffer the consequences of their acts.

5. He thought that no one is bestowed Mukti or freedom from transmigration but everyone either man or woman has to achieve it himself. No avtara, father, mother, son of God or acharya can give it.

6. Accept the truth whatever found and reject the untruth. An Arya should always be ready to accept truth and to renounce untruth.

7. Everyman should even keep before him, whatever he does and wherever he lives, the good of mankind as a whole.

Though all such principles of the Arya Samaj must be taken his principle teachings and which according to him should guide mankind in his life have universal application. The universal character of his teachings is also proved by the fact that being an Indian, he has not declared any part of India as holy land but considers all the world a land inhabited by the almighty.

Righteousness is the Essence: He said that a man who is righteous in his conduct and speech and thoughts is certain to get salvation not only from the transmigration but from the vices like hatred and violence which have infested our minds since the dawn of civilisation. His Swamatvyamantavya (beliefs and disbeliefs) are the basis of his guidance. His beliefs are free from personal, communal or national envies. These are applicable to the mankind as a whole. He said that marriage, food and dress have nothing to do with religion and are only regulated by the customs of a country.



He said that all men are entitled to know and practice the truth when they find it and nobody has the right to prevent anyone from seeking and accepting the truth and light. He advocated not only the reconversion of Hindus converted to other religions but to bring them to the Vedic faith. Therefore, his teachings are acclaimed throughout the world which are above communal or sectarian voices. These are good for all the men having the ideas universal acceptability either in past, present or future. They inculcate no new religion of faith nor are they in anyway elective in character. They embody truth which was taught by god at the time of Creation. His teachings when viewed dispassionately, would be found universally applicable, where minds are free from prejudice, prepossession and partiality.

Peace, a Development Ingredient: The present world scenario is pining for peace but every effort in this direction has not been achieved with much positive results. They have become materialistic which cannot bring mental peace at all but only physical bhogas. To him, internal and external peace is obtained not from outer sources but eternal bliss. And there is no other way to acquire internal peace but to look to east. In the words of a scholar, "...east is poor; east is ugly; east is black and the worst thing that east is still under the domination of the western influence either material or technical. We look to the outward descent appearance, but not to the black heart within. But east is still standing tall spiritually. The Patriot Within: He added the view that India had lost her freedom, because her people had lost their character. His remedy, therefore, was to raise the character of the people by bringing them to the Vedic culture. Later Gandhiji echoed the same thought when he said that the movement for the Swaraj has movement for self-participation. Being precursor of Gandhi in all his freedom programmes i.e. moral regeneration of the nation, unity of the people, emancipation of women, upliftment of the downtrodden, khadi and cottage industries, Hindi as our lingua franca, cow protection and new orientation, to our education. Gandhiji reaped what Dayananda has



sown in the 19th century. Pittabhai Sitarammaya, a former president of the Indian Nation Congress once said, "Gandhi is the father of nation, and Dayananda is the grandfather of the nation." He was a saint cum patriot. He said, " Even the best foreign would be but a poor substitute for our own worst govt.

No nation could build its own edifice on foreign foundations." Swamiji in his commentary on the Rigveda prays to God to get self-rule and enjoy Swaraj. On Yajurveda commentary he says, "foreign rulers should not stay in our country. We should never be slaves." Once in a conversation with the Viceroy Lord Northbrook (as the tradition says) he replied, "I cannot include any such prayer for the perpetuation of the British in India. It is my firm conviction that India should attain complete independence. That is my prayer, morning and evening. I pray to god to liberate my country from the foreign yoke. Such was his feeling of deep patriotism and he never withheld his liberal thoughts whenever he found the opportunity.

His Tenets in the Contemporary Scenario: Very soon after the World War II, the western countries began showing signs of fatigue and mutual cool hatred and it will be soon tired of materialistic outlook as it has failed to bring a word of happiness in them. It has already grown sick and when such tendencies are swept away, spiritualism will hold it hold over the whole world. Recent economic meltdown has stunned the whole word with its ugly face and the people had to suffer a lot. We observe and are forced by the eternal instinct to look to the great sages like Dayananda to seek salvation from modern temptations. He once said, "The sole aim of my life, which I have also endeavoured to achieve, is to help, to put an end to this mutual wrangling, preach universal truths, bring all the men into the fold of one religion whereby they may cease to hate each other instead, may firmly love one another, live in peace and work for their common weal. May this doctrine, through the grace help of god, and with the support of the truthful, honest and learned. Who are devoted to



the cause of humanity, reach every nook and corner of this earth so that all may acquire righteousness, wealth, gratify legitimate desires and attain salvation and thereby elevate themselves and live in happiness. This alone is the chief object of my life. "Thus the day is not far when the whole world will rise above communal, sectarian and hemispherical bounds and say this Vedic hymn:

"Peace to all heavenly bodies;
Peace to space and water:
Peace to earth; Peace to air.
Peace to animals and plants.
Peace to all that is around me.
And may this peace be ours also."

But the central idea of this hymn is not an easy achievement if seen in contemporary scenario. But the human mind has ever thought to have a sigh of relief to the effect that such internal bickering may come to an end and the learned may so spread the doctrines all over the world to facilitate everybody's endeavour in the advancement of virtue, wealth, godly pleasures and salvation so that peace, prosperity and happiness may ever reign in the world.

Chapter 1.5: Principles of Yoga and practices of healthy living.



Yogic practices are not ‘exercises’ as we understand the word ‘exercise’. The word exercise is generally applied to vigorous physical movements. Since Yogic practices do not involve vigorous movements any kind of violent action be avoided during Yoga practices.

The nature of yogic practices is varied and involves different mechanisms through which the results of particular yogic practices are obtained. The asana, pranayama, bandha, kriya, Dhyana do not use the same channels for bringing the result of the practices.

Asana – one of the most important and best known of the yogic practices are “static stretching procedures”. They should be performed slowly and smoothly in order to influence the tonic system rather than the phasic one. Slackening of effort is required in the practice

All yoga practices utilize one of the three faculties of intellect, emotion and will-power of man. These three faculties are the expression of functional mind in the form of reasoning, feeling and willing.

Practice of Yoga as functions of mind provides it a universal basis for its understanding and acceptance beyond religion, race, creed, caste or gender; since these functions of mind are common to all.

Yogic practices should not lead to undue fatigue. If there is fatigue it should be overcome by the practice of relaxation in shavasana. All yogic learning is neural basis. Unless proper neuromuscular co-ordination is formed one cannot expect further developments in any motor skills.



Minimum expenditure of energy is the criterion of simplicity and efficiency in any yogic activity. Vigorous movements consume more energy, while static activities consume less energy.

Early morning is the ideal time for yoga practice but it can also be practiced in the evening.

Bathing before the practice is good. Use cold or warm water as per the requirement of the individual and season.

Definition - What does Antahkarana mean?

In Indian philosophy and yoga, antahkarana refers to the internal organ that is the location or inner origin of thought and feeling. The word originates from the Sanskrit antar, meaning “interior” or “within,” and karana, meaning “sense organ” or “cause.” It translates as “the inner cause” or “internal organ.

It is defined as either the link between the body and the spirit or the bridge between the middle and higher mind. The term may also be defined as the source of thinking, or the mind, soul, heart or conscience. According to *Vedanta* literature, antahkarana consists of four parts: *Manas* (mind) – the lower, rational part of the mind that connects with the external world

Chitta (memory) – the consciousness where impressions, memories and experiences are stored

Buddhi (intellect) – the decision-making part of the mind

Ahamkara (ego) – the attachment or identification of the ego, also known as “I am-ness.” Antahkarana refers to the whole psychological process, including emotions. In some Hindu traditions, the antahkarana may refer to two levels of the mind, both the intellect (*buddhi*) and the middle mind or mental body (*manas*).



What is Tri sharira

Definition - What does *Sharira* mean?

Sharira is a Sanskrit word meaning “body.” In Hinduism, an individual is considered to be composed of three bodies: the **karana sharira** (causal body), **sukshma sharira** (subtle body), and **karya sharira** (gross body). These three bodies are connected and a person functions best when they are in harmony with one another.

Within a spiritual yoga practice, yogis seek to balance the three bodies through *pranayama*, meditation and asana.

The three-body concept is an important core belief in Indian philosophy and in yoga. If one or more of these bodies are imbalanced or unconnected, it can cause negative effects for the yogi, such as disease and/or confusion.

The three bodies house different functions that work together. Housed within the other two bodies, the karana sharira is what continues on after the other bodies are gone and is the “seed” for a new life in a new body. The sukshma sharira includes the mind, thoughts and vital energies. The karya sharira is the physical body; it is the outermost layer and houses both the karana and sukshma shariras

Guiding Principles to be Followed by Yoga Practitioner



The guiding principles given below should be followed by the Sadhakas (Practitioners) while performing the yogic practices:

Before

1. Shauch means purity, an important prerequisite for Yogic practice. It Includes cleanliness of surroundings, body and mind.

Yogic practices should be performed in calm and quite atmosphere. with a relaxed body and mind.

2. Yogic practices should be performed on an empty/light stomach.

3. Bladder and bowels should be emptied and evacuated before starting yogic practices.

4. Yogic practices should not be performed on uneven surface. A mattress, or a Folded Blanket can be used

5. Light and comfortable cotton clothes are preferred to facilitate easy movements of the body. Wear comfortable clothing to class.

6. Wear shirts or T-shirts that won't come off while you perform an inverted posture or backbends. The lower garment could be a pair of loose pants or sports leggings.

7. Yoga practices should be altered when in a state of exhaustion or illness.

During the Yoga Session

1. Practice session should start with a prayer as it creates conducive environment thereby relaxes the mind.

2. Perform the practices slowly while breathing and body awareness along with relaxation.

3. Breathing should always be done through nostrils unless instructed otherwise.

4. Do not give jerks at any point of time.

5. Do not hold breath unless it is specifically mentioned.

6. While inhaling and exhaling, chest is to be expanded and compressed respectively.



7. Do not to be greedy, i.e., perform according to your own capacity.
 8. Do not to get disappointed. It takes some time to get good results. Therefore, patience and regular practice is very essential for good results.
 9. There are contra-indications/limitations for each Asana, Pranayama, Kriya and Bandha. Such contra-indications should always be kept in mind. In case of chronic diseases or cardiac problems, doctor and yoga therapist should be consulted prior to the performance of yogic exercises.
 10. During pregnancy and menstruation, yoga expert should be consulted prior to yogic practices.
 11. Do not drink water during the practice, but if you are very thirsty you can drink lukewarm water.
-



Chapter 1.6: Principles and Practices of Jnana Yoga

Four Paths of yoga

There is a large no of methods of yoga catering to the needs of different person in society, they are broadly classified as streams. swami Vivekananda has put them as work, worship, philosophy and psyche control. – Karma Yoga, Bhakti Yoga, Jnana Yoga and Raja Yoga.

Yoga began as a mental practice to discover techniques and methods of using the mind to decrease suffering and to discover and create more contentment, joy, and peace. As yoga continued to be refined, developed and studied, it became more diverse in the types and philosophies of the practice. Yoga developed three and then four main paths of practice: Karma Yoga (selfless service), Bhakti Yoga (devotion), Raja Yoga (meditation), and Jnana Yoga (self-inquiry). Jnana (wisdom or knowledge) is considered the most difficult of the four main paths of Yoga, requiring great strength of will and intellect.

What is Jnana Yoga?

Jnana is Sanskrit for “knowledge or wisdom” and Jnana Yoga is the path of attaining knowledge of the true nature of reality through the practice of meditation, self-inquiry, and contemplation. Jnana Yoga can be defined as the “awareness of absolute consciousness,” and is a comprehensive practice of self-study (Svadhyaya).



In Jnana yoga, the mind is used to inquire into its own nature and to transcend the mind's identification with its thoughts and ego. The fundamental goal of Jnana yoga is to become liberated from the illusionary world of maya (self-limiting thoughts and perceptions) and to achieve the union of the inner Self (Atman) with the oneness of all life (Brahman). This is achieved by steadfastly practicing the mental techniques of self-questioning, reflection and conscious illumination that are defined in the Four Pillars of Knowledge. Jnana Yoga utilizes a one-pointed meditation on a single question of self-inquiry to remove the veils of illusion created by your concepts, world views, and perceptions. This practice allows you to realize the temporary and illusionary nature of *maya* and to see the oneness of all things.

Meaning: Man is rational being Intellectual sharpness is important. This age has made mind a rational being. The logical brain is given more importance. The path of jnana yoga is very good for intellectuals and is centered around happiness. In this they ask questions like what's your purpose of life what is happiness. BASIC questions are raised even involving the intellect itself to reach the very basic of intellect

Many questions are asked regarding mind

Basic questions asked to reach intellect

"Jnana Yoga, or the science of the Self, is not a subject that can be understood and realized through mere intellectual study, reasoning, discussion or arguments. It is the most difficult of all sciences." –



Raja Yoga

Meaning it is a path of self-discipline. Culturing the mind is the key to success in all work we do. Raja yoga gives practical system called as eight limbs of yoga for which gives a practical method to reach higher states of awareness. It is also called as Ashtanga YOGA or Eight limbs of yoga that leads to spiritual liberation.

Yamas (the discipline)

Niyamas -Personal conduct

Asana- the posture

Pranayama- the control of prana

Prana is the life force

Pratyahara- withdrawal of senses from the object of enjoyment

Dharana- focusing of mind

Dhyana- Deconcentrating or meditation

Samadhi- supreme consciousness.



Prerequisites of Jnana Yoga

The Four Pillars of Knowledge (sadhana chatustaya) are the prescribed steps toward achieving liberation in Jnana Yoga. These practices build upon each other and thus should be practiced in sequential order. Even if one does not have the goal of achieving liberation, practicing these techniques will cultivate spiritual insight and understanding as well as reduce one's suffering and dissatisfaction of life.

1. **Viveka** (discernment, discrimination) is a deliberate, continuous intellectual effort to distinguish between the real and the unreal, the permanent and the temporary, and the Self and not-Self.
2. **Vairagya** (dispassion, detachment) is cultivating non-attachment or indifference toward the temporal objects of worldly possessions and the ego-mind. "It is only when the mind is absolutely free from the attachment of all sorts that true knowledge begins to dawn."
3. **Shatsampat** (six virtues) are six mental practices to stabilize the mind and emotions, and to further develop the ability to see beyond the illusions of maya.
 - **Shama** (tranquility, calmness) is the ability to keep the mind peaceful, through moderating its reaction to external stimuli.
 - **Dama** (restraint, control) is the strengthening of the mind to be able to resist the control of the senses, and the training of the senses to be used only as instruments of the mind.

Uparati (withdrawal, renunciation) is the abandonment of all activities that are not one's Dharma (Duty). A simple lifestyle is followed that contains no worldly distractions from the spiritual path.



- **Titiksha** (endurance, forbearance) is the tolerance of external non-conducive situations that are commonly considered to produce suffering, especially in extreme opposite states (success and failure, hot and cold, pleasure and pain).
 - **Shraddha** (faith, trust) is a sense of certainty and belief in one's guru (teacher), the scriptures and the yogic path.
 - **Samadhana** (focus, concentration) is the complete one-pointedness of the mind.
4. **Mumukshutva** (longing, yearning) is an intense and passionate desire for achieving the liberation from suffering. In order to achieve liberation, one must be completely committed to the path, with such longing that all other desires fade away.
-



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How to practice Jnana Yoga



It can be difficult to grasp or comprehend the intellectual approach of jnana yoga, and since one can easily overemphasize intellectual attainment, it is important to cultivate humility and compassion on this path. It is easy to become entangled in the constructs and thoughts of the mind and lose sight of the goal of jnana: to realize the divine oneness inherent in all beings.

It is recommended that one practice Hatha Yoga, Karma Yoga and Bhakti Yoga as prerequisites. These yogic practices will prepare and purify the body, mind, and heart for the rigors of Jnana Yoga.

Once you have attained some advancement in the other yogas, begin practicing the four pillars of knowledge. You do not need to feel you have mastered one pillar before moving on to the next, but do resist the temptation to progress forward before you are ready. This is considered an advanced



practice and thus would be contraindicated for anyone with a history of mental disease or emotional instability. Working with a qualified teacher or guru is highly recommended to accurately assess your progress, offer individual instruction, and provide guidance for your progression.

Three core practices of Jnana Yoga

After one has studied and successfully practiced the four pillars, then you are considered ready to begin the Three core practices of Jnana Yoga. These Upanishadic teachings include sravana or “hearing,” manana or “reflection,” and nididhyasana or “meditation”. These lead to Atma-Sakshatkara or direct realization.

- **Sravana** is the hearing or experiencing the sacred knowledge in the ancient Vedic texts of the Upanishad. Usually, a teacher or guru will guide the yogi through discussions on the philosophy of non-dualism.
In this stage, the student should read and study the Upanishads and achieve a deep understanding of the concepts of Atman and Brahman and the philosophy of non-dualism.
- **Manana** is the thinking and reflecting on these teachings of non-duality.
The student is expected to spend many hours thinking and contemplating



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on the various ideas of svadhyaya and sravana.

Nididhyasana is the constant and profound meditation on the inner Self.

This involves the meditation and reflection on the real meaning of the Maha-Vakyas, the primary mantras or “Great Sayings” of the Upanishads.

Through the continuous focus on these seeds of wisdom, a yogi can obtain

the union of thought and action, knowing and being. Yoga began as a mental practice to discover techniques and methods of using the mind to decrease suffering and to discover and create more contentment, joy, and peace.

- As yoga continued to be refined, developed and studied, it became more diverse in the types and philosophies of the practice. Yoga developed three and then four main paths of practice: Karma Yoga (selfless service), Bhakti Yoga (devotion), Raja Yoga (meditation), and Jnana Yoga (self-inquiry).

Jnana (wisdom or knowledge) is considered the most difficult of the four

main paths of Yoga, requiring great strength of will and intellect.



Chapter 1.7

Principles and Practices of Bhakti Yoga.

Bhakti Yoga is one of the four main yogic paths to enlightenment.

Bhakti means “devotion” or “love” and this path contains various practices to unite the bhakta (Bhakti Yoga practitioner) with the Divine.

Bhakti Yoga is considered the easiest yogic path to master and the most direct method to experience the unity of mind, body, and spirit. While Hatha Yoga

requires a strong and flexible body, Raja Yoga requires a disciplined and concentrated mind, and Jnana Yoga requires a keen intellect, the

only requirement for Bhakti Yoga is an open, loving heart. But Bhakti Yoga complements other paths of yoga well, and it is said that jnana (knowledge or wisdom) will dawn by itself when you engage in the devotional practices of Bhakti Yoga.

This deeply spiritual practice draws heavily on the Hindu pantheon of deities.

Each of these deities is seen as representing a humanized aspect of the single Godhead or Brahman – much the same way the Christian saints represent specific attributes and qualities of God.

The use of Hindu deities in Bhakti Yoga can be a large obstacle for Western practitioners, especially for those with a deeply religious background. But the use of the Hindu deities is not required for this practice – in fact, finding your own object(s) of devotion will be all the more effective in achieving yoga (union) with the Divine.

There are nine main practices of Bhakti Yoga that can be practiced independently or together. Each of these limbs



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creates a specific bhava (feeling) that appeals to different inner constitutions of practitioners.

The Nine Limbs of Devotion (IMP)

1. **Shravana** – “listening” to the ancient scriptures, especially potent if told by a saint or genuine bhakta.
2. **Kirtana** – “singing” devotional songs, usually practiced in a call- and-response group format.
3. **Smarana** – “remembering” the Divine by constantly meditating upon its name and form.
4. **Padasevana** – “service at the feet” of the Divine, which incorporates the practice of karma yoga (selfless service) with bhakti (devotion).
5. **Archana** – the “ritual worship” of the Divine through practices such as puja (deity worship), and havan or homa (fire offering).
6. **Vandana** – the “prostration” before the image of one’s chosen image or representation of the Divine.
7. **Dasya** – the “unquestioning” devotion of the Divine involving the cultivation of serving the will of God instead of one’s own ego.
8. **Sakhya** – the “friendship” and relationship established between the Divine and the devotee.
9. **Atmanivedana** – the “self-offering” and complete surrender of the self to the Divine

The most popular limb of Bhakti Yoga in the West is Kirtana (usually called Kirtan), with national and local Kirtan walas performing weekly in small to large cities. Bhakti Yoga can be practiced by itself or be integrated into other types of yoga or spiritual practices. The benefits of Bhakti Yoga are immense, “Bhakti softens the heart and removes jealousy, hatred, lust, anger,



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egoism, pride, and arrogance. It infuses joy, divine ecstasy, bliss, peace, and knowledge. All cares, worries and anxieties, fears, mental torments, and tribulations entirely vanish. The devotee is freed from the Samsaric wheel of births and deaths. He attains the immortal abode of everlasting peace, bliss, and knowledge". The ultimate goal in the practice of Bhakti yoga is to reach the state of rasa (essence), a feeling of pure bliss achieved in the devotional surrender to the Divine.

MCQs or in Vivas: Nine Principles of Bhakti Yoga (Very IMP.)

- Shravana. This is the Sanskrit term for listening to poems or stories about God's virtues and mighty deeds. ...
- Kirtana. This refers to the singing or chanting of God's praises. ...
- Smarana. ...
- Padasevana. ...
- Archana. ...
- Vandana. ...
- Dasya. ...
- Sakha-bhava
- *Atmanivedana*.



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Chapter 1.8: Principles and practices of Karma yoga

Meaning: Doing action without expecting any fruits of action.

This Makes man release himself from the strong attachment and thereby brings him steadiness of mind which is yoga

As per Bhagavad-Gita it is samatvam yoga uchyate.

Eg mother Teresa mahatma Gandhi

“Karma Yoga is the selfless devotion of all inner as well as the outer activities as a Sacrifice to the Lord of all works, offered to the eternal as Master of all the soul’s energies and austerities.” —Bhagavad Gita

PRINCIPLES: Right Attitude

It’s not what you do that counts, it’s the attitude while doing it that determines if a job is a Karma Yoga job, i.e. a liberating job, or a binding job.

Work is worship. Swami Sivananda advises us to “give your hands to work, and keep your mind fixed at the lotus feet of the Lord.”

Right Motive

Same as attitude. It is not what you do that counts but your real motive

behind it. Your motive must be pure. Swami Sivananda says: “Man generally plans to get the fruits of his works before he starts any kind of work.



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The mind is so framed that it cannot think of any kind of work without remuneration or reward. A selfish man cannot do any service.
He will weigh the work and the money in a balance.
Selfless
Service is unknown to him.”

Do Your Duty

Often “duty” is referred to as “righteousness”. You will incur demerit if you shun your duty. Your duty is towards God, or Self, or the Inner Teacher who teaches you through all the specific circumstances of your life as they appear.

Do Your Best

Whatever you have to do, do your best. If you know of a better way to serve, you must use it. Do not hold back because of fear of effort or because of fear of criticism. Do not work in a sloppy manner just because no one is watching or because you feel the work is not for you. Give your best. Try to do such actions that can bring maximum good and minimum evil. Do Karma Yoga increasingly.

Give up Results

God is the doer. You are not the doer. You are only the instrument. You do not know God’s intentions or God’s plans. God is the actor. The Self never acts, changes. It is only the gunas, the three qualities, which are playing. The way



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to realize this truth is to constantly work for work's sake and let go of the

results, good or bad. It is the desire for action that binds the individual.

It is the detachment from action that will dissolve the karmic seeds.

Detachment from results also means detachment from the type of job itself. There is no job that is inferior or superior to a different job.

Don't be attached to your job. Be ready to give up your job if necessary.

Serve God or the Self in All

Do to others what you would like to be done to yourself.

You're your neighbour as yourself. Adapt, adjust, accommodate. Bear insult, bear injury.

Unity in Diversity. We are parts of the same body. Practice humility in action. Beware of power, fame, name, praise, censure.

Follow the Discipline of the Job

Each job is a teacher of some sort. You can learn different skills by doing

different jobs. Each job has different requirements in terms of time,

degree of concentration, skills or experience, emotional input,

physical energy, will. Try to do whatever job you are doing, well.



Chapter 1.9: Concept and Principles of Sushma Vyayama, Sthula Vyayama, Suryanamaskar and their significance in Yoga Sadhana

What is Sukshma Vyayama

- Sukshma Vyayama- These open the subtle energy channels in the body. They are very effective as a light exercise for loosening the entire body parts.
- Sukshma Vyayama is a practice for each internal organ, joint, muscle. It handles the prevention and cure of many ailments and increases the strength, vigour and functioning of all different organs and systems in the body.
- The main component of Sukshma vyayama is the breath.
- There are specific exercises which are linked with a particular kind of breathing in a particular kind of position.
- Total mental concentration is needed. There is no preparation or time required for Sukshma Yoga.
- Therefore, firstly we cover the head which is at for example, in a session of 7 minutes, a person can feel energized.

These open the subtle energy channels in the body.

1. The neck
2. The shoulders, elbows, wrists, arms, fingers and toes.
3. Trunk Movements:
Gentle twisting, forward and backward bending, and side stretches



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help in improving spinal flexibility, posture, and the flow of pranic energy throughout the body.

4. Hip Joint Mobilization:

Focused movements around the hip area release deep-seated tension, enhance joint mobility, and support better posture and balance.

5. Knees, Ankles, Feet, and Toes:

Simple rotations and stretches of these lower limb joints increase circulation, reduce stiffness, and improve overall flexibility and joint health.

The following are some the guidelines of Sukshma Vyayama.

1. Can be done before the intake of any meal.

Thus, by its name Yogic Sukshma Vyayama is only food applied to the subtle body (Sukshma Sarira) which is prescribed to the gross body (Sthula Sarira).

2. Can be done on a comfortable surface.

3. Can be done either indoors or outdoors.

4. Can develop extraordinary levels of stretching.

Understanding Sukshma Vyayama

Sukshma Vyayama (subtle yogic exercises) may appear similar to other gross physical activities like running or swimming, which also build physical and mental capabilities. However, Sukshma Vyayama holds a unique place in the realm of wellness. Unlike general physical exercises or cultural practices that cater to various personality types and body types, Sukshma Vyayama is rooted in Indian traditional philosophy and is designed specifically for individuals who wish to awaken and nurture their *subtle body*.

What sets Sukshma Vyayama apart is its therapeutic value. It is capable of both **curing and preventing health disorders**—without relying on kriyas, asanas, or pranayama. Its effects go beyond muscle



toning; it works deeply to energize and strengthen the body's internal systems and organs.

Key Features and Components of Sukshma Vyayama

Sukshma Vyayama enhances vitality, improves energy levels, and strengthens the body from the inside out. It consists of the following components:

1. **Breath Awareness** – Integrating mindful breathing throughout the practice.
2. **Concentration Points** – Focusing the mind on specific areas to improve mental clarity and presence.
3. **Subtle Movements** – Gentle and repetitive joint and muscle motions (sometimes dynamic-static)
4. Though often referred to as “minor” or “gentle,” Sukshma Vyayama is a **comprehensive full-body practice**, involving movements from **toes to head**. A complete sequence of joint mobilization exercises is followed to ensure activation of every part of the body.

A Workout Beyond Muscles

Sukshma Vyayama isn't just about physical fitness—it is a holistic approach to **health, vitality, and well-being**. It stimulates every organ, muscle, joint, and bodily opening. It strengthens not just your outer frame but also the internal functioning of all major systems—digestive, respiratory, circulatory, and nervous.

5. If you're looking for a high-intensity, muscle-only workout, this may not be for you. But if your goal is **deep healing, prevention of ailments**, and enhanced vitality, Sukshma Vyayama offers profound benefits through gentle yet powerful practices.

Position/Posture for Sushma Vyayam:

Standing upright requires the following to ensure no injury is incurred:
Ground your feet. Pull your knee caps up.



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Tuck your tailbone under and pull your bellybutton in and up.
This will align your spine and give your lungs space to expand fully.
Squeeze your shoulder blades together.
This should lift and open your chest cavity and broaden your shoulders,
protecting your neck. Elongate the back of your neck and move your
chin back ever so slightly.

Relaxation:

If you feel tired or discomfort while doing any of these exercises, take a
few moments to rest and breathe.

STHULA VYAYAM

Sthula means loosening and Vyayama refers to
exercise.

Sthula Vyayama are a series of exercises that help
loosen the

different part of the body and prepare it for yogic
exercises

involving spinal movements of:

- forward bending
- backward bending
- lateral bending
- revolving or twisting
- lengthening and stretching of spine.

Loosening exercises Sthula Vyayama in Sanskrit are a set of
practices

intended to increase mobility of joints and to prepare for
the practice



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yoga postures. It has also been named the locomotive exercise because the movement resembles that of locomotive.

The techniques involve repetitive movements of all the joints from the toes up to the neck. It benefits all the organs and all parts of body.

DIFFERENCE BETWEEN SUKSHMA AND STHULA VYAYAMA:

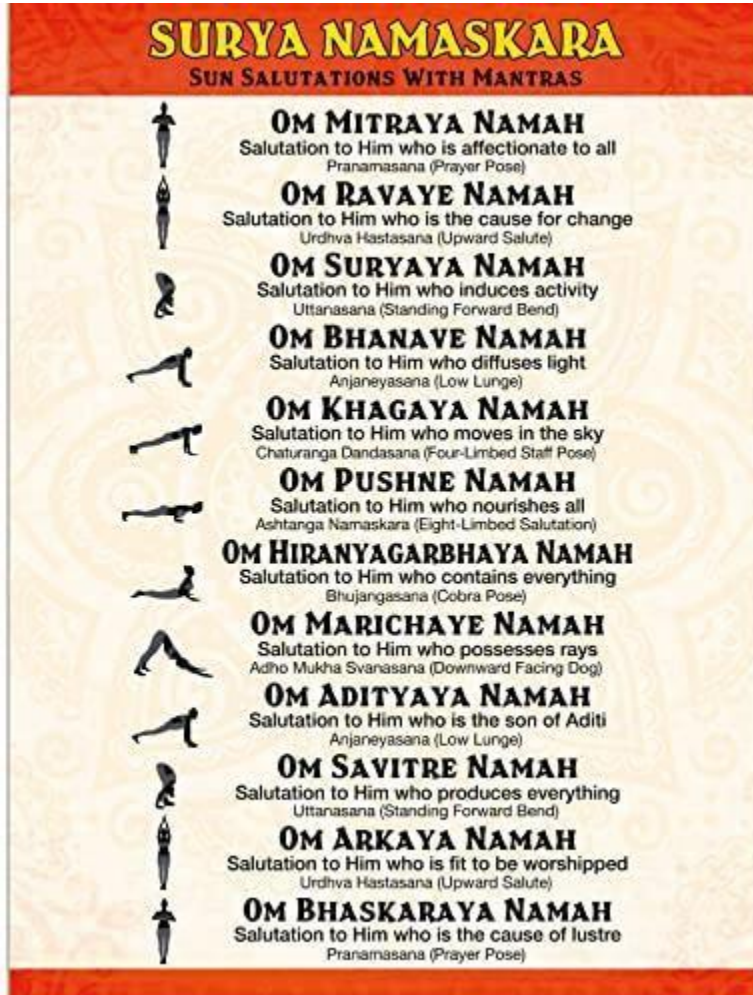
Suksham Vyayam (for subtle body- micro circulation exercises) are very simple exercises that work on very subtle level focussing on group of small joints, muscles, tendons, ligaments. These can be done with very little effort but have a very beneficial effect on the systems of the body. Persons of all ages and even physically weaker persons can perform these exercises. You do not need to do all these 48 exercises in a single, instead you can spread these 48 exercises to 6 days to arrive at an average of 8-10 exercises per day.

Whereas Sthula vyayam (locomotive /macro exercises) are exercises which are more strenuous than suksham vyayam and require considerable physical effort to be performed. Suksham Vyayam strengthens works on all systems internally whereas Sthula Vyayam are performed for muscular development and building up the physique. These exercises can be called high intensity interval exercises as these exercises require strong muscular efforts and so should be done by weak persons or old age persons with due care.



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Suryanamaskara



Introduction

Surya Namaskar (Sanskrit: सूर्यनमस्कार: Sūrya

Namaskār), Salute to the Sun or Sun Salutation, is a practice in yoga as exercise incorporating a sequence of some twelve gracefully linked asanas. 12 Steps of Surya Namaskar (Sun Salutation) Surya Namaskar (Sun Salutation) is composed of 12 different postures. In this section; we will discuss how to perform each of them properly.



1. Pranamasana or NamakarAnana (Prayer Pose)

Pranamasana or namaskar Mudra is the first posture in the yoga sequence. To accomplish this pose, stand upright on your mat and ensure that your feet are placed close to each other. Next, take a deep breath, expand your chest and relax your shoulder. During inhalation, raise your arms from the side and while exhaling join both your palms together as if you are praying. The prayer posture or first salutation is complete.

2. Hasta Uttanasana (Raised Arms Pose)

Ensure that your palms are joined together, just like in the previous prayer pose. Take a deep breath, lift your arms and slightly bent backward. Your biceps must stay close to your ears.

3. Pada Hastasana (Standing Forward Bend Pose)



Breathe out and bend forward from your waist. Try to touch the floor with your hands. However, ensure that your spine remains straight. While performing this pose, you should exhale slowly and thoroughly.

4. Ashwa Sanchalanasana (Lunge Pose)

Bend your knees slightly, so that the palms can rest on the floor beside your feet. Take a deep breath, bring your left knee towards the left side of your chest and stretch your right leg backward. Raise your head and look forward.

5. Chaturanga Dandasana (Plank Pose) on the Floor

Inhale and bring your right leg back as well. Now both your hands will be right under your shoulders. Ensure that your body is parallel to the ground.

6. Sashtanga Namaskar/ Ashthanga Namaskar (Eight limbed pose)

Gently bring your knees down to the floor and exhale. Take the hips back slightly, slide forward, rest your chest and chin on the floor. Raise your posterior a little bit. The two hands, two feet, two knees, chest and chin (eight parts of the body) should touch the floor.

7. Bhujangasana (Cobra Pose)

Rest your legs and midsection flat on the ground. Position your palms beside your chest. Inhale and apply pressure on the hands to raise your upper body. At this point, your head and torso will resemble a cobra with a raised hood.



8. Adha Mukha Shvanasana (Downward Facing Dog

pose/ Mountain pose) Keep your palms and feet where they are. Exhale and gently lift your hips, so that the body forms an inverted 'V'. Straighten your elbows and knees. Look toward your navel.

9. Ashwa Sanchalanasana (High Lunge Pose)

After performing Adho Mukha Svanasana, go back to Ashwa Sanchalanasana by bringing your right foot forward. Keep your left leg stretched behind you and look forward.

10. Uttanasana (Standing Forward Bend)

Inhale and bring your left foot forward, such that it is next to your right foot. Keeping the position of your hands intact, exhale and slowly bend your torso to enter into the Hasta Padasana also called Uttanasana(Posterior Stretch) pose.

11. Hasta Uttanasana (Raised Arms Pose)

Inhale and lift your upper body. Join the palms and raise your arms above your head. Then bend backward as you did in step 2.

12. Pranamasana also Called NamaskarMudra (Prayer Pose)

This is the last step. Breathe out and stand straight in a relaxed manner. Lower the arms and hold your palms in front of your chest. This marks the end of the first set of Surya Namaskar.



To reap the maximum benefits of Sun Salutation, perform 12 sets of these 12 asanas every day, that is six rounds on the right leg and six rounds on the left leg.

Surya Namaskar and its benefits

A healthy and strong body is like an ornament. If you are healthy, you will be able to study properly, go on excursions or participate in competitions. Due to the gift of Yoagasan given by ancient Sages, you can remain healthy and lead a long life. This article gives the importance and benefits of Surya Namaskar, mantras to be done during Surya Namaskar and Surya Namaskar steps with pictures.

Doing Surya Namaskar

Surya Namaskar should be done facing the early morning mild sunlight from the east.

Benefits of Surya Namaskar

1. It improves the blood circulation of all the important organs of the body.
2. Excellent for Weight Loss and Toning
3. Improves the functioning of the heart and lungs.
4. Strengthens the muscles of the arms and waist.
5. Makes the spine and waist more flexible.
6. Helps in reducing the fat around the abdomen and thus reduces weight.
7. Improves digestion.
8. Improves concentration power.



Contraindications of Suryanamaskara

1. Patients with severe heart problems, high b.p.
2. General body weakness.
3. Chronic illness.
4. Pregnant ladies.
5. During menstruation.
6. Low back pain or spine disorders.
7. Wrist injury.
8. Fever.

CHAPTER 1.10:

Concept and Principles of Shatkarmas: Meaning, types, Principles and their significance in Yoga sadhana.

Shatkarma are cleansing techniques (**shuddhi** kriyas). They are recommended to be done to prepare the body for yoga practices. In Gherand Samhita, the human body (including mind) is mentioned as **Ghata**. And thus, the process of cleansing the body and mind is mentioned as **Ghata Shuddhi**.

Imp for Examination: What is Ghata and GhataShuddhi

Shatkarma: 6 Yoga Cleansing Techniques, Importance & Benefits.





As a house stands firmly on its foundation, the same way, in the yogic journey our body needs a strong foundation that becomes the base for whole practices of yoga. The base here we talking for our body is the **cleansing of our internal system of organs**. In the yogic tradition, this cleansing is known as **Shatkarma** or **Shat kriyas**.

Modern science says, our internal organ comprised of 11 major systems includes **circulatory, respiratory, digestive, excretory, nervous and endocrine systems**. To make sure the healthy & proper functioning of the body as a whole, the cleansing of organ systems is very important on a regular basis.

Traditionally, there are 6 method yogis used for cleansing of internal organs for a healthy body is called as Shatkarma.

Shatkarma or Shat Kriya:

Shatkarma is a set of 6 preparatory practices used by ancient yogis to purify the body internally, thus prepare them for higher practices of asana & pranayama.

The term *Shatkarma* is originally taken from the Sanskrit language, which has 2 root words: *Shat* & *Karma*.

Shat means “Six” & *karma* here is referred to as “Action performed to achieve some desired results”.

Shatkarma also called Shat Kriya as it’s the Hindi translation of the term *Shatkarma* (*Karma* = Kriya).

Why Purify Body? Importance of Shatkarma



Consider the human body as a computer system. The external body which we can touch or see is like the hardware of the computer system while the internal body works as a software.

External body or hardware is easy to come in contact thus it gets purified through daily routine activities like wash, bath & brushing, etc. While the inner body organs come in contact with the external matters regularly (through food, vision, touch, smell) and don't have any specific routine activities to get purified.

It is important for a yoga practitioner to purify their inner body organs from time to time so as to make sure the proper working of yogic practices on the body. **Shatkarma removes impurities of internal body**

To make sure the proper **flow of Prana (life force)** Shatkarma ensures there isn't any physical/mental knot present in *Nadis*.

Usually, our mind is cluttered from many unwanted thoughts which in the yogic language are called **Vrittis**. By the practice of Shatkarma (more especially *trataka*), we can bring a state of steadiness in mind.

There are mainly 2 traditional texts "Hatha Yoga Pradipika" & "Gheranda Samhita" that have described Shatkarma in a detailed manner. Whereas both texts belong to the teachings of Hatha Yoga, their idea of performing Shatkarma is completely different.



According to Sage Gheranda, our body & mind is like a vessel (combinedly called as *Ghata*) that carry our soul & **characteristics Gunas** as water inside a vessel.

Ghatastha Yoga firstly aims to purify the body or vessel that carries a soul, through 6 purification techniques contains in *Shatkarma*.

Thus, the practice of Shatkarma is important for every person who has just begin the journey of yoga as per Gheranda Samhita.

The sequence of 6 practices of Shatkarma according to Sage Gheranda is also a little different than the HYP sequence. Here shatkarma sequence is:

- Dhauti
- Basti
- Neti
- Trataka
- Nauli
- Kapalbhathi



1. Dhauti – Cleansing of Digestive Tract

What is Dhauti

Dhauti is made up of '**Dho**' root **word** which means 'Washing' or 'Cleansing'. The way, we keep taking shower time to time for cleansing and activeness of body, internal organs need the same for effective working.

As yoga has many physical practices, Dhauti is a preparatory action before involving in any physical practice of yoga. It cleans complete **digestive tract** or gastrointestinal tract (GI)¹ to eliminate accumulated bolus (chewed food) from the top of the alimentary canal to the colon.

Dhauti not only affects the digestive tract but also **increases respiratory system & frontal brain efficiency**.

4 Types of Dhauti according to functioning on particular parts of the body.

- Antar **Dhauti**. (Internal Washing)
- Danta **Dhauti**. (Cleaning the Teeth)
- Hrid **Dhauti**. (Cleaning the Heart)
- Moola Shodhana **Dhauti**. (Cleaning the Rectum)

Antar Dhauti



Antar Dhauti are of four Types

- Vatasara (Wind Purification)
- Varisara (water Purification)
- Vahnisara (Fire Purification)
- Bahistrita

Vatasara (Wind Purification plavini)

Explanation in Gherand Samhita

Vatsara Dhauti is performed by breathing in slowly through the mouth in kaki mudra and then swallowing the air into the stomach while expanding the abdomen. It can be done up to ten times or until the stomach is fully expanded. Then the air should be passed through the large intestine. To do this it is helpful to assume an inverted posture. Pashinee mudra is best. The air should then pass out of the anus easily.

Pashinee Mudra

Lie down on the back. Raise your leg together to touch floor behind the head. This is Plough Posture (Halasana)

Separate your Feet about hip width apart. Bend you knee at the knee, bring your thighs closer to your body until your knee touches the ear, Shoulders and the Floor. Clasp the hands tightly around the knee, breathe slowly and deeply with the Concentration on the breath in the Navel centre. Hold the pose as long as you are comfortable then release the pose and relax. Be careful not to strain the back Muscles. Do not do if u suffer from high bp and back pain.



Detailed Explanation

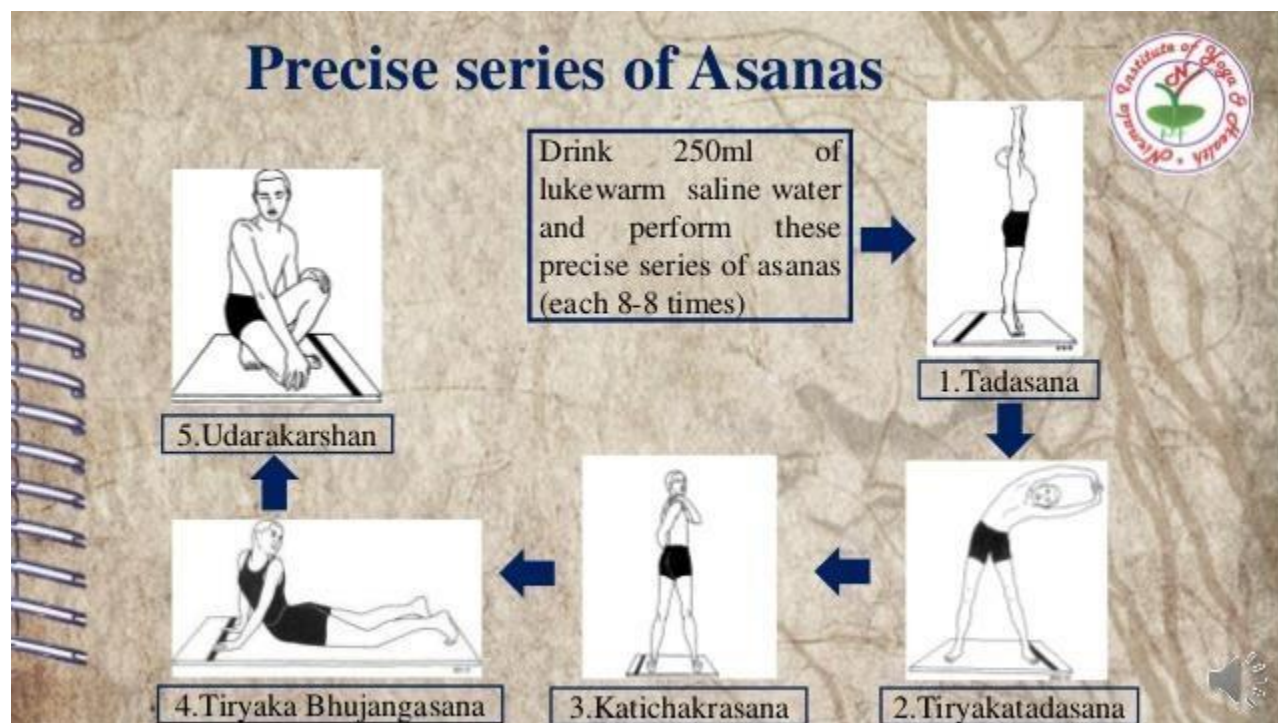
Perform kaki mudra; assume a meditation position, placing the hands in either gyana or chin mudra and relax consciously. With the eyes open, focus on the nose tip (nasikagra drishti); avoid blinking. Make the mouth into a beak by pursing the lips, relax the tongue, and breathe in slowly and deeply through the “crow’s beak” (kaki mudra). Through training, work out how to bring the air into the stomach and not the lungs; there is a knack to closing the epiglottis and with a sudden push, a little air goes into the stomach; swallow the air into the stomach while expanding the abdomen; repeat this breath up to ten times until the belly is fully distended. Take up an inverted posture such as pashinee mudra (the folded psychic attitude – halasana with the knees dropped to the ears and the hands folded between the knees). This allows the air to pass out of the anus.

Varisara (water Purification)

What is sankh prakshalan as mentioned in Gherand sahita

In Gherand Sahita

- Fill the mouth with water down to the throat and then drink it slowly
- And then move it through the stomach forcing it downward expelling from rectum



Explanation

Varisara dhauti is more commonly known today as shankhaprakshalana. In this practice you drink a total of sixteen glasses of Luke warm salty water and evacuate it through the bowels. First you drink two glasses and perform a series of five specific asanas:

tadasana, tiryaka tadasana, kati chakrasana, tiryaka Bhujangasana and udarakarshan asana.

Shankha meaning "conch" and prakshalana meaning to wash completely. ... is the process to clean the intestinal tract by removing the impurities with salty water. ... When you feel to go to washroom leave the particular asana and go to washroom... After every two glasses the asanas should be performed until the water starts flowing out of the anus. Once clear water starts coming through, you will know that the stomach and intestines are perfectly clean and you can stop the practice.



Forty-five minutes after completing the practice, a saltless liquid mixture of cooked rice, mung dal, and ghee has to be eaten until the stomach is completely full. There are dietary restrictions to be observed for the minimum period of one week after the practice, and as it is a major cleansing operation, it must be done under expert guidance

Laghoo shankhaprakshalana

This is a shortened form of shankhaprakshalana. 'Laghoo' means 'short'. In this practice only six glasses of warm saline water are taken. After every two glasses the same series of asanas are to be performed as in 'poorna' (full) shankhaprakshalana.

Shankh Prakshalan is yogic cleaning practice for gastro intestinal tract

It means cleaning from mouth to anus. This practice purifies the entire gastro intestinal tract in 1 to 1.5 hours completely which gives a massive relief for practitioner

We can say that it is a whole some purging of gastrointestinal tract with the help to luke warm saline water and 5 asanas

And without using any kind of medication and without any side effect

Procedure

How often it is to be done once in 6 Months

Practitioner has to drink 2 Glass of Luke warm saline water then do the Following asanas.



- 1. Tadasasana**
- 2. Triyakatadasana**
- 3. Kati Chakrasana**
- 4. Triyanka Bhujangasana**
- 5. Udarakashan**

Do each 8 Times This is one Round

For Sankh Praksalana 5 to 6 Rounds Should be Done too much strain can be Done Less

Prepare 2 to 3 liters of lukewarm water with two teaspoons of salt for every liter. The water should taste mildly salty.

Why Luke warm salt water

Due to salt water the intestine does not absorb water rapidly and water can move rapidly in the Gastro Intestinal Tract

Due to lukewarm the stagnant stools are removed easily.

Now the Question is Why Tadasana?

Because Tadasana opens the pyloric sphincter muscles which is a wall of Stomach that controls the flow from stomach to small intestine as it opens due to tadasana the water enters in the small intestine

What is pyloric pincher

It acts as a **valve** to controls the flow of partially digested food from the stomach to the small intestine. After tadasana Perform Triyanka Tadasana.



The Intestine shape is like coil Shaped hence to pass water forward triyank tadasana is helpful.

It contracts both sides of intestinal layers, so that water enters to the intestinal layers easily.

Now We Move to Katichakrasana. It twists whole intestinal muscles of the intestine due to pressure water passed downwards.

4 Triyana Bhujang Asana

This asana opens the ileocecal sphincter muscle that is a wall that separated small intestine to the large intestine

What is ileocecal sphincter

Its function is to allow digested food materials to pass from the small intestine into your large intestine.

It limits the backflow of water from large intestine contents to small intestine contents.

By triyanka Bhujangasana the ileocecal spinchter wall opens and saline water opens in to large intestine easily.

Last asana in sankpraksalana series is Udarakashana.

Udarakashana squeezes the intestine due to that effect contraction and relaxation occurs in the gastro tract and finally stagnant stool and mucus are eliminated along with the gastro intestinal evacuation.



How sankhprakshalana works?

- Since this practice washes whole gastro tract it encourages good bowel movements (peristalsis Movement).
- Peristalsis Movement is wave like movement in the Gastro Intestinal tract to pass food stuff forward. As the stomach becomes relaxed mind relaxes hence it leads to holistic health.
- Induce parasympathetic dominance.

Frequency of Sankh Prakshalana:

Once in 6 months- 1: 17 and 18



Vahanisara (Fire Purification)

Vahanisara dhauti, also known as agnisara kriya is a practice which involves moving the 'fire' in the body. 'Vahni' and 'agni' mean 'fire'. 'Sar' means 'essence'. This 'essence of fire' is located in the navel region. On a physical level, the practice involves conscious movement of the abdominal muscles and organs which creates internal heat. The practice is very useful as a preparation for kapalabhati and Bhastrika pranayama

Explanation

Vahanisara dhauti

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Simple form

Sit in vajrasana - keep the toes together and separate the knees as far as possible - place the hands on the knees and keep the arms straight - lean forward slightly - open the mouth and extend the tongue outside - breathe rapidly in and out while simultaneously expanding and contracting the abdomen - the respiration should be in harmony with the movement of the abdomen and should resemble the panting) of a dog - breathe in and out up to 25 times - advanced practitioners can perform 50 - 100 breaths.



Benefits of vahnisara dhauti

This practice massages all the abdominal nerves, strengthens the muscles and stimulates the associated nerves, encouraging the best possible functioning of these organs. It promotes the correct secretion of digestive juices and thereby allows optimum assimilation of nutrients. It prevents and removes various digestive maladies such as constipation, indigestion, hyper - acidity, hypo-acidity, flatulence, constipation and sluggish liver.

Danta Dhauti

Danta Dhauti is the simplest type of Dhauti as it comprises the cleansing of mouth & head parts. It's of following 4 types.

(i) Danta Mula Dhauti: Danta means Teeth and 'Mula' means Root. This Dhauti kriya consists cleaning the root of teeth which ensures a long life of teeth.

How To Do: In this Dhauti, the root of tooth rubbed using acacia resin or clean earth. It cleanses and removes any impurities (if present in the tooth).

(ii) Jhiva Dhauti

Also called Jhiva Shodhana. 'Jhiva' means tongue. This Dhauti kriya helps in elongation of the tongue which is said to destroy the old age and any bodily diseases.

How To Do: To perform Jhiva Dhauti, place your index, middle and ring finger into the throat and then rub root of throat continuously up and down (throw phlegm out). This practice activates salivary glands.



(iii) *Karna Dhauti: Karna means ear. Practicing this Dhauti regularly can make you listen to the mystical sounds (Nada).*

How To Do: To practice it, simply put ring finger in-ear and rotate it in a circular motion. It cleanses the ear apertures.

(iv) *Kapala Randhra Dhauti: 'Kapla' means Skull or Head. This Dhauti kriya consists massaging the front head with the thumb.*

How To Do: To do this kriya, bring your right thumb at the middle of the eyebrows and rub gently your forehead. Perform this kriya after waking up in the morning, in the evening, and after night meal. It reduces stress, insomnia, and increases vision.

2. Basti – Cleansing of Large Intestine

Basti is second in the sequence of shatkarma that treats almost 50% of abdominal diseases.

It directly works on the purification of the central organ of the body called **colon (large intestine)** that nourishes almost all tissues of body.

Unlike enema which cleans only lower 8 to 10 inches of colon, Basti purifies the whole colon system to the rectum (attached to the anus). The colon is a long tube-like organ in the lower belly that removes water from digested food and is mostly disturbed by solid waste (faeces).



Types of Basti

Basti is basically two types based on the procedure of practices: **Sthala Basti** and **Jala Basti**.

In Jala Basti techniques, water is drawn in through anus in the large intestine and then abdominal muscles are churned while holding water inside. After churning, water expelled out through the anus.

Procedure for Jala Basti 1- 46

Enter water up to the Navel and assuming the posture of utkatasana, Contract and dilate the sphincter muscles of the anus this is Called Jala Basti

Benefits of jala Basti as per Gherand Samhita 1-47

Jala Basti Cures urinary Disorders, disorders of digestive system, the body becomes free from all Diseases

Sthala Basti (Also called Dry Basti)

Shtala Basti (Suksumah Basti) is done on Land.

Procedure 1-48

Assume the posture of Paschimottanasana, move the intestine downwards, contract and dilate the sphincter - muscles of the anus.

3. Neti

Neti is the third Shatkarma that deals with purifying nasal cavities from accumulated impurities. it's very important to clear the nasal cavities as it's the pathway to Prana we take through breathing.



Breathing works like fuel to charge up the human body. If the fuel (breathing) is dirty by any reasons it can make us sick. Unclean nostrils are could be one of the main reasons for irregular breathing.

Neti Shatkarma is the exercise intended for purification of nostrils by the various techniques.

Types of Neti

Neti is basically of 2 types, based on their procedure.

Jala Neti – In this neti, Jala (water) is used as a cleaning tool to remove the impurities of nostrils. Using the neti pot, water is poured in through one nostril & then under the effect of gravity, it's expelled out another nostril. Water that comes out from other nostril removes impurities from nasal pathways.

Gherandsamhita Mentions name as Neti and Mentions Sutra Neti

Sutra Neti – In this neti, a rubber thread (sutra) is used to massage the nasal pathways in such a manner that it opens any blockages present in nostrils

In Gherand Sahita

1: 50 Take a Thread measuring half a Cubit and insert into nostril and pass and pull it through mouth This is Called as Neti kriya

(An ancient measure of length, approximately equal to the length of a forearm. It was typically about 18 inches or 44 cm, though there was a *long cubit* of about 21 inches or 52 cm.)

1: 51

By practicing the neti kriya khechhari siddhi it destroys the disorders of phlegm and produce clear Sight



Benefits of Sutra Neti

These are some instant and long-term benefits of sutra neti you will feel when practicing it with proper instructions from an expert.

1. Lightness in breathing

Practicing sutra neti after jala neti aids in clearing excessive mucus from the heavy nostrils. Also, thread opens the blocked mucus membrane which further makes you feel very light in breathing.

2. Improves Vision

Many subtle nerves of eyes connected with frontal and back of the nose area, which got a stimulation when thread passes through it. This stimulation increases the blood flow through these nerves which improves the overall vision of a person.

3. ENT care

Eyes, nose, and ears (ENT) are internally connected to each other. Blockage in anyone can cause disturbances in the other two organs too. Consistent practice of sutra neti is the easiest way to care ENT (eyes, nose, and throat) problems. Whether your vocal cords are affected, nasal congestion or feeling irritation in the ears, jala and sutra neti is the natural remedy for all.

4. Alleviate Inflammation and excessive mucus

Mucus stuck in blocked sinus cavities, which further becomes a cause for inflammation, expelled out by practicing sutra neti. Sometimes, mucus inside the nose also becomes dried, it causes blockage in the nose.

When massage takes place in sutra neti, it opens these blockages of mucus and relieves from blocked nose and inflammation.



4.Trataka – Cleansing of Eyes

Trataka Shatkarma is an eye exercise that involves steady and continuous gazing of eyes at any reference point. The reference point in the trataka practice could be any external object. The most common object used in Trataka for reference point is an Illuminated Candle.

Among 6 shatkarma, trataka is known for its [simple procedure](#). Consistent & correct practice of trataka increases concentration power and purifies the mind from [fluctuated thought patterns](#).

Types of Trataka

Base on the reference thing to gaze upon, whether you take an external object or internal point, trataka can be classified into 2 categories.

- **Internal Trataka** is when the focus is kept on the trikuti or **Third eye** (a place between eyebrows) inward or upward. Internal trataka helps to awaken the third eye or Ajna chakra.
- **External Trataka** is the practice of gazing on some external objects continuously. External objects could be anything literally which gives you pleasure hence easy to forcefully gaze on that.



5.Nauli – Cleansing of Abdominal Organs

In Nauli Shatkarma, the movement of the lower abdominal muscle is ensured that stimulate the digestive fire.

It is a necessary yogic kriya that maintains movement in all muscles of the body. Like flowing water is a sign of its purity, in the same way, Nauli practice purifies the liver, spleen, urinary bladder, pancreas, gall bladder and the intestines by its massaging effect. When all these internal organs regularly movements, the practitioner digestion system and appetite improve.

In Nauli kriya, rectus abdominis or **abs muscles** are isolated either left or right or at middle of the linea alba (anterior wall in the abdomen).

Types of Nauli: On taking linea alba as a middle reference, the isolation of abs muscles on either side of it classifies Nauli into 3 types.

- **Madhya Nauli** – When left and right both sides abs muscles **concentrated at the centre** wall or linea alba.
- **Vama Nauli** – When both abs' muscles are aligned **left side** from center wall



- **Dakshina Nauli** – When both abs muscles are aligned **right side** from the center wall.

6. Kapalbhathi – Cleansing of Frontal Lobes

Kapalbhathi is the last Shatkarma that works on improving the functioning of the brain. Because kapalbhathi practiced by yoga practitioners as breathing techniques so it's also known by [Kapalabhati pranayama](#). In kapalbhathi, abdominal wall rapidly draws in and out in conjunction with breathing.

Here, in Kapalbhathi pranayama, the breathing is quite different from normal breathing. In normal breathing,

- Inhale is active (more focused) while the exhale is passive (less focused).

In Kapalbhathi breathing,

- Exhale is active (more focused) while the inhale is passive (less focused).

By emphasizing more on exhaling as compare to inhaling, kapalbhathi expels more impurities out in the form of CO₂ gas.

Precautions of Shatkarma

- **Practice Under Supervision of an expert**

Practicing any of 6 Shatkarma needs expertise in that particular kriya, so it's mandatory to have theoretical as well as practical knowledge. Hence, it's advised to a beginner to do these kriyas **under the supervision of an expert guide**.



Shatkarma Isn't an Everyday Practice : Most people aren't aware of the fact that Shatkarma is never advised by ancient yogis to perform daily like asana, pranayama & [other disciplines of yoga](#). It should be practiced **weekly or monthly** basis depends upon how well your internal organ system works.

- **Use Clean & Sterile Equipments.**

While doing Shatkriya make sure **neti pot, water, rubber thread, cotton cloth & other equipment are clean and sterile**. The purpose of these yogic activities is to clean your body from its core level so the material you are using that should also be clean.

- **Pregnant Women Shouldn't Practice It.**

At the **time of pregnancy**, it is better to avoid doing Shatkriya. If one really wants to do it then she **can perform Jalneti and Trataka**. Other kriyas may affect the health of the foetus as they are connected with the movement or cleansing of the stomach.

- **Lighten Up Your Diet**

6 Shatkarmas are really vigorous practices for your internal organs system. Until you lighten up your diet, don't practice Shatkarma as it'll overwork your organ system & can lead strain in it.

- **Keep Calm While Practicing Shatkarma**

If anybody wants to be a master in Shatkriya then make sure don't hurry while doing Shatkriya. Any kind of hustle in Shatkarma practice can hurt your internal organs system.

Benefits of Shatkarma

- As Shatkarma purifies the internal body, our external organs system also started working well. Thus, it balances the internal & external organ systems.



- Shatkarma is helpful to **channelize the flow of Prana** in *Nadis*. It helps to clean the blockages of *Nadis* and thus Prana move without any obstacle inside the body.
- The kriyas are helpful for the **connectivity of the mind, soul, and body**. As all the channels are cleansed by these kriyas then all the pathways are open and then all those yogic activities connect your mind boy ad soul.
- Shatkarma is helpful in the **development of the immune system**. If our Immune system is strong and healthy then it helps fight many diseases. So when a being is cleansed from its core that means its base has been cleansed as well. Hence in this manner, the immune system is cleansed as well.
- Physical aging and biological aging are two different aspects. When our body isn't clean then it brings physical aging that is pretty earlier from the biological aging. Shatkriya helps to **retarded Physical aging** and helps to maintain biological aging.
- It helps to increase **awareness of a human being** at different levels, at the physical level, psychological level, emotional level, spiritual level, and intellectual level.

Gheranda Samhita, Sanskrit for 'Gheranda's compendium', was written in the 17th century and is said to be the most encyclopaedic of the three classical texts on Hatha Yoga. This comprehensive work has its focus on the Shat Kriyas, **exercises for cleansing the internal organs**, or Ghatastha Yoga. Siva Samhita, whose author is unknown, means '**Siva's compendium**' and it is written in the form of a dialogue between the Hindu God Siva and his consort Parvati. Siva Samhita is considered the **most comprehensive text on Hatha Yoga** (postures). Among other topics, it covers the different philosophical standpoints, asanas, meditation, the energies in the body, the importance of the Guru, the four paths of yoga, various methods of liberation and how to overcome the obstacles to



emancipation. Purpose of cleansing processes in Yogic curriculum is often misunderstood and misrepresented. Many a time it is being taken as a system developed in yoga for the reduction of Fat (Meda) Kapha (Sleshma) (H. P. 2 / 21). Since this statement is found in a standard text like Hathayogapradipika, its therapeutic use has been greatly promoted and seldom is said with regard to its Yogic value. Often it is kept in line with Pancha Karma of Ayurvedic system and its real yogic value is over looked. Here an attempt is made to find its possible and justified yogic purpose.

All of the yogic practices are meant to attain voluntary control over all our involuntary or reflexive behavior. Mind working involuntarily has to be controlled and made to listen and obey our command. Famous sutra of Patanjali for Cittaprasadana “maitrikarunamudito ...’ (P.Y.S. 1 / 35) also reminds us to curb our reflexive behavior.

Asana trains our body to sit for a longer period of time at our will. Breathing – an involuntary activity going on as life process since our birth, is also trained in a particular way and made voluntary with the practice of Pranayama. This is true for all the other yogic practices as well and cleansing process also is not exception to it. Gheranda Samhita, perhaps seems to be more justified in placing cleansing processes as an essential and first limb of Ghata yoga (Gh. S. I / 9, 10). The author of this text had also realized the value of cleansing processes.

Let us try to understand it more logically as to how these cleansing processes enable us to have voluntary control over the actions which are involuntary and also contribute towards controlling our reflexes.



Every organ of the body is so beautifully trained that they work at the will of practitioner of yoga and specially cleansing process, can take from them. **Six cleansing processes (Shatkarmas) are Dhauti, Basti, Neti, Trataka, Nauli and Kapalabhati.**

1. **Dhauti** – Practice trains the mind and body for having voluntary control over peristaltic and anti-peristaltic movement both of digestive system. During Dhauti (Vastra), usually we encounter anti-peristaltic movement but by training we establish peristalsis. Similarly, anti-peristalsis is taught through Vamana-Dhauti.

Benefits/ Utility of Dhauti Kriya

Mucus in a human body is responsible for diseases like the spleen, leprosy, cough, and asthma. **Dhauti** flush out rests food residue from the stomach, hence it increases the efficiency of the digestive & respiratory system. Dhauti balances Kapha, pitta & Vata doshas in the body.

2. **Basti** – Anal passage is meant for throwing out the waste material of the body or defecation. Water is taken through this passage to clean the bowel. This process is known as enema in naturopathy which uses the force of gravitation for introducing the water through anal passage into the body. But, Basti is the practice which trains the body for sucking the water in, through this lower passage. No such parallel method of voluntary control over this lower passage is available in any other system.

Benefits / Utility of Basti: Considered as the mother of all treatments, it cleanses the accumulated toxins from all the 3 doshas, Vata, Pitta and Kapha, especially Vata toxins, through the colon. **Basti** is also highly beneficial as a rejuvenating treatment.



3. **Neti** – Inserting any foreign element into nose, the idea itself is creating a type of repulsion. And moreover, inserting a sutra through nose and taking it out through the passage of mouth is still more difficult but we train our mind to accept it through the practice of Neti.

The Many Benefits of Jal Neti Kriya:

- Regular practice can help keep your nasal passage clean making your respiratory system strong.
- It is effective in dealing with asthma and makes it easier for asthmatic patients to breathe.
- It is a great technique to keep your ears, eyes and nose away from infections.

4. **Trataka**- It trains the eyes to keep the eyelids opened for a considerable period of time which usually drops down at frequent interval. Winking is a natural process and one gets voluntary control over it through the practice of Trataka.

Benefits of Trataka (Fixed Gazing)

- **Trataka** is good for the eyes. It strengthens the muscles surrounding the eyes and helps to get rid of mild eye problems like short sightedness.
- **Trataka** removes insomnia. ...
- **Trataka** removes distractions in the mind. ...
- It improves mental and nervous stability.



5. **Kapalabhati** – Normally in our respiratory action, our exhalation is passive and inhalation is active. In the practice of Kapalabhati, we reverse this usual phenomenon and we make our exhalation active and inhalation passive.

Kapalabhati and its Benefits

- The breathing technique involves "active exhalation and passive inhalation". ...
- It aids digestion and removal of acidity and gas related problems.
- Regular practice of **kapalabhati** is also beneficial for belly fat loss.

6. **Nauli** – There is no parallel example in any other discipline which trains to control the internal organ. Here the recti muscles are controlled and isolated which again contribute towards the same idea.

Benefits of Nauli:

- **Nauli** strengthens the abdominal muscles and massages the intestines and organs of the lower abdomen. It regulates blood pressure and has a preventative effect against diabetes. ...
Nauli is one of the best exercises for our health, due to the stimulation and regulating effect upon the entire digestive system. Shat Karma (Cleansing Processes in Yoga) and Pancha karma (in Ayurveda)

Thus, we have seen that yogic cleansing processes work physiologically on a deeper level but at the same time, we must remember that cleansing Processes have, besides above mentioned physiological and psychological advantages, spiritual advantage also.



Chapter 1.11:

Concept and Principles of Yogasana: Meaning, Defination, types and their significance in yoga Sadhana.

Yogic Concepts: As per the ancient philosophy, there are different yogic concepts:

1. Vasudeva Kudumbakam: The whole world is one like a family. All the external things are manmade obstructions towards oneness.
2. Panch Koshas: The concept of our five sheaths or bodies helps us to understand how all our actions, emotions and even thoughts can influence our surroundings and that “No man is an island”. The concept of “nara” or psychic disassociation helps us to be aware of why things happen to us and others in our daily life.
3. Chaturvidha Purushartha: The 4 legitimate goals tell us how to achieve our goal in life. Following the dharma, then the artha (material prosperity) then the kama (emotional prosperity) and ultimately the moksha (spiritual prosperity).
4. Chatur Ashrama: Concept of 4 stages in life: Brahmacharya: The time period from the birth upto 27 yrs is the period of study and conserving the creative impulse and exploring the world.
Grahasta: It is the time period between 27 to 54 years where there are lots of responsibilities and following the Dharma.
Vanaprashtha: retirement is the period after 54 years when one’s life can be played over again and again in the mind with a sense of fulfilment and satisfaction having not to worry about anything at



all and Sanyasa: is the period of life when after performing our duties to the best of our ability for 81 years and after having attained perfection in life we renounce everything for the divine.

5. Panch kleshas: Avidhya, Asmita, Raga, Dvesha and Abhinivesha. These 'kleshas' hinder our personal and social life and must be destroyed through patanjali's kriya yoga, which consists of tapas, swadhyaya and iswara pranidhana (atman prasadanam).
6. • Nish Kama karma: Selfless action and the performance of our duty without any motive, are qualities extolled by the Bhagavad Gita. Performing one's duty for the sake of the duty itself and not with any other motive helps us to develop detachment (vairagya) which is a quality vital for a good life.
7. Karmasu Koushalam: 'Skill in action' is Yoga says Yogeshwar Krishna in the Bhagavad Gita. 'To do our best and leave the rest' Even if we don't practice the other aspects of yoga, we can be 'living' Yoga, by performing all our duties skill fully and to the best of our ability. A great artist, doctor, worker, singer or sportsman can be a Yogi by performing their duty to perfection, without care for the rewards of the action, even if they do not practice any asanas or pranayamas.
8. Samatvam: 'Yoga is equanimity' says the Bhagavad Gita. Development of a wholistic personality neither affected by praise nor blame through development of vairagya (detachment) leads to the state of "stitha prajna" or "sama bhava". This is a state of mind which is equally predisposed to all that happens, be it good or bad. Such a human is a boon to society and a pleasure to live and work with.



9. **Vairagya:** The concept of vairagya (detachment) when understood and cultivated makes us dispassionate to the dwandwas (the pairs of opposites) such as praise-blame, hot-cold or pleasant-unpleasant. • **Yoga as a “Way of Life”:** The regular practice of Yoga as a ‘Way of Life’ helps to reduce the levels of physical, mental and emotional stress. This lays emphasis on Right Thought, Right Action, Right Reaction and Right Attitude.

1. **HATHA YOGA AND JNANA YOGA:** Yogic asanas, pranayama’s and jnana yoga kriyas, work on the various koshas of our body and clear up all the subconscious ‘quirks’ in our brain from the billions of years of evolution from animal to the human state. An understanding of these ‘quirks’ helps us to understand our reaction to various situations and helps to prevent our ‘stress response’ to them. ‘Stress Relievers’ from Hatha Yoga and Jnana Yoga are of immense benefit in relieving the pent-up emotions and the reaction to the stressful situation.
2. **YAMA AND NIYAMA:** The Pancha yama and pancha niyama provide a strong moral and ethical foundation for our personal and social life. They guide our attitudes with regard to the right and wrong in our life and in relation to our self, our family unit and the entire social system. These changes in our attitude and behaviour will go a long way in helping to prevent the very causes of stress in our life. The pancha yama consisting of ahimsa (non – violence), satya (truthfulness), asteya (nonstealing), brahmacharya (proper channeling of creative impulse) and aparigraha (non – coveted-ness) are the “do not’s” in a Yoga Sadhaka’s life. Do not kill, do not be untruthful,



do not steal, do not waste your god given creativity and do not covet that which does not belong to you. These guide us to say a big “NO” to our lower self and the lower impulses of violence etc. When we apply these to our life, we can definitely have better personal and social relationships as social beings.

3. The pancha niyama consisting of saucha (cleanliness), santhosha (contentment), tapas (leading a disciplined life of austerity), swadhyaya (introspection selfanalysis), and ishwar pranidhana (developing a sense of gratitude to the divine self) guide us with “DO’S” – do be clean, do be contented, do be disciplined, do self – study (introspection) and do be thankful to the divine for all of his blessings. They help us to say a big “YES” to our higher self and the higher impulses. Definitely a person with such qualities is a God-send to humanity. Even when we are unable to live the yama and niyama completely, even the attempt by us to do so will bear fruit and make each one of us a better person and help us to be of value to those around us and a valuable person to live with in our family and society. These are values which need to be introduced to the youth in order to make them aware and conscious of these wonderful concepts of daily living which are qualities to be imbibed with joy and not learnt with fear or compulsion.

1. ATTITUDE: “To have the will to change that which can be changed, the strength to accept that which cannot be changed, and the wisdom to know the difference” is the attitude which needs to be cultivated. An attitude of letting go of the worries or the problems and a greater understanding of our mental process helps to create a



harmony in our body, mind whose disharmony is the main cause of 'aadi – vyadi' or the psychosomatic disorders.

2. PRANAYAMA: The practice of pranayama helps regulate our emotions and stabilize the mind, which is said to be as restless as a 'drunken monkey bitten by a scorpion'. Animals that breathe slowly are seen to be of less excitable nature than those who breathe rapidly and a similar observation holds true for humans. Even when we get angry, we can experience that our breathing becomes rapid and it is slower when we are cool and relaxed. Thus, the slow, rhythmic and controlled breathing in pranayama's leads to the emotional control seen in many yoga sadhanas.
3. PRATYAHARA: Pratyahara kriyas help to distance our self from the sensory objects, attraction to whom is said to be the initial step in the causation of stress in man. Here, we withdraw our self from the senses and then are not affected by them. We realize how false the senses are in reality, and then do not get either attracted to them nor feel any revulsion towards them.
4. DHARANA AND DHYANA; Dharana and Dhyana, help to focus our mind on the right ideals and pursue our goals in a spirit of "nishkama karma" (selfless action) and "karmashu koushalam" (skilful actions). Development of clarity of thought appears when we are a 'stitha prajna' (person of mental balance) and have 'sama bhava' (equal reaction to the opposites). proper sleep patterns and a subjective feeling of wellness are produced by Yoga and this in turn leads to better human relationships, proper attitudes,



increased production at work and the greater good for the individual, family, nation and ultimately for the whole of humanity.

5. BHAKTI YOGA: Bhakti Yoga enables us to realize the greatness of the Divine and understand our puniness as compared to the power of the Divine or nature. We realize that we are but 'puppets on a string' following his commands on the stage of the world and then perform our activities with the intention of them being an offering to the divine and gratefully receive HIS/ HER/ ITS blessings.
6. NADA YOGA AND MANTRA YOGA: Music and the chanting of Mantras with devotion helps to elevate the mind into a higher plane where the individual transcends their problems and can look at things in the right perspective. A detached view of our life can help us to see our self in the true reality. The Divine manifests in various ways and the loss of our individual ego can enable us to see the Divine Self that is there within us and also within all beings.

IN CONCLUSION: The art and science of Yoga has infinite possibilities for providing answers to most health problems troubling modern humankind. However, we often misunderstand this science and want it to be a miracle pill. A pill that we take only once, and want all the problems to vanish into thin air! Yoga is a wholistic science and must be learnt and practiced with a holistic view.



Chapter 1.12: Concepts and Principles of Pranayama: Meaning, Definition, Types and their significance in Yoga Sadhana.

Purpose and importance of Pranayama in Hatha Yoga

Concept of Pranayama

Pranayama it is made of 2 words Prana (Means life force) + agama (Master this Energy or prana)

It is Regulation of breath or Expansion of Prana

Prana is basic life principle. We believe that everything is creation of prana.

Growth of prana from lower level to higher is a process that characteristics life

In man this process is done consciously by pranayama

There is some misunderstanding about prana which governs breath. Some say it is nothing but nerve impulse

Some say that prana is the air entering in and out of the lungs.



Yogic concept of breathing is Pranayama

As we know that Oxygen is the most imp. nutrient in the body.

It is essential for the integrity of brain nerves and internal organs and to make it healthy.

We can stay without food for few days but not without breath.

The word pra means to fill and “na” is to live if we join them it comes to Filled with life.

Ayama on the other hand means stretch expansion length prolong.

In yoga scripture the breath is given a lot of importance.

The given importance to slower breathing so as to prolong life as we have fixed no. of breath e.g. dog Dies fast and tortoise lives long as his breath is slow.

So, pranayama is the extension of vital force.

Where to perform pranayama?

It is performed while on floor on a mat or folded blanket

Any sitting position can be taken like vajrasana padmasana or sukkhasana

Important is to keep spine straight so that pranic energy can go in spine.



Bad posture leads to poor and shallow breathing.

One must empty the bladder and bowels empty.

When to do pranayama?

Best time is early morning or sunset as the pollution is less or 2 to 3 hrs. of after meal gap.

The place should be free from dust and pollution and be clean.

Importance of pranayama:

- It reduces stress and improves autonomic functions.
- Improves function of lungs there by improves immunity.
- It leads to steady mind as mind can have one thing at a time so once you focus on breath thoughts reduces.
- Pranayama extends life and improves vitality.
- It is very important to learn pranayama in right way.
- Breathing should be smooth and steady and avoid jerky movement please follow the way we have done in practicals.
- Pranayama emphasizes conscious breathing.

As long as we pay close attention to the reaction of the body there is nothing to fear.



PRANAYAMA

Pranayama consists in developing awareness of one's breathing followed by willful regulation of respiration as the functional or vital basis of one's existence.

It helps in developing awareness of one's mind and helps to establish control over the mind. In the initial stages, this is done by developing awareness of the 'flow of in-breath and out-breath' (svasa-prasvasa) through nostrils, mouth and other body openings, its internal and external pathways and destinations.

Later, this phenomenon is modified, through regulated, controlled and monitored inhalation (svasa) leading to the awareness of the body space/s getting filled (puraka), the space/s remaining in a filled state (kumbhaka) and it's getting emptied (rechaka) during regulated, controlled and monitored exhalation (prasvasa).

Concept of Puraka, Rechaka and Kumbhaka

Rechaka is expiration, **Puraka** is inhalation of air and **Kumbhaka** is retention..... **Bahya kumbhaka** is retention of breath at the end of expiration. **Antara kumbhaka** means holding the breath after inhalation of air, and **Kevala Kumbhaka** implies holding the breath with no particular state of respiration in consideration

Kumbhaka pranayama is a type of yogic breathing exercise in which the breath is retained or stopped. The term comes from the Sanskrit, kumbha, meaning "pot" or "vessel"; prana, which refers to life force energy; and ayama, which means "control." Kumbhaka pranayama, therefore, is the control of prana through retention of the breath.



In kumbhaka pranayama, the breath may cease after an inhalation or exhalation and for a specified length of time. For beginners, kumbhaka does not need to be practiced with each breath. For example, the breath may be held after four breath cycles rather than as part of each breath cycle.

Kumbhaka pranayama is categorized based on when the breath is held. The two main types that most yogis may practice are:

Antara (inner) kumbhaka, which is the holding of air in the lungs after an inhalation. Typically, during pranayama, more air than normal is inhaled, filling the lungs.

Bahya (outer) kumbhaka, which is the cessation of breathing following an exhalation. Typically, during pranayama, the yogi exhales more completely than normal, emptying the lungs.

There are two other forms of kumbhaka pranayama that are practiced by only advanced yogis. Sahit kumbhaka is the cessation of breathing with inhalation or exhalation, but with neither specifically in mind. Kevali kumbhaka is the spontaneous cessation of breathing associated with the state of samadhi.



- Posture becoming established, a Yogi, master of himself, eating salutary and moderate food, should practice pranayama, as instructed by his guru.
- Respiration being disturbed; the mind becomes disturbed.
- By restraining respiration, the Yogi gets steadiness of mind.
- So long as the (breathing) air stays in the body, it is called life. Death consists in the passing out of the (breathing) air. It is, therefore, necessary to restrain the breath.

Therefore, Pranayama should be performed daily with satwika buddhi (intellect free from raja and tama or activity and sloth), in order to drive out the impurities of the sushumna.

Methods of performing Pranayama.

1. Sitting in the Padmasana posture the Yogi should fill in the air through the left nostril (closing the right one); and, keeping it confined according to one's ability, it should be expelled slowly through the surya (right nostril).
2. Then, drawing in the air through the surya slowly, the belly should be filled, and after performing Kumbhaka as before, it should be expelled slowly through the chandra (left nostril).



3. Inhaling thus through the one, through which it was expelled, and having restrained it there, till possible, it should be exhaled through the other, slowly and not forcibly.
4. If the air be inhaled through the left nostril, it should be expelled again through the other, and filling it through the right nostril, confining it there, it should be expelled through the left nostril. By practicing in this way, through the right and the left nostrils alternately, the whole of the collection of the nadis of the (Yoga Practitioner) becomes clean, i.e., free from impurities, after 3 months and over.
5. Kumbhakas should be performed gradually four times during day and night (i.e., morning, noon, evening and midnight), till the number of Kumbhakas for one time is 80 and for day and night together it is 320.
6. In the beginning there is perspiration, in the middle stage there is quivering, and in the last or third stage, one obtains steadiness; and then the breath should be made steady or motionless.
7. The perspiration exuding from exertion of practice should be rubbed into the body (and not wiped), as by so doing the body becomes strong.
8. During the first stage of practice the food consisting of milk and ghee is wholesome. When the practice becomes established, no such restriction is necessary.



9. Just as lions, elephants and tigers are controlled by and by, so the breath is controlled by slow degrees, otherwise (i.e., by being hasty or using too much force) it kills the practitioner himself.

10. When Pranayama, etc., are performed properly, they eradicate all diseases; but an improper practice generates diseases.

11. Hiccough, asthma, cough, pain in the head, the ears, and the eyes; these and other various kinds of diseases are generated by the disturbance of the breath.

12. The air should be expelled with proper tact and should be filled in skillfully; and when it has been kept confined properly it brings success.

The above caution is necessary to warn the aspirants against omitting any instruction; and in their zeal to gain success or siddhis early, to begin the practice, either by using too much force in filling in, confining and expelling the air, or by omitting any instructions, it may cause unnecessary pressure on their ears, eyes and cause pain.

Every word in the instructions is full of meaning and is necessarily used in the slokas, and should be followed very carefully and with due attention. Thus, there will be nothing to fear whatsoever. We are inhaling and exhaling the air throughout our lives without any sort of danger, and Pranayama being only a regular form of it, there should be no cause to fear.



13. When the nadis become free from impurities, and there appear the outward signs of success, such as lean body and glowing color, then one should feel certain of success.

14. By removing the impurities, the air can be restrained, according to one's wish and the appetite is increased, the divine sound is awakened, and the body becomes healthy.

15. If there be excess of fat or phlegm in the body, the six kinds of kriyas (duties) should be performed first. But others, not suffering from the excess of these, should not perform them.

16. The six kinds of duties are: Dhauti, Basti, Neti, Trataka, Nauti and Kapala Bhati. These are called the six actions.

17. These six kinds of actions which cleanse the body should be kept secret. They produce extraordinary attributes and are performed with earnestness by the best Yogis.



Chapter 1.13: Introduction to Tri bandha and their Health Benefits.

Bandha, meaning 'to lock'. These locks are used to hold or direct the energy towards inner higher growth. ... When practiced together they are called **tri-bandha**. They are practiced together or individually at specific times during kriya, asana, pranayama, mudra, visualization, and meditation practice

Bandha means to lock, close-off, to stop. In the practice of a Bandha, the energy flow to a particular area of the body is blocked. When the Bandha is released, this causes the energy to flood more strongly through the body with an increased pressure.

There are four types of Bandhas:

- **Mula Bandha** - Anal Lock
- **Uddiyana Bandha** - Lifting of the Diaphragm
- **Jalandhara Bandha** - Chin Lock
- **Maha Bandha** - Practice of all three Bandhas at the same time.

Generally, the breath is held during practice of the Bandhas. Mula Bandha and Jalandhara Bandha can be performed after the inhalation as well as after the exhalation. **Uddiyana Bandha and Maha Bandha are only performed after the exhalation.**

Benefits:

- As the Bandhas momentarily stop the flow of blood, there is an increased flow of fresh blood with the release of the Bandha, which flushes away old, dead cells. In this way all the organs are strengthened, renewed and rejuvenated and circulation is improved.
- Bandhas are also beneficial for the brain centres, the Nadis and the Chakras. The energy channels are purified, blockages released and the exchange of energy is improved. Bandhas alleviate stress and mental restlessness and bring about inner harmony and balance.

Mula Bandha

Anal Lock:



Starting Position:

Meditation Pose

Concentration:



on the Muladhara Chakra

Breath:

inhale deeply and hold the breath

Repetitions:

3–5 rounds

Practice:

Inhale deeply and hold the breath. Place the hands on the knees, raise the shoulders and tilt the upper body slightly forward. Concentrate on the Muladhara Chakra and firmly contract the anal muscles. >Hold the muscular contraction and the breath as long as possible and comfortable.

>With a long exhalation return to the starting position.

>Breathing normally remains in this position for some time.

Benefits:

Strengthens the pelvic floor, relieves hemorrhoids and congestion in the pelvic area. Calms the autonomic nervous system, calms and relaxes the mind. On the spiritual level, Mula Bandha activates and purifies the Muladhara Chakra. It awakens dormant consciousness and the Kundalini Shakti.

Uddiyana Bandha

Lifting the Diaphragm



Starting Position:

Meditation Pose or Standing

Concentration:

on the Manipura Chakra

Breath:

completely exhale and hold the breath out.

Repetitions:

3–5 rounds

Practice:

Completely exhale and hold the breath out. Place the hands on the knees, raise the shoulders and tilt the body forward slightly, keeping the back straight. (To practice this Bandha standing, separate the



legs a little and bend the knees slightly.) Concentrate on the Manipura Chakra, pull the abdominal muscles in and up into the abdominal cavity as far as possible. Hold the position as long as comfortable.

Release the muscular tension and return to the starting position with a deep inhalation. >Breathing normally remain for some time in this position.

Benefits:

Stimulates intestinal activity and helps relieve constipation.

Stimulates the pancreas and is helpful for diabetes. Strengthens the immune system. Balances the mind, soothes irritability and anger and dispels a depressive mood.

Caution:

Perform only on an empty stomach! Do not practice this Bandha with high blood pressure.



Jalandhara Bandha

Chin Lock

JALANDHARA BANDHA
THE CHIN LOCK



yogicwayoflife.com

Starting Position:

Meditation Pose

Breath:

inhale deeply and hold the breath

Repetitions:

3–5 rounds

Practice:

Inhale deeply and hold the breath. Place the hands on the knees, lift the shoulders and tilt the body forward slightly, keeping the back straight. Press the chin firmly against the chest or between the collarbones so that the windpipe and esophagus are firmly closed.

Concentrate on the Throat Area and hold the breath for as long as comfortable. >Raise the head and with a long exhalation return to the starting position. Breathing normally remains in this position for some time.

Benefits:

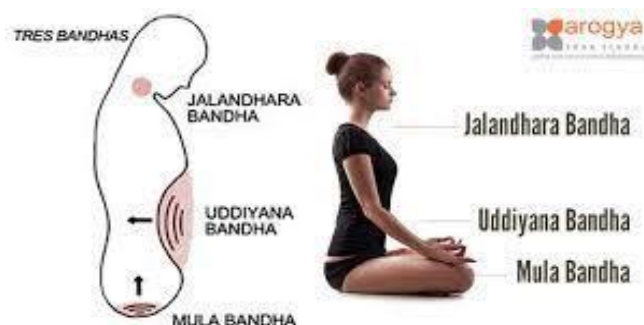
This exercise awakens the inner energy centres. Improves the ability to retain the breath for a long period of time and develops the ability to concentrate. Beneficial for throat diseases and regulates thyroid function.

Caution:

*The breath should only be held for as long as easily possible.
Consult a doctor before practicing if there is an existing thyroid problem.*

Maha bandha - the 'ultimate' bandha (for MCQS)

To do the ultimate of the bandhas? First engage Mula, fully exhale and activate Jalandhara, then bend forward and 'suction up' to hold Uddiyana. This is Maha bandha. To release, do so in the reverse order you engaged (Uddiyana first, Jalandhara second and finally Mula bandha).





Chapter 1.14: Dhyana and its significance in health and well-being.

Dhyana

Absorption; union. It is the seventh limb, or requirement, to attain full Self-realization as outlined in the Yoga Sutras attributed to the sage Patanjali, who says that it is “concentration on higher aspects of reality.”

Dhyana is the ability to merge with the object on which you are concentrating. For example, someone who had achieved the state of dharana would say that they were able to focus completely on a light during meditation. Someone who had achieved *dhyana* would say that they seemed to become the light, as if they had merged with it.

The Sutra for Dhyana in Patanjali Yoga Sutra

tatra pratyaya-ikatanata dhyanam ||2||

तत्र प्रत्ययैकतानता ध्यानम् ॥२॥

Vibuthi pada 2

Allowing your thoughts to flow in an uninterrupted stream results in contemplation (dhyana). ||2||

tatra = (adv.) there; then

pratyaya = content of mind; presented idea; cognition

eka = (iic.) one

tāna = (iic.) to flow; to rove; to migrate

ekatānata = one continuous flow

dhyānam = (acc. sg. n./nom. sg. n. from *dhyāna*) meditation



Dharana is Defines as desabandha-cittasya i.e fixing the region of citta

Some commentators have interpreted desa as a physical spot or place, but desa gives an idea of a rather wide sprawling region, while the word spot means small place, therefore to interpret desa as a spot or place is not very precise.

Some Commentators have explained that spot is the physical spot, such as an object and it can be any organ of the body like heart, mid eyebrows etc.

In the Dhyana process, the awareness becomes more and more towards onepointness.

Significance of Dhyana in Health and Wellness

Benefits of meditation to the body

As an individual becomes regular with practicing meditation, there is a visible increase in joy, peace, and enthusiasm. This happens because of the increased prana (life force energy) in the body.

On the physical level, meditation:

- lowers high blood pressure
- lowers the levels of blood lactate, reducing anxiety attacks
- decreases tension-related pain (headaches, ulcers, insomnia, muscle, and joint problems)
- increases serotonin production that improves mood and behavior
- strengthens the immune system



- increases energy levels

Mental benefits of meditation

Meditation brings the brainwave pattern into an alpha state that promotes healing. The mind becomes fresh, delicate and beautiful. It cleanses and nourishes you from within and calms you, whenever you feel overwhelmed, unstable, or emotionally shut down.

With regular practice of meditation:

- anxiety decreases
- emotional stability improves
- creativity increases
- happiness increases
- intuition develops
- gain clarity and peace of mind
- mental agility increases
- relaxes the mind
- Better memory and retention

Studies have shown that the brains of 50-year-old meditators have the same amount of grey matter in their prefrontal cortex as normal 20- year-olds do. This translates into the same abilities to remember things and decision-making.

What is the best way to get all these benefits of meditation(Dhyana)?

- Regular practice is necessary.
- It takes only about 20 minutes every day. Once imbibed into the daily routine, meditation becomes the best part of your day.



- You will start experiencing the benefits of meditation within two months of regular practice.
- It's important to be on a light/empty stomach. Digestion requires high metabolism while meditation lowers the metabolic rate of the body.
- If you're a beginner, it's easier if you're sitting in a quiet, clean place. Once you become more adept at meditation, you can meditate anywhere.
- If you're getting thoughts during meditation, simply observe them. Don't resist them.

Meditation(Dhyana) is like a seed; when you cultivate a seed with love, the more it blossoms.



Chapter 1.15:

Introduction to Yogic relaxation techniques with special reference to Yoga Nidra.

The Value of Yogic Relaxation Techniques:

How can Yogic relaxation techniques help? If your efforts to meditate are challenged by racing thoughts and tight muscles, you know that just sitting silently is not enough to relax your mind and body. Maybe you wake up in the early morning feeling tired and tense in spite of sleeping all night. This happens because the physical, mental, and emotional tension in the body is still there, while you are trying to rest. One of the most effective ways to release negativity and encourage healing is the ancient practice of Yogic relaxation.

What is Yogic Relaxation?

Yogic relaxation resembles sleep, but the conscious mind maintains a state of awareness that is responsive to suggestions – much like the stage between sleep and wakefulness. During this time, negative energy is released, and the mind is susceptible to new beliefs and ideas. This is the time when the seeds for deep-rooted changes are planted.

The Yogic poses, or asanas, were designed to prepare the body for meditation by releasing energy blockages in the physical, mental, and emotional bodies. Yogic relaxation techniques are traditionally practiced in the Corpse Pose (Savasana) at the end of a Yoga practice. However, some styles of Yoga practice relaxation in Savasana at the beginning and end of a session.



Yogic breathing, or Pranayama, is also an important part of Yogic relaxation. When there is tension, breathing becomes shallow and fast, but the body can be reprogrammed for healthier techniques which become habits. Yogic breathing combines abdominal breathing and chest breathing, inhaling through the chest and gently pushing against the abdomen, then exhaling from the chest, and finally the abdominal area in a continuous, circular pattern.

What are the Benefits of Yoga Relaxation Techniques?

- Releases muscular, emotional, and mental tension
- Increases creativity
- Diminishes anxiety and physical symptoms, such as palpitations or dizziness
- Improves sleep patterns
- Makes the mind susceptible to positive suggestions and affirmations
- Helps get rid of old negative habits and replace them with healthier ones
- Boosts the brain's capacity to learn
- Improves one's memory
- Makes it easier to cope with chronic disease
- Reduces pain
- Helps to maintain good health.
- Enhances psychological health
- Increases energy
- Provides a feeling on oneness with the universe.
- Often produces a sense of euphoria or well-being.

Yoga Nidra as a Form of Relaxation

Yoga brings deep rest to the body and mind. It not only rejuvenates your mind but also adds vigor to the body. It's a good idea to end your daily yoga practice with Yoga Nidra or yogic sleep.

Simply described as an effortless relaxation, Yoga Nidra is an essential end to any yoga pose sequence. While yoga poses warm up the body, Yoga Nidra cools it down. This closing yoga asana involves consciously taking your attention to different parts of the body and relaxing them.

Yoga practices increase the energy levels in the body. Yoga Nidra helps conserve and consolidate this energy and relax the entire system, thereby preparing it for pranayama and meditation. It is, therefore, important to keep aside sufficient time for Yoga Nidra in your yoga regime.

Described as “dynamic sleep,” the **Yoga Nidra** practice allows the body to deeply relax while the mind stays inwardly alert. ... **Yoga Nidra** guides practitioners into the “hypnagogic state”—the threshold between alpha and theta waves—the knife's edge where the body “sleeps” while the mind is lucid.

How to do Yoga Nidra?

1. Lie down straight on your back in Corpse Pose (Shavasana). Close your eyes and relax. Take a few deep breaths in and out. Remember to take slow and relaxed breaths.
2. Start by gently taking your attention to your right foot. Keep your attention there for a few seconds, while relaxing your foot. Then gently move your attention up to the right knee, right thigh and hip. Become aware of your whole right leg.
3. Gently, repeat this process for the left leg.

4. Take your attention to all parts of the body: genital area, stomach, navel region, chest.
5. Take your attention to the right shoulder, right arm, palms, and fingers. Repeat this on the left shoulder, left arm, throat, face, and finally the top of the head.
6. Take a deep breath in and observe the sensations in your body. Relax in this state for a few minutes.
7. Slowly becoming aware of your body and surroundings, turn to your right side and keep lying down for a few more minutes. Rolling over to the right side makes the breath flow through the left nostril which helps cool the body.
8. Taking your own time, you may then slowly sit up, and whenever you feel comfortable, slowly and gradually open your eyes.

Benefits of Yoga Nidra

- **Yoga nidra** counteracts stress and prescribed by GPs in many countries.
 - Provides effective relief for depression and long-standing anxiety.
 - It is an efficient way to obtain sleep.
 - Clears the mind for learning and absorbing new material.
 - Releases tension for body and mind.
 - Relaxes the mind.
 - Helps with creativity.
-

UNIT 2: Introduction to Yogic Texts:

Chapter 2.1: Introduction to Prashthanatrayi, Purushartha Chatushtaya and goal of human life.

The Prasthānatrya consist of

- 1) the principle (Mukhya) Upanishads,
- 2) the Bhagavad Gita, and
- 3) the Brahma Sutra.

A description of their traditional origin as the three sources is well explained by T. S. Narayana Sastry of all these schools [Darśanas] of philosophy, the most important and authoritative was the Vedānta Darśana founded by Bādarāyaṇa, son of Bādari, at Badarikāśrama on the Himalayas. He found that the existing schools of philosophy— both orthodox and unorthodox—were in some way or other opposed to the true spirit of the Śrutis and Śmṛitis as handed down by Veda Vyāsa or Kṛishṇa Dvaipāyana, the compiler of the Vedas and the author of the Mahabharata. He at once understood that the true ideal of the Śrutis lay in the unity of the Infinite in man and the Infinite in nature and that this was fully declared and established in the Āraṇyaka or Upanishad portion of the Vedas and not in the Samhitā and Brabmaṇa portions of the same.

Like the great Veda Vyāsa, Bādarāyaṇa divided the whole of the Vedas into two main parts—the Karmakāṇḍa and the Jñānakāṇḍa—the exoteric and the esoteric, and arranged the latter into Ten Principal Upanishads. Again, he separated the Bhagavadgītā from the rest of the Mahābhārata and made it— perhaps with slight alterations—an independent authority like the Upanishads for his new school of philosophy. But bare quotations from these Śrutis and Śmṛitis were not enough to satisfy the growing demands of the intelligent inquirers of his time. Further, there were apparent inconsistencies between the various texts of the Upanishads and the

Bhagavadgītā, which required to be reconciled and explained away by means of strict reasoning. To reduce, therefore, the teachings of the Upanishads and of the Bhagavadgītā or the Mahābhārata to a consistent and systematic whole, to explain away apparent contradictions in those various texts, and to refute all objections that have been or might be urged against them, it was necessary for Bādarāyaṇa that he should compose a work strictly based on reasoning.

He accordingly composed his famous Vedānta Sūtras in four chapters in 556 aphorisms. Each of these four chapters (Adhyāyas) comprises in its turn four sections (Padas) and each section a number of sub-sections (Adhikaraṇas). These three—the Upanishads, the Bhagavadgītā and the Vedānta Sūtras—constitute, according to Bādarāyaṇa, the complete canon of the Vedānta Darśana. They are called the three Prasthānas or Institutes of Vedāntic teaching, the Upanishads being called the Śruti-Prasthāna (Scriptural Institute); the Bhagavadgītā, the Smṛiti-Prasthāna (Traditional Institute); and the Vedānta Sūtras, the Nyāya-Prasthāna (Logical Institute).

From The Age of Sankara, by T. S. Narayana Sastry We've put together a page for each "source", composed of multiple translations and commentaries, and invite the student to make a study of these works, which are sure to shed much light on the path.

The Prasthānatrayī:

1. The Upanishads (sruti prasthana)
2. The Bhagavad Gita (sadhana or smriti prasthana)
3. The Brahma Sutra (nyaya prasthana)



Concept of Purushartha Chatushtaya:

Four solid, general means to better living are the handed-over principles of duty (dharma), wealth (artha), desires (kama) and freedom (moksha). The first three - fulfilling needed duties and doing what seems right; holding different levels of wealth enough; and fit pleasures- are important for all. However, the definitions of yoga terms are often not clear-cut.

You will have to assess old meanings on your own too. It may be toilsome. But the main point is that you have to be judicious on your own behalf at least. Maturity of intelligence is essential for gaining health and harmony. Hatha yoga practices are designed to bring about much and great harmony and can assist in overcoming many sorts of afflictions.



Chapter 2.2: Yoga in Kathopanishad, Prashanopanishad, Tattiriyopanishad with special emphasis on Panchakosha Vivek and Ananda Mimamsa.

Yoga in Kathopanishad (Yama and Yoga):

It was early translated into Persian and through this rendering first made its way into Europe. Later Raja Ram Mohun Roy brought out an English version.

It has since appeared in various languages; and English, German and French writers are all agreed in pronouncing it one of the most perfect expressions of the religion and philosophy of the Vedas. Sir Edwin Arnold popularized it by his metrical rendering under the name of “The Secret of Death,” and Ralph Waldo Emerson gives its story in brief at the close of his essay on “Immortality.”

There is no consensus of opinion regarding the place of this Upanishad in Vedic literature. Some authorities declare it to belong to the Yajur–Veda, others to the Sama–Veda, while a large number put it down as a part of the Atharva–Veda. The story is first suggested in the Rig–Veda; it is told more definitely in the Yajur–Veda; and in the Katha Upanishad it appears fully elaborated and interwoven with the loftiest Vedic teaching. There is nothing however, to indicate the special place of this final version, nor has any meaning been found for the name Katha. The text presents a dialogue between an aspiring disciple, Nachiketas, and the Ruler of Death regarding the great Here after.



The Katha Upanishad is also a principal Upanishad. It begins with Sage Vajasravas giving away his possessions to get brownie points from the gods. He has a son Nachiketa, who wonders what was the point of giving away cows that were too old to milk. He asks his father who he would give him away to. Angry, Vajasravas says that he gives him away to Yama.

Yama was not at home for 3 days. When he returns, he granted 3 boons to Nachiketa. For the first boon, Nachiketa asks that his father forgive him. Yama grants this.

Next, Nachiketa asks Yama to teach him the agni yagna that can take him to heaven. Again, Yama grants this boon and teaches him the yagna.

Pleased with how quickly Nachiketa picked up the lesson, Yama says that now this yagna will be known by Nachiketa's name. Gifting him a multicolored necklace, he says that whoever respects their father, mother and teacher, and performs the rituals, studies the scriptures and is charitable, will escape death's noose and reach heaven.

For the third boon, Nachiketa wants an answer to the eternal question of do we die or do we exist after death too. Reluctant to grant this boon, Yama tries to tempt him by listing what else he could ask for- wealth, women, children.

Nachiketa rejects all these, saying they are transient and people can't be happy when they know Yama is breathing down their necks. Pleased that Nachiketa has stood firm, Yama grants this boon too. Yama says that he has power over the ignorant, since they are governed by their senses and equate themselves with their bodies, thinking that when their bodies die, they die too.



Likens the Self to the one sitting in a chariot, the body to a chariot, the intellect to the charioteer, and the mind as holding the reins. The senses are the horses, riding the roads of desire. When the Self is mixed up with the body, mind or senses, we enjoy pleasure and suffer sorrows.

If you have well trained horses, a tight rein and know where you're going, you'll reach your goal. A teacher can help you in this mission. The path is like a razor's edge. Somerset Maugham's novel derives its name from this phrase.

The senses keep us looking outward rather than within. So we must disregard them so that we can look inside ourselves and find the Self.

Just like fire takes the shape of all that it consumes, the Self takes the shape of everything she enters.

Like the Bhagvad Gita and the other Upanishads, this one too says that we must still the senses, the mind, the intellect with yoga, so that we can reunite with the Self. I used Eknath Easwaran's excellent translation of Kathopanishad.

With this knowledge of yoga, Nachiketa became immortal in Brahman. We can get there too, by the same route

Most Important for Examination, Definition of Yoga as per Kathopanishad

Kathopanishad describes Yoga as: "When the senses are stilled, when the mind is at rest, when the intellect wavers not - then, say the wise, is reached the highest stage. This steady control of the senses and mind has been defined as Yoga."



Yoga in Prashanopanishad:

Essence of the Prasnopanishad(No need to know Full)

Om. O gods! may we, with our ears, hear, what is auspicious; O ye, fit to be worshipped! may we, with our eyes, see what is auspicious. May we enjoy the life allotted to us by the gods, offering our praise with our bodies strong of limb. May Indra, the powerful, the ancient of fame, vouchsafe us prosperity. May He, the nourisher and the possessor of all wealth, give us what is well for us. May the Lord of swift motion be propitious to us, and may the protector of the great ones protect us, too.

Om Peace! Peace!! Peace!!!

Introduction

1. Six seekers of Brahman go to a sage called Pippalada and put him six questions. These questions and answers form the substance of this Upanishad.
2. Prana or the life principle, and Rayi or matter, were first created by the Lord.
3. Prana acts on Rayi. Various forms are manifested.
4. It is the intermingling of these two that gives rise to the world of diverse forms.
5. The one is active, positive and is the male principle; the other is passive, negative and is the female principle.
6. Prana belongs to the conscious side of creation, while matter belongs to the form side of creation.
7. Matter is the universal form. Prana is life or consumer.
8. The body is upheld by the Prana or life principle.



9. Prajapati was desirous of offspring. From this desire a pair sprang forth, viz., matter or the universal form and Prana, life, or consumer.
10. As life and matter, Prajapati is, gradually, the sun and the moon, the year in its two halves, day and night.
11. Prana, Aditya (sun), day, Amurta (formless), life, spirit, northern path, invisibility, belong to the life side.
12. The second question refers to the Devas who support man and enlighten the senses and the constituents of the body.
13. The third question refers to the nature and origin the Prana.
14. The fourth question refers to sleep and dream.
15. The fifth question refers to Prana and OM.
16. The sixth question refers to the Purusha of sixteen Kalas or parts.
17. Sukesha, Satyakama, Gargya, Kausalya, Bhargava, Kabandhi, all these devoted to Brahman and centered in Brahman, seeking the highest Brahman, approached the revered Pippalada with offering (Samit) in their hands, thinking that he would explain all to them.
18. Knowledge of Brahman can be acquired by men who have observed celibacy, performed Tapas and lived with the preceptor.
19. Then Pippalada said to the aspirant: Stay here for one year with austerity, celibacy and faith. Then you may ask questions as you please, and if I know them, I will surely explain all to you.



20. The subtle truths of Vedanta cannot be grasped by the gross and impure mind. The mind should be rendered pure, subtle and sharp. Then alone will it be fit to practice concentration and meditation and comprehend the subtle truths of the Upanishads.

21. Service to the Guru or preceptor with faith and devotion purifies the mind quickly. This is the most powerful purifying agent.

22. The spiritual teacher knows through his inner vision the mental state of the aspirants, the degree of their evolution, their defects and weaknesses, etc.

23. Tapas and celibacy contribute to the purification of the mind.

24. The teacher actually sees their astral and causal bodies through the inner eye of wisdom.

25. The seer Pippalada found out through his inner vision that there were still impurities in their minds and so he asked them to stay with him for one-year practicing Tapas, celibacy and faith.

Life and Matter: Life has no beginning. The world is not created. It is simply projected by God.

Then Katyayana Kabandi approached Pippalada and asked; Venerable master, whence are these creatures born? He replied: Prajapati (the Lord of creatures) was desirous of offspring. He performed penance (thought) and having performed he created a pair-matter (Rayi) and life (Prana), food and eater, thinking that these together would produce creatures for him in many ways.



Tapas is penance. Here it means reflection as to how and what are to be created. Prana is energy. Rayi is matter. Prana and Rayi are male and female. Prana and matter are the couple. Prajapati created a couple necessary for creation: the moon that is food and Prana (fire, sun) i.e., the eater.

He thought that Agni (sun) and the moon (i.e., the eater and the food) would create various creatures, and so he created the sun and the moon.

Through the influence of the moon only the delicious Soma or the Rasa of the earth which nourishes plants and herbs is produced. The Sun is the fire that consumes the Rasa. This life is sustained by food (Annam) and air (Prana).

The sun is verily life and the moon the matter; all this having form and without form is found. Therefore, form is indeed food.

Murtam means with form; gross (solid, liquid and fiery objects). Amurta means without form; subtle, (air, ether). The sun is energy. The moon is matter.

All this that has body (form) and that has no body (formless, subtle) is matter. Therefore body (form) indeed is matter.

The sun is Prana, the eater, the fire; the moon is the food. The eater and the food are really one. They are aspects of the Lord of creatures.



The Glorious Sun

The sun is the center of energy. It is therefore identical with the Prana.

Now, the sun rising goes towards the east. By that he bathes in his rays all Pranas in the east. When he lights up the southern, the western, the northern quarters, the nadir, the zenith, the intermediate quarters, and all, by that takes up into his rays all creatures. The sun bathes all living beings with his light, makes them one with his own self. Wherever there is life, wherever there is energy, it is due to the influence of the sun.

The sun is the greatest inexhaustible powerhouse on earth. He supports by his rays all life in all directions.

This is the (Vaisvanara) the sum-total of all living beings, assuming all forms, life and fire, who rises every day.

The sun illumines the whole world. He is the center of force and energy. He is the source of life and activity. Therefore, he is the Lord of creatures. He is connected with the activities of all men. He is indeed the life of the world. Assuming all forms, resplendent, omniscient, the highest goal, the one light, the heat-giver, with thousand rays, existing in hundred forms, life of all creatures, this sun rises. The year is indeed Prajapati, the Lord of the creation. There are two paths, southern and northern. Those who follow the path of Karma alone, by the performance of sacrificial and pious acts, obtain only the world of the moon and certainly return again.

Ishta is the daily performance of Agnihotra, penance, feeding of the guests. Purta is digging of wells, tanks etc. for the Public, building



temples, hospitals, chaolites, giving food to the poor and the hungry, laying out public gardens, etc. But those who have sought the Atman by penance, faith, a knowledge, gain by the northern route the sun (Brahma-loka). This is the home of all lives, the immortal, fearless, the highest goal.

They go along the path of Devayana, the path of the gods, to the world of the sun and from there go to Brahma-loka. They merge in Brahman at the end of the cycle. This is Krama-Mukti or gradual liberation. Those who have attained Brahmaloika do not return to this world.

They do not take rebirth as followers of mere Karma do. Having five feet (the five seasons), the father, having twelve forms (twelve months), the giver of rain, they (sages) say, he is seated in a plane higher than heaven. Others call him all-wise, upon whom, like a chariot (drawn by seven horses), with seven wheels and seven spokes, the whole world is founded.

The sun is nothing but the year or time. The sun is the maker or measurer of time. The sun by pervading all beings with his light, makes them one with his own self. The sun is called father, because he is the creator of all, he sustains all life, and all life proceed from him only. The seven rays or colors of the sun are the seven horses of the sun. Half years, seasons, months, half-months, days, nights and Muhurtas are also the seven horses of the sun.

The six spokes are the seasons. The month is Prajapati (the Lord of creation), its dark half is indeed the food, its bright half the Prana.



Therefore, these Rishis perform sacrifices in the bright half, the others in the dark half. The month also is in nature of a pair. One portion, that is the dark half is food, i.e., matter or moon. The other half, i.e., the bright fortnight, is the sun, the earth, the fire or Prana. Night is daily Pralaya. Day and night are Prajapati. The day is the Prana and the night indeed is food. Those who unite in love by day waste their Prana, those who unite in love by night are considered verily as Brahmacharini. Food indeed is Prajapati; from that indeed proceeds semen, from these all creatures are born.

Thus, therefore those who observed this rule of Prajapati produce a pair. To them alone is this Brahmaloaka in whom penance, celibacy and truth abide. That pure Brahmaloaka belongs to them only in whom there is no deceit, falsehood or dissimulation.

Fraud, crookedness, falsehood and dissimulation taint the heart. They are obstacles in the spiritual path. They should be eradicated by cultivating the opposite, positive virtues, such as honesty, straightforwardness and truth.

Prana: Greater than Senses

Then Bhargava, son of Vidarbha questioned Pippalada.: O Bhagavan, how many Devas support the creation? Which of them enlighten that? Who, again, is, amongst them, the greatest? The second question deals with the powers, glory and splendor of Prana. It is the Prana that supports the microcosm and is, thus, the best of all.

He replied: Those Devas verily are the ether, wind, fire, water, speech, mind, eye and the ear. They, manifesting their glory,



disputed among each other and said, we hold together and support this body. Prana, the greatest, said to them: Be not lost in delusion. Do not entertain this foolish pride. I alone, dividing myself fivefold, support this body and keep it.

Breathing and thought are expressions of Prana only. Prana is the most important fundamental principle in the body and Nature. Therefore, Prana is called Brahma. The individual Prana is a part of the universal Prana or cosmic energy. They did not believe. The principle Prana, from indignation, seemed to go out of the body, as it were, from above. When the Prana ascended, all the others (senses) immediately ascended, too; and when it remained all others remained, too; just as the bees go out when their queen goes out and return when she returns; so, mind, speech, eye, ear, and the rest, being pleased, praised Prana.

Prana: The Prime Mover

Thus life, as fire, burns; as the sun it shines; as Parjanya it rains; as Maghavan (Indra) it rules; it is the wind; it is the earth, moon, Deva, what has form, what is formless and what is immortal. Prana is the Amrita which is the basis or stay of all Devas. Like spokes in the nave of a wheel, so all is centered in Prana, the verses of the Rigveda, Samaveda, sacrifices, Kshatriyas and the Brahmins.

Chapter 2.3: Concept of Sthitaprajna, Bhakti, Karma and Dhyana in Bhagavad Gita.



This Sanskrit term means ‘equanimity’ or even-mindedness. Yoga requires the spiritual aspirant to remain unruffled at all times, and in all conditions. Only then one can attain everlasting peace and eventually realize his true nature.

However worldly people get swayed by the joys of success and sorrows of failure. To arrive at this state, the seeker must adopt vairagya(non-attachment) and abhaya(practice). There should not be any attachment to any kind of work. The seeker should be ready to leave the work without any attachment. If circumstances demand him or her to do so. This comes by practicing vairagya. A true vairagi must be like a soldier ready to obey the divine call and act on it. To sum up the concept of equanimity.

Concept of Bhakti in Bhagavad Gita.

This path appeals particularly to those of an emotional nature. Though many janan and karma yogis have been adept in bhakti. The Bhakti yogi or Bhakta, is motivated mainly by the power of love and see God as embodiment of love. Through prayer, worship and ritual, the bhakta surrenders himself to God, channelizing and transmuting his emotions into unconditional love or devotion. Chanting or singing the praises of God forms a substantial part of Bhakti Yoga. Mira bai and Tulsidas are some of the great bhaktas that continue to inspire many devotees by their unmatched devotion

Concept of Karma in Bhagavad Gita.

In Sanskrit, Karma means “action”. It comprises both mental and physical action. Thinking and feeling are also karma. However, Karma not just means action but also the result of action. These results are of two types karma phala and karam samskara have to be nullified by appropriate consequences.



These consequences/ experiences in turn becomes fresh karmas generating one again samskaras. Thus, the chain of karma-samskara- karma is never ending. This explains rebirth in one life after another.

Action is karma, inaction is akarma, wrong bad action is vikarma.

Concept of Dhyana in Bhakti Yoga:

Dhyana yoga is referred in the Bhagavad Gita as the yoga of meditation. It trains you to keep your mind off the unnecessary things and concentrate on what you need to do.

Dhyana yoga enables you to find the truth. It helps you separate illusion from reality and see things for what they are. Deep concentration leads to self-knowledge which provides the answers you need. In the highest level of Dhyana, the mind is aware without focus. There are minimal or no thoughts that occur to bother the mind. Staying still with nothing to concentrate on is not an easy task and takes time. You need to build the strength and stamina for it through asana, pranayama, and dharana.

“Meditation” or “Dhyana” means to go beyond the limitations of the physical body and the mind. Only when you transcend the limited perspective of the body and the mind do you have a complete dimension of life within you. When you are identified as the body, your whole life is only about survival. When you are identified as the mind, your whole perspective is enslaved to the social perspective, religious perspective, or the family perspective. You can’t look beyond that. Only when you become free from the modifications of your own mind will you know the dimension of the beyond.



Chapter 2.4: Significance of Bhagavad Gita in Day-to-day life.

The Bhagavad Gita contains the divine teachings directly emanating from Lord Krishna. The epics and puranas have sung the glory of the Gita. As a scripture, the Gita embodies the supreme spiritual mystery and it contains the essence of all the Vedas. The Gita is an epitome of all the scriptures and the very store-house of all scriptural knowledge. The Gita is an unfathomable ocean of wisdom.

We should not think about how big or small we can really make things. All this is materialistic and engages people in tensions and greedy activities. It makes one profit oriented. Thinking on the lines of yours or mine also does the same. Throughout life we make and collect things for ourselves. This really doesn't make a difference when we leave this world. We are all turned into ashes after death.

The Bhagavad Gita is one of the greatest religious spiritual books. Considered to be a doctrine of universal truth, it has long been influencing people not only in India but also overseas. As sage Veda Vyasa is known for writing the Mahabharata, Gita being a part of it is also ascribed to him.

In the epic Mahabharata, when cousin brothers, the Pandavas and Kauravas are about to fight amongst themselves for the throne of Hastinapura, the Pandava prince Arjuna feels weak in the battleground when he sees his relatives, teachers and friends in the opposition. When the supreme personality of Godhead, Lord Krishna sees him losing strength and willingness to fight, He gives him what is known as "Gita Gyan".



Hundreds of thousands of readers are impressed by the greatness of Gita-philosophy. But they are unable to practice its teachings since they have no capacity to rise above their mundane limits. Various interpretations rendered on Gita by great spiritual masters, no doubt, provide valuable guidance to humanity. But in modern times when science and technology have taken control of everything, a pragmatic approach to Gita-philosophy will provide another dimension to its social relevance.

Admitting that the Gita is a gospel, it can also be used for worldly purposes to build up a sound and healthy social order. Outwardly it may look like a nonspiritual materialistic approach but in reality it would become an applied philosophy, the application of spiritual ideas to pragmatic use.

Teachings of the Bhagavad Gita are still applicable, even after about 5000 years after it was spoken. These teachings are considered to be ultimate. It encompasses each and every aspect of life. One surely can lead a peaceful life if the teachings of Bhagavad Gita are followed. I personally have derived a lot of meaning from the teachings of Bhagavad Gita. In understanding the supreme ends of life in the prevalent socio- economic scenario all over the world one can avail the guidance from Gita. The Lord declares, "Whenever evil triumphs over the good and hold of righteousness declines, I manifest Myself to establish the kingdom of truth." Today's world is full of tragedies mostly facing the problems of decadence through violence, cruelty, unemployment, over- population, exploitation of nature, exploitation of natural resources, environmental degradation, hunger, ignorance, hatred, quarrels, deaths, etc.

In what way Gita can come to our rescue in such turmoil? Keeping its metaphysical and spiritual conclusions aside for the exclusive benefit of the spiritual aspirants who will always be small in number, the



remaining vast population all over the world can have a plunge into its nectar-like thoughts about life and all that is related to life to correct man-made ills of the modern century.

In his pursuit of happiness, the modern man remains discontented in today's world of consumerist culture built upon the philosophy of self-aggrandizement. All the social ills witnessed today have arisen out of mindless pursuits of selfish material gains.

Bhagavad Gita talks a lot about meditation and its importance. Meditation is considered extremely helpful for inner peace and sadhana. Moreover, a person who thinks about making money all the time cannot really engage in meditation. When a person's mind is not stable and he or she thinks only about money, then meditation would be a failed effort for such a person.

Desires come and go, but you should remain a dispassionate witness, simply watching and enjoying the show. Everyone experiences desires but one should not be moved by them. They should not bother a person. People sometimes undertake really evil actions because of their desires. So, one should not come under the chain of desires.

Whatever we do in the course of our lifetime should be dedicated to the Supreme Personality of Godhead. This will always result in giving us peace and satisfaction. One should consider remembering Krishna during their actions. This makes us feel that God would be there with us and our actions would turn out to be positive.

We came to this world empty handed. We have made everything over here, be it relations, money, love or respect. We cannot take anything with us when we die. Everything would be left over here. So, we should not really do evil things when it comes to the question of our respect. Nor should we be really concerned about making as much money as



possible. We should be satisfied with what we have as everything would be left over here in this material world, we won't be able to take anything with us. Our soul never dies. Even after our death, it exists. It is immortal. It just changes bodies after the death of a person. Moreover, our body is made up of Agni (fire), Jal (water), Vayu (wind), Prithvi (earth) and it combines with them after death. So we should not pay a lot of attention towards our outer body, but instead should work for the inner soul, its satisfaction.

When we work for getting fruits or the result from a particular action, we can't really be our best at it. It also gives us a lot of worries about the result. We may also feel disheartened if our task or action does not yield good output. Therefore, just doing our work without really thinking about its result should be our motive.

These are some of the major teachings of Bhagavad Gita. Adhere to them if you really want to achieve peace and inner satisfaction in your life. It is very aptly written and calls for selfless action.

Some of the great leaders like Mahatma Gandhi adhered to Bhagavad Gita. He popularized concepts such as nonviolence based on the teachings of Gita.

Bhagavad Gita has been an inspiration for many. It very simply tells us about the truth of life which otherwise is not possible for us to know. The Bhagavad Gita can surely do wonders.

Chapter 2.5: Concept of healthy living in Bhagavad Gita (Ahara, Vihara, Achara, Vichara)

Primary responsibilities/dharma at each stage of life



Birth-24 years — Seva; give time (as those in this age group tend to have more unoccupied time, even though they no longer feel they have the time).

25–48 years- Dhana; give resources (be generous in giving to society as well as supporting family, rather than the current movement of just saving for retirement).

49–72 years — Tapa; give effort (rather than just self-indulging in what one has materially earned/saved).

73 years onward — Shama; give up the ego, aspire to mental, physical and intellectual quietude and state of serenity, rather than encouraging the vasana of holding on to thoughts, relations and objects.

The more we hold on to thoughts, relations and objects, the more we hold back our true nature. Through the Gita, Sri Krishna teaches us to Let Go and Let God (inside).

Sri Krishna has provided guidance to make life balanced and lead a lifestyle conducive to meditation, by emphasizing that one should be disciplined (yukta), practicing moderation and engagement in the appropriate type and amount of (6.8):

1. Food — Yukta-ahara (food); garbage in, garbage out for both food and all sensory intake as this results in gross influences physically and subtle effects on the mind; the right (sattvika) quality and quantity keep the body healthy and the mind calm and alert.



2. Sleep — Yukta-svapna (to sleep)-avabodha (to be awake); maintain regular sleep and wake hours by first regulating the hours that you are awake; the mind has to be quiet, alert and vigilant in meditation; staying up late (and eating late) are not conducive to early morning meditation
3. Entertainment — Yukta-vihara (recreation, to play); engage in healthy, elevating, sattvika entertainment that lightens the mind, is refreshing, and lends itself toward making the mind ready for dhyana
4. Work — Yukta-cesta (to exert); balance is also required here in the professional, personal and seva realm to ensure duties are respectable, done sincerely, and in the appropriate quantity so as to provide inner contentment and peace, and not create a situation where the mind is constantly thinking about work, making cesta turn into chinta; a mind of chinta is not conducive to meditating.
If the body is calm, mind is quiet and intellect is still, purification is achieved. In the next step, preparation for meditation, the outer and inner environment should be sattvika, clean, simple and inspiring (CSI).

Chapter 2.6: Study of Patanjali Yoga Sutra including selected sutras from following chapters (I- 1 to 12, II- 46 - 51, III- 1 to 4)

Introduction to Patanjali Sutras:



Though Yoga was being practiced in the pre-Vedic period (2700 B.C.), the great Sage Maharshi Patanjali systematized and codified the then existing practices of Yoga, its meaning and its related knowledge through his Yoga Sutras.

The **Yoga** Sutras of Patanjali are a collection of 196 Indian **sutras** (aphorisms) on the theory and practice of **yoga**.

The **Yoga Sutras** were compiled Approximately 4000 years by Sage **Patanjali** who synthesized and organized knowledge about **yoga** from older traditions.

After Patanjali, many Sages and Yoga Masters contributed greatly for the preservation and development of the field through their well-documented practices and literature.

There are 4 chapters and 196 sutras

Samadhi pada, the first chapter of Patanjali's Yoga Sutras is about enlightenment.

The **enlightened person** is loving, kind, and compassionate for two main reasons: 1) he genuinely cares about other **people**, regardless of whether they care about him, and 2) he knows that other **people** provide him with the spiritual nourishment he needs to continue growing.

Sadhana Pada

The second Chapter of Patanjali's Yoga Sutras - contains instructions for our Practice.

Vibuthi Pada

The third chapter of Patanjali's Yoga Sutras instructs us about the progression of our practice.



Kaivalya Pada

Finally, the fourth chapter of Patanjali's Yoga Sutra is about liberation.

What is **Liberation**

Liberation is state of **freedom** from individual ego and or the state of self is experienced

The Science of Yoga does not Originate with Patanjali. It was existed even before Patanjali

Patanjali was the **Systematiser** of Yoga which means in the olden days the knowledge of yoga was given by Teacher to Guru Verbally. So, it was difficult for Common man to remember as an when they needed to.

Patanjali has presented this **Ancient** knowledge in such a scientific and rational way that every theory, and principle put forth by him can be **tested** through the most scientific methodology.

Maharshi Patanjali had explain the knowledge in the form of Sutras. The word sutras mean thread, it means writing in a precise and Condensed form

According to the knowers of sutras the sutra Should not give any **doubt**, it is a Condensed statement.

Patanjali sutras is very often popularized as yoga **darshans**. The word darshan means seen. The idea behind the word seems to be that what **Patanjali** has explained in sutras were actually seen and experienced by him. It is not just a mere thinking he has done

We will Cover the one in Syllabus

**1) Atha Yoga
anusasanam**



Sutra no. 1:1 (Samadhi
pada)

Translation

Now (Begins) the systematic presentation of the discipline of Yoga

Let me explain this sutra

Some traditional Commentator have tried to see the reason

Patanjali used Atha (Now),

Because in the old Indian tradition, particularly origination from
the Vedic tradition,

Even on a non-religious subject like yoga he was having an
auspicious prayer.

Atha is Now and it represents auspicious moment as he is just
starting to present his sutra.

Generally, books written on topics closely related to the religious
matter were considered auspicious

So here Patanjali's make this a point that yoga being non-religious
can also be auspicious.

Are u all with me?

Atha is now which is generally used as an Introductory word when in
some discussion suddenly a new and important topic is opened. In
this way it is indication that even prior to Patanjali yoga was there
Probably these sutras were taught by teacher to students as well
In ancient days traditional knowledge was imparted by the teacher
to the students through direct verbal teachings Books were
probably not existent or at least very rare and therefor difficult to
obtain.

When the knowledge increased it was difficult to remember all that
students have learnt.

It became necessary to find some way to preserve this knowledge in
a Condensed form so that someone who has read the subject can
retrieve it whenever they need.



So, Patanjali sutras are meant for practitioner so that they can readily retrieve the knowledge from the sutras as they have experienced it. The word yoga as understood by Patanjali is Explained in the next sutras.

The word anumarana is made up from the main word Sansan which means good organization or arrangement. The Prefix anu has a sense of following. Patanjali could have used the word sastra Probably instead of using this shorter word which would have been more proper as per rules of sutra construction that is minimum word to be used.

Patanjali has used the longer word to indicate that what he is presenting is not completely new follow the old tradition as had come down through ages up to his time

Is it clear (Why he used the word Anusasanam not SASTRA)?

Patanjali has also given a hint that he is not the founder of yoga system which is believed by many people so, he has made it clear that he bought this yoga knowledge in orderly and condensed form.

This is the explanation of Sutras Atha Yoga Anusasansa

Now (Begins) the systematic presentation of the discipline of Yoga.

Patanjali Yoga Sutra Explanation

Samadhi Pada 1:2

YogasChittsVrittnirodha

Translation

Yoga is the Complete cessation of the functional modification of mind

Yogas chitta Vritta Nirodha

This Sutra in a way Defines yoga as a Practical means or Method. This Sutra in a very broad manner tells us what Patanjali thinks of yoga as a means for achieving the goal.



Most people think of chitta as mind, there is no exact equivalent in English and other western language for the word chitta.

Many English commentators have translated the word chitta as mind, but this is not precise and correct.

Probably the Sanskrit and yogic equivalent for mind is manas. Patanjali differentiated between chitta and manas in his Sutras (I 33 and I 35)

Therefore, some commentators have used chitta as mind stuff. The word chitta is formed from the verb 'cit', which means to enlighten, to make aware etc. so the literal meaning of chitta is that which is incited, enlightened, made conscious etc.

We should understand that chitta is to be all that where consciousness becomes manifested in human organism. Viewed in this way the chitta is active right from gross level, where sensation of the sense organ is present, right up to the mind inclusive of its sub conscious and unconscious levels. This mind forms only a fraction of the sphere of chitta,

- In modern psychiatry psyche is regarded in its own way as an 'organ' of the person.
- It possesses its own form and function
- A range of functions carried out by brain including, Cognitive functions and Emotions.

What are Cognitive Functions:

Brain cognitive functions are the mental processes that allow us to receive, select, store, transform, develop, and recover information that we've received from external stimuli. This process allows us to understand and to relate to the world more effectively.



However, the part of chitta with which common man is normally conversant is mind, more particularly that portion of mind which is active in wakeful consciousness.

Further in the beginning of yoga practice when the **sadhaka** enters the **inward** going etc. the region from which he has to start is conscious mind. Therefore, very often at least in beginning the word chitta would have to be equated approximately to the mind. Is this Clear

The word Vrit is derived from the verb root 'vet' which means to behave and also to revolve in circular motion.

With the suffix 'indicates generally of a process or movement, so the word vritti here would mean the behavioral modification of chitta.

The word usually translated as modification. A better translation indicating this behavioral mode of chitta.

Vrittis rise in chitta one after another like the circular waves moving in the disturbed water and this similarity with the water waves is also often implied in the word vritti.

The word Nirodha has a verb root 'rudh' to stop by obstruction, the prefix 'ni' may be looked as the word without reminder i.e total or complete. As said above the verb rudh has a sense of obstructing a process or movement, using an opposite force.

But it may be emphasized here that the word nirodha here should not be understood in this sense. The stopping of the functional modification (vrittis) of chitta is not to be brought about, at least in the Patanjali system by any forcible means or method.

The nirodha should be spontaneous brought about automatically by the practice of all ashtanga's (eight limbs of yoga)



So, this cessation should be a done via smooth process. So, the Meaning and Explanation of this Sutra is **Yogas chitta Vritta Nirodha**

Tada Drastuh Svarupe Vasthanam(1:3)

Tada – Then

Drastuh – Seer, Soul

Svarupe One own form, own nature

Avastanam Re- Establishment

Translation Then the Seer will be re-established in its own form

Explanation

This Sutra explains the meaning of yoga according to Patanjali as the objective or end. The word tada means then it means at the time the vrittis of chitta are brought to a complete stand still.

What is achieved is the experience of own true original nature.

Very important question

Why Patanjali yoga is called as seshwara Samkhya (Practical Examination Question)

It is Generally believed that Patanjali's yoga is Closely Allied to the Samkhya Darshans. Many Scholars are of opinion that Patanjali yoga Darshana are of the opinion that Patanjali Yoga darshans takes its stand on the Samkhya. Both Yoga and Sankha are Considered as Sister Philosophies. It is believed that Patanjali has accepted all the principles of Samkhya,

The main difference between them is Patanjali's yoga system includes the principle of ishwara, that is not present in Samkhya.

This is the reason Patanjali yoga is Called as Seshwara Sankhya.

Through the stilling of the changing states of the mind — “Yogas



chitta vrtti nirodah,” described in Yoga Sutra 1.2, a shift slowly starts to occur. The brain chatter of the left side of the brain starts to slow down; and the yogi shifts into the right side of their brain. The right side of the brain is our connection to the world and every living being around us.

With the brain chatter subdued, and the right side of the brain more fully engaged, the yogi is then able to use restraint in thought, action, and purpose. This is when the true Self starts to stand alone, and apart from our many false identities. Svarupe literally means in one owns form. As Said above Purusha by its nature cannot do anything.

Therefore, it cannot also perceive and it would not precisely correct to call it as perceiver or seer i.e. drasta. The Perceiving entity is in truth is chitta and the real drasta is chitta Let me explain in different way.

Practical application is that

If u know this sutra u can move inwards towards your own soul and realize yourself and even teach other by making use of eight limbs of yoga.

Vritti sarupya itarattrā (1:4)

Vritt Functional Modification (Of Chitta)

Sarupya Identification

Itaratra At other Times

Meaning:

At other times there is total identification with the vritti (that may be present in the chitta at that time)

Sometimes we revert back to our own state during practices.

At times our inner silence seems to disappear and we find ourselves thinking elaborate thoughts during our yoga practices. Those are normal occurrences; they happen to yogis everywhere.



We cannot improve our focus and concentration by will only, it takes practice.

When we lose our focus, our mind goes back to what it does best, making thoughts, plenty of them. And this is such an automatic feature of our brain function that we don't even realize it.

That is unless we are doing a yoga practice. Only because we are meditating do we realize, « oh! I'm thinking about something else, let's go back to my mantra »

This is how we progress in yoga; we focus on something and try to concentrate on the task and when we realize we are off it; we pick ourselves up and continue.

So, reverting back to our false nature, the egoistic self, is natural, don't try to fight it, just easily regain your focus.

Meaning

At other times there is total identification with the vritti (that may be present in the chitta at that time).



Vrttayah panchatayyah klista aklistah (1:5)

Vrttayah: Plural of Vrittis

Pancharayyah: Five kinds of Types of Vrittis

Klista: Difficult to Remove

Aklistah: Not difficult to Remove

Vrittis(Functional Modification) of Chitta are of Five types some of them are difficult to remove while other are easy to Remove

The movements of consciousness are fivefold. They may be painful or non-painful”, with this truth the Vrttayah pancatayyah klista aklistah stand as the fifth yoga sutra

Vrittis are classified by Patanjali into five types, which are explained in the next sutra

He says that any types of Vrittis can be divided in to 5 types

The Five Vrittis as per Patanjali are as follows

- Correct knowledge (pramana)
- Incorrect knowledge (viparyaya)
- Imagination or fantasy (vikalpa) for e.g. if u is in a dark room and u see a rope and u imaging it to be a snake
- Sleep (nidra)
- Memory (smrti)

Patanjali sutras are meant more for Practicing yoga and just presenting as theory knowledge.

The main purpose of this practical path of yoga is to do away with the vrittis by bringing their functional aspect to cessation.



So, from this objective point of view the classification of Vrittis has little value because whatever be the type of vrittis ultimately the aim is to stop its fluctuation.

Therefore, a rough classification is ok for Patanjali to make but ultimate aim is to remove all the vrittis.

Just to understand the nature of vrittis Patanjali has given the classification.

The word klista which given pain and kleshas are ultimate cause for pain and misery

Aklista means no pain and misery

Every vritti will have at least some traces of kleshas

**5 Kleshas Identified in the Yoga Sutras of Patanjali,
the five Kleshas or 'afflictions' are:**

Avidya (ignorance),

Asmita (egoism),

Raga (attachment),

Dvesa (aversion or hatred), and

Abinivesah (clinging to life and fear of death).

E.g. in case of Vikalpa when u see rope thinks as snake there is a fear element of pain



Samadhi pada 1:6

**pramāṇa viparyaya vikalpa nidrā smṛtayah
॥6॥**

Meaning of Words

- **Pramāṇa = True and Accepted data or knowledge**
- **Viparyaya= Wrong or False knowledge**
- **Vikalpa= imagination or Fantasy**
- **Nidra = Sound Dreamless Sleep**
- **Smrtayah= Plural of Smriti (Memory)**

Meaning of Sutra

Knowledge is based on accepted data i.e. right knowledge, False knowledge, imagination, dreamless sleep and memory

The first Vritti is denoted by the word Pramana it means true fact or data accepted as true

This fact or data is not the Vritti, because they are outside of the Chitta and are presented to the Chitta.

The Vritti is the knowledge which arises from the chitta Therefore, the pramana should be termed as Pramana-jnanas So pramana should be understood in this sense of pramana- jnana that is interpreted as true knowledge. Patanjali knows the basic meaning of pramana as true facts but he used pramana instead of Pramana jnana for the sake of minimum use of words sutra and following the sutra construction.



Samadhi Pada 1:7

pratyakṣa-anumāna-āgamāḥ pramāṇāni ||7||

Meaning

Pratyaksa = Direct Perception Via Senses Anumana
=Inference

Agama =Authentic and Reliable Testimony

Pramanani = Plural of Pramana

Meaning

Direct Perception through Senses , Inferences and Reliable testimony, are the three Pramanas

What are the Three Types of Pramanas in MCQS or Viva Answer

Direct Perception through Senses , Inferences and Reliable testimony, are the three Pramanas

Explanation

The word Pratyaksa is usually understood as direct perception, but this direct perception is fact indirect, because the perceiver is the chitta or mind which perceived by one or more senses.

In reality the common man never perceives directly. It is only advanced yogis who has the ability to have knowledge directly without the senses

This direct knowledge is called as pratyaksha

What is Pratyaksha

Pratyaksha Literally means presented before eye Anumana means inference or a deduction based on some previous knowledge.

Inference is based firstly on some observation.



E.g. if u see a cloud and infer that it is going to rain it means someone have deducted this that if cloud is dark, it will rain. Agama means that has come to us traditionally. Agama means knowledge has comes to us is also from a reliable source as direct observation of that knowledge is done by reliable person like Bhagwadgita (Veda Vyas)

It is presumed that this knowledge is authentic and reliable as it be believed that the ancestor will not share which is not true

If u see all these 3 varieties of Pramanas are in one way or other are based ultimately on the direct contact or Perception with the object and then knowledge is gained.

Samadhi Pada 1:8

viparyayo mithyā-jñānam-atadrūpa pratiṣṭham ||8||

viparyaya = False or Wrong knowledge

Mithya = False

Jnamam = Knowledge

Pratishtham = Based on

English Translation **Meaning:**

Viparyaya is based on False understanding or knowledge not

Corresponding to the Reality

Viparya or Wrong knowledge is also derived through the same three means as that for Pramana janana (imp for MCQ)

Explain the Types of Pramana jnana

Prayaksa: Direct Perception

Anumana: Inference

Agama: Testimony



The direct perception can be wrongly interpreted as in the e.g. Mistaking a rope for a snake. Here the object, rope was presented and seen by eyes but is misinterpreted as a snake. Here the object rope is actually seen by the eyes, but it is interpreted as a snake on account of a great Similarity in the form of Rope with that of Snake.

So, this Means Even direct perception can give a false understanding or knowledge. In the same an inference can also lead to a wrong Conclusion thus to a false knowledge. Testimony also can lead to a false knowledge if the source of testimony (Mahabharat) may be false.

Samadhi Pada 1: 9

śabda-jñāna-anupātī vastu-śūnyo vikalpaḥ ||9||

Sabha = Word

Jnana = Knowledge

Anupati = Dependent upon

Vastu = Substance

Vikalpa = Imagination English

Translation

Vikalpa is based on worldly knowledge or understanding devoid of actual substance.

Vikalpa(Imagination) is a fictitious modification of the mind. The mind constructs a meaning about an object that is not a reality. In the days of Patanjali, messages conveyed only through sound. There were no other means for conveyance of messages. Hence, he uses the word sound.

Now we may interpret it as the conveyance of words.



one more eg son of a barren woman, this cannot exist but one can imagine them and at least use these expressions in speech.

What is the difference between Viparyaya and Vikalpa? Viparyaya is the wrong idea about an existing object whereas Vikalpa is a fictitious idea about an object that does not exist at all.

Assuming a rope as a snake is Viparyaya (Wrong knowledge) the fear of a snake that is not around is Vikalpa.

Viparyaya is the wrong knowledge where the right knowledge is hidden and the right knowledge can be obtained

But Vikalpa is the complete projection of the mind and there is no right knowledge hidden in the background.

There cannot be fear of snake as there is no snake.

so, Vikalpah are thus imaginary ideas which can never occur in reality.

abhāva-pratyaya-ālambanā tamo-vṛttir-nidra //10 //

- ▶ abhava = Absence
- ▶ pratyaya Experience or Content of Chitta
- ▶ Alabama = based on
- ▶ vrittih =Functional Modification of Chitta
- ▶ Indra = Sound and dreamless sleep
- ▶ Meaning
- ▶ The Vritta based on the Experience of Total Absence is Nidra (sound dreamless Sleep)



Samadhi Pada 1:11

anu-bhūta-viṣaya-asampramoṣaḥ smṛtiḥ ||11||

Anubhuta = Experienced

Visaya= Subject

Asampramosah= No total deprivation

Smriti = Memory

English Translation

Smriti does not undergo complete deprivation of an experienced subject (Things or Happening)

In this Sutra Patanjali talks about the Functioning of the memory.

It is believed that the chitta the mind has a tendency to retain anything experienced for a long time.

Time is the robber it means it tries to rob the mind of this possession. When the Time is not powerful enough to deprive the chitta Completely of its possession it is called as asampramosah

It means that experience is not Completely lost and its retained at least Partially by chitta.

Samadhi Pada 1:12

Abhyasa-vairagya-abhyam tannirodhah

Practice and dispassion stop the modifications of mind.

Abhyasa: Practice

Vairaghya: dispassion

Abhyam: together

Tan: their

Nirodhah: stop, control.



Sage Patanjali explains that regular practice and non-attachment towards the materialistic world, can help stop the fluctuations of mind.

(Just for information) Samadhi Pada 1:13

tatra sthitau yatno-'bhyāsaḥ ||1:13|| (I-13)

Tatra = in that, in those, out of Those

Sthitau= in the steady state or stage

Yatna = Effort

Abhayasa= Practice

The effort to get steadiness in the Particular state or stage is abhayasa (Practice)

In this Sutra Patanjali has explained as abhayasa

The effort which will be of nature of repetition of a particular stage or state to get stabilized in that state is abhayasa

So abhayasa is the repetitive practice of a particular technique or stage of Yoga

The stage is not mentioned by Patanjali

So, this practice is applicable to all state or techniques of yoga Here it should be understood he is referring of practice of eight limbs of yoga

This is the gradual, systematic flow that will take you from normal consciousness to the supreme realization.

Some Commentators have mentioned the practice of particular technique as abhayasa. But Patanjali has not mentioned this in particular. It is questionable if this interpretation is valid according to Patanjali view.

What is the Difference between Patanjali and hatha yoga?



The truth is that Patanjali was not interested in the body; he does not mention health, strength, flexibility, clarity or any of the practices we are used to. His primary interest was in the quality of your mind and your power of meditation. Meditation (Dhyana), he says, is the essence of yoga. Many hundreds of years after the Yoga Sutras were written, a new system of yoga practice emerged, with a different flow and different techniques to take us to the supreme consciousness. That method was named Hatha Yoga. It approached conscious evolution with a whole other set of tools and practices, and Hatha Yoga is what we are actually practicing when we get on the mat.

Ultimately, both Patanjali's Yoga and Hatha Yoga realized the same goal: the activation of the highest consciousness but the way they get there is vastly different. Both systems are worthy of deeper study because they offer us the chance to learn how to truly transform ourselves with grace and awareness.

Sthira Sukham Asanam II:46

- ▶ Shira = steady
- ▶ Sukha= comfortable
- ▶ Asana = Yogic posture
- ▶ Asana should be steady and comfortable
- ▶ This is the simple and concise definition of asana as per PYS

Prayatna shaithily Ananta samapattibhyām 2:47 (II-47)

- ▶ Prayatna = Effort
- ▶ Saithilya = Relaxing, Releasing
- ▶ Ananta = Endless
- ▶ Samapatti = Merging into
- ▶ Bhyam= with

Explanation:



The performance of asana should be with the total relaxation of effort and ananta samapatti i.e. merger of mind with something Ananta (infinite).

tataḥ dvandva-anabhighātaḥ ||48||

From that, not troubled by the pair of opposites.

tatas - hence, from that

dvandva - pair of opposites

anabhighāta - not troubled

tasmin-sati-śvāsa-praśvāsayoḥ gati-vicchedaḥ prāṇāyāmaḥ ||49||

Being in this, dividing the motion of the exhalation and the inhalation is extending the breath.

tasmin - in this

sati - being

śvāsa - breathing or aspiration; hissing, snorting, panting; affection of the breath, hard breathing, asthma

praśvāsā - breathing in, inhaling; breath, respiration;

gati - going, moving, gait, deportment, motion in general

viccheda - cutting asunder, cleaving, piercing, breaking, dividing, separation; interruption, discontinuance, cessation; caesura, pause in a verse

prāṇāyāma - extending the breath.

**bāhya-ābhyantara-stambha-vṛttiḥ deśa-kāla-saṃkhyābhiḥ
paridṛṣṭaḥ dīrgha-sūkṣmaḥ ||50||**

The external, internal and suspension fluctuations are seen to be long and subtle



through place, time and number.

bāhya - external; being outside, situated without, outer, exterior; diverging from, conflicting with, opposed to, having nothing to do with; not belonging to the family or country, strange, foreign; excluded from caste or the community, an out-caste

ābhyantara - internal, being inside, interior, inner

stambha - suspension; stoppage, obstruction, suppression

vṛtti - fluctuation; modification; turning; set in motion, course of action, behaviour, movement; activity, function; profession, mode of life or conduct, course of action, behaviour

deśa - place, point, region, spot

kāla - time, a period of time; season, the proper time or season for

sāṃkhya - enumeration; a number

paridṛṣṭa - seen to be, seen, beheld, perceived, learnt

dīrgha - length, long, for a long time; a long vowel

sūkṣma - minute, small, fine, thin; acute, subtle, keen; an atom, intangible matter; the subtle all-pervading spirit, Supreme Soul

bāhya-ābhyantara-viśaya-ākṣepī caturthaḥ || 51 ||

The fourth transcends the external and internal as an object.

bāhya - external; being outside, situated without, outer, exterior; diverging from, conflicting with, opposed to, having nothing to do with; not belonging to the family or country, strange, foreign; excluded from caste or the community, an out-caste

ābhyantara - internal, being inside, interior, inner

viśaya - an object of sense; anything perceptible by the senses; any object of affection or concern or attention



ākṣepīn - transcends

caturtha - fourth; the fourth; constituting the 4th part

Desa Bandha cittasya dharana (III- 1)

Desa – Place

Bandha – binding, combining, connecting, fixing

Cittasya- of mind, of consciousness

Dharana – the act of holding, keeping the mind collected
concentration.

Meaning:

Fixing the consciousness on one point or region is concentration
(Dharana)

Let's go for explanation

Dharana means focus of attention

Focusing of attention on a chosen point or area within or outside
the body.

Dharana, Dhyana and samadhi are different stages of meditation.

Patanjali has given the name samyama for the combined stages of
dharana, Dhyana and samadhi

In other words, samyama is a composite of these three so that it
must come one after in the order

Dharana is defined as desabandhya cittasya i.e binding or fixing
the desa i.e the region of chitta.

The older commentator refers desa as a physical spot or place.

But desa gives an idea of larger space.

Some commentators say to interpret desa as a spot or place is not
very precise. They have referred that this spot is a physical spot such
as object particularly and preferably a suitable part or organ of the
body Hrdaya(heart) Bhri Madhya (midbrow) etc.



This interpretation again seems to be erroneous because further it has been suggested by them that after choosing such a spot for directing the chitta i. e attention of awareness on such a spot in dharana, the sadhaka choose another subject for Dhyana which should preferably be a deity i.e. Image of God or goddess as per one's own devotion.

But the processes of dharana, Dhyana and samadhi are the ones in which the chitta or awareness is to go on becoming more and more concentrated and ultimately once pointed and further even to transcend this one pointedness.

Now we will see why the object of dharana and Dhyana should be same.

The state of Dhyana has been described as of **pratyayaikatanatadhyanam.**

(Pratyaya Means Content of mind EKA = one, tana is to flow)

Now if such a continuously a prolonged uniform consciousness of a single content i.e subject in chitta to be achieved, obviously the chitta can have it only in once subject. When we know that in Dhyana the subject should be a Deity or one's own form of god or goddess then there is no sense in having one subject i.e body part for dharana and having another object e.g. the image of deity for Dhyana. It will be difficult to have enhanced awareness, if the citta is made aware of two different subjects simultaneously i.e one the Spot for Dharana and another for Deity for Dhyana indeed even if the sadhaka tries to do this and when he goes in the state of dhyana only one Pratyaya (that is content is subject in the chitta) will persist in his consciousness may be either the chosen spot for dharana or the deity for Dhyana.

for this reason, desa cannot be a spot on which chitta, is to be directed. It then is to be interpreted in some different manner.



Looking at the whole purpose and the nature of these inward going processes it looks like image of deity can be appropriate for Dharana and dhyana

Patanjali explains how the eight limbs is helps us to move in to dharana. Once mastery of the five stages of yoga from yamas to pratyahara is achieved the art of Focusing mind and consciousness is undertaken. Dharana is established, when mind learns to remain steady on its own or hold on to an unmovable object.

Through the practice of yamas and niyamsa the sadhaka develops emotional stability. Through the asana he keeps his body, he is able to keep it free from disease. In pranayama he is able to channelize the energy in proper channel.

Through pratyahara he is able to detach from the organ of senses This is the beginning of cultivating of brain, and he is fit to proceed towards dharana, he can enrich his mind from dharana to Dhyana and then to samadhi that will lead the consciousness to the innermost quest to the soul itself. The eight components are in a way connected, though each is subdivided for sake of Convenience and it becomes easy to follow individually. They are also subdivided in to external quest (Bahiranga Sadhana), the internal quest (antaranga sadhana).



Most people are under the impression that asanas are merely external and physical. This sutra removes that misconception Patanjali says while performing an asana once directs the organs of action (5 Organs of Action) and senses of perception towards the mind, and mind towards the core (the self), then the external sadhana becomes internal sadhana, Dharana is the art of reducing the interruptions of the mind and ultimately eliminating them completely. (Karmendriyas)

Feet.

Hands.

Organs of Elimination.

Organs of Reproduction.

Voice Box.

Tatra pratyaya ekatanta dhyanam(III-2)

Tatra = there, therein (those place)

Pratyaya = Content of citta

Eka- tanta (eka= one tanta= to flow)

Dhyanam= Meditation

Meaning

A steady continuous flow of attention directed towards the same point or region is meditation (Dhyana)

The definition of Dhyana is pratyaya-ekatanata it should be an unbroken continuously stretched awareness of a very precisely uniform experience of the subject.

Patanjali says that the consciousness about the subject should be so uniform and it should be same during the entire process of Dhyana



If you frequently change the subject the focus will be reduced, He says pratyaya ektanta (Content of Chitta should have one Flow) should be maintained and there should be no thinking activity at all about the subject during Dhyana as if this happened you will gain, go back to dharana and as we know dharana leads to Dhyana

This state of thoughtless (when reached in Dhyana) and if you persist it for long time it will move to samadhi.

In the above discussion it is clear that the process of dharana gets transformed to Dhyana and this is also indicated by the word tatra. The meaning of the word tatra has also been wrongly understood by some commentator as Desa (Means in that spot) where chitta has to be fixed in dharana. But we already discussed that the subject for dharana and subject for Dhyana if different cannot lead to pratyaya ektanta or if Dhyana is attained, either the spot for dharana or the subject of Dhyana can alone remain in consciousness i.e. be the pratyaya (Content) of citta. So tatra here means in that dharana state so, then the sutra iii- 2 means in that dharana, when the pratyan ektanta i.e. uninterrupted experience of one subject (exactly the same in dharana and Dhyana) is extended over a long duration this is Dhyana. Thus, Dhyana is clearly a transformation of dharana.

Definition - What does Antar Mauna mean?

Antar mauna is a Sanskrit term that means “inner silence.” It refers to a yogic meditation technique that involves transforming and controlling thought processes through self-awareness and



mindfulness. By internalizing the senses through this form of meditation, the yogi observes the inner and underlying structure of the mind and thought processes.

The first three stages of antar mauna meditation should be mastered before the yogi attempts the more advanced fourth, fifth and sixth stages.

By the sixth stage, the yogi reaches a state of dharana (concentration, which is the fifth of the eight limbs of yoga) or even dhyana (deep meditation, which is the seventh limb).

The six stages of antar mauna are:

- Becoming aware of external sensory perceptions.
- Gaining awareness of spontaneous thoughts.
- Creating and disposing of thoughts.
- Refined awareness and disposal of spontaneous thoughts.
- Creating a state in which there are no thoughts.
- Acute awareness of the yogi's chosen personal psychic symbol

Tadaivarthmatr'nirbhasam swarupshunyamiv samadhi (III-3)

शब्दार्थ / Word Meaning

English

tad - that

eva - as it were

artha - object



matra - only
nirbhasam - shining;
sva - own
roopa - form
hoonyam - empty, devoid, is absent
iva - like, as it were
samadhih - oneness, integration.

सूत्रार्थ / Sutra Meaning

English: Samadhi is when the object of meditation only shines forth, as though devoid of its own form.

Vibhooti Pada || 3.4 ||

Trayam ekatra sanyamah (III-4) शब्दार्थ / Word Meaning

English

trayam - the three
ekatra - together
sanyamah - samyama.

सूत्रार्थ / Sutra Meaning

English: The three (dharana, dhyana and samadhi) together on the same object is called Samyama.

Patanjali Gives Example:

Imagine a vibrant animal bound to a post, the state of Dhyana can be equated to the state of the animal when the tying rope is made so short that the animal is tightly bound directly to the post itself. There is no gap between the rope and the post. The animal cannot move away from the post even slightly the same is the case of chitta in relation to the subject during dhyana.



The difference between dharana and Dhyana is that dharana is more concerned with the elimination of fluctuating thought-waves in order to achieve single pointed concentration, in Dhyana the emphasis is on the maintenance of steady and profound observation

Ekatanta means an unbroken flow of awareness. This is dhyana

What is the importance of Patanjali's Yoga Sutras?

1. To remind yourself of the true purpose of your practice

Yoga asana is a great way to increase your strength and flexibility, release stress, and improve your health—but that's not all the practice is about. Patanjali systematically lays out the definition of yoga in the broadest sense—*yoga chitta vritti nirodhah*, or “yoga is the stilling of the fluctuations of the mind”—and also tells us which mind states are not the state of yoga, as well as why we suffer, and what we can do about it.

The Sutra offers a strategy for discovering the state of wholeness that already exists in us, and for how we can begin to understand and let go of our suffering. This, he reminds us, is the true aim of yoga.

2. To understand your barriers to happiness: Patanjali's

teachings help us to understand how our thoughts get in the way of our own happiness. They also show that the process of “disidentification” with our thoughts, aided by yoga practices example pratyahara.

3. To connect with the lineage of yoga: We are all a part of a proud lineage of yoga. Every yoga student receives the teachings from a teacher, and it's important to remember and



respect the fact that the practice was given to us. Studying texts like the Sutra can help us to better understand the history and the traditions of yoga so that we can practice and teach from a more authentic place.

4. To build a lifelong practice

When we limit our understanding of yoga to asana, we limit its ability to help people. As we age, we may not be able to perform an intense physical practice. But by incorporating asana, plus other yoga techniques, including meditation, pranayama, and intentional self-study, into our lives, we cultivate a deeper and more inclusive relationship with yoga that can transform all aspects of our lives.

5. Dhyana is the continuous inward flow of consciousness. This is the yogic definition of meditation. Typically, when we are sitting for our daily practice, we are practicing Dharana or Pratyahara. How do we know the difference between contemplation and Dhyana? When we reach a full meditative state, everything is completely absent from thought, except for the reality of the moment, object or full realization of who we truly are. There is no break in the thought process.
6. Have you ever been so lost in a moment of concentration that there is no effort and when the moment is over you
7. almost wonder what happened? This can happen in a physical event, performing music, childbirth or anything really. The feeling of being in the zone. THIS is Dhyana.
8. All of the work on this yogic path leads us to these moments of pure meditation.

Samadhi is when individual consciousness unites with the Divine Consciousness. The illusion of separateness dissolves and you experience the ONENESS of everything and everyone. This is not just understanding this concept intellectually, but fully



experiencing it. There's a difference. This is the first level of full realization.

In this state, the act of observation and reflection ceases, and the barriers of the mind dissolve while a sense of oneness is experienced. That seems pretty amazing, right? The interesting part is that Samadhi may not be intentionally elicited as goes far beyond our intellect or actions. It may occur spontaneously.

For those on the yogic path, this idea of Samadhi is encouraging. It holds promise that all this work will lead to an experience we all long for deeply. Should Samadhi be your ultimate goal? Well, that's up to you, but the journey is where it's at.



Chapter 2.7: Concept of Chitta, Chitta Bhumi, Chitta Vritti, Chitta Vikshepa, Chitta Prasadanam and their relationship with wellness

What are Chitta

Bhumis?

**FIVE STATES OF MIND DISCUSSED IN YOGA (CHITTA
BHUMIS)**

These are the five types of minds that are discussed in yoga:

1. Mudda mind - Dull, (donkey mind)

The mind is dull, sleepy, lethargic and lacking vigor. When we are in such a mental state, we feel tired and not willing to engage with life. We easily give up and find numerous reasons not to move on with our intentions. If we are denied, or we have to invest more effort into getting the desired object, the dull mind drives us into a state of dissatisfaction. We easily complain and point out towards others.



2. Kshiptha mind – restless, (monkey mind)

In this state, the mind is totally restless, unable to concentrate or decide, jumping from one thought to another, from one emotion to the next and from object to object. It moves between love and hate, likes and dislikes, expectations and disappointment.

This is a common state for most of us today. We alternate between the Kshiptha (monkey) and the Mudha (donkey) state. When we wake up we can feel very Mudda, as the day unfolds, we can fall into a state of Kshiptha easily, or the other way around.

3. Vikshipta mind – occasionally steady mind (butterfly mind) Temporarily distracted, and temporarily focused 50/50.

Exactly like a butterfly alternating his fly and rest, the mind oscillates between thoughts of clarity and thoughts of confusion.

We commit to work hard towards finding health and balanced life. We are happy, and we tell everyone how much we have changed, and how good we feel about ourselves. It almost feels like we are in the place we always wanted to be, but at the first obstacle/challenge, we fall again into a state of distracted mind. If



we experience a painful situation we choose to withdraw and go back into the old habits.

For example, in our yoga practice, while sitting in meditation, we do find ourselves experiencing short periods of calmness, stillness and focus on the object of meditation, but the moment we hear a sound, or a movement our attention sleeps away. We get distracted/irritated and start to blame on the environment “I was so balanced and the environment interferes with my practice”. That very moment we start to think to change the environment, and not our way of perceiving.

4. Ekagra mind – one-pointed (candle mind), in this state the mind remains focused on one object.

The mind is ready to focus and pay attention, very relaxed but not sleepy. In yoga practice, we can bring the mind into such a state of relaxed attention.

5. Niruddha – fully concentrated mind

In this state, the mind is not distracted by random thoughts but is fully absorbed in the object of concentration. In such a state no, new impressions can distract our mind and the old one can no longer influence our present state. The knowledge is available for practicing towards higher mental states.

Most of us, remain in the first three states which only maintain and increase mind fluctuations and the bondage with the external world. Of these five states, only the Ekagra and Niruddha can attain higher states of concentration. The Mudha mind is too dull to make the required effort to “wake up”. The Kshipta mind is too restless and



can't find steadiness, and unsteady mind lacks concentration and balance. The Vikshipta mind is inconsistent – many yoga practitioners or spiritual seekers find themselves in this state. There are moments of clarity, stability, and concentration and yet at times the practitioner gets distracted and pulled back into old habits. Still, this type of mind can attain concentration through determination, discipline and consistent practice.

Concept of Chitta Vrittis

Patanjali describes the five fluctuations of mind of five vrittis.

Mainly

chitta vrittis are of two types- Klishta and aklista.

Klista vrittis are tamasic and cause pain, Sorrow and suffering in human life. Whereas aklista vrittis are sattvic and destroys panch kleshas (Avidya, Ashmita, Raga, Dvesha and abhinivsha)

The five types of Chitta Vrittis are as follows

1 Pramana Vrittis (Valid Cognition)

It is of 3 types

A. Pratyaksha (Direct Perception)

Direct Perception is produced when object or incident is perceived directly through our senses.

B Anumana (Inference)

When we perceive the nature of object based on the previous knowledge for example, we infer fire when we see smoke

C Agama (Verbal Talks)



It includes the knowledge obtained through word spoken by a holy person, accomplished or siddha person. It also includes teachings of Vedas Bhagwadgita, Upanishads, and other sacred texts.

2 Viparyaya

Viparyaya is the false knowledge. It includes the wrong perception about the object. Due to this wrong perception a person remains confused and he is unable to discriminate between true and false

3 Vikapla Vritti

It includes the creation of the imagination in our mind regarding the presence of an object, But in reality it does not exist for example in a dark room u see rope and u perceive as a snake

4 Nidra Vritti

It includes the recognition of the absence. During this stage the tamas guna is dominant where as rajas guna and sattva guna remains oppressed. But here the rajas guna is nit nil . It is rajas guna which helps us to recognize the availability of absence.

5 Smriti Vritti

Memory is the result of all other vrittis. Every experience during the daily routing in out life's creates an impression in the mind which is manifested in the mind as samskara. Memory of our past experience could result in pain and pleasure. On the outer level memories bring pleasure or make us experience anxiety, depression. But on the deeper level memories influence our present situation and performance.



Concept of Chitta Viksepasas / Antarayas:

Patanjali suggests that if we know what the *antarayas* are, we can learn how to deal with them and ipso facto their removal leads back to the steady state of mind. This concept makes as much sense today as it did when the *Yoga Sutras* were compiled all those years ago. The human condition has not changed all that much!

There are nine *antayaras* (Obstacles):

- *Vyadhi* is disease. When the body is sick, the mind becomes distracted as the focus turns to the illness. It is difficult to sit for meditation practice when we are in pain and feel grumpy and irritable.
- *Sthyana* is dullness or mental paralysis. Let's call this what it is: procrastination. Nothing is going to happen if we don't try.
- *Samshaya* is doubt and indecision. It's wondering if decisions already made were the right decisions. On the path of yoga, there should be no doubt. Zero.
- *Pramada* is absence of mindfulness or carelessness. This is a problem for someone who is looking to control the mind!
- *Alaysa* is inertia or lack of effort. Laziness is the enemy of Self-realization.
- *Avirati* is thirst, temptation, or craving for worldly pleasures via the five senses. This is what life is for most people – attachment to that which is external.
- *Bhranti-darshana* is false perception, mistaking one thing for another. The best way to define this obstacle is delusion. A deluded mind is not fit for *yoga*.



- *Alabdha-bhumikatva* is the absence of progress on the path. It is the failure to attain the stages of meditative absorption that lead to *samadhi*.
- *Anavasthitatva* is instability, the inability to stay put or stay in the attained state. Practice must be continuous or instability arises.

Then Patanjali says that there are four more *vikshepas* that correlate with the *antarayas* and arise as a consequence of the nine. They indicate that something is happening on a deeper, subtler level. These distractions are somewhat less complicated to understand and more easily identifiable. In modern terms, these would be indicative of stress or anxiety.

There are four *sahabhavas* (Distractions):

- *Dukha* is pain, suffering or unhappiness. This manifests both mentally and physically.
- *Daurmanasya* is sadness, frustration or mental agitation. Or simply, depression.
- *Angam jayatva* is trembling of the limbs. The body is unsteady.
- *Svasa prashvasa* is irregular breathing, both inhalation and exhalation.

Patanjali says that the means to preventing and eliminating the nine obstacles and the four associated symptoms is the practice of *eka tattva* – one principle. If we practice fixing the mind on one object, we will always be ready to counter distractions and obstacles when they arise, cultivating the habit of a steady mind.

Concept of Chitta Prasadnam and their relevance in mental well being.

Definition - What does *Citta Prasadnam* mean?



Citta prasadanam is a Sanskrit term meaning "a mind with a sweet disposition." *Citta* may be translated as "that which is conscious," "ordinary consciousness" or "the act of mental apprehension"; and *prasadanam* may be translated as "happiness," "filled with grace," "joyfulness" or "limitless sweetness."

A citta prasadanam mind is considered favourable, wholesome and pleasant. Its consciousness is full of non-dual love and compassion for all beings, and it is measured by equanimity. As such, citta prasadanam is considered something yogis should aspire to

Relevance for Mental Wellbeing:

In "The Yoga *Sutras* of Patanjali," cultivating citta prasadanam is considered a task of great importance. The *Sutras* teach that citta prasadanam is developed through meeting happy people with friendliness, those who are suffering with compassion, those who are virtuous with delight, and those who are doing harm with disengagement. In this way, the *Sutras* give guidance about how the relationships yogis have can affect their state of mind, and vice versa.

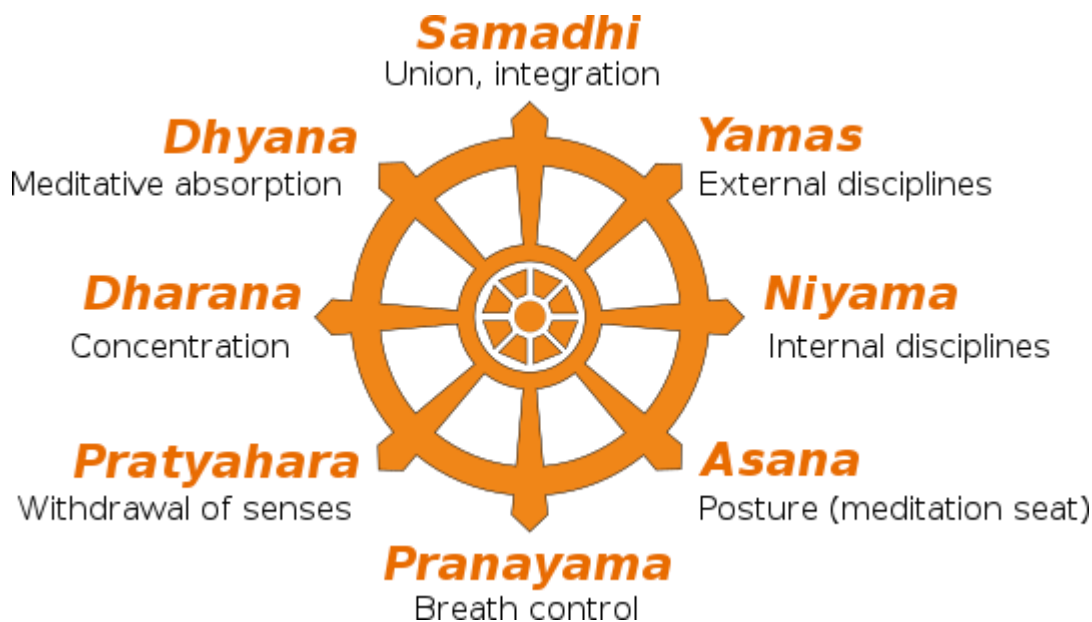
The broader term, citta, tends to refer to the heart-mind, or the more emotive mind, as opposed to the intellect. It also refers to the overall quality of the mental processes.



Chapter 2.8: Bahiranga yoga of Maharshi Patanjali. (Yama, Niyama, Asana, Pranayama, Pratyahara).

Before you learn about this, you must know the concept of Ashtanga Yoga of Patanjali: its purpose and effects, its significance.

Eight limbs of yoga (Ashtanga Yoga):



Eight limbs of yoga- don't's

Raja yoga gives practical system called as eight limbs of yoga for which gives a practical method to reach higher states of awareness.



1. Yama (Discipline)

a) Ahimsa or Non-Violence:

This Yama does not only mean not doing harm to others in thought and in deed but also to practice act of kindness to others creature and to one own self.

b) Satya or Truthfulness:

Satya is the Yama that is about living a truthful life without harm to others and to practice Satya one must think before he speaks and considers the consequence of action. If the truth could harm others it might be better to be silent.

c) Asteya or non stealing:

This yama is not only concerned about the non-stealing of material objects but also the non-stealing of others thoughts and ideas and other form of procession telling someone about confidential information should be avoided.

d) Bramacharya or Self-control:

Brahmacharya is a concept within Indian religions that literally means



“conduct consistent with Brahma” In simple terms on the path of Brahma. Brahmacharya is different from English term celibacy, which merely means non-indulgence in sexual activity. Brahmacharya is when a person controls his mind, abstaining through word, thought, and deed from physical or sensual pleasures to achieve Brahmagyan.

e) Aparigraha or non-possessiveness:

This yama is about living a life free from greed or taking only what is necessary and do not take advantage of someone or of situation and not exploiting others.

2)Niyama(do’s)

a) Saucha or Cleanliness:

This niyama concerned on both the outer or inner cleanliness.

The practice of asana, pranayama and inner cleansing practices to detoxify and cleansing of the inner body are necessary to achieve the inner cleanliness. Outer cleanliness means keeping surrounding clean.

b) Santosha or contentment:

Santosha is to practice humility modesty and be content with everything in life. To remain happy under any circumstances or be contented with what we can achieve through our own capacity is santosha. It creates a balance between our external and internal worlds by controlling the tyranny of the senses. Contentment is a feeling of mental satisfaction.

c) Tapas or austerity:



This niyama refers to keeping the body in good condition. Tapas is practiced through disciplining Body, speech and mind e.g. eating when hungry and maintaining a good posture. Through tapas the body and senses are purified, resulting in clarity and spiritual power. By practicing self-discipline, impurities are destroyed, then the body and the sense organs will gain spiritual strength.

d) Svadhyaya or study of sacred text or oneself:

This means studying one's self, self-enquiry and self-examination and other things that can help us to know more.

It also includes to engage ourselves and further our studies. Self-study will result in the experiential realization of the chosen scriptures, discipline, and deities. While practicing self-study, we totally submerge ourselves in the deity that we have chosen. As knowledge about oneself increases it will help us to connect to higher power and union with all things. Practicing yoga is one means of engaging in svadhyaya.

e) Isvara Pranidhana' or living with awareness of the divine.

The term 'Isvara Pranidhana' is made up of two words; Isvara, which

translates as 'Supreme Being', 'God', 'Brahman', 'Ultimate Reality' or 'True Self' and Pranidhana, which means 'fixing'. In most translations of this Niyama, we're advised to 'surrender' to this Supreme Being or higher self, which in essence means cultivating a deep and trusting relationship with the universe, and making each action an offering to something bigger than us. Mental hygiene can be brought in by practicing Yama and Niyamas.



3. ASANA – Posture:

The physical aspect of yoga is the third step on the path to freedom, and if we're being honest, the word asana here doesn't refer to the ability to perform a handstand or an aesthetically impressive backbend, it means 'seat' – specifically the seat you would take for the practice of meditation. The only alignment instruction Patanjali gives for this asana

is “**sthira sukham asanam**”, the posture should be steady and comfortable.

While traditional texts like the Hatha Yoga Pradipika list many postures such as Padmasana (lotus pose) and Virasana (hero pose) suitable for meditation, this text also tells us that the most important posture is, in fact, sthirasukhasana – meaning, ‘a posture the practitioner can hold comfortably and motionlessness’.

The idea is to be able to sit in comfort so we're not ‘pulled’ by aches and pains of the body, or restlessness due to an uncomfortable position. Perhaps this is something to consider in your next yoga class if you always tend to choose the ‘advanced’ posture offered, rather than the one your body is able to attain: “In how many poses are we really comfortable and steady?”

4. PRANAYAMA – Breathing Techniques

The word Prana refers to ‘energy’ or ‘life source’. It can be used to describe the very essence that keeps us alive, as well as the energy in the universe around us. Prana also often describes the breath, and by working with the way we breathe; we affect the mind in a very real way.



Perhaps one of the most fascinating things about Pranayama is the fact that it can mean two totally different things, which may lead us in two totally different directions at this point on the path to freedom....

Pranayama can be understood as either ‘prana-yama’ which would mean ‘Breath – control’ or ‘breath restraint’, or it could be understood as ‘Prana-ayama’ which would translate as ‘freedom of breath’, ‘breath expansion’ or ‘breath liberation’.

The physical act of working with different breathing techniques alters the mind in a myriad of ways – we can choose calming practices like Chandra Bhedana (moon piercing breath) or more stimulating techniques such as Kapalabhati (shining skull cleansing breath). Each way of breathing will change our state of being, but it’s up to us as to whether we perceive this as ‘controlling’ the way we feel or ‘freeing’ ourselves from the habitual way our mind may usually be.

5. PRATYAHARA – Sense withdrawal

Pratya means to ‘withdraw’, ‘draw in’ or ‘draw back’, and the second part ahara refers to anything we ‘take in’ by ourselves, such as the various sights, sounds and smells our senses take in continuously. When sitting for a formal meditation practice, this is likely to be the first thing we do when we think we’re meditating; we focus on ‘drawing in’. The practice of drawing inward may include focussing on the way we’re breathing, so



this limb would relate directly to the practice of pranayama too. The phrase ‘sense withdrawal’ could conjure up images of the ability to actually switch our senses ‘off’ through concentration, which is why this aspect of practice is often misunderstood.

Instead of actually losing the ability to hear and smell, to see and feel, the practice of pratyahara changes our state of mind so that we become so absorbed in what it is we’re focusing on, that the things outside of ourselves no longer bother us and we’re able to

meditate without becoming easily distracted. Experienced practitioners may be able to translate pratyahara into everyday life – being so concentrated and present to the moment at hand, that things like sensations and sounds don’t easily distract the mind.

CHAPTER 2.9: Antaranga Yoga of Maharshi Patanjali:

1. DHARANA – Focused Concentration (6th limb of yoga):

Dharana means ‘focused concentration’. Dha means ‘holding or maintaining’, and Ana means ‘other’ or ‘something else’. Closely linked to the previous two limbs; dharana and pratyahara are



essential parts of the same aspect. In order to focus on something, the senses must withdraw so that all attention is put on that point of concentration, and in order to draw our senses in, we must focus and concentrate intently. Tratak (candle gazing), visualisation, and focusing on the breath are all practices of dharana, and it's this stage many of us get to when we think we're 'meditating'.

2. DHYANA – Meditative Absorption (7th limb of yoga):

The seventh limb is 'meditative absorption' – when we become completely absorbed in the focus of our meditation, and this is when we're really meditating. All the things we may learn in a class, online or from a teacher are merely techniques offered to each person in order to help them settle, focus and concentrate, the actual practice of meditation.

is definitely not something we can actively 'do', rather it describes the spontaneous action of something that happens as a result of everything else. Essentially; if you are really meditating, you won't have the thought 'oh, I'm meditating!' (sound familiar?)

3. SAMADHI – Bliss or Enlightenment (8th limb of yoga).

Many of us know the word samadhi as meaning 'bliss' or 'enlightenment' and this is the final step of the journey of Patanjali's Yoga Sutras. After we've re-organized our relationships with the outside world and our own inner world, we come to the finale of bliss.



When we look at the word samadhi though, we find out that ‘enlightenment’ or ‘realization’ does not refer to floating away on a cloud in a state of happiness and ecstasy.... Sorry. Breaking the word in half, we see that this final stage is made up of two words; ‘sama’ meaning ‘same’ or ‘equal’, and ‘dhi’ meaning ‘to see’. There’s a reason it’s called realization – and it’s because reaching Samadhi is not about floating away or being abundantly joyful; it’s about realizing the very life that lies in front of us. The ability to ‘see equally’ and without disturbance from the mind, without our experience being conditioned by likes, dislikes or habits, without a need to judge or become attached to any particular aspect; that is bliss.

The meaning of ‘is-ness’ as referring to the pure knowledge of seeing and realizing just ‘what is’, this stage is not about attaching to happiness or a sensation of ‘bliss’, but instead it’s about seeing life and reality for exactly what it is, without our thoughts, emotions, likes, dislikes, pleasure and pain fluctuating and governing it. Not necessarily a state of feeling or being, or a fixed way of thinking; just pure ‘I – am-ness’. There’s just one catch though – Samadhi isn’t a permanent state.... Patanjali’s Yoga Sutras importantly tell us that unless we are completely ready, without ‘impressions’ such as attachment, aversion, desires and habits, and with a completely pure mind, we will not be able to maintain the state of Samadhi for long.

Chapter 2.10: Concept of Mental Well-being According to Patanjali Yoga.

Relevance for Mental Wellbeing

In "The Yoga *Sutras* of Patanjali," cultivating citta prasadanam is considered a task of great importance. The Sutras teach that citta prasadanam is developed through meeting happy people with friendliness, those who are suffering with compassion, those who are



virtuous with delight, and those who are doing harm with disengagement. In this way, the Sutras give guidance about how the relationships yogis have can affect their state of mind, and vice versa. The broader term, *citta*, tends to refer to the heart-mind, or the more emotive mind, as opposed to the intellect. It also refers to the overall quality of the mental processes.

Mention the Antarayas and the Sahabhuvas (Obstacles and Solutions) mentioned in Chapter 2.7.

Psycho-social environment and its importance for mental health (yama and niyama)

Yamas and niyamas constitute the first two limbs (angas) of the Eightfold Ashtanga Yoga. Their primary purpose is to refine character and conduct and purify the mind and body for self-transformation, without which the mind cannot be stabilized in the contemplation of the Self, nor engaged in Samyama (concentrated meditation) to experience self-absorption (Samadhi).

Yama means restraint, or what you are not supposed to do. Niyama means what you are supposed to observe or follow. They are like dos and don'ts of the Yoga System. The yamas are meant to restrain the negative behaviour and impulses, and the niyamas to enhance the virtues or positive qualities and traits. Both are meant to transform the initiate (sadhaka).

In the following discussion we explain the importance of both Yamas and Niyamas and their place in the practice of Yoga. After reading this, you will realize why Yoga practice is incomplete and ineffective without them.

Yamas, the don'ts:

The yamas are universal restraints. They are universal because they have to be unconditionally practiced and without any interruption, exception or excuse. Patanjali considers them part of the great vow (sarvabhauma maha vratam) and NOT exempted by any consideration such as caste or class, place, time and circumstances. In other words, you cannot take any liberties with the restraints or use any excuse or justification since the practice of Ashtanga Yoga is incomplete without them.

It may be noted that Hindu Dharmashastras prescribe laws according to the caste of the person and circumstances surrounding his actions. The same is not the case with the yamas. They are universal and equally apply to all people and in all circumstances. Therefore, Patanjali allows no lenience in their practice and leaves no scope for ambiguity. The five yamas are briefly explained below. Nonviolence: In the classical (ashtanga) yoga of Patanjali, nonviolence is the

highest virtue and the root of all other virtues. Nonviolence means not harming or injuring anyone or any being, intentionally or unintentionally, anywhere and at any time in thought, word and deed. Accordingly, all yogis are expected to shun eating meat without any exception or excuse. They should live and act as if they do not exist or cause any disturbance whatsoever to others or to the environment.

Truthfulness: In classical yoga, truthfulness encompasses simple honesty and transparency in all aspects of life, character and conduct. One's words, thoughts, knowledge and wisdom must strictly confirm to the triple Pramanas (standards) namely perception, inference and scriptural knowledge. While speaking, one should carefully consider these aspects and avoid deception and falsehood by all means. Some believe that one may avoid speaking truth if it is going to hurt or harm others or contravene the first Yama.

Non-stealing: In a simple sense, non-stealing means not taking things that belong to others, without their permission. However, in a broader sense it means not desiring anything since everything belongs to God who is the true owner and inhabitant of all that exists here. The idea of non-stealing therefore is deeply connected to the idea of detachment and renunciation. One should not claim anything as one's own. Even the things that are fortuitously found should not be taken since they may belong to others.

Celibacy: The practice of celibacy (brahmacharya) is prescribed for yogis to help them conserve and sublimate their energies for self-purification. Such practice is not limited to abstaining from sexual intercourse only. It has to be practiced both mentally and physically. Vachaspati Misra prescribed abstention from eight types sexual activities as a part of celibacy namely thinking, talking, joking about sex, passionately looking at the opposite sex, secretly talking about sex, planning to engage in sexual intercourse, attempting to do so and actually doing it.

Non-possession: Yogis are expected to lead simple lives and not possess things. From a spiritual perspective possession of worldly things is a problem since their ownership requires selfish effort to acquire them and maintain them, which will

lead to attachment, loss or gain, and karmic consequences. Besides things are subject to change and destruction, which can cause great suffering and mental modifications. Hoarding is also a grave sin because to possess things which one does not require or which others may require denotes selfishness and lack of compassion. Therefore, yogis are advised to refrain from hoarding things and keep only those that are strictly required for their survival and practice.

Niyamas, the do's

Some believe that the order of the eight limbs of Yoga has a significance. The yamas are the first in the order because their mere practice produces positive results without the need to practice the other limbs of yoga. However, the same is not the case with niyamas and other practices. They depend upon the yamas to be effective and require their sustained practice. The niyamas are also not universal in the sense that their practice may be subject to time, place, circumstances, exemptions, conditions, etc. The following is a brief account of the five niyamas.

Cleanliness: In the context of yoga, cleanliness means both external and internal cleanliness. The place where one lives or practices yoga should be kept clean and free from bad smells, impurities and distractions. At the same time, one should also focus upon personal hygiene and cleanliness of the mind and body, taking recognition, approval, physical comfort and dependence upon people and things.

Study and recitation: Svadhyaya mean self- study. Its essential purpose is to cultivate knowledge which is related to one's spiritual practice and attainment of liberation and involves the study and recitation of scriptures that are relevant to one's practice. Some scholars include reciting mantras and devotional prayers and uttering or remembering God's name in the practice. The purpose of Svadhyaya is to train the mind and free it from tamasic ignorance and delusion, so that one can practice Yoga with right knowledge, awareness and attitude.

Devotion: The traditional concept of God as the creator, preserver and destroyer of the worlds is absent in classical Yoga. Patanjali identified and acknowledge

only the Self as the Lord of the body, not the world. However, the Isvara of Patanjali is divine, eternal, indestructible, blissful and the cause of liberation. He may be drawn into Samsara, but he is not affected by it. Patanjali also allows the practitioners to identify the Self with the deity of one's choice. The Yoga Sutras prescribes devotion to the Self or the chosen deity (ista devata as in YS 2.44) and engaging the mind in his contemplation as an essential part of Yoga Sadhana for liberation.

The Benefits of yamas and niyamas

Yamas and niyamas constitute the first two limbs of Ashtanga Yoga. They have been placed before all other limbs such as Pratyahara, Pranayama, Asana, Dharana, etc., because the practice of Yoga is incomplete and ineffective without them. They help us overcome the negative thoughts (vitarkas) and stabilize the mind in contemplation and concentration. They also help us attain certain perfections and mystic powers, which are stated below, without which one cannot advance in Yoga or experience Samadhi.

The Yoga sutras explain the benefits of practicing yamas and niyamas so that they will not be taken lightly or ignored by the initiates. The following are the important benefits that accrue from the practice of yamas and niyamas. Many practitioners of yoga ignore this part and focus upon asanas and meditation. However, as can be seen from below, they are important and cannot be ignored.

Yamas

1. Negative feelings such as enmity (vairam), hostility or anger disappear in the yogi who is fully established in nonviolence and in those who come into his presence.

2. When a yogi is fully established in truthfulness, whatever he or she says becomes true, which is why people seek the blessings of enlightened masters and seek their advice.
3. When perfection in non-stealing is achieved, all the best things in the world come to the yogi such as best people, best resources, best opportunities and facilities, so that he can put them to right use.
4. Perfection in celibacy results in the accumulation of vigor (tejas) in the body and brilliance (medhas) in the mind, whereby one may acquire mystic powers to create, heal, improve, conceal or transform.
5. With the attainment of perfection in non- possession or non-covetousness one gains knowledge of the causes and effects of the current birth and all the past births, as he gains access to the memories which are stored in his latent impressions (purva Samskaras).

Niyamas

1. Saucha: By cultivating cleanliness, one develops distaste (jugupsa) for the body and physical pleasures that are associated with bodily contact and sexual intercourse.
2. Santosha: When one attains cheerfulness through the purification of the mind and intelligence (sattva suddhi) one develops concentration (ekagrata), sense-control, direct knowledge of Self and supreme happiness.
3. Tapas: Through perfection in the practice of austerities one overcomes the impurities and attains the perfection of the mind, senses and body.
4. Swadhyaya: Through the study or recitation of scriptures, when the knowledge is fully established, one gains a deeper and intimate connection with the chosen deity.
5. Ishwara Pranidhana: Perfection in devotion to God or Self results in Samadhi (self-absorption). In other words, devotion to Isvara is imperative to achieve success in Yoga since he facilitates as well as hastens the process.



Conclusion

From the above, it is clear that the yamas and niyamas occupy a prime place in the practice of yoga. Being the first two limbs, they are the support for the rest and cannot be ignored. In today's world, many practitioners of yoga ignore this important rule and directly proceed with yogasanas and meditation. By that, they may gain temporary relief from certain physical and mental problems, but they do not fully benefit from the practice. The limbs of the Yoga are interrelated. They enhance and augment each other. It is also wrong to assume that Yoga is a secular practice. As can be seen from this discussion, Isvara Paridhana (devotion to chosen deity) is also of utmost importance, since it is very essential for Samadhi.



Chapter 2.11: Hatha Yoga: Its Parampara, knowledge of basic Yoga texts (Hatha Pratipika and Gheranda Samhita). Relationship between Hatha yoga and Raja Yoga.

Hatha Yoga:

“Ha” means sun and tha means “moon”. Hatha yoga is more body oriented as compared to Patanjali yoga which is mind oriented.

Ultimate goal of Hatha Yoga is moksha or self-realization. The aim of Hatha yoga practice balances the energy system in the body, make body healthy, mind emotionally strong and conflict free, intellect sharp and spiritual aspiration fulfilled.

The word **Pradipika** means to shed light, so we can think of the **Hatha Yoga Pradipika** as a guide to the mysterious world of **Hatha Yoga**.

Hatha Yoga is the science of **yoga**, which purifies the physical body by means of shatkarma, asana, pranayama, mudra, bandha and concentration, as a preparatory to Raja **Yoga**. The Hatha yoga Pradipika of Swatmaram is one of the most important yoga texts.

Date written: 15th century approx. (some dates go as far back as the 6th century)

Though hatha yoga looks like more physical postures but, Hatha yoga is not just physical exercise, but an integrated science leading towards spiritual evolution.

Many hundreds of years after the Yoga Sutras were written, a new system of yoga practice emerged, with a different flow and different techniques to take us to the supreme consciousness.



That method was named Hatha Yoga. It approached conscious evolution with a whole other set of tools and practices, and Hatha Yoga is what we are actually practicing when we get on the mat.

Total no of Asanas mentioned in Hatha Yoga Pradipika is 15 Very Imp to know for Exams.

Ultimately, both Patanjali's Yoga and Hatha Yoga realized the same goal: the activation of the highest consciousness also called as Moksha or self-realization but the way they get there is vastly different. Both systems are worthy of deeper study because they offer us the chance to learn how to truly transform ourselves with and awareness.

WHY SHOULD You READ Hatha Yoga Pradipika?

- If you think asana is all in yoga, then, this book will open your eyes to another side of it all.
- **The purpose of Hatha Yoga is relief from three types of pain —** physical, environmental and spiritual, and through the practices given in the Hatha Yoga Pradipika, we are able to prepare the body for the Raja Yoga.

Let see what Swatmaram talk about yoga:

- Hatha Yoga Pradipika has 4 Chapters
- Chapter 1 Deals with asana, sattvic diet
- Chapter 2 explores shatkarmas and the six key pranayama practices
- Chapter 3 looks at mudra and bandhas
- Chapter four comes to samadhi, or enlightenment.



- Swatmaram has accepted eight-fold path of Patanjali but he has not explicitly mentioned about Yama and niyama.
- As he says that as a Yoga sadhaka those are to be followed.
Svatmaram, again, stresses the point made in the first verse about the crucial role of Hatha Yoga in accomplishing the goal of Raja Yoga. But, here, he also makes it clear that mastery in Hatha Yoga will not be attained without integrating the other limbs of Yoga into our daily life.
- We may be able to do difficult postures, hold them for a long time, and call our self as advanced yogis, but we will not really have understood what an asana is. It should be practiced for gaining steady posture, health and lightness of body. (imp for Examination) HE does not mentioned asanas as basic or advanced he just mentions in Verse 1: 17 Being the first accessory of Hatha Yoga, asana is described first.

Why asanas should be done as per Hatha Yoga Pradipika?

- As Yoga Practitioner We Should know that many, if not most of the people coming to our Hatha classes are not there “only for the sake of Raja Yoga.” They are probably there for more other reasons pertaining to the state of their body, and it looks like they are receiving quite a lot of benefit. So why is the author so Particular that asanas and pranayama are to be practiced only as an integrated part of our practice of Raja Yoga and not as an end in itself?
- He tells us that obtaining self-control and self-discipline is much easier when we start with the physical and energetic body, verses trying to directly work the mind as in Raja Yoga. Through the mastery of the prana, or energy of the body, we can then easily master the control of the mind and obtain success with Raja Yoga.



- Although Swatmaram gave instructions on how to practice this yoga are quite detailed and a bit dated, Westerners can still apply the most important and relevant points to their practice.
- He explains small instructions like these Swatmaram tells us that the room where one practices yoga in should be clean, pleasant, comfortable and free from insects and animals.
- To know that lets compare.

Comparison of Raja Yoga & Hatha Yoga

You may be wondering what the difference is between Raja Yoga and Hatha Yoga. Here is a simple breakdown:

- Yoga Sutra's of Patanjali is the classical text describing Raja Yoga and its eightfold path and practices.
- Hatha Yoga Pradipika is the main classical text describing Hatha Yoga and its practices.
- The Goal of Raja Yoga is to achieve the highest state of consciousness known as samadhi; meditation is the main practice for samadhi.
- The main purpose of Hatha Yoga is to awaken the kundalini (the subtle energy source); the main practices are asana, pranayama, mudra, bandha, and shatkarma.
- Raja Yoga is considered as the ultimate goal of human life, whereas Hatha Yoga serves as preparatory means to Raja Yoga.
- Raja Yoga adopts the methods of channelizing the mind and mental force to achieve the transcendental state of consciousness; Hatha Yoga adopts the methods of controlling the prana, or vital forces, to awaken the kundalini.



Chapter 2.12: Concept of Sadhaka and Badhaka Tattva, principles to be followed by Hatha Yoga practitioner.

BADHAK TATTWAS : Causes of Failure in Path of Yoga as per Hatha Pradipika

BADHAKA TATTWA- Causes of failure in path of yoga

अन्याहार : प्रयासश्च प्रजल्पो नियमाग्रहः ।

जन संगश्च लौल्यं च पड़र्भियोग विनश्यति ॥ HY .१.२५

Meaning : Yoga becomes ineffective by the following 6 factors

- **Atyahar** – over eating
- **Prayasa** - over exertion
- **Prajalpa** -too much talking
- **Niyamagraha** - over adherence to rules
- **Janasanga** - too much public interaction /contact –arouses negative feelings etc
- **Laulya** – fickleness – instability /unsteadiness in behavior

1) Overeating (Atyahar)

Overeating is major obstacle to yoga. Due to overeating body is loaded with more food. This causes the body to become sluggish and mind becomes dull. Over a period of time toxins are buildup in body and constipation sets in and whole physical and mental system is blocked. If body is filled with toxins, it is difficult to progress in sadhana. All sadhana time will be spend in removing toxins. Avoid over eating will



help sadhaka to progress more quickly. Stomach should be half filled with food $\frac{1}{4}$ with water and $\frac{1}{4}$ should be let for Empty digestion.

2) Exertion (Prayasa)

It is next obstacle for sadhaka. He should avoid over exerting or over straining the body and mind. Hard physical labour taxes the physical system. Its imbalances the pranic system. A hatha yogi should conserve and build up his store of energy for sadhana instead of wasting for physical hardwork.

3) Talkativeness (Prajalpa)

Too much talking is not good for yogi as it wastes a lot of time that can be spend in sadhana. A hatha yogi should avoid gossiping with people with baseless discussion who have low consciousness. Their association can result in negative association. Unnecessary discussion distracts the mind of practitioner.

4) Niyamagraha- Over Adhering to rules

Yogic practice talks only about bringing balance, and not sticking to rituals, rules and doctrines. Becoming obsessed with one's performance can lead to performing actions that are not good for the mind or the body and can become an obstacle for the practitioner.

5) Company of common People (Janasanga)

A yogi needs to live in solitude. Association of common people will be an obstruction for his sadhana. The vibration and the energy that he has built with yoga sadhana will deplete if he keeps company of common people.



6) Unsteadiness (Laulya)

It can be on physical or mental plane. It means imbalance in body metabolism. It is inability to hold postures for a prescribed time. The energy in the body is not properly utilized. At the same time if the energy is properly channelized, all the body systems become stable. A steady mind and a steady body will help in advancement in yoga path and this obstacle can be handled,

Let me just revise the 6 common obstacle:

Overeating

Exertion

Talkativeness

Over Adhering to Rules

Company of common People

Unsteadiness

These are the obstacle mentioned in the hath yoga pratipika.



Solution for Obstacle in yoga as Per Hatha yoga Pratipika the foremost traditional yogic text:

SADHAK TATTWAS : Causes of Success in Path of Yoga as per Hatha Pradipika

- **Utsah**...Enthusiasm –positive attitude /constant inspiration
- **Sahas** - Courage --internal one
- **Dhairya** –perseverance – regular practice
- **Tatvajnana** -discriminative knowledge
- **Nischaya** - - determination
- **Janasangparityag** - staying away from public-social interactions – negative influences

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Enthusiasm, Courage, perseverance, discrimination, Determination, avoiding the company of common people are the six causes (keys) which bring success in Yoga.

Let's take a closer look at these causes or keys:



Enthusiasm (Utsah)

1. Enthusiasm is also referred to as 'a positive attitude', this key is all about the constant inspiration to practice.
2. This doesn't have to mean waking up at 5am every morning and running joyfully to the yoga mat. The most important question to ask ourselves before we practice – is; "Why do I practice?"
3. Considering why we love the practice of yoga in the first place can be enough to ignite the flames of enthusiasm each day, and guide us towards practicing in a way that is right for our minds and bodies.
4. So, what inspires you? What encourages you to get on the mat each morning, to sit in meditation, to practice pranayama? What draws you back to yoga over and over again? Take your time and update in comments I read each and every comment

2. Courage (Sahas)

Note that we're talking about courage here, rather than 'being a hero'! Courage means being brave, but it isn't always linked to performing dangerous physical feats.

Many people have not taken to meditation for one fact: sitting there and actually facing your thoughts and 'inner demons' can be the most terrifying thing we have to endure. So, it definitely takes a lot of courage to start.

3.Perseverance (Dhairya)



If you still can't get into that posture, you've been working on after months of practice, the whole prospect of Hatha yoga can become discouraging. Even at the best of times, we can forget that there's a whole lot more to this than the postures....

That said, showing up to a 90-minute class every couple of weeks isn't going to make much of an overall difference – it's regular practice that ultimately brings success. This could amount to 45 to 60 minutes daily at home, with the help of yoga learning hub. The point to make however, is that it is just all about the regular practice.

Another important text The Bhagavad Gita tells us to 'let go of the fruits of our actions', which basically means the focus should be on the practice not the results. By letting go of the results and staying true to the whole reason you practice means there's a chance to explore, there's no pressure to get to an end point.

4.Discrimination (Tatwajnana)

Constant discrimination is a difficult yet essential aspect of practice, not just on the mat, but in daily life too; "Everything you do and every aspect of your life, including your diet clothing, company, material necessities, conversation etc., should be conducive to your sadhana (your practice). If something is going against leave it."

Remembering that the 'purpose' of Hatha yoga is self-realization, we can begin to discriminate between what helps us move towards that purpose, and what moves us further away from it.

5) Determination (Nishchaya)



Life gets in the way sometimes, but you decide to stop or to keep going.
Don't be deterred- be determined!

6). Avoiding the company of common people (Janasanghaparityag)

The word “common” is a direct translation from the Hatha Yoga Pradipika but essentially refers to people who have a negative effect on us. Do these people help us to become the very best versions of ourselves? Do they bring out the best in us? Do they help us move towards self-realization? Or are they in fact draining our energy every time we're around them?



Summing up

- Enthusiasm and inspiration are there to keep us continually practicing and willing to take part in this sometimes-demanding journey.
- Perseverance ensures we don't move away from the path.
- Discrimination will encourage us to apply the practice of 'svadhyaya' or 'self-study' to ourselves – questioning the appearance and necessity of each thought.
- Determination will help to persist in spite of obstacle.
- Courage allows us to be brave enough to accept our vulnerability as we move away from the familiar thoughts we know, and towards the unknown.
- Staying away from people gossiping will help come out of negativity and move towards positivity.

Combining these with the sixth key of making positive choices about our external and internal company may enable us to unlock the gates of self-realization.

Let me revise just the main points:

Enthusiasm, perseverance, Courage, discrimination, Determination, avoiding the company of common people, are the six (keys) which bring success in Yoga”.



Chapter 2.13: Concept of Yoga Matha, Mitahara, Pathya & Apathya.

Yogic Diet is Also Called as Mitahara.

Mitahara (Sanskrit: मिताहार, Mitāhāra) literally means the habit of moderate food.^[1] Mitahara is also a concept in Indian philosophy, particularly [Yoga](#), that integrates awareness about food, drink, balanced diet and consumption habits and its effect on one's body and mind.

Definitions of Yogic Diet according to Yogic scriptures:

***Brahmchari mitahari tyagi yogprayanah
Abdadurdhavam bhavet sidhau natra karya vicharna***
(Hathapradipika – 1/57)

A person who is a devout practitioner of yoga, practices continence, Yogic diet (Mitahara) and renunciation attains success in one year or little more; there is no scope of doubt in this statement.

***“Susnigdhamadhuraahaaraschachaturthanshavivarjitah
Bhujiyateshivasamprityeh mithaarah saa uchyate”***
(Hathapradipika-1/58)

Swami Swatmaram says, “Eating sweet and unctuous food offered to the almighty leaving one quarter (of the stomach) empty this is known as Mitahara”.

***“Atyaaharah pryascha prajalpo niyamagrah
Jansanghascha laulyam cha shadbhiryogo vinashyati”***
(Hathapradipika 1/15)



Yoga gets futile by over-eating, over-exertion, talking too much, severe austerity, public contact, and fickleness (of mind).

Yogic Diet as per Gheranda Samhita:

***“Shudham sumadhuram snigdhamadurardhavivarjitim
Bhujiyatesurasampreetya mitahaaramim viduh”*** (Gheranda
samhita-5/21)

“They call that Mitahara which is pure, sweet, lubricated and fills only half the stomach and which is palatable and is eaten to please the god”.

(As per Gheranda Samhita-5/16)

Yogic diet plays an important role in the success of Yogic practices. For success in yogic practices at the time of beginning right food choices are indispensable. Yogic diet is also an essential prerequisite before practicing pranayama.

***“Pratahsnanopvasadi kayaklesavidhim tatha
Ekaharam niraharam yamante ca na karayet”***
(Gheranda Samhita 5/31)

He should avoid early morning bath, fasting, etc. or anything that causes fatigue. Similarly, he should avoid eating once a day, or not eating at all or eating again within three hours.

***“Annen puryedardha toyen tu tritiyakam
Udarasya turiyaansham
sankrakshedvayucharne”*** (Gheranda
Samhita- 5/22)



One should fill half the stomach with food food, one quarter with Water and the fourth quarter should be reserved for the movement of the air.

Yogic Diet as Per Gheranda Samhita:

- A yogi should eat moderately (mit-ahar) to attain success and avoid illness.
- Foods allowed are rice, mung beans, urhad, chick peas, barley, wheat, cucumber, eggplant, yam, sago, radish, jackfruit, plantains, figs, foods that are pure, cooling and sweet.
- The five greens leaves i.e. holy basil (tulsi), amaranth leaf, lamb's quarters and brahmi should be revered by the yogi.
- Food should be consumed to occupy 50% of the stomach. Another for ¼ of water and the other ¼ should be kept empty.
- Bitter, acidic, salty and roasted foods should be avoided. Excess of leafy green vegetables, masur beans, pumpkins, onions, hing (asafetida) etc. should be avoided. Very hot, stale and hard to digest food should be avoided a swell as food that is too cooling or exciting.
- Fresh butter, ghee milk, sugar, date, cardamoms, nutmeg, dates, rose apple, pomegranate, sweet juice and nourishing, easily digestible and cooling foods should be consumed by a yogi.
- Early morning baths (before sunrise), fasting should be avoided as they harm the body. A yogi can remain without food for 3 hours. In the beginning a meal of milk and ghee twice a day at noon and in the evening is recommended.
- He should sit on a seat made of kusa grass or tiger skin or antelope skin and face east or north with a calm disposition and



practice nadi shuddhi (purification of nadis or energy channels in the astral body) prior to commencing pranayama.

Yogic Diet as per Shrimadbhagvadgita

***“Yuktaahaarviharasya yuktachestasya karmasu
Yuktaswapnavbodhasya yogo bhavatidukhah”***

(Srimad Bhagavad Gita- 6/17)

He whose food and enjoyment are balanced, whose movements in actions are balanced, whose sleeping and waking is balanced, his yoga becomes eliminator of sorrows

Srimad Bhagavad Gita classifies three types of Yogic Diet The world has three attributes namely, Sattvic, Rajasic and Tamasic. Likewise, every person has three distinct qualities which are predominant and decide the nature and likings of an individual. Shri Krishna says, people with three different qualities Classifies three different food types.

Yogic system of Shri Krishna categorizes diet into three groups:

Sattvic diet:

“Those that increase lifespan, mental essence, strength, health, comfort, and pleasantness, that are flavorful, Unctuous, stable, and satisfying to the heart are the foods that are favored by sattvic.”



Sattvic diet is also referred to as Yogic diet. It is considered as natural state of unprocessed food that which is fresh and free from any additives or preservatives. Sattvic diet should be consumed in its natural form as possible, i.e. raw, steamed or very lightly cooked. Sattvic diet comprises of Whole grains (carbohydrates), Pulses, lentils, nuts and seeds (proteins), Fresh fruit and vegetables (vitamins and minerals), Herbs, Natural sweeteners such as honey (in small amounts), etc.

Rajasic diet:

“Bitter, sour, salty, excessively hot, pungent, dry, and burning are the foods favored by rajasic, causing discomfort, depression and illness.”
(Bhagavad Gita, XVII, 9)

Rajasic items of food should be refrained in a yogic diet; they include: Caffeinated drinks such as tea and coffee, overly processed food, Artificial additives in food. Hot chilly or anything that can irritate the mucous membranes. Garlic, onion, mushrooms, etc.

Tamasic diet:

“Not fully cooked, flavorless, smelly, stale, leftover by others, not fit as an offering is the food flavored by the tamasic.”

Tamasic diet contains food items which are heavy and cause fatigue or lethargy in a person. Such foods are best avoided by people suffering from chronic ailments or depression. Tamasic diet include food items like: Red meat, Alcohol, Stale or rotten foods, Overripe or unripe fruits, Burnt food, overly processed foods, Fermented food, Deep fried food.



Basis of yogic Diet- Pathya & Apathya:

Various yogic scriptures identify food items to be as Pathya (wholesome) and Apathya (unwholesome) food and forms basis of Yogic diet. They are discussed as follows:

Apathya/ Un-Wholesome food:

The foods which are prohibited (for the yogi) are: those which are bitter, sour, pungent, salty, heating, green vegetables (other than those ordained), sour gruel, oil, sesame and mustard, alcohol, fish, flesh foods, curds, buttermilk, horse gram, oil cakes, asafoetida and garlic. Apathya foods are Tamasic foods.

Unhealthy diet should not be taken, that which is reheated after becoming cold, which is dry (devoid of natural oil), which is excessively salty or acidic, stale or has too many (mixed) vegetables. Pathya/Wholesome food: The most conducive foods for the yogi are: good grains, wheat, rice, barley, milk, ghee, brown sugar, sugar

candy (crystallized sugar), honey, dry ginger, patola fruit (species of cucumber), five vegetables, mung and such pulses, and pure water.

The yogi should take nourishing and sweet food mixed with, ghee and milk; it should nourish the dhatus (basic body constituents) and be pleasing and suitable.

Yogic scriptures strongly discourage habit of Over-eating and encourage moderation of diet.



Yogic literature treading on the Indian philosophy 'Ati sarvatra varjyet'.

i.e. excess of anything is bad; it strongly recommends diet should be taken in moderation and overeating should be avoided at all cost. Also, Higher Yogic practices such as meditation and pranayama are done while sitting for long hours for which light and easily digestible food is more pertinent. Some of the similar discussions are made as under: Shrimadbhagvadgita also lays emphasis upon the diet according to yoga.

***“Naatyashyantastu yogosti na
chaikantamanashanathah Na
chatiswapnashilasya jagraatau naiv chaarjun”***
(Shrimadbhagvadgita- 6/16)

There is no yoga for a person who eats much or who eats nothing at all for one who is inclined to excessive sleep or one who awakes altogether, O Arjuna.

Timing of Yogic diet

The order of timing, spacing of meals at what intervals and breathing through which nostril should be dominant while eating. Such guidelines are also the mainstay of these yogic scriptures. Some of the guidelines are discussed here as under:

- He should avoid early morning bath, fasting, etc. or anything that causes fatigue. Similarly, he should avoid eating once a day, or not eating at all or eating again within three hours. (Gheranda Samhita-5/31)
- When the air enters the sun energy channel, it is the proper time for the Yogi to take his food (i.e. When the breath flows through the Pingala/ right nostril); when the air enters the moon, he should go to



sleep (i.e., when the breath flows through the left nostril or the Ida).
(Shiva Samhita- 3/36)

- The Yoga (pranayama) should not be practiced just after the meals, nor when one is very hungry; before beginning the practice, some milk and butter should be taken. (Shiva Samhita- 3/36)

Attitude while consuming food:

Yogic scriptures not only shed light on what food group is conducive for yogic practices they also talk about the Manasthithi (mental attitude) with which a person should consume his/her meals. This mental attitude brings positive changes into the biochemistry of a person.



Effect of Mitahara (Yogic diet)

Yogic diet does not limit its positive impact to physical health but also brings harmony to a person's state of mind.

***“Ahaarshudhau satvashudhih satvashudau
dhruvasmritih smritilambhesarvagrathinaam
vipramoksha”*** (Chandogya Upanishad-7/26/2)

If the food is pure then pure will be the essence of the body, purity of physical body leads to stability of memory and if the memory becomes stable a person will not suffer mental conflicts.

Shiva Samhita rightly explains the Vipaka (after taste) of the types of food has on different levels of the body after their digestion. Of the four kinds of food (i.e., that which is chewed, that which is sucked, that which is licked and that which is drunk), which a man takes, the chyle fluid is converted into three parts. The best part (or the finest extract of food) goes to nourish the linga sharira or subtle body (the seat of force). The second or middle part goes to nourish this gross body composed of seven dhatus (humors).

The third or the most inferior part goes out of the body in the shape of excrement and urine. The first two essences of food are found in the nadis, and being carried by them, they nourish the body from head to foot.

Father of modern medicine science -Hippocrates statement “Let food be thy medicine and medicine be thy food” also supports this idea of Taittiriya Upanishad.

In taittiriya Upanishad food is considered as a medicine-
“Aushadhibhyah annam” The Taittiriya tells us that there was thus the



creation down to the earth, and from the earth arose vegetation of various kinds, herbs or aushadhis which became the diet of the individual, the Purusha.

Generally, Yogic diet is of vegetarian (Sattwik) type which is easily digestible and keeps one full of energy and healthy. “The health advantages of a vegetarian diet include a lower risk of heart disease, type 2 diabetes, obesity, and colon cancer. Vegetarians generally have lower blood pressure and cholesterol readings as well”.

What Is a Yoga Diet? Here Are 5 important Things to Look For:

The modern science classifies the food on the basis of its function on body as carbohydrates, protein, fat etc... In the same way the yogic Diet as per Bhagwadgita divides the food on the basis of its effect on mind as satvic, rajasik and tamasik foods.

The yoga tells food and mind has direct relations; the type of food you taking same type of mind develop., one of the Upanishad (last part of Veda) says, ‘Yatha khadyatennam, tatha nigadyate manaha’, which means the type of the mind is depend on the type of food eaten. If one goes through scientifically also the food advised in yoga are very good for good health.

A yogic diet should be Sattvic.

A yogic diet should be free of chemicals and stimulants. ...

A yogic diet should contain fresh foods. ...

Take time to fast. ...

Eating the right kind of food is important in achieving a healthy balance in your body and mind. In yogic literature, foods that are beneficial to us are said to be Sattvic, or pure.

Sattvic Food:

Sattvic foods form an ideal diet, keeping the body nourished while being easy to digest. They create new energy, clarity and a clear, calm



mind, enabling us to use all our mental, physical, and spiritual abilities in the best possible way.

Sattvic foods include cereal, fresh fruit and vegetables, milk, butter, nuts, seeds, lentils, rice, grains and honey.

Impure foods that can upset our physical or emotional balance are referred to as being Tamasic (stale) and Rajasic (stimulating).

Rajasic Food:

It is Hot Spicy, bitter, sour, dry and excessive salty. These foods are the real enemy of mind body equilibrium. They function as body stimulant and exit passions, making the mind restless, and uncontrollable they include fish, coffee, tea meat etc.

Tamasic food:

It is stale food, containing foul odour and artificial additives, which is not useful to nourish the mind and body, they make the body dull lazy, drowsy, filling the mind

A yogic diet should be free of chemicals and stimulants. avoid caffeine, tobacco, alcohol, and artificial sweeteners. These substances are not healthy for the body and alter the mind, making it more difficult to concentrate on the Divine.

A yogic diet should contain fresh foods.



If possible, always prepare a fresh meal. Frozen, prepared, packaged and left-over foods should be avoided, only taking in the freshest and the best.

Take time to fast.

The yogis recommend choosing one day each week to fast. A fast can be strict, not allowing anything to enter the body. Or, it can include water and fruit juices. Whatever you choose, keep in mind that the goal of your fast is to purify the body and mind.

Fasting on Ekadashi, the 11th day of each lunar month, observed by yogis to be an auspicious day.

Let me just summarize

- Food are sattvic rajasic and tamasic A yogic diet should be Sattvic.
- A yogic diet should be free of chemicals and stimulants. ... A yogic diet should contain fresh foods. ...
- Take time to fast. ...
- Eating the right kind of food is important in achieving a healthy balance in your body and mind.



Influence of food on Mind:

One becomes purified of his inner nature by the purity of food.
Different effect of food has different effect of compartment of brain.
The food should be light nutritious and sattvic.

Qualities of food

Milk barley dates fruits and vegetable are all sattvic.

Fish eggs meat chillies asadefodia are all rajasic.

Beef onions garlic are all tamasic

Yogic food comprises of a moderate diet which satisfies three- fourths of one's hunger with food offered to God, one-fourth part should be kept empty. It is known as Mitahara, the limited food or balanced diet

Ideally a yogic diet would be rich in sattvic foods. Sattvic foods are generally fresh vegetables, grains, and legumes, mild spices and mildly sweet foods. However, a sattvic diet does include some dairy products such as cow's milk and ghee. It helps keep the mind clear, and Sattvic as opposed to rajasic or tamasic.



Conclusion:

Yogic diet is specifically designed for yogic practices such that a Yogic practitioner does not get ill and throughout his practice he/she remains healthy.

Yogic diet is mainly of vegetarian type. This type of diet also finds its basis in the thought of ahimsa (non-violence) the first Yama (Self-restraint) and Niyama (Personal observances) especially, Shaucha (cleanliness/ Purity) and Santosha (contentment) of sage Patanjali's eight-fold path of Yoga. Thus, yogic diet is primarily vegetarian, moderate and pure (unprocessed and unadulterated).

People having sedentary lifestyle can be immensely helped if they along with their regular Yogic practices also follow Yogic diet. As yogic scriptures say that certain dietary precautions are kept under consideration before practicing various Yogic practices.



Chapter 2.14: Concept of Nadis, Prana and Pranayama for subjective experiences.

Explanation of Nadis, IDA, PIGALA and Sushumna

- **Purification of the nadis:**

The word “nadi” does not mean nerve. Nadis are pathways or channels of prana in the system. These 72,000 nadis don’t have a physical manifestation. In the sense, if you cut the body and look in, you will not find them. But as you become more aware, you will notice the energy is not moving at random, it is moving in established pathways. There are 72,000 different ways in which the energy or prana moves. Only when energies enter into Sushumna, life really begins.

- The Ida and Pingala represent the basic duality in the existence. It is this duality which we traditionally personify as Shiva and Shakti. Or you can simply call it masculine and feminine, or it can be the logical and the intuitive aspect of you. It is based on this that life is created. Without these two dualities, life wouldn’t exist as it does right now. In the beginning, everything is primordial, there is no duality. But once creation happens, there is.

Duality:



When I say masculine and feminine, I am not talking in terms of – about being male or female – but in terms of certain qualities in nature. Certain qualities in nature have been identified as masculine. Certain other qualities have been identified as feminine. You may be a man, but if your Ida is more pronounced, the feminine may be dominant in you.

You may be a woman, but if your Pingala is more pronounced, the masculine may be dominant in you.

Bringing a balance between the Ida and Pingala will make you effective in the world, it will make you handle life aspects well.

Most people live and die in Ida and Pingala; Sushumna, the central space, remains dormant. But Sushumna is the most significant aspect of human physiology. Only when energies enter into Sushumna, life really begins.

These two nadis flow within the framework of the spinal cord, ida on the left side and Pingala on the right. In different centres along the spinal cord, ida and pingala branch off to the various organs of the body. Let us use the electric power station as an illustration. The high- tension lines leave the main station and the current is stepped down at the transforming station ready for distribution to the domestic outlets.

In the same manner, ida and Pingala carry a high range of energy to the chakra points where it is transformed into a lower voltage of energy. In this way the mental and pranic energy flow to different parts of the body. If the nadis do not flow freely you will feel mental or physical weakness. On account of excessive and useless thinking, the nadis are generally weak, impure and incapable of efficiently conducting the pranic and



mental shakti to the various organs of the body. So, an important function of hatha yoga is the purification of the nadis.

Besides ida and Pingala there is one other very important nadi which flows through the centre of the spinal cord. It is called sushumna and it conducts a higher form of energy. We could say that while ida and Pingala conduct earthly energy, the flow of energy in sushumna is of a cosmic nature.

Cosmic Nature is the nature of the universe, where as pranic and mental energy are finite, the cosmic energy of sushumna is infinite. Therefore, the major object of hatha yoga is to connect this finite body with that infinite source.

So now we arrive at the understanding that hatha yoga is not physical yoga; it is a higher practice carried out in the physical body. The practice of the six cleansing kriyas, asanas, pranayama, mudras and bandhas should not be considered as physical yoga.

Let's see what he has mentioned in his verse in verse 3: 3.

Susumna (Sunya Padavi) becomes a main road for the passage of Prana, and the mind then becomes free from all connections (with its objects of enjoyments) and Death is then evaded.

3: 11 :12:

By stopping the throat (by Jalandhara Bandha) the air is drawn in from outside and carried down. Just as a snake struck with a stick becomes straight like a stick, in the same way, sakti (susumna)



becomes straight at once. Then the Kundalini becoming as it were dead, and, leaving both the Ida and the Pingala, enters the susumna (the middle passage).

What is awakening of Kundalini?

When we examine the absolute meaning of hatha yoga we see that it is union of sushumna with ida and Pingala. In other words it is macrocosmic pranic force united with the microcosmic spiritual force. Therefore, the practice of hatha yoga can lead one to the ultimate destination. What is the ultimate destination? Awakening of prana. And what is prana? Prana and kundalini are synonymous terms. Awakening of prana is awakening of kundalini, and in awakening kundalini you unite yourself with the cosmic prana.

Kundalini is microcosmic prana shakti. Symbolically, they say it is a serpent, but you can conceive kundalini in any manner you like. Prana has no form or dimension, it is infinite. Prana is existence, and we are all specimens of prana. But our prana is at a very low voltage, and therefore all of humanity has to be taught how to increase the voltage of prana.

Uddiyana is so called by the Yogis, because by its practice the Prana (vayu), flies (flows) in the Susumna.

There are three **granthis** (psychic knots) in the physical body which are obstacles on the path of the awakened kundalini. The **granthis** are called brahma, Vishnu and Rudra, and they represent levels of awareness where the power of Maya, ignorance and attachment to material things is especially strong.



Location of Granthis Brahma granthi (in the chest),
Viṣṇu granthi (in the throat) and Rudra granthi (between the
eyebrows) of the body.

Understanding prana:

The ancient concept of prana is described in many Hindu texts, including Upanishads and Vedas. One of the earliest references to prana is from the 3,000-year-old Chandogya Upanishad, but many other Upanishads use the concept, including the Katha, Mundaka and Prasna Upanishads. The concept is elaborated upon in great detail in the literature of haṭha yoga, Tantra and Ayurveda.

What is Prana: 5 Types of Prana & Functions in Human Body

When we say, yoga is the union of individual consciousness with the universal consciousness, what does it mean? A union can only be possible when we are part of something.

Yoga is the science to make us realize the universal energy lies somewhere inside us. We are granted this energy from the universe in different forms like, Food, Sense experience & Breath. In all these forms of getting energy, there is a universal energy manifest in the body in the form of '**Prana.**'

In this way, [Yoga](#) unites us with the whole universe through this little body (with the help of Prana) & we become part of universal consciousness.

What is Prana?

Prana is the fundamental unit of universal life which causes the movement of breath in a living being. It is the **hidden** power inside every **person** out there & lies everywhere around us. It can be understood in this way:



Suppose you have to move an object from one place to other, you need some source of energy to do this. In the same way, channelizing the breath or energy into the different organs of the body, there is a force work on breathing called Prana.

Prana is not something we take in with the air we breathe; we are born with it. Prana was created in us when we were in the womb of our mother. The whole universe functions on account of prana. If there was no prana, there would be no existence, and if prana was withdrawn from the universe, there would be total disintegration. If you want to know what prana is, you must understand existence. When there is no existence, the pranas are dormant, and when the cosmos came into being, it was the result of an explosion of pranas.

Prana is comprehended in two aspects- microcosmic and macrocosmic. I am not going to tell you about macrocosmic prana because you cannot conceive it; I cannot speak about it, and you would not be able to understand. But the microcosmic aspect of the universal prana is in me and you and every object of the universe, although it is in the gross form. We are not able to think about prana in its subtle form, but it is convertible. Just as matter is convertible into energy, energy is also convertible into matter; prana can be converted into action and action into prana. Therefore, in hatha yoga the science of pranayama is considered to be supreme.

Meaning of Prana:

Hence, the meaning of **Prana is constant movement**. Its functionality of continuous flow makes it '**Life force**' or '**Vital energy**.' This constant movement (Prana) begins working when a child is conceived in a mother's womb & leave the physical body at the time of death.



Prana creates a special-body in an **embryo** to develop physical organs including **five senses** and mind also. In this way, Prana is superior to any other Physical Senses and even the brain.

Source of Prana

Where Does Prana Come From?

In Hinduism, Prana is said to stem from the '*atman*.' Another word for *atman* is the '**Soul**' or 'True-Self.' The soul perceives the experience of the physical world through working of Prana. Whether you are looking through eyes, breathing through the nose, sensing through the skin, or taking a decision through the brain – Prana is working behind every subtle mechanism of the body. In this way, Soul experiences the physical world through body & mind.

Prana is divided into five forms based on functionality & area of working. Every Prana has its significance & imbalance in their quantity may lead to improper working of body & mind.

Along with the 5 Prana, there is 5 subdivisions of these Prana also called Five Upa-Pranas ¹. These Five Upa-Pranas help Prana to remove blockages from a specific part of the body.

Let's look at the 5 Pranas are:

- prana vayu
- apana vayu
- samana vayu
- udana vayu



- vyana vayu

1. prana Vayu

Physical level: This prana is also known as sthoola (gross) prana to differentiate it from the all-pervasive vital force, also called Prana (usually written with capital P). Sthoola prana refers to the energy currents located in the thoracic region between the diaphragm and the throat area. It is the center of circulation of life energy.

It governs reception of all types from the eating of food, drinking of water, and inhalation of air, to the reception of sensory impressions and mental experiences. This force maintains the heart and lungs, and all the activities in the chest region such as breathing, swallowing and circulation of blood. When the rate of breath or heartbeat increases due to strenuous work etc., the level of sthoola prana also increases. Among the fivefold pranas, it occupies the Important position and controls the other four. Pranayama in particular raises the level of this prana and prevents congestion of blood in the arteries around the heart.

Subtle level: When the force of prana is strong and flowing uninterruptedly, purer qualities of the heart, such as strength, courage and greatness are expressed. This prana is the energy by which one-pointedness of mind and intuitive knowledge can be experienced. Prana Vayu creates the openings and channels in the head and brain down to the heart. There are seven openings in the head – the two eyes, two ears, two nostrils and mouth. Udana assists Prana in creating the openings in the upper part of the body, particularly those of the mouth and vocal organs.

Indications of imbalance: When the pathways of prana are not clear, the heart and lungs malfunction and there is poor intake of oxygen. At



the mental level, one is not able to bring in positive impressions. It is difficult to concentrate or access intuitive knowledge.

Effects of prana vayu

An imbalance in the quantity or a blockage in prana vayu can lead to **depression, low-feeling** & heart-related problems.

2. Apana Vayu

Apana Vayu flows to the opposite of prana vayu, i.e., in the downward direction. The practice of different pranayama is focused on redirecting Apana Vayu to the higher energy centers in Nadis. In spiritual language, apana vayu is found to be in *Muladhara Chakra*. There are the following characteristics of apana vayu.

Functions of Apana Vayu

Apana Vayu is known for its **elimination functioning of waste** as feces, gas, and urine. At the time of childbirth, Apana Vayu helps to create a smooth passageway for delivery.

The working area of Apana Vayu:

The seat of the Apana Vayu is '**core of the pelvic floor.**' Various working areas of Apana Vayu in the body are navel to the perineum, urinary system, reproductive system, kidneys & the large intestine. On a deeper level it rules the elimination of negative sensory, emotional and mental experiences. It is the basis of our immune function on all levels.



Colour of Apana Vayu: Apana Vayu is found to be in color of indragopa (a mixture of red & white).

Effects of Apana Vayu: Imbalance in the Apana Vayu can lead to diabetes, Stomach related problems from poor elimination, Lazy & tiredness, Itching, depression & negativity.

3. Samana Vayu

Samana means 'equal' (Equal in the sense of 'Balancing air'). It is occupied between the working areas of prana & Apana Vayu. It hasn't any movement in an upward or downward direction, but it works only in a particular area of the body. Samana vayu focuses on the 'fire element' of the body and hence, stimulates *Manipura Chakra*.

There are the following characteristics of samana vayu.

Functions of Samana Vayu:

It is responsible for energy utilized in the **digestion process** & working of digestive organs like stomach, liver, large intestine. Its cooling down mechanism balances the heat generated in the digestion process.

The working area of Samana Vayu

The seat of Samana Vayu is at the **navel**. Although it takes care of the complete organ comes between diaphragm to the navel.

Color of Samana Vayu:



The color of Samana Vayu falls between the intensity of prana & Apana Vayu. It comes around the rich, shining tone of Samana Vayu.

Effects of Samana Vayu

Imbalance of Samana Vayu can disturb your appetite which can further make you weaker. Samana energy also affects metabolism deficiency in the body.

4. Udana Vayu

The Udana vayu moves upward – qualitative or transformative movements of the life-energy. It governs growth of the body, the ability to stand, speech, effort, enthusiasm and will. It is our main positive energy in life through which we can develop our different bodies and evolve in consciousness.

For example – Udana operates in the extremities: the arms, legs, neck and head. This prana is responsible for all the jnanendriyas (organs of perception) jnanendriyas, and karmendriyas (organs of action).

The five organs or means of action, those of speech, hands, feet, excretion, and reproduction.



These include: eyes, vision; ears, hearing; tongue, taste; nose, smell; skin. The organs of action controlled by udana are three: hands, feet and speech

Udana also assists prana in inhalation and exhalation, intake of food and drink, as well as vomiting, spitting and swallowing saliva. All the functions of the throat and mouth are sustained by udana

Functions of Udana Vayu

Udana Vayu helps in the proper movement of different organs of the body. Other than this, controlling the five physical senses are also handled by Udana Vayu.

Subtle level: Udana allows one to perform positive mental work. It is responsible for sweet, melodious and impressive speech. It allows for the exchange of prana between the head and heart, thereby establishing contact between the subtle and causal bodies.

The working area of Udana Vayu

Udana Vayu works in the different-different regions of the body. It resides between neck to head part, shoulder to fingertips (hands) & hips to the toe tips (legs).

Colour of Udana Vayu: Its colour is pale white.

Effects of Udana Vayu



Deficiency of Udana Vayu can make a person paralyzed. Senses of the body won't work correctly & it can lead to vision problem & deafness.

5. Vyana Vayu

Vyana is the 5th and most integrated type of prana. It flows in the different organs of the body through subtle energy channels a.k.a *Nadi*.

Functions of Vyana Vayu

Vyana energy is an alternative system which facilitates reserve force into the deficient area of other Prana. It provides necessary nutrients to needed organs via blood flow.

The working area of Vyana Vayu:

It has no specific area of working in the body as it travels across the whole body & mind through the circulatory system.

Colour of Vyana Vayu

Vyana energy flows in the body having a colour similar to rays of light.

Effects of Vyana Vayu

Vyana Vayu deficiency can lead to lack of coordination between sensory & motor neurons. It can further result in weak muscular



movements or tight muscles. Also, the body starts sweating a lot & sudden horripilation by fear becomes a very known phenomenon.

Along with these five major pranas there are five minor pranas known as the upa-pranas: naga, koorma, krikara, devadatta and dhananjaya.

Naga is responsible for belching and hiccups.

Koorma opens the eyes and stimulates blinking.

Krikara generates hunger, thirst, sneezing and coughing.

Devadatta induces sleep and yawning.

Dhananjaya lingers after death and upon its departure, decay and decomposition of the body begins to happen.

Minor Pranas (Up-pranas)

Along with the five major pranas, there are five minor or upa-pranas. These are: naga, koorma, krikara, devadatta and dhananjaya. The minor pranas are grosser and more limited manifestations of energy compared to the five major pranas.

Naga: This field of activity causes belching and hiccups. **Belching** is the act of expelling air from the stomach through the mouth. It usually occurs when the stomach distends, or expands, because of too much swallowed air. When the air element is agitated, naga becomes active and tries to throw the agitated air out of the stomach, causing vibrations in udana, prana and samana. Naga remains inactive as long as the diet and digestion are healthy. In the state of meditation, naga does not function.



Koorma: This upa Prana causes the blinking of the eyes and keeps the eyes healthy, moist and protected. It enables one to see all objects. The eyes shine due to the energy of koorma and one appears impressive.

When koorma is under control, the yogi can keep the eyes open for hours, performing trataka (candle gazing). Although koorma operates in a small area, it has a lot of force and during meditation it makes concentration firm and deep.

Krikara: This field causes yawning, hunger and thirst, and assists in respiration. When krikara is controlled with practice, sloth and sleep are overcome, hunger and thirst are controlled, and sweet secretions begin to flow in the mouth. The control of krikara is especially helpful during fasting.

Devadatta: This field causes sneezing and aids in respiration. It becomes activated by sharp or irritating smells and causes pain in the nostrils in more intense conditions. In its subtle state, devadatta enables the practitioner to experience smells.

Dhananjaya: This field pervades the whole body and is related to the organ of touch. It influences the work of the muscles, arteries and veins, and the skin. The swelling experienced during an injury is due to the motion of dhananjaya. During a tamasic state it reinforces sloth in the body. Dhananjaya is the last prana to leave the body after death and is responsible for decomposition of the body.



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Chapter 2.15: Knowledge of Hatha Yoga Practices for wellness (Shatkarma, Asana, Pranayama, Mudra, Nadanusandhana).

The Hatha Yoga Pradipika gives us a valuable map to these deeper practices of yoga, as well as providing the knowledge and tools to travel to these depths if we so choose.

The three classical texts on Hatha Yoga Hatha Yoga

Pradipika

The Hatha Yoga Pradipika is a classical manual on Hatha Yoga. It was written in Sanskrit by Swami Swatmaram, a disciple of Swami Goraknath, in the 15th century. It is considered to be the oldest surviving text on Hatha Yoga. The Hatha Yoga Pradipika contains instructions on the practice of postures (Asanas), breathing exercises (Pranayama) and purification techniques (Kriyas), as well as a description of the different energies in the body.

Let me just revise the 6 common obstacle (**Badhaka Tatwa**) in Hatha Yoga text:

Overeating – Atyahar.

Exertion – Prayasa

Talkativeness- Prajalpa

Over Adhering to Rules -Niyamagraha

Company of common People – Janasanga

Unsteadiness- Laulya

These are the obstacle mentioned in the hath yoga pratipika.

Let me revise just the main points of **Sadhaka tattva** (Solutions to the obstacles).

Enthusiasm-Utsah

Courage-Sahas

Perseverance- Dhairya

Discrimination-Tatvajnana

Determination- Nischaya

Avoiding the company of common people- Janasangparityag are the six causes (keys) which bring success in Yoga.

The bulk of this text details the techniques of the main practices of Hatha Yoga: Asana (postures), Pranayama (breathing exercises), Shatkarma (internal cleansings), mudra (energy seal), and Bandha (energy locks).

After some basic preliminary requirements, Swatamaram makes clear the first stage of Hatha Yoga is Asana, the physical postures that we are most familiar with

Asana creates firmness of the body and mind, and disease less body and flexibility of the body. It is here where we first learn to control and discipline the body.

Swatamaram tells us that once a practice of Asana has been established then Pranayama can be begun. The goal with these breathing exercises is to control the prana and the subtle energies of the body, which in turn can be used to control the mind.

Swatamaram tells us that if there is excessive mucus in the body, this will need to be removed using the six purification techniques of Shatkarma.

These purifying techniques as well as the Pranayama help to purify the energy channels of the body and allow the prana to move more efficiently through these nadis. Utilizing Mudra and Bandha further activates the energy of the body, concentrates it and channels it into the main energy channel, the sushumna, that runs from the base of the spine to the top of the head and intersects all seven chakras.

Mudras are complex movements of the whole body in a combination of asana, pranayama, bandha and visualization. Bandhas are engagements of specific groups of muscles at the base of the pelvis, the abdomen and the throat to “lock” the prana energy of the body inside the torso. Both of these techniques are challenging to master and should only be attempted after one is competent and skilled in both Asana and Pranayama. At one level, the Hatha Yoga Pradipika details a very similar yoga of what is practiced, while a very different yoga is shown by the intent of the deeper practices described within. Traditionally, Hatha Yoga is uniquely focused on transforming the physical body through purification and the cultivation of the life force energy of prana. And all of the techniques of Hatha Yoga are seen as preliminary steps to achieving the deeper states of meditation and enlightenment found in the path of Raja Yoga. Considering this, we are only getting a small taste of what yoga can offer us.

Let me explain you what are shatkarmas as per Hatha Yoga Pratipika.

Dhauti as well as Basti; Neti, Trāṭaka and also Nauli; and (lastly) Kapālabhāti... these are considered as the Six Actions.

Shatkarma In Hatha Yoga Pradipika (HYP)

Swami Swatmarama, Author of classical Hatha Yoga text HYP has prescribed the practice of Shatkarma only for these people:

1. People who have excessive fat or mucus accumulation in the body
2. When there is an imbalance comes in doshas

Swami Swatmarama clearly stated that if 3 doshas lie in correct proportion & no extra fat accumulated in the body, Yoga Sadhak (practitioner) has no need to practice Shatkarma. However, learning practices of Shatkarma is necessary so one can practice it when needed.

Apart from this, the sequence of individual practice of Shatkarma in HYP is mentioned in this verse: ***Dhautirbastistathā netistrātakam naulikam tathā Kapālabhātīschaitāni shatkarmāni prachakshate*** – HYP 2.23 Meaning – Dhauti, Basti, Neti, Trataka, Nauli and Kapalabhati are called shatkarma.

The *Shatkarmas* consists of six techniques. They can make the body clean and strong, free of diseases, remove toxins and improve concentration. It can also improve the flow of prana into the organs and the pranic meridians or nadis. The six techniques are

– Dhauti, Bhasti, Neti, Trataka, Nauli and Kapalabhati. All these techniques should be learned from an experienced teacher. Let us discuss it briefly one by one.

1. ***Dhauti*** – Here a 30 feet long cotton cloth is first dipped in saline water and then swallowed carefully. Then it is pulled out slowly, thereby cleaning the inner linings of the stomach and food pipe. This has to be learned under an expert.
2. ***Bhasti*** – Bhasti is the cleaning of the bowels. In this practice, traditionally water is drawn in from the anus into the colon by contacting the abdominal muscles. A rubber tube can also be used to aid the process. Then the water is thrown out of the anus, thus cleaning the colon of particles that might have been stuck in the large intestine for a long period of time. This is a yogi's method of enema. Today, easier methods are available for cleaning the intestines.

3. **Neti** – Neti is the process of nasal cleaning done using a small pot called Neti pot. It has a long spout on one side. It is filled with warm salt water. Then the spout is inserted into the left nostril. The practitioner bends his head to right side and lets the water from the left nostril into the nasal cavity, which then comes out of the right nostril. The pot is again filled with salt water and the process is repeated by inserting the spout in the right nostril and tilting the head to the left. This process cleans the nose and the sinus cavities, thus helping in relieving allergies, sinusitis, mild headaches and migraine. Neti can also be done using a rubber catheter. It is called *Sutra Neti*, where the catheter is inserted into one nostril and pulled out from the throat and out of the mouth. Then using gentle to and fro motion of the catheter tube, the nostril passage is cleaned. This it is repeated for the other nostril. Both forms of Neti have a de-sensitizing effect on the membranes inside the nose, thus relieving allergies, rhinitis, etc. It is said that Neti also stimulates certain nerve centres in the upper nasal passage
4. **Trataka** – Trataka develops concentration and removes mental disturbances. It involves gazing steadily at a point. Gazing on a steady candle flame is also practiced without blinking the eyes. This practice also improves eyesight and gives steadiness of mind.
5. **Nauli** – Nauli is the practice of churning the abdominal muscles to the left and right repeatedly. Rotation of the muscles, clockwise as well as anti-clockwise is also practiced. This tones up all the organs in the abdomen and removes digestive disorders. It is a difficult practice in the beginning and may take a few months to master. The process involves isolating the 'Abs' muscles (also called the rectus abdominus muscle) on both sides of the abdomen and then using it to move and churn the internal organs. This improves the functioning of all organs in the abdomen. The four forms of Nauli practiced are *Vama Nauli* (using left Abs muscles), *Dakshina Nauli* (using right Abs muscles), *Madhya Nauli* (using both Abs muscles) and churning (rotation – clockwise as well as anti-clock wise) of the Abs muscles.
6. **Kapalabhati** – Though many include *Kapalabhati* as a type pranayama, in the Hatha Yoga texts, it is classified under the *Shatkarmas*. It is a powerful cleaning process where the air is forcefully expelled from the lungs, removing any

stagnant carbon dioxide accumulated in the lower parts of the lungs. In kapalabhati, the exhalation is forceful while the inhalation is normal. This process is repeated few rounds. It is said to be a cure for many diseases.

Hatha Yoga Pradipika – Four best asanas according to Shiva.

Four best asanas among eighty-four taught by Shiva.

- (1). Siddhasana (Adept's Pose)
- (2). Padmasana (lotus pose)
- (3). Simhasana (lion's pose)
- (4). Bhadrasana (gracious pose)

Total number of Asanas in Hath Yoga Pradipika is 15 (IMP for MCQs)

Body postures, Asanas.

Concept of Puraka, Rechaka and Kumbhaka (Pranayama):

Rechaka is expiration, **Puraka** is inhalation of air and **Kumbhaka** is retention.

..... Bahya **kumbhaka** is retention of breath at the end of expiration. Antara **kumbhaka** means holding the breath after inhalation of air, and Kevala **Kumbhaka** implies holding the breath with no particular state of respiration in consideration

Kumbhaka pranayama is a type of yogic breathing exercise in which the breath is retained or stopped. The term comes from the Sanskrit, kumbha, meaning “pot” or “vessel”; prana, which refers to life force energy; and ayama, which means “control.” Kumbhaka pranayama, therefore, is the control of prana through retention of the breath.

In kumbhaka pranayama, the breath may cease after an inhalation or exhalation and for a specified length of time. For beginners, kumbhaka does

not need to be practiced with each breath. For example, the breath may be held after four breath cycles rather than as part of each breath cycle.

Kumbhaka pranayama is categorized based on when the breath is held. The two main types that most yogis may practice are:

Antara (inner) kumbhaka, which is the holding of air in the lungs after an inhalation. Typically, during pranayama, more air than normal is inhaled, filling the lungs.

Bahya (outer) kumbhaka, which is the cessation of breathing following an exhalation. Typically, during pranayama, the yogi exhales more completely than normal, emptying the lungs.

There are two other forms of kumbhaka pranayama that are practiced by only advanced yogis. Sahita kumbhaka is the cessation of breathing with inhalation or exhalation, but with neither specifically in mind.

Kevali kumbhaka is the spontaneous cessation of breathing associated with the state of samadhi.

The eight Kumbhaka-s (are:) Sūryabhedana --also called Sūryabhedā--, Ujjāyī, Sītkārī, Śītalī, as well as Bhastrikā, Bhrāmarī, Mūrcchā (and) Plāvinī | 44 |

What is commonly considered Yoga in the West is in actuality just one of the many paths of Yoga, and is technically called Hatha Yoga. The oldest and most widely used ancient text on the physical practices

of Hatha Yoga is the Hatha Yoga Pradipika. This book was composed in 15th century CE by Swami Swatamaram and is derived from older Sanskrit texts, the teachings from well-known teachers and from Swatamarama's own yogic experiences.

The main goal of this text is to illuminate the physical disciplines and practices of Hatha Yoga and integrate these with the higher spiritual goals of Raja Yoga (meditation)

Let's See Some imp verses for Objectives Chapter 1

1 : After paying respect to this guru swatmarama in expanding this core of hatha only as preparatory to raja yoga.

Explanation: This Clearly shows that swatmaram gave more importance to those experiences in which mental and spiritual aspects of yoga predominate.

Matsyendra Goraksha and others knew the core of hatha yoga and by their grace swatmarama the yogi came to know it.

Swatmarama belongs to the lineage of matsyenda and goraksha the well-known pioneers of Hatha yoga

MCQ Question: Swatmaram belong to which lineage?

2:62- The yogi should exhale and inhale in this manner again and again air is moved in and out of one's body rapidly in the manner in which blacksmith moves the bellows. -He explains about Bhastrika.

2:63-When bodily fatigue sets in the Yogi should inhale through the right nostril.

Hatha yoga prescribes eight varieties of Pranayama. Swatmaran does not include yamas and niyamas among the Components of yoga but he accepts their prerequisite in the path of yoga.

He mentions ahimsa (Non injury) in niyamas and mithahar (Regulated Diet) in Yamas 1: 38

Just as mithahar (Moderate Diet) is foremost among the yamas and ahimsa (Non injury) foremost among niyamas so is this asana called siddhasana by the sidhas the most important among all asanas.

Limb of Yoga as Per Swatmaram There are 4 Limbs Asana, Pranayama, Mudra- Bandha and Nadanusandana:

The don'ts: Non-violence, truthfulness, non-covetousness, continence, forbearance, fortitude, compassion, straightforwardness, moderation in food and cleanliness.

The do's: Zeal in yoga, contentment, faith, charity, worship of God, study of spiritual scriptures, modesty, discriminative power of mind, prayers and rituals.

Postures, breathing exercises, holdings (bandhas) and locks (mudras) and cleansers are also included in the text.



There are many asanas, since the muscles and joints can be flexed, extended and rotated in lots of ways. The Pradipika goes into **Fifteen asanas**.

The Art of Breathing, Pranayama

Pranayama means control or careful restraint of the breath. According to Svatmarama, "when the breath is calmed, the mind too will be still." (2:2)

Many people today think that any comfortable sitting asana is good enough for pranayama practice, but Svatmarama says that "By faulty pranayama practice the yogi invites all kinds of ailments." (2:16) All kinds.

Bright consciousness (Mind) is the instrument of the Self, and yoga postures helps mind toward a "uniform ado", so to speak. Self- realization may not be understood very well until it is experienced, so it is sound enough not to waste words about telling of it and not bothering about how it is like either.

Life force, Vital Energy, Ado, or Prana

Life-force is a term that seeks to translate the prana idea. In Indian thinking, the word prana covers many sorts of "life-breaths", or pranas, inside. One such minor prana is responsible for hiccups, for example.

Another prana outlet goads breathing out, another goads breathing in, and so on.

The vital energy and oxygen in the air is absorbed and prana generated from air. Sunlight is an excellent source of vitality, yogis hold.

It is also held that prana can and should be absorbed from food and particular inward funnels. One such funnel lies in the area of the medulla oblongata. There are some more that are presented in works on yoga, and in acupuncture works too.

It boils down to: You can increase your vitality by prana, and yoga postures help in spreading it evenly over the body too. Some postures may help to bring more vitality into organs or areas where there is a lack of it. That is the area of yoga postures for health. There are books about it.

Yogi teachings also tell that vitality can be stored in the nervous system or the vortexes that yoga teachings tell, lie close by the large brain and spine. Such stored vitality (prana) can be drawn on and discharged as needs be, too, the teaching goes.

Svatmarama explains various types of pranayamas and their effects. He also calls for treating the body and mind with deep understanding, gentleness and lavish compassion. It all goes into the standard counsel of progressing slowly and steadily, not to overdo things, but be safe within the limits of what the body and mind can stand at any time.

Carelessness may be paid for dearly. The yogi says that wrong practice of pranayama will actually sap the energy of the practitioner. Watch out if you get weary, in other words. Maybe you are overdoing it, or not attaining a proper balance or harmony of exercises and other elements.

Locks and Seals, Bandhas and Mudras

Bandha means lock and mudra means seal. By locking and sealing apertures or outlets of the body, energy is roused within it, and the mind is thereby helped a bit so it can "ride" or "glide" inward on the surges, on and on to your essence in nirvana-land.

Samadhi: Unfathomable bliss is of nirvana, and can be experienced also. Samadhi is a yogic term with many meanings - and there are also different degrees of it in yoga literature.

To repeat: Do not worry about what you have not attained. Focus on cosy, all right practice of the best, selected teachings should be good for you.

Consciousness is an aspect of the Self. The breath and mind are said to be in a tandem: The breath and life force (prana) moves and fluctuates along with mind changes too. For example, nervousness and fear may cause shallow breath and a tense mentality, whereas laxness is good for health and harmony.

The yogi trains towards steadiness of body and mind. then the vital energies may more easily glide inward, much as when we fall asleep, but not totally like that. This inward-switching is called pratyahara. Pratyahara needs to be had for dhyana (focus, Zen), and there are degrees of inward-turning too, and symptoms that go along with such attainments.

Union with Brahman can be had through much and deep meditation, many yogis say.

Caution: Svatmarama says that one is to practice with steadfast attention, and one is to avoid such things as being close to fire, cold baths in the early morning, fasting, and much and heavy work". (1.61). He says that yoga cannot be experienced "by wearing yoga clothes, or by talk about yoga, but through tireless practice. Knowing oneself helps toward it, and lessening one's exposure to superfluous company (1:16). And Patanjali says that vigour, keen memory, and great awareness (presence of mind) are keys to success.

Svatmarama says that if the consciousness is the seed, hatha yoga is the field. He enjoins the student of yoga to water the field with the help of yogic practice and to avoid and drop what does not help but drags down.

Purpose and Concept of Pranayama as per Hatha Yoga Pradipika

- 1 Posture becoming established, a Yogi, master of himself, eating salutary and moderate food, should practice pranayama, as instructed by his guru.
2. Respiration being disturbed; the mind becomes disturbed. By restraining respiration, the Yogi gets steadiness of mind.
3. So long as the (breathing) air stays in the body, it is called life. Death consists in the passing out of the (breathing) air. It is, therefore, necessary to restrain the breath.
4. The breath does not pass through the middle channel (susumna), owing to the impurities of the nadis. How can then success be attained, and how can there be the unmani Avastha?
5. When the whole system of the nadis which is full of impurities, is cleaned, then the Yogi becomes able to control the Prana.
6. Therefore, Pranayama should be performed daily with satwika buddhi (intellect free from raja and tama or activity and sloth), in order to drive out the impurities of the susumna.

Methods of performing Pranayama.

1. Sitting in the Padmasana posture the Yogi should fill in the air through the left nostril (closing the right one); and, keeping it confined according to one's ability, it should be expelled slowly through the surya (right nostril).
2. Then, drawing in the air through the surya slowly, the belly should be filled, and after performing Kumbhaka as before, it should be expelled slowly through the chandra (left nostril).
3. Inhaling thus through the one, through which it was expelled, and having restrained it there, till possible, it should be exhaled through the other, slowly and not forcibly.
4. If the air be inhaled through the left nostril, it should be expelled again through the other, and filling it through the right nostril, confining it there, it



should be expelled through the left nostril. By practicing in this way, through the right and the left nostrils alternately, the whole of the collection of the nadis of the (Yoga Practitioner) becomes clean, i.e., free from impurities, after 3 months and over.

5. Kumbhakas should be performed gradually four times during day and night (i.e., morning, noon, evening and midnight), till the number of Kumbhakas for one time is 80 and for day and night together it is 320.
6. In the beginning there is perspiration, in the middle stage there is quivering, and in the last or third stage, one obtains steadiness; and then the breath should be made steady or motionless.
7. The perspiration exuding from exertion of practice should be rubbed into the body (and not wiped), as by so doing the body becomes strong.
8. During the first stage of practice the food consisting of milk and ghee is wholesome. When the practice becomes established, no such restriction is necessary.
9. Just as lions, elephants and tigers are controlled by and by, so the breath is controlled by slow degrees, otherwise (i.e., by being hasty or using too much force) it kills the practitioner himself.
10. When Pranayama, etc., are performed properly, they eradicate all diseases; but an improper practice generates diseases.
11. Hiccough, asthma, cough, pain in the head, the ears, and the eyes; these and other various kinds of diseases are generated by the disturbance of the breath.
12. The air should be expelled with proper tact and should be filled in skillfully; and when it has been kept confined properly it brings success. The

above caution is necessary to warn the aspirants against omitting any instruction; and in their zeal to gain success or siddhis early, to begin the practice, either by using too much force in filling in, confining and expelling the air, or by omitting any instructions, it may cause unnecessary pressure on their ears, eyes, and cause pain. Every word in the instructions is full of meaning and is necessarily used in the slokas, and should be followed very carefully and with due attention. Thus, there will be nothing to fear whatsoever. We are inhaling and exhaling the air throughout our lives without any sort of danger, and Pranayama being only a regular form of it, there should be no cause to fear.

13. When the nadis become free from impurities, and there appear the outward signs of success, such as lean body and glowing colour, then one should feel certain of success.
14. By removing the impurities, the air can be restrained, according to one's wish and the appetite is increased, the divine sound is awakened, and the body becomes healthy.
15. If there be excess of fat or phlegm in the body, the six kinds of kriyas (duties) should be performed first. But others, not suffering from the excess of these, should not perform them.
16. The six kinds of duties are: Dhauti, Basti, Neti, Trataka, Nauti and Kapala Bhati. These are called the six actions.
17. These six kinds of actions which cleanse the body should be kept secret. They produce extraordinary attributes and are performed with earnestness by the best Yogis.

Important Questions from Hatha Yoga Pratipika-2:7

Adopting the padmasana(pose) the yogi draws in breath through the Chandra (Left Nostril) and having retained it according to his capacity should exhale through surya nostril.

Note: Pranayama is not recommended for those aspirants who are unable to assume the padmasana pose.

(Imp for MCQs) 2:8

Then he should again fill in the thoracic cavity by taking in breath through the sun (right nostril) and exhale through the Chandra after performing kumbhaka as to his capacity.

74–75) Thus he [gradually] attains the stage of raja yoga. Through this kumbhaka, kundalini is aroused and then the sushumna is free from all obstacles; but without hatha yoga there can be no raja yoga, and vice versa. Both should be practiced until raja yoga is perfected.

UNIT 3: Yoga For Wellness:

Chapter 3.1: General Introduction to Human Body and nine major systems of human body.

Introduction to Human Systems and Health: Every Living Organism is made up of units called as cells. The **cell** is the basic structural, functional and biological unit of all known organisms. A **cell** is the smallest unit of life. **Cells** are often called the building blocks of life.

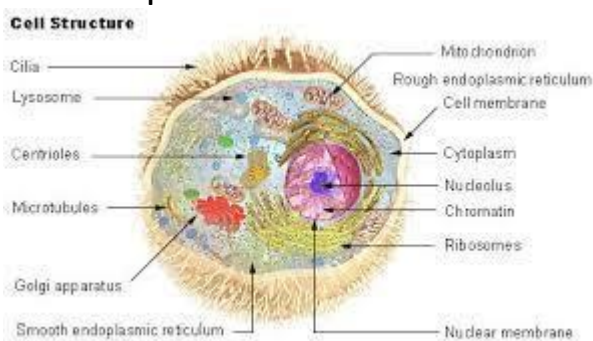
What are Tissues:

A Collection if Cells which perform the same function are called tissues.

What are Organs:

A collection of Tissues forming a Structure which has Particular function is called as an Organ.

For Example, Stomach has muscular, Glandular and other Tissues and is concerned with Churning mixing of Food and digestion (Breaking down of food into Simple Substances which the body can use).



Cell Structure.

It includes features from all cell types. A cell consists of three parts: the cell membrane, the nucleus, and, between the two, the cytoplasm. Within the cytoplasm lie intricate arrangements of fine fibres and hundreds or even thousands of miniscule but distinct structures called organelles.

The Systems of human body

The Various Systems of Human Body is as Follows:

The Circulatory System, The Respiratory System, the Endocrine System, the Muscular System, the Integumentary System, the Digestive System, The Skeletal System, The Nervous System, the Excretory System, the Lymphatic System and the Reproductive System.

The human body that represents your physical life form has a great many tasks to perform in order to keep its owner alive and operational. At each moment, your heart and lungs are working, and a variety of other things are occurring inside you, even as you sleep. Some of these you can feel but not control, such as digestion; others will forever elude your conscious detection.

It is convenient to divide the many components of the body into systems based mainly on function. In some instances, this scheme makes body systems well localized; in others, they are anatomically dispersed throughout the body. Today, most primary sources offer a total of 11 body systems and functions, described in brief detail below.

Explain the Human Digestive System

We need food to fuel our bodies for energy, growth and repair. The digestive system converts the foods we eat into their simplest forms, like glucose (sugars), amino acids (that make up protein) or fatty acids (that make up fats). The broken-down food is then absorbed into the bloodstream from the small intestine and the nutrients are carried to each cell in the body.

The digestive tract begins at the mouth and ends at the anus. It is like a long muscular tube, up to 10 metres long, with digestive organs attached along the way.

A large reservoir of microbes, such as bacteria, live within the large intestine and, to a lesser degree, in the rest of the digestive system. These bacteria play an important role in healthy digestion. The exact types of bacteria are particular to each person.

Other factors that influence the type of bacteria in your digestive system include where you live in the world, what health conditions you have and what medications you have received.

The mouth and oesophagus:

Digestion begins in the mouth. The food is ground up by the teeth and moistened with saliva to make it easy to swallow. Saliva also has a special chemical, called an enzyme, which starts breaking down carbohydrates into sugars. Once swallowed, muscular contractions of the oesophagus massage the ball of food down into the stomach.

The stomach

The food passes through a sphincter, or small muscle ring, into the stomach. Here it is mixed with gastric juices. The stomach is a muscular bag and it churns the food to help break it down mechanically as well as chemically. The food is then squeezed through a second sphincter into the first part of the small intestine, called the duodenum.

The small intestine Once in the duodenum, the food is mixed with more digestive enzymes from the pancreas and

bile from the liver. Food is then squeezed into the lower parts of the small intestine, called the jejunum and the ileum. Nutrients are absorbed from the ileum, which is lined with millions of finger-like projections called villi. Each villus is connected to a mesh of capillaries. This is how nutrients pass into the bloodstream.

Pancreas:

The pancreas is one of the largest glands in the human body. As well as digestive juices, it secretes a hormone called insulin. Insulin helps to regulate

the amount of sugar in the blood. Diabetes is a condition caused by problems with insulin production.

Liver:

The liver has a number of different roles in the body, including:
breaking down fats, using bile stored in the gall bladder
processing proteins and carbohydrates filtering and processing impurities, drugs and toxins
generation of glucose for short-term energy needs from other compounds like lactate and amino acids.

The large intestine: Once all the nutrients have been absorbed, the waste is moved into the large intestine, or bowel. Water is removed and the waste (faeces) is stored in the rectum. It can then be passed out of the body through the anus.

Common problems in the digestive system Some common problems include:
colitis – inflammation of the bowel diverticulitis – inflammation of pouches lining the small intestine.

gastroenteritis – an infection that causes vomiting and diarrhoea
heartburn – when the contents of the stomach back up into the oesophagus
ulcer – a hole in the mucous membrane lining the stomach or duodenum.

Neuromuscular System

The Neuromuscular System Consists of: Muscular System Skeletal and Cardiac Smooth.

What is Neuromuscular Coordination?

Neuromuscular Coordination, also known as “motor control” or “muscle memory” is the ability of the nervous system to efficiently recruit a muscle or a group of muscles in order to perform a specific task unconsciously.

Introduction to Human Energy Systems

Similar to the way we digest and absorb energy, the way we expend our energy is also highly complex. Our Primary Energy System is the ATP System which provides immediate energy at all time. There are three Secondary Energy Systems: Phosphocreatine System, Lactic Acid System and Aerobic System. They are used by our body to replenish the ATPs broken down for energy in the Primary Energy System. At any given time, all three Secondary Energy Systems are employed. The proportion in which each system is employed depends on the energy substrates availability and the intensity of the exercise.

ATP System (Anaerobic)

For immediate energy, our body just grab the ATPs (Adenosine Triphosphate, i.e. the energy currency used by humans) floating around in our body.

Unfortunately, humans only store about 80g to 100g of ATPs at any given time. To replenish used ATPs, we have three Secondary

Energy Systems that can resynthesize them: Phosphocreatine System, Lactic Acid System and Aerobic System.

Lactic Acid System (Anaerobic)

Lactic Acid System is the second fastest. It also doesn't require oxygen. It releases the glucose in muscle glycogen. Then glucose is broken down into lactic acid to release ATPs. The lactic acid generated can be transported to cells to be oxidized for energy or it can be transported to the liver to regenerate glucose when we have energy from other sources. Similar to the PCr System, the Lactic Acid System can only last about 60 to 180 seconds of all-out effort. It is the primary fuel source for short distance runs like 200m and 400m or 100m swim.

Aerobic System

Aerobic System is the slowest way to generate energy. Unlike the other two, it requires oxygen. But the good thing is that it can use many different kinds of molecules for energy: glucose, lactic acid, fatty acid, keto acids from the

breakdown of proteins and many others. Since most people do have a big reserve of energy in body fat, energy supply from the Aerobic System can last very long. Basically, any exercises that last more than a couple minutes use this as the primary fuel source. One thing we can learn from these energy systems is that, **Aerobic Energy System is the only way to burn fat.**

Muscles

To perform any exercise, we need to use our muscles. There are three types of muscle in our body: skeletal, cardiac and smooth. Cardiac muscle is the muscle of heart. Smooth muscle is the muscle of internal organs. Skeletal muscle is the muscle in our limbs and torso that allows us to move.

Explain the Different types of bone Joints in the Human Body:

Types of Joints

One of the key characteristics that distinguish living organisms from non-living is the ability to locomote and move. This feature is crucial for survival as living organisms need to adapt to their environment and cater to their own biological needs such as food, self-preservation.

Most living organisms have their own special systems for locomotion and movement. These might include rudimentary structures such as cilia, flagella or much more complex structures like wings or feet. Furthermore, scientists have theorized that locomotion and movement have significantly contributed to man's evolutionary process – from being quadrupedal to bipedal and increase in the brain's volume.

Let's have a glance at the various types of joints in the human body and discover how it helps us to move.

Locomotion is the ability to move from one place to another. The major key factors that help in locomotion are bones and muscles. In humans and other vertebrates, the bones form a framework called the skeletal system that provides structure and shape. Furthermore, these bones allow movement through different types of joints.

Joints:

A joint, also known as an articulation or articular surface, is a connection that occurs between bones in the skeletal system. Joints provide the means for movement. The type and characteristics of a given joint determine its degree and type of movement. Joints can be classified based on structure and function.

The joints help us to rotate our shoulder, bend our knees and elbows, swivel our neck and more. By definition, a joint is a point where two bones meet to provide a framework that permits movement. Bones are attached to one another by tissues called ligaments. Muscles are attached to bones through tendons.

Classification of Joints: There are two different types of joints- Structural and Functional classification of joints.

Structural classification of joints- According to the structural classification of joints, they are divided into 3 types, namely:

Fibrous Joints:

Fixed joints, also called immovable joints, are found where bones are not flexible. In such joints, bones have been fused together in such a way that they are fixed to that part, most commonly to create a structure. A prominent example of a fixed joint is the skull, which is made up of a number of fused bones. Other examples include the upper jaw, rib cage, backbone, and pelvic bone, etc.

Cartilaginous Joints:

Cartilaginous joints are partly movable joints comprising of symphysis or synchondrosis joints. These joints occur only in those regions where the connection between the articulating bones is made up of cartilage.

Synchondrosis are temporary cartilaginous joints which are present in young children and last until the end of their puberty. For example, the epiphyseal

plates present at each end of the long bones is responsible for bone growth in children. The symphysis or the secondary cartilaginous joints (the place where bones join) is permanent. Examples include the pubic symphysis. Other examples of cartilaginous types of joints include the spinal column and the ribcage.

Synovial Joints:

The synovial joints are the most common type of joint because this joint helps us to perform a wide range of motion such as walking, running, typing and more. Synovial joints are flexible, movable, can slide over one another, rotatable and so on. These joints are found in our shoulder joint, neck joint, knee joint, wrist joint, etc.

Functional classification of joints.

Functional classification of joints is based on the type and degree of movement permitted. Based on the type and degree of movement permitted. There are six types of freely movable joint and are mentioned below with the examples:

Human Skeletal System - Joints

Ball and Socket Joints:

Here, one bone is hooked into the hollow space of another bone. This type of joint helps in rotatory movement. An example ball and socket joint are the shoulders.

Pivotal Joints

In this type of joint, one bone has tapped into the other in such a way that full rotation is not possible. This joint aid in sideways and back-forth movement. An example of a pivotal joint in the neck.

Hinge Joints

Hinge joints are like door hinges, where only back and forth movement is possible. Example of hinge joints is the ankle, elbows, and knee joints.

Saddle Joints:

Saddle joint is the biaxial joint that allows the movement on two planes—flexion/extension and abduction/adduction. For example, the thumb is the only bone in the human body having a saddle joint.

Condyloid Joints:

Condyloid joints are the joints with two axes which permit up-down and side-to-side motions. The condyloid joints can be found at the base of the index finger, carpals of the wrist, elbow and the wrist joints. This joint is also known as a condylar, or ellipsoid joint.

Gliding Joints

Gliding joints are a common type of synovial joint. It is also known as a plane or planar joint. This joint permit two or more round or flat bones to move freely together without any rubbing or crushing of bones. This joint is mainly found in those regions where the two bones meet and glide on one another in any of the directions. The lower leg to the ankle joint and the forearm to wrist joint are the two main examples of gliding joints.

Frequently Asked Questions on Types of joints Level 1 and 2

What are the Joints?

Joint can simply be defined as the point or the location within the body where two or more bones meet together.

What are the 3 different types of Joint?

There are 3 different types of Joints and are classified mainly based on their mobility:

Fibrous Joints or Fixed Joints

Synovial Joints or Freely Movable Joints

Cartilaginous Joints or Slightly Moveable Joints.

What are the functions of the Joints?

The primary functions of Joints are to connect bones within our body. Apart from this, it also helps us to move, rotate and also bear weight.

What are the different types of Synovial Joint?

Synovial joints are further classified into six different categories based on the shape and structure: Planar joints, Hinge joints, Pivot joints, Condylloid joints, Saddle joints and Ball-and-socket joints.

Give examples of Synovial Joint?

Examples of ball-and-socket joints are the Elbow, Neck, Knee, Shoulder, Thumb, Hip, Wrist and Intercarpal joints.

What are the types of Fibrous Joints?

Fibrous joints are mainly referred to those joints which are fixed and immovable. There are three types of immovable joints:

- Sutures, Gomphosis and Syndesmosis.

Chapter 3.2: Introduction to Sensory organs (Eyes, Nose, Ears, Tongue and Skin).

The sense organs are the body organs by which humans are able to see, smell, hear, taste, and touch or feel. The five sense organs are the eyes (for seeing), nose (for smelling), ears (for hearing), tongue (for tasting), and skin (for touching or feeling).

Key Facts & Information- the Five Senses:

Senses are important because they allow us to perceive the world in which we live.

Our five senses are our sense of sight (also known as vision), smell (olfaction), hearing (audition), taste (gustation), and touch (somatosensorial).

A sense is our ability to detect stimuli which are then interpreted and responded to accordingly.

Humans are not the only creatures with sensory capacity – animals have senses too. The degrees of sensory capability vary among species. Some animals have a weaker sense of smell than others. Some have a sharper sense of sight, etc.

Sensory organs are organs of the body that access those sensory capabilities and help us become conscious and respond to our surroundings.

There are two types of receptors depending on the sensory organ: general receptors and special receptors.

General receptors are present in the skin and muscles. Special receptors are in the form of photoreceptors (in the eyes), chemoreceptors (in the mouth and nose), and mechanoreceptors (in the ears).

Eyes:

Sight, also referred to as vision, is our ability to see. Eyes are the visual sensory organs of the human body. Other animals, birds, and fish also see through their eyes.

Human eyes vary in colour depending on the amount of melanin in the body. Eye colours can be brown, blue, Gray, green, and even combinations.

Our eyes are sensitive to images of light. Seeing occurs when eyes detect and focus on these images. The scientific study of sight is called optics.

Photoreceptors present in the eye's retina are what translates light into images. Rods and cones are the two types of photoreceptors. Rods are more sensitive to light and motion while cones are more sensitive to colours and details. The optic nerve is what carries the impulses to the brain. Blindness is the inability to see.

Blindness can be temporary or permanent.

Causes of blindness include, but are not limited to, injury to the eyeball, damage to the optic nerve, and trauma to the brain.

Ears:

Hearing, also referred to as auditory perception or audition, is our ability to perceive sounds.

We have our auditory system by which we detect vibrations and hear sounds. Our ears are auditory organs. Vibrations are transmitted through a medium such as air. These vibrations are mechanically carried on from the eardrum through the tiny bones named the malleus, incus, and stapes.

Mechanoreceptors in the inner ear turn vibrations into electrical nerve pulses.

An impulse is then sent through the cochlea to the eighth cranial nerve then to the brain. Humans may experience hearing loss when the ability to hear is lost partially or completely.

Deafness is the inability to hear.

Nose:

The sense of smell is also referred to as olfaction.

We have our olfactory system by which we smell and perceive different doors and scents. The nose is an olfactory organ. The nose can also be an organ to aid in our sense of taste.

Humans breathe through two holes called nostrils.

There are hundreds of olfactory receptors that interpret the smells around us.

When you smell a substance, the chemicals present bind to the cilia in your nasal cavity.

Afterwards, it produces a nerve impulse which is transported through the olfactory cell, then to the olfactory nerve fibre, then to the olfactory bulb and ultimately, to the brain.

Olfactory receptor neurons in the nose have the unique ability to regularly die and regenerate. Olfactory neurons in the nose can also detect pheromones, which is a chemical substance released by humans which could affect how they relate with each other. Animals generally have a sharper sense of smell than humans.

Anosmia is the inability to smell.

Tongue:

We have one tongue by which we perceive various tastes and flavours like sweet, salty, sour, and bitter.

The small bumps on the tongue are the papillae. In between the papillae are the taste buds.

Taste buds, also called gustatory calculi, are the sensory organs on the tongue's upper surface.

The different parts of the tongue detect distinct flavours: front for salty and sweet, back for bitter, and sides for sour.

The fifth basic taste is called umami. Taste, also referred to as gustation, is the sense we use to detect the taste of food and other substances.

Ageusia is the inability to taste.

Skin:

Our skin is the largest organ as it covers our whole body. The receptors on our skin allow us to perceive texture, pain, temperature, pressure, and pain.

Touch is also referred to as tactician, somatosensorial, or mechanoreception.

The sense of touch is activated by neural receptors found in the skin, and other surfaces like the tongue and hair follicles. Skin receptors generate an impulse which is carried to the spinal cord then to the brain. Pressure receptors in the skin are sensitive to changes in pressure.

Itch-specific neurons in the skin give us the touch sense of itching.

Tactile anaesthesia is the inability to feel anything physically.

Chapter 3.3: Basic Functions of nine Major systems of Human Body and Homeostasis.

As you have probably already concluded, the different human body systems have a vast array of overlapping and complementary functions.

The sympathetic and parasympathetic control of heart rate is an example of the nervous system function interacting with the circulatory system. (The parasympathetic effect on heart rate is to slow it; sympathetic input accelerates it.)

The Circulatory System: Also called the cardiovascular system, the heart and blood vessels have the job of delivering oxygen and nutrients to the rest of the body and collecting waste products for removal from the body by other systems.

The Respiratory System: Your lungs allow you to inhale and exhale air to exchange gases between blood and lung space deep within the lungs themselves. The carbon dioxide produced in metabolism is "off-loaded," while oxygen from air is "on-loaded" to red blood cells.

The Skeletal System: Your bones, cartilage and ligaments provide a structural framework for the rest of you, like a scaffolding for organs and tissues. This system affords protection of vital organs and permits locomotion of the organism; the bone marrow in the middle of long bones makes immune cells.

The Endocrine System: When you hear the word "hormones," think "endocrine system." This system regulates the internal environment of the organism via the dispersal of chemicals (hormones) that act at certain receptors throughout the body. The pancreas, pituitary gland and thyroid gland are part of this system,

The Integumentary System: This includes the skin, hair and nails, mostly the former. This physical barrier helps keep out microorganisms, regulates the moisture level of the organism and keeps temperature steady. The skin and other parts of the integumentary system work hand-in-hand with the body's immune system, such as keeping out germs and bacteria. Sometimes the immune system

The Digestive System: This system converts ingested foods into smaller molecules your cells can harvest energy from.

The Muscular System:

Muscles come in three main types. Skeletal muscles move you around and perform other functions when you contract them voluntarily. Smooth muscle lines organs such as the gut and bladder and operates involuntarily. Cardiac muscle is a specialized kind of muscle in the myocardium of the heart.

The Nervous System:

Your brain, spinal cord and a great many peripheral nerves make up this system, which is responsible for collecting, processing and transmitting information.

The Excretory/Urinary System:

Your kidneys help eliminate waste by filtering the blood, keep the acid- base levels of the blood steady, and regulate the amount of blood in the body via electrolyte and other solute balance.

The Lymphatic System:

The structures in this system of channels are akin to a second circulatory system, which also includes the spleen, make cells that combat foreign invaders and help return tissue fluid to the blood vessels.

The Reproductive System: This system is responsible for creating gametes, or sex cells (testes in males, ovaries in females) that participate in fertilization and propagation of genes into the next generation of organisms. It includes the uterus in females and external genitalia regardless of sex.

Explain the Endocrine Systems in the Body:

The endocrine system is a series of glands that produce and secrete hormones that the body uses for a wide range of functions. These control many different bodily functions, including: Respiration Metabolism Reproduction Sensory Perception Movement, Sexual development, growth.

Hormones are produced by glands and sent into the bloodstream to the various tissues in the body. They send signals to those tissues to tell them what they are supposed to do. When the glands do not produce the right number of hormones, diseases develop that can affect many aspects of life.

THE MAIN HORMONE-PRODUCING GLANDS ARE:

Hypothalamus: The hypothalamus is responsible for body temperature, hunger, moods and the release of hormones from other glands; and also controls thirst, sleep and sex drive.

Pituitary:

Considered the "master control gland," the pituitary gland controls other glands and makes the hormones that trigger growth.

Parathyroid:

This gland controls the amount of calcium in the body.

Pancreas:

This gland produces the insulin that helps control blood sugar levels.



Thyroid: The thyroid produces hormones associated with calorie burning and heart rate.

Adrenal: Adrenal glands produce the hormones that control sex drive and cortisol, the stress hormone.

Pineal: This gland produces melatonin which affect sleep.

Ovaries: Only in women, the ovaries secrete estrogen, testosterone and progesterone, the female sex hormones.

Testes: Only in men, the testes produce the male sex hormone, testosterone, and produce sperm.

Some of the factors that affect endocrine organs include aging, certain diseases and conditions, stress, the environment, and genetics.

What is Homeostasis?

- **Homeostasis** is the tendency to resist change in order to maintain a stable, relatively constant internal environment.

How does body Maintains Homeostasis?

- The nervous system helps keep **homeostasis** in breathing patterns. ... The body maintains **homeostasis** by eliminating these substances through the urinary and digestive systems. An individual simply urinates and defecates the toxins and other nasty things from the blood, restoring **homeostasis** to the **human** body.

Health: As officially defined by the World Health Organization, a state of complete physical, mental, and social well-being, not merely the absence of disease or infirmity.

Definition of Health

As defined by World Health Organization (WHO), it is a "State of complete physical, mental, and social wellbeing, and not merely the absence of disease or infirmity." Health is a dynamic condition resulting from a body's constant adjustment and adaptation in response to stresses and changes in the environment for maintaining an inner equilibrium called homeostasis.

Chapter 3.4: Yogic Concept of health and Wellness.

Yogic Perspective of Holistic Health and Wellness The preamble of World Health Organization, 1946, defines health positively, as complete physical, mental and social well-being, not merely negatively as the absence of disease or infirmity.² This statement has included the ability to lead “a socially and economically productive life” later.

We are trying to reach “Health for All.” This definition structures health as a continuum. In other words, the wellness and illness are not two discrete entities as commonly understood but a continuous function indicating the state of wellbeing. There are many degrees of health between morbidity and optimal functioning in life. This is also reflected in the definition of health determined by recent international proceedings on physical activity, fitness and health: positive health is “associated with a capacity to enjoy life and withstand its challenges”, whereas negative health can be defined as “any departure, subjective or objective, from a state of physical or psychological wellbeing short of death.”³ In Vyasa- Bhashya (first commentaries on Patanjali’s Yoga Sutras) “Health” is described as “a state of harmony between support structure (Dhatus), fluids (Rasa) and senses (Karana). The classical texts of yoga talk of wellness as a balanced condition, it gives the concept of connecting to the whole while existing as a part. The word ‘Yoga’ means ‘unity’ or ‘oneness’ and is derived from the Sanskrit word ‘Yuj’ which means to join (yujyate anena iti Yoga).¹ This unity or joining is described in spiritual terms as the joining of the individual consciousness (Jivatman) with the

universal consciousness (Paramatma). To achieve wellness, one must practice the holistic approach to health by balancing the body, mind and spirit through the self-disciplined life of Anasakti. The practices of asanas, pranayama's, mudras, bandhs, shat-karmas and meditation are ways to achieve holistic health. One has to achieve perfection in all the above elements before attaining union with the higher reality. The Yogic view of health is exemplified in Shvetaasvatara Upanishad where it is said that the first signs of entering Yoga are lightness of body, health, thirstlessness of mind, clearness of complexion, a beautiful voice, an agreeable odor 4

Yoga and Health as Per Hatha Yoga Pratipika

In the Hathayoga Pradipika reflects similar qualities, "Slimness of body, the luster on the face, clarity of voice, the brightness of eyes, freedom from disease, control over seminal ejaculation, stimulation of gastric heat and purification of subtle energy channels are marks of success in Hatha yoga."

Yoga and Health as PER PYS

In the Patanjali Yoga Darshan, an excellent description of the attributes of bodily perfection (kaya sampat) is available. It says that perfection of a body includes beauty, gracefulness, strength, and adamant hardness (rupa lavanya bala vajra samhanana kaya sampat – Yoga Darshan III: 47).

The characteristic of good health is also mentioned as deep concentration on samana (energy of digestion) leads to radiant effulgence (samana jayat jvalanam – Yoga Darshan III: 41).

Yoga claims to endow perfect physical, mental, and social well-being even under stressful conditions. Thus, the yogic meaning of well-being is physical fitness, mental agility, and spiritual verve. Yoga is curative as well as preventive and promotive science of health and wellbeing.⁴ Concept of Existence and Development of Diseases There are five sheaths of existence in the tradition of Yoga and in Upanishads there are five aspects of the existence of man (the concept of Panchkosha).



Chapter 3.5: Concept of Tridoshas, Sapt Dhatu, Agni, Vayu and Mala, their role in wellness.

Concept of Tridoshas:

Doshas: The most fundamental and characteristic principle of Ayurveda is called “tridosha” or the three Humors or three biological elements. Doshas are the physiological factors of the body. They are to be seen as all pervasive, subtle entities, and are categorized into –

Vata

Pitta

Kapha

Vata, pitta and kapha are the biological elements which are responsible for structural and functional unit of the living cells, tissues, organs and the whole body. The three doshas are originated from panchamahabhuta in the following pattern of predominance

Akasha (space) + Vayu (air)= Vata

Tejas (fire) + Jala (water)= Pitta

Jala (water) + Prithvi (Earth)= Kapha

Doshas exist only in life state, after death they are left as panchamahabhuta (the origin source of doshas).

Vata regulates movement, vibration, and impulse and is represented by the neural activity.

Pitta is the principle of biotransformation and is the cause of all metabolic processes in the body.

Kapha is the principle of cohesion and functions through the body fluids.

In the state of normalcy, the three doshas are responsible for sustaining healthy life and thus also termed as Tri dhatus.



It is difficult to understand in what form the tridoshas exist in the body. They pooled over the total body in the physiological form. For example, a single living unit of the body is a cell which appears to consist of three broad organo-functional components:

1. Each cell has **solid substratum** in the form of its cytoplasm, cell membrane, nucleus, intranuclear and intraplasmic materials.
2. It is observed that each cell has **intensive constant chemical activity** (metabolic activity) and each cell is endowed with a range of potential energy.
3. Each living cell always has **a fine vibration** which stops after death. This vibration or motion is transmitted from one cell to another and responsible for energetic activity and impulse.

The above mentioned three dimensions of the life unit are represented by three doshas – Kapha, Pitta and Vata respectively.

These **three doshas and their fine subdivisions** perform entire functioning of body. The ratio and proportion of three doshas in a living unit determines the structure and specific function of respective unit or cell, that is why the cell in brain differ in their structure and function from those in the liver or in muscle mass. In the same way these three doshas are in definite proportion in whole body and determine the overall physique, physiology and psychology of an individual.

When the range of proportion of three doshas remains within the limit or normalcy or equilibrium, it is called health. When these doshas lose their equilibrium and become imbalanced, they lead to disease. Thus, Ayurveda always focus on Balancing vata, pitta and kapha for proper healthy life.

Dhatu in Ayurveda.



The structural and supporting units of the body are called Dhatu in Ayurveda. In modern science, it related to tissues. So, Dhatu meaning in English is tissue. In Ayurveda science, there are seven basic tissues that make the body and these tissues are collectively called Sapta Dhatu in Ayurveda.

Rasa Dhatu

Body fluids

Rakta Dhatu

Blood

Mamsa

Muscular tissue

Dhatu

Meda Dhatu

Adipose tissue

Asthi Dhatu

Bony tissue

Majja Dhatu

Bone marrow and nervous tissue

Shukra

Generative tissue (including semen and ovum constituents, stem cells)

Dhatu

Dhatu Agni:

According to Ayurvedic Principles, each Dhatu has its own specific Agni. This is called Dhatu-Agni. This Agni relates to specific enzymes, chemicals and processes in the body that help to convert Dhatu to higher Dhatu or Upadhatu (sub-tissue or secondary tissue). These metabolic processes also give rise to waste products, which are called Mala in Ayurveda. These include nail, hairs, saliva, tear, ear wax, stool, urine, sweat etc.

Precursor of Sapta Dhatu:

The food is the precursor of all tissues. The waste products of food are stool and urine.

Let's review a brief detail of each Dhatu: Sapt Dhatus(7 Dhatus)

Rasa Dhatu



Rasa Dhatu relates to body fluids in the body. It includes intracellular and extracellular fluids, plasma in the blood and fluid in the lymphatic system. It also includes all nutrients absorbed in the intestine.

Dosha

Kapha Dosha

Upadhatu

Stanya (breastmilk), Raja
(menstrual fluid/blood)

Mala (Waste
Product)

Sweat, Tears, and Saliva

Rasa Dhatu is responsible for providing nutrition to all cells, tissues, and organs in the body.

Rakta Dhatu

Rakta Dhatu relates to blood components (RBCs) except plasma in the blood. Rakta is derived from nutrients present in the Rasa.

Dosha

Pitta Dosha

Upadhatu

Shira (Blood Vessels),
Kandara (Fascia)

Mala (Waste
Product)

=

Rakta Dhatu supplies oxygen to all structures in the body. It is also responsible for maintaining strength, health, and happiness. It supports the functions of skin and sense organs.

Mamsa Dhatu

Mamsa Dhatu relates to muscular tissues in the body. Mamsa tissue is derived from nutrient in the Rakta in addition to Rasa.

Dosha

Kapha Dosha

Upadhatu

Muscle, Fat and Skin

Mala (Waste
Product)

Earwax, crusts in the nose, and
tartar of teeth

The main function of Mamsa Dhatu is to provide strength to the body and protecting internal organs.



Meda Dhatu

Meda Dhatu relates to adipose tissues in the body. It is derived from nutrients in Mamsa Dhatu in addition to Rasa, and Rakta.

<u>Dosha</u>	<u>Kapha Dosha</u>
<u>Upadhatu</u>	<u>Snayu (tendons), Sandhi (joints), Shira (lymphatic vessels), and Sweat (Sharangadhara Samhita)</u>
<u>Mala (Waste Product)</u>	<u>Sweat, Smegma of the prepuce</u>

Meda Dhatu is responsible for lubrication and providing strength and nutrition to the bones, joints, tendons, and ligaments.

Asthi Dhatu

Asthi Dhatu relates to bony and skeletal tissues in the body. It is derived from nutrients in Meda Dhatu in addition to Rasa, Rakta, and Mamsa.

<u>Dosha</u>	<u>Vata Dosha</u>
<u>Upadhatu</u>	<u>Teeth</u>
<u>Mala (Waste Product)</u>	<u>Nails and Hair</u>

The main function of Asthi Dhatu is to protect delicate nervous tissue, brain, spinal cord and support bone marrow.

Majja Dhatu

Majja Dhatu relates to the Bone marrow and nervous tissue in the body. It is derived from nutrients in the Asthi Dhatu in addition to Rasa, Rakta, Mamsa, and Meda.

<u>Dosha</u>	<u>Kapha Dosha</u>
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Upadhatu

Hair (according to Sharangadhara Samhita)

Mala (Waste Product)

Oily secretions of skin – include secretions of sebaceous gland

Majja Dhatu is responsible for providing nourishment to Shukra Dhatu. All functions of bone marrow, brain, and nervous tissue represent the functions of Majja Dhatu.

Shukra Dhatu

Shukra Dhatu relates to the generative tissue in the body. It is derived from nutrients in the Majja Dhatu in addition to Rasa, Rakta, Mamsa, Meda, and Asthi.

Dosha

Kapha Dosha

Upadhatu

=

Mala (Waste Product)

=

(beard)

Shukra Dhatu is not only constituents of semen or ovum. It also includes all generative tissues and stem cells in the body, which are responsible for cellular regeneration and reproduction.

Chapter 3.6: Concept of Dinacharya and Ritucharya and their Importance in well-being:

Dinacharya

A daily routine is absolutely necessary to bring radical change in body, mind, and consciousness. Routine helps to establish balance in one's constitution. It also regularizes a person's biological clock, aids digestion, absorption and assimilation, and generates self-esteem, discipline, peace, happiness, and longevity.

Getting up early in the morning

Everyone should rise around 5.00 am. A very healthy option is to go for a morning walk. By doing so, you will feel fresh the whole day. You gain greater freshness, strength, and inclination for work. Those who have any sickness can sleep more. It is said "Early to bed, early to rise makes a man healthy, wealthy, and wise."

Elimination

The second important daily routine is to evacuate the bowels and bladder. Evacuation first thing in the morning is preferable. Natural evacuation of the bowels without any laxative or any other intake is always desirable. Drinking a glass or two of warm water helps in the elimination.

Cleaning of Senses

Wash the eyes with water. Brush the teeth and scrape the tongue with a tongue cleaner to purify your mouth and the taste buds. Do jala neti.

Apply Oil to the Head & Body (Abhyanga)

There is no greater expression of self-love than lovingly anointing ourselves from head to toe with warm oil—this practice is called Abhyanga. The Sanskrit word Sneha can be translated as both “oil” and “love.” It is believed that the effects of Abhyanga are similar to those received when one is saturated with love. Like the experience of being loved, Abhyanga can give a deep feeling of stability and warmth. A daily Abhyanga practice restores the balance of the doshas and enhances well-being and longevity.

Bathing

Bathing is cleansing and refreshing. It removes sweat, dirt, and fatigue, brings energy to the body, clarity to the mind.

Yoga

Early morning Yoga removes stagnation in the body and mind, strengthens the digestive fire, reduces fat and gives you an overall feeling of lightness and joy as it fills your body with good, fresh and pure Prana. It is not to be strenuous. Pranayama helps calm the mind and induces slow respirations, which support quieting of the mind for ‘Dhyana’ or contemplation.

Lunch

Ayurveda recommends that the lunch should be the largest meal of the day consisting of wholesome food with all the six tastes. After the meal it is good to take a little walk, a couple hundred steps only, to help the food digest.

Dinner

Evening meals should be taken between 6:30 and 8:30 PM. Dinner should be always lighter than lunch. Due to night being a period for sleep and rest, circulation and digestion are a little dull. The possibility for indigestion and ama production is greater if the load on gastric fire is excessive. Hence the advice to take a light meal in the evenings. Yoghurt should be avoided at night.

Bedtime

Early to Bed. It is desirable to go bed early in the evening and sleep soundly until early morning. The latest you should retire is between 10:00 P.M.

One should try to keep the routine as close to the recommended Dincharya as possible. The body might resist the change for a first few days but if you do manage to persist then you are bound to get rewarded with a much healthier and satisfying life.

Research has shown that any new activity continuously done for 21 days, naturally and automatically becomes part of your routine and that the body and mind get accommodated with it.

Ritucharya

With the change in season, the change is very evident in the environment we live in. We see various changes in bio-life around us, such as flowering in spring and leaf-shedding in autumn in the plants, hibernation of many animals with the coming of winter, and so on.

As human being is also part of the same ecology, the body is greatly influenced by external environment. If body is unable to adopt itself to stressors due to changes in specific traits of seasons, it may lead to Dosha Vaishamya which in turn may render the body highly susceptible to one or other kinds of disorders.

Ritucharya is prominently discussed in the first few chapters of most of the Samhitas of Ayurveda. Prevention of disease to maintain health is being the first and foremost aim of the holistic science of Ayurveda.

Chapter 3.7: Importance of Ahara, Nidra and Brahmacharya in well-being.

WHAT IS AHARA?

Ahara is one of the important pillars of Ayurveda. It means that it is one of the basic principles upon which health, happiness and harmony rests. It is concerned with diet and lifestyle and is essentially preventive in nature. It is not only the food that we consume, but also what each of the 5 senses (eyes-sight, nose- smell, ears-hearing, tongue-taste, skin-touch) absorb from all that they come into contact with.

Our life revolves around food.

We begin each day and end each day with some intake of food!

Some of us live to eat and yet some eat to live! The first cry of a newborn is for nourishment from his/her mother's milk and touch. From the first moment of our lives, food is one of the most important ingredients for a healthy body and mind. In today's time, restaurants are totally packed. Take out food centers are overflowing with orders. Grocery stores have long lines. When we see a beggar on the streets, he is begging for money so as to feed himself & his family. Food is his primary thought.

In our fast-paced life today, fast foods are on the rise. We eat quickly, foods that are prepared with shortcuts and we find relief in filling the stomach and senses rather than nourishing and energizing the body. Protein shakes are taken as 'fillers and nutrition. There is a complete lack of attention to the process of eating. There are several gadgets in the kitchen today for cooking aid but eating out or taking food out is the latest fad of this century. New and old diseases are rapidly on the rise and some are uncontrollable or incurable.

Finding Our Balance:

Ayurveda teaches us how to go back to nature and find our balance. Each individual has a unique blueprint. Each human being knowing their unique design can prevent imbalances and diseases in their body and mind. Slowing down is the first step in life.

Food has a relationship with the three doshas:

- VATA (air and ether)
- PITTA (fire and water)
- KAPHA (earth and water)

... and the three gunas:

- Sattwa (Harmony)
- Rajas (Overactive)
- Tamas (Underactive)

For a lot of people, time is of essence, in today's hurried pace and even if there exists a deeper knowledge of the Science of Ayurveda in them, they are still not able to follow the simple rules of nature. It is a constant struggle in the body and mind.

But we, as human beings are responsible for everything that happens to us. Self-study is the first step to making changes and bringing balance.

Importance of Nidra in Wellbeing

Ayurvedic Concept:

Effects of Insomnia:

1. Body ache
2. Indigestion
3. Drowsiness
4. Giddiness

Improper sleep causes mental as well as diseases like diabetes mellitus, hypertension, obesity, congenital heart diseases. Due to stressful lifestyle and improper sleep the risk of hypertension had increase.

Obesity: Repeated disruption of Circadian System, pineal hormone Melatonin suppression by exposure to light tonight.

Sleep deprivation causes impairment of the immune system plus metabolic changes favoring obesity. Diabetes mellitus: Improper sleep causes Diabetes

mellitus. CHD: Stressful lifestyle causes coronary heart diseases. Due to smoking, alcoholism, psychological disturbances more people get addicted and various causes of death due to cancer etc. Today alcoholism is main addiction in India.

Modern Concept:

Ancient lifestyle was little bit different than today. During ancient time person where less occupied and there was less strain, but in today's hectic and materialistic culture. Rarely person gets the time to think of his own health or fitness. Many people think that daily lifestyle is not possible to follow. Lifestyle of Indian villagers is more natural than people living in urban area. They sleep early and get up in early morning, but in urban life is very artificial. Due to person activities, occupations and recreations people go to bed very late and also get up very late after sunrise. Night duty causes disturbance in sleep. People who work in night becomes more prone to symptoms of loss of sleep, hence ayurveda prescribes not to work in night and not to sleep in day time. Human body has internal biological clock that regulates our twenty-four hours sleep wake up cycles also known as Circadian rhythm. Light is the primary source that influences circadian rhythm, when the sun comes up in the morning, the brain tells the body to wake up.

At night when there is less light our brain triggers to release Melatonin hormone that makes sleepy. When circadian rhythm disrupted, person may feel disoriented and sleepy and cause many disorders like insomnia. The etiological factors of insomnia provided in ayurveda include dietary consumption and stress.

Conclusion:

During sleep sympathetic activity decreases; while parasympathetic activities sometimes increase therefore the blood pressure falls, pulse rate decreases, MR falls by 10% to 20%, muscle tone decreases, skin vessels dilates and activity of gastro-intestinal tract sometime increases. During normal daily physical and mental activities catabolism tends to be greater metabolism after hours of wakeful phase, a state of tiredness of body resulting in sleep therefore a man who works hard exert more physically and mentally would requires hours of sleep. If we do not take proper sleep at night then there will be indigestion. Disorders are causing due to improper sleep are Agnimandhya, Ajirna, Amlapitta, headache, constipation. It also effects on nervous system

causing mental disorders like lack of concentration, insomnia, inability to concentrate, poor judgement, memory problem, mood disturbances, anxiety, depression. Therefore, ideal Nidra plays important role in maintaining good health and helps to avoid life.

Bhramacharya in Wellbeing

The fourth of the Yamas, Brahmacharya, is often translated as ‘celibacy’ or ‘chastity’, which doesn’t always make for a very popular Yama...!

Traditionally, ‘Brahmacharya’ was meant to encourage those involved in the practice of yoga to conserve their sexual energy, in favour of using that energy to further progress along the Yogic path.

The common misconception that Brahmacharya is all about celibacy means it is often overlooked or considered irrelevant in our modern culture.

However, the practice of Brahmacharya or ‘right use of energy’ as it is widely translated, is more prevalent now than ever.

The word Brahmacharya actually translates as ‘behaviour which leads to Brahman’. Brahman is thought of as ‘the creator’ in Hinduism and Yogic terms, so what we’re basically talking about here is behaviour which leads us towards ‘the divine’ or ‘higher power’.

Regarding Brahmacharya as ‘right use of energy’ leads us to consider how we actually use and direct our energy. Brahmacharya also evokes a sense of directing our energy away from external desires – you know, those pleasures which seem great at the time but are ultimately fleeting – and instead, towards finding peace and happiness within ourselves.

“Brahmacharya also evokes a sense of directing our energy away from external desires and instead, towards finding peace and happiness within ourselves.”



Where is your energy directed?

Consider for a moment where your energy is most directed. I'll have a guess that a large part of it is put towards worrying and generally concerning ourselves with things that don't really serve us best. A lot of our energy may also be spent on trying to present ourselves as someone we're not in order to please or impress others, or maybe we direct our physical energy towards endlessly pushing ourselves to be fitter, stronger or skinnier.... Does any of this sound like you? If so, it might be time to look a little closer at that Yama you've been avoiding....

In order to be the best version of ourselves and to use our energy in the right way, we need first of all to listen to what our bodies need. After all, to be able to spread our message to the world and really make the most of what we learn from our yoga practice, we need to have enough energy within ourselves.

In order to be the best version of ourselves and to use our energy in the right way, we need first of all to listen to what our bodies need.

Chapter 3.8: Yogic Concept of Mental Hygiene: Maître, Karuna, Mudita and Upeksha.

Sage Patanjali codified a perfect text “Yoga Sutra,” containing 196 sutras. It explains true essence of Yoga required for achieving and experiencing the highest spiritual goal. For us mere mortals to achieve peace and serenity within does seem like an uphill struggle.

The fast-paced lifestyles and stressful ways of the world can cause us to periodically behave in ways that do not align with our inherent nature. Patanjali Yoga Sutra I. 33 makes complete sense that helps us inculcate four primary virtues i.e. Maitri= Friendship; Karuna= Compassion; Mudita= Joy; Upekshanam=Indifference. These virtues are fundamental for our own favourable disposition or mental peace.

Daily life distractions are many, but the whole point is not to let these situations persist. These four primary virtues hold the key. They help us to restore balance on mind level and help us gain better understanding and acceptance of any given situation. This sutra teaches us how to deal with various kinds of people and situations in everyday life.

The following 4 virtues or values can be understood of as guidelines that help us realize our personal pursuits of mental peace and contentment.

4 Virtues required for mental peace:

Maitri-Friendship

Friendship or friendly attitude helps us in accepting a person for “what is” rather than demanding “what should be” This helps us cultivate an attitude of unconditional acceptance. There is uniqueness in everyone one of us. Friendly attitude towards everyone helps us to celebrate the beautiful imperfections of human-related experiences in life. Friendship gives us a chance to further



our understanding that we all need each other for learning, understanding and personal growth. So, Maitri towards 'punya' and 'sukha' i.e. friendship towards positive and happy people who take life as it comes without grumbling and complaining.

Celebrate Friendship with joyful individuals:

Karuna -Compassion:

Being compassionate towards others is an important tool for spiritual and personal growth. Being compassion towards others feeling helps develop an emotional understanding and bond. This helps you to develop important qualities of being less judgemental, being a sympathetic listener, more accepting of others and difficult situations in life. An appreciation of how others feel will lead to a deeper understanding of self and life. Also, you will find that you are less prone to anger and aggression. Karuna towards people who are 'dukhi' and 'apunya'.

i.e. show compassion towards people who are suffering from pain and the less fortunate. All the holy saints, sages, prophets or spiritual beings like Buddha, Christ, Mera, Muhammad prophet etc. all epitomized compassion.

Show Compassion to those in need.

Mudita- Joy:

Being genuinely happy for others is vital for one's own mental peace and wellbeing. So, feel Mudita towards 'punya' or positive people. Mudita is pure joy one feels unadulterated by any self- interest. Try to relate this emotion to parent and child relation. Parents selflessly give to their children without expecting anything in return. Mudita nurtures a gentle, caring and blissful state of mind.

Upeksha-Indifference:

Imperturbability (Upeksha) in day-to-day situations that might be happy, painful, successful or unfortunate helps in harmonizing of our Citta. There is an example of Krishna being challenged by a scoundrel into a fight. Krishna walked away even though the person called him a coward. It wasn't cowardice. It was wisdom. Similarly, we shouldn't react if someone abuses or criticizes us. We should be indifferent. Let them speak. We have to maintain our balance state of mind. So, show Upeksha towards 'apunya' or people who are critical and judgemental of you. It is a pre-requisite on the path of peaceful healing and spiritual happiness.

4 simple virtue practices prescribed by Sage Patanjali hold the secrets to long lasting happiness, contentment, and peace within.

So, next time your boss yells at you or you happen to have a tiff with spouse or parents scolding you, refrain from reacting immediately and start making a habit of finding some positive learning of the given experience. These four virtue practices will certainly come in handy.

Mental hygiene is the practice of trying to maintain **mental health** through proactive behaviour and treatment. **Mental health** is "one's overall **psychological** well-being." **Hygiene** refers to methods for preserving **health**. (In the popular sense, it refers to things like brushing your teeth and washing your hands.)

Mental hygiene stresses the integration of the person —body, mind, environment. It draws where it will and can for its bases. We who are medically oriented naturally turn to concepts not too unfamiliar in our background, trying always to coalesce them with other concepts coming from other fields, such as psychology, psychoanalysis, sociology, economics. None of us can avoid bias and none of us can see the person wholly either analyzed or synthesized—the parts working harmoniously as an integrated whole. So, we find ourselves channeling in our reading and in our experience certain ways of grasping the meaning of the

behaviour we study—channels that we know are not wholly valid because they need yet more integration with others, but nevertheless channels that serve us as routes toward a more workable dealing with the problems before us.

Role of Yoga in Mental Hygiene

Yoga?

Despite the fact that over the last maybe twenty years, Yoga has gone from a marginal activity to an almost mainstream one here in the West, my impression is that Yoga is still not altogether well understood. Most everyone has heard of Yoga, but not everyone really knows what it involves.

Yoga originated in India several thousand years ago as a system of physical and spiritual practices. It was formalized in the second century BC in the form of the Yoga Sutras, attributed to the scholar Patanjali. The word 'Yoga' means 'union' or 'yoke' or 'joining'. Originally, Yoga was (and is in places where it is practiced as such) a method for joining a regular imperfect human being with the divine principle, or God. You could liken it to a form of prayer which serves a similar purpose, only prayer tends to be verbal, while Yoga tends to involve action.

Importantly, the bulk of the religious aspect of Yoga has *not* travelled to America, probably because it is more esoteric and mystical than the materialist and practical Western mind can easily appreciate. What has successfully travelled to America is a highly developed disciplined system of physical exercise that offers many benefits (physical, social, psychological and 'spiritual') to those who practice it.

Personally, I see this 'stripping' off of the parts of Yoga that Americans can't easily appreciate as a good thing. While probably regarded as a bit of an abomination by yogis back in India, the secularization of Yoga has

made accessible a set of powerful techniques for tangible self-improvement that would otherwise not be available.

American Yoga then is really about one subset of Yoga proper; Hatha Yoga (or the Yoga of physical postures). Hatha Yoga is specifically concerned with the learning of special physical postures which are typically named in imitation of the way animals and structures move. Some examples include 'cat pose', 'downward-facing dog pose', 'mountain pose', 'boat pose' and 'corpse pose'. There are a lot of these postures, and they are harder to get into than they look. Where very basic practice might focus on learning individual poses, more advanced students learn to link different poses together so that they flow into one another gracefully and, in so doing, complement one another. A good example is the 'Sun Salutation' posture flow which combines standing, lunging, and arching poses into a graceful flow.

Yoga lends itself to being non-competitive. There are no Yoga teams, and no Yoga trophies to win. There are no Yoga belts to earn. You simply practice Yoga because it is good for you and helps you to feel good while you are practicing it, and you get better at it (more able to do advanced poses) at your own pace. Each posture or pose is designed to one degree or another to help the person performing them to improve their physical strength, their bodily flexibility and range of motion, and their balance. My understanding is that these desirable attributes originally helped spiritually-minded yogis to be healthy enough to not have to worry about bodily pain so as to better concentrate on God. Here in America the same attributes help us to be more physically healthy, to concentrate better, to relax more fully, and to gain greater control over our emotions.

Yoga Benefits for Mental Health Yoga offers the following benefits:

- Yoga Provides the Health Benefits of Physical Exercise Psychologists have long known that moderate exercise is good for depression and anxiety. Such exercise can easily be found in Yoga practice. Yoga postures are designed to promote physical strength, flexibility and balance. Anyone who has ever taken a Yoga class will attest that there are cardio/heart benefits to be had; your heart rate is frequently up while performing

postures much as it would be if you were performing more conventional exercise. Though Yoga gets your heart rate up and your endorphins pumping, it also provides for many rest periods. These rest periods lend a gentle quality to the conditioning that makes it easier to endure than 'marathon' style exercise. You seldom feel as though you can't go on.

By emphasizing gentle stretching of the joints and spine, Yoga promotes increased range of motion, and joint health. It helps work out muscular kinks and minor problems that might otherwise lead to back pain or stiffness. In promoting joint and spinal flexibility, Yoga also seems to promote a certain kind of mental freedom; there is a definitive feeling of mental ease and comfort that you experience at the end of a Yoga class that is linked to being free to move muscles that were tight before the class started. It doesn't always last long, but it is very real and very soothing while it lasts.

As with any physical workout, Yoga practice concentrates your mind on the physical sensations and on the perfection of the postures. The immersive concentration factor Yoga provides works as a helpful tonic for anxious and obsessional people. The practice of Yoga (or most any other demanding physical exercise) can be a great distraction from worry as it forces the mind to attend to the body and the breathing; the moment.

- Yoga Promotes Relaxation and Emotional Controls much as us mental health types like to emphasize language and verbal expression (or the blunt hammer of Valium) as the best ways of dealing with emotional problems, body-based therapeutic interventions have a role to play too. After all, the 'stress response that so many anxious and depressed people have problems with begins with the fight or flight reflex - the physical preparation of the body to defend, or flee. Chronic stress has an impact on the body in the form of chronic muscle tension and stiffness, and this very stiffness and tension seems to produce some of the worry and agony that anxious and stressed-out persons report. Yoga is a very effective stress reduction and relaxation tool. Performance of various postures requires the tensing and stretching and then relaxing of muscle groups and joints, which effectively produces relaxation in



much the same way that a massage or Progressive Muscle Relaxation (a technique used by behavioural psychologists) does. Yoga practice also draws attention towards breathing, which produces a meditative and soothing state of mind. Yoga methods for stress reduction and self-soothing are generally cheaper than other professional interventions (Yoga can be done for free if you know what you're doing, and classes are no more expensive than group psychotherapy prices), pretty much safe, free of side effects, and empowering in comparison to medication alternatives.

On a more theoretical note: In the last decade, leading therapists have discovered that coupling a self-soothing, relaxation-inducing group of techniques with action oriented (cognitive behavioural) therapy often produces better results for difficult-to-treat patient populations than action-oriented therapies alone. I'm thinking of Linehan's Dialectical Behavioural Therapy (aimed primarily at Borderline Personality Disorder patients), and Hayes' Acceptance and Commitment Therapy as examples. Yoga techniques promoting relaxation, self-soothing and body awareness skills are a good fit with these newer therapeutic approaches, and might prove helpful in getting impulsive and chaotically driven patients to engage the structured tools and techniques of cognitive therapy that could help them progress.

Not for Everyone

As practiced in the West, Yoga is basically a form of exercise. Many of the things about Yoga that promote mental health can also be gained from other forms of exercise. This is important to keep in mind, because not every personality will click with Yoga.

To my mind, Yoga works best for people who are anxious or depressed or frantic or impulsive or obsessional and who are looking for stress relief, self-soothing and a calm way to get in some

gentle exercise. More competitive persons may find Yoga boring, but might derive similar benefits from some other form of exercise more to their liking.

YOGIC PERSPECTIVES ON MENTAL HEALTH.

The central theme of Yoga is the golden mean, finding the middle path, a constant search for moderation and a harmonious homoeostatic balance. Yoga is the “unitive impulse” of life, which always seeks to unite diverse streams into a single powerful force

Introduction:

Yogic techniques, such as asana and pranayama of Hatha Yoga, and various meditations, have been trailed through clinical and other scientific procedures. The results have established the preventative and therapeutic applications of the yogic practices. The explanation of the underlying physiological and chemical basis of these practices has given them wide appeal and acceptability throughout the world. We have witnessed their success in curing some supposedly incurable common diseases like asthma, diabetes, hypertension, etc., without causing adverse side-effects. However, the world of science is yet to appreciate fully that Yoga is basically a science of the mind.

According to Patanjali, the primary aim of Yoga is to restrict modifications or tendencies of the chitta or mind - "Yogaschitta vritti nirodhah".(1) Yoga analyses, removes and sublimates different types of samskaras or complexes with the view of restoring equilibrium in the personality and training the mind for higher psychic and spiritual attainments. As expressed by Swami Satyananda, "Yoga is a science of consciousness". (2) Explaining further, he states that Yoga provides mastery over all the stages of consciousness or awareness and makes us spectators of experience.

Yoga has developed methods of experiencing the different levels of consciousness and encompasses the concept of the super conscious mind. Consciousness may function without the help or medium of the sense organs, beyond sense consciousness which we experience every day. One can see without eyes, think without brain hear without ears and feel without any sensorial medium-ship. This is possible when through yogic practices one succeeds in breaking the barriers between different levels of consciousness. The small area of the conscious mind based on sensory

experience is expanded, and the whole mind merges into what is called the super-conscious mind. This state of mind is also known as cosmic consciousness or transcendental awareness. The ultimate aim of Yoga is expansion of this consciousness.

Super consciousness is not a concept limited to the philosophical level. Neuroscientists now promote the inadequacy of the neurological basis of our experiences. Eccles (3) goes to the extent of saying, "since materialist solutions fail to account for our experienced uniqueness, I am constrained to attribute the uniqueness of psyche or soul to a supernatural spiritual creation". In an appealing analogy he regards the body and brain as a superb computer, and the soul or psyche as its programmer, without which the computer is not only incomplete but meaningless. This is very close to the Indian view that the mind is merely an instrument of the atman.

Integration

Yoga aims at developing an integrated personality of which the body, mind and spirit are integral components. It does not operate within the old mind/body dualism of Cartesian thought, which separates physical from mental health. Some say happiness depends on physical fitness, mental agility and spiritual verve. Spiritual joys and mental delights are subject to bodily conditions, free from every type of ailment. Yoga is a path to both physical and mental wellbeing and higher spiritual awareness. Thus, it presents a wider spectrum than modern viewpoint of psychosomatics which accounts for bodily ailments only on a functional basis.

The real objective of Yoga is to attain peace and tranquility within. Those who sincerely practice Yoga are not only free from stress and anxiety, rather they remain undisturbed like the ocean. Yoga, therefore, is not only a science of mental diseases but a complete science of mental health. It is both preventative and curative of mental disorders and at the same time

capable of producing mental peace and cosmic consciousness. As such, it is both a positive and normative science.

The body/mind interactional approach is strictly observed in the different practices of Yoga. Patanjali's steps of Raja Yoga bears testimony to this. Of the eight steps, the first four: Yama, niyama, asana and pranayama, are exoteric and are considered to be the psycho-physiological preparations for the actual Yoga practices. The practice of Yoga proper, begins with the fifth step, pratyahara, which is withdrawal and control of the senses.

Pratyahara, along with the next three steps of Raja Yoga, namely dharana (concentration on one object or idea), Dhyana (meditation) and samadhi (sublime equanimity) is esoteric and primarily psychological and psychic. Thus, in the eight steps of Raja Yoga the practices at the physical and psychological levels are counterbalanced. They present a balanced combination of the physiological Yoga of vitality with the psychical Yoga of meditation. In fact, no asana, however elementary or difficult it may be, is purely a physical exercise. It is done with full awareness, generally with closed eyes and in rhythm with the breath, resulting in a cohesive integrated functioning between the body, mind and prana.

The pranic system

Prana refers to the vital energy without which the body is lifeless. The pranic system provides the psycho-physiological basis of the theoretical model and practices of Yoga. Regular and free flow of prana keeps a person physically fit and mentally sound. The practice of pranayama aims at expansion and regulation of prana which is linked with the breathing process. Prana, through the breathing process provides a link between one's physical body and subtle body.

Prana flows through seventy-two thousand channels called nadis. The major three are known as ida, pingala and sushumna. When the breath is dominant in the left nostril, it indicates the flow of ida nadi. When the breath is dominant in the right nostril it indicates the flow of pingala nadi. When the breath is equal in both the nostrils sushumna is active. In a

healthy person the three nadis flow alternatively - ida and pingala for 60-90 minutes each sushumna at the cross-over period for a few minutes, all in a balanced manner. (4) Because various situational and internal reasons, this balance is rarely maintained. Imbalance in the flow of prana between ida and pingala nadis gives rise to various organic and psychological disorders and complications.

Excessive flow of ida nadi results in activation of the parasympathetic nervous system and makes the person a psychological case. Similarly, excess flow of pingala nadi stimulates the sympathetic nervous system and makes the person extremely active, and may cause somatic problems. Blockages in the flow of prana result in body toxins.

The bulk of psychic energy passes through sushumna, the central channel. The flow of prana through sushumna, called kundalini shakti, is considered best for concentration and meditation. Yogic practices, particularly pranayama, help in establishing a balance between ida pingala, clearing the channels and removing internal toxins, expanding the respiratory cycles, increasing vitality and life span and preparing the body and the mind for higher meditation.

Yoga in psychotherapeutic use

Certain scientific findings justify many of the yogic assumptions and demonstrate the psychotherapeutic value of Yoga practices.

According to the authors, Patanjali's technique begins with control over the voluntary musculature, subsequently one works over the autonomous nervous system and, still later, over the thought process.

Even physical postures like asanas have psychological implications. Vajrasana, shashankasana, anandamadirasana, garbhasana, as well as pranayama, have been found useful in removing depression. Similarly, vipareeta karani mudra, shalabhasana, yoga mudra and shavasana are helpful in alleviating nervousness and improving memory. Kapalbhati and bhramari pranayama relieve nervous tension.

The practice of Karma Yoga, Kriya Yoga and meditation help reduce anger anxiety, stress and mental disturbances, and train the mind for higher psychic attainments. However, special mention must be made of a few such techniques or practices which are simple but have been found to be extremely beneficial from the viewpoint of mental health, and for the treatment of behavioural problems. These include Yoga Nidra, Antar Mouna and Ajapa Japa.

Yoga Nidra, or psychic sleep, is primarily a relaxation technique. Relaxation is useful, not only for mental and cardiac patients, but for all men and women engaged in various work. How to relax is a problem for which Yoga Nidra specifies a standard, systematic and scientific procedure.

It is a more efficient and effective form of psychic and physiological rest and rejuvenation than conventional sleep. The practice of Yoga Nidra changes the nature of one's mind, cures diseases, restores creative genius and develops the capacity to penetrate into the depths of the human mind.

On the other hand, the practice of Antar Mouna, inner silence, is a practice of mental relaxation and impartial observation of thoughts and ideas. We know at times conflicting thoughts and desires cause strain and psychosomatic problems. Similarly, when one concentrates and tries to unify the vagrant tendencies of one's mind, one finds it difficult and at times strenuous. The detachment practised in Antar Mouna is useful in bringing about mental peace and quiet. This practice removes any permanent thought that haunts the mind.

Ajapa Japa is the spontaneous mantra of the breath. It is said that the breath goes in with the sound of 'So' and comes out with the sound of 'Ham'. This is the sound of Ajapa Gayatri which the individual continuously repeats. The practice of Ajapa Japa offers significant benefits for mental disorders and its therapeutic effects can hardly be over-emphasised.

Lastly, pratyahara is a useful technique of Patanjali's Raja Yoga for bringing about transformation of mind, and the experience of peace and concentration.

Through the techniques of pratyahara, the wandering and restless mind, usually engaged in perceiving the external stimuli through the senses, is transformed, and one starts looking within. This leads to mental concentration and higher stages of meditation.

These are some of the very simple meditational processes in Yoga which can be practiced by both mental patients and normal individuals to improve their mental health.

Chapter 3.9: Importance of psychosocial environment for Health and Wellness.

Human Psyche: Yogic and Modern concepts, Behaviour and Consciousness

Need for Higher Consciousness:

How can we bring a higher consciousness into the world to create peace and harmony, removing all division and conflict? That is the foundation of the practice of Yoga. As long as we are trapped in our usual self-centred thoughts and emotions, we cannot end the problems in the world.

Yoga certainly provides us improved well-being for body and mind, which is very significant, but goes beyond that as well. Yoga helps us connect with our true nature and the nature of the universe itself in a way that may be as valuable as what modern science is discovering today.

Yoga has always been defined as a *vidya* or a way of knowledge. Yoga, which means union, aims at uniting the individual human being with the universal and transcendent consciousness. This requires a radical change in how we think, feel and look at life.

Yoga in the original sense is a science of consciousness, showing how to develop a higher awareness. This is not to say that Yoga is the same as modern science but that it constitutes another type of science with its own value and methodology that can complement what science offer

Three states of mind: sattva, rajas and tamas

Yoga has defined three types of natures, which reflect different states of mind, perception and expression. The three natures are the conditioned mind, the aggressive mind and the balanced mind. The conditioned or tamasic mind is like a sheet of paper totally covered in writing so that nothing more can be written on it. You live that conditioning for the duration of your life.

The second nature is the aggressive or rajasic mind in which the person's needs, expectations, ego and so on become the centre of their life. We all

have this type of mind when we are only aware of ourselves and whatever we do is to fulfil our needs. If we love somebody, it is because of our need. If we hate somebody, it is an expression of a feeling from within. The experiences are contained inside and the aggressive nature of the mind relates to those experiences by making oneself the centre of that experience.

When the aggressive mind does not find a sense of fulfilment and achievement, it goes wild. There is a swing from aggression to depression, then to aggression and another swing into depression. It is a common experience in our daily life. Satisfaction and dissatisfaction, like and dislike, an upswing in our desires and a downswing when they are not fulfilled. When we are anxious, there is no mental clarity. When one is totally self-centered, there is confusion, mental conflict and the destruction of peace and happiness, not inner wisdom.

The third type of mind is the balanced or sattvic mind. In the balanced mind one is the experienter and observer of events that happen outside and inside. In this state of mind, one becomes the guide of the mental forces and does not remain subject to their influence. The mind management that yoga speaks of is coming to this point of balance by shifting the perceptions from the conditioned and aggressive natures to balance. Then there is the experience of peace, happiness and creativity. In the system of yoga, there is a sequence of mental training which begins with self-observation. First you become aware of the normal mental expressions and behaviour. Are you aware of what you are thinking now? Are you aware of your feelings? Are you aware of your desires? They continue to exist, but at this moment you are not aware of them because you are focusing on what I am saying. It means that when the mind is focused, you are not aware of the peripheral behaviour and activities in the form of emotions, thoughts, desires, ego, arrogance, anxiety, stress, etc. But when the mind is dissipated and not focused, then all these factors suddenly affect the natural state of the mind.

Consciousness, the spiritual aspect of yoga:

In yoga, the purpose of mental training is to come to a state of relaxation and concentration where you are able to filter the unnecessary influences from outside and from within, and to achieve a point of focus and balance. Once you are able to manage the interactive mind, then you move into the realm of consciousness and there the spiritual component of yoga begins.

The spiritual component of yoga is your understanding and realization of the creative energy within you. It is very difficult to describe consciousness. There is a broad understanding of consciousness as conscious, subconscious, unconscious and beyond unconscious, the transcendental self.

In order to understand consciousness, look at the ocean. If you dive into the ocean, at first there is enough light to see clearly, but as you go deeper, the light diminishes so that only movements, shapes and shadows can be seen. If you go even deeper, there is absolute darkness and you cannot see anything. We can say light is the conscious mind, dim light is the subconscious mind and darkness is the unconscious mind.

In the ocean there is no line demarcating the gradations of light and darkness. It is only a feeling or perception of light that allows us to know which depth we are at. Consciousness has to be treated in the same manner. There is no such thing as conscious, subconscious and unconscious, rather it is the perception of the different levels of mind according to our awareness.

Awareness is the light which helps us to interact, realize and see things as they are. For example, we are all sitting here wearing different coloured clothes, but if the light goes off, we will be unable to see the colours in the dark. The colours continue to exist, but in the absence of light they cannot be seen. It is the same with awareness. As long as there is awareness, we are able to perceive ourselves and the world, but without awareness we continue to exist without that knowledge. So, when you think of the illumination of consciousness, you can understand that it is the awareness which is now filtering into the dormant and dark areas of consciousness. The stronger the light of awareness becomes, the more the

darkness decreases. That is what happens in the meditative systems of yoga.

While meditating, a person had a vision of a childhood trauma which later became the cause of his asthma. The moment he was able to realize it, the asthma disappeared. This example indicates that the experience is there, but not the awareness. This traumatic experience was in his subconscious mind, he was not able to release it and it was manifesting in the weakest organ of his body. But when in meditation he was able to extend his awareness into the subconscious and become aware of the trauma, it no longer had a hold over him.

This indicates how the development of awareness illuminates other dimensions of our mind, balancing them out by removing the factors which disturb the mind. Therefore, consciousness is treated along with the mind, not separately. If we are able to manage our mind, then we are able to develop our consciousness so that the creativity of life comes forth in all its glory. What we need today in our lives is creativity, not peace. Peace can be a desire, but our necessity is to learn how to manage our mind and our life. Yoga provides us with the means and understanding to do that.

Frustration, Conflicts, and Psychosomatic disorders:

Psychosomatic stress disorder

Psychosomatic DisordersA **psychosomatic disorder** is a disease which involves both mind and body. Some physical diseases are thought to be particularly prone to be made worse by mental factors such as **stress** and anxiety. Your current mental state can affect how bad a physical disease is at any given time.

In psychology, **frustration** is a common emotional response to opposition, related to anger, annoyance and disappointment.

Frustration arises from the perceived resistance to the fulfillment of an individual's will or goal and is likely to increase when a will or goal is denied or blocked

Frustration originates from feelings of uncertainty and insecurity which stems from a sense of inability to fulfill needs.^[9] If the needs of an individual are blocked, uneasiness and frustration are more likely to occur. When these needs are constantly ignored or unsatisfied, anger, depression, loss of self-confidence^[10], annoyance, aggression, and sometimes violence are likely to follow.^[11] Needs can be blocked two different ways; internally and externally. Internal blocking happens within an individual's mind, either through lack of ability, confidence, conflicting goals and desires, and/or fears. External blocking happens to an individual outside their control such as physical roadblocks, difficult tasks, or perceived waste of time.

Understanding Conflict - Meaning and Phases of Conflict

Whenever two individuals opine in different ways, a conflict arises. In a layman's language conflict is nothing but a fight either between two individuals or among group members. No two individuals can think alike and there is definitely a difference in their thought process as well as their understanding. Disagreements among individuals lead to conflicts and fights. **Conflict arises whenever individuals have different values, opinions, needs, interests and are unable to find a middle way.**

Let us understand conflict in a better way:

Tim and Joe were working in the same team and were best of friends. One fine day, they were asked to give their inputs on a particular project assigned to them by their superior. There was a major clash in their understanding of the project and both could not agree to each other's opinions. Tim wanted to execute the project in a particular way which did not go well with Joe. The outcome of the difference in their opinions was a

conflict between the two and now both of them just can't stand each other.

The dissimilarity in the interest, thought process, nature and attitude of Tim and Joe gave rise to a conflict between the two.

Conflict is defined as a clash between individuals arising out of a difference in thought process, attitudes, understanding, interests, requirements and even sometimes perceptions. A conflict results in heated arguments, physical abuses and definitely loss of peace and harmony. A conflict can actually change relationships. Friends can become foes as a result of conflict just as in the case of Tim and Joe.

A Conflict not only can arise between individuals but also among countries, political parties and states as well. A small conflict not controlled at the correct time may lead to a large war and rifts among countries leading to major unrest and disharmony.

It is a well-known fact that neighbours are our biggest assets as they always stand by us whenever we need them. Let us take the example of India and China or for that matter India and Pakistan. India and Pakistan are twin sisters as there is hardly any difference in the culture, religion, climatic conditions, eating habits of the people staying in both the countries, but still the two countries are always at loggerheads and the reason is actually unknown. Small issues between the two countries have triggered a conflict between them which has now become a major concern for both the countries.

Misunderstandings as well as ego clashes also lead to conflicts. Every individual has a different way to look at things and react to various situations.

Mike wanted to meet Henry at the church. He called up Henry and following was the conversation between them.

Mike - "Henry, I want to meet you tomorrow at 9"

Henry tried Mike's number a several times but could not speak to him. Mike waited the whole day for Henry and finally there was a major fight between them. For Mike 9 meant 9 in the morning whereas Henry misunderstood it for 9 in the evening and hence a major conflict between the two. It is always advisable to be very clear and very specific to avoid misunderstandings and conflicts. Any feedback or suggestion by an individual might not go very well with other individual leading to severe displeasure. It might hurt the ego of the other person resulting in a fight and major disagreement.

Phases of conflict:

A conflict has five phases.

1. Prelude to conflict - It involves all the factors which possibly arise a conflict among individuals. Lack of coordination, differences in interests, dissimilarity in cultural, religion, educational background all are instrumental in arising a conflict.
2. Triggering Event - No conflict can arise on its own. There has to be an event which triggers the conflict. Jenny and Ali never got along very well with each other. They were from different cultural backgrounds, a very strong factor for possibility of a conflict. Ali was in the mid of a presentation when Jenny stood up and criticized him for the lack of relevant content in his presentation, thus triggering the conflict between them.
3. Initiation Phase - Initiation phase is actually the phase when the conflict has already begun. Heated arguments, abuses, verbal disagreements are all warning alarms which indicate that the fight is already on.
4. Differentiation Phase - It is the phase when the individuals voice out their differences against each other. The reasons for the conflict are raised in the differentiation phase.
5. Resolution Phase - A Conflict leads to nowhere. Individuals must try to compromise to some extent and resolve the conflict soon. The resolution phase explores the various options to resolve the conflict.

Conflicts can be of many types like verbal conflict, religious conflict, emotional conflict, social conflict, personal conflict, organizational conflict, community conflict and so on.

Conflicts and fighting with each other never lead to a conclusion. If you are not on the same line as the other individual, never fight, instead try your level best to sort out your differences. Discussion is always a better and wiser way to adopt rather than conflicts.

Relationship between Mind and Body:

Understanding the Mind-Body Connection

Definition - What does Mind-Body Connection mean?

The mind-body connection refers to how the brain and thoughts influence the body and its functions. It is well known that the health of the mind affects the health of the body. Mind-body medicine works with practices that can improve health, such as relaxation, meditation, yoga and/or hypnosis.

The science of yoga does not see mind and body as two different things. Yoga means "union" and it is a way to integrate the mind and body together. The ancient yogic texts, such as the Bhagavad Gita and the Yoga *Sutras* of Patanjali, talk about the mind-body connection and refer to ways of improving the physical state through good mental health. According to these writings, a good mind-body connection leads to strength, clarity and acceptance. Positive qualities, such as happiness, calmness, openness, generosity and so on, relax the mind and that improves the state of the physical body. Yoga practice deals not only with the physical body: its purpose is to work with the mind as well. Some yoga poses both stimulate and still the brain as well as activate and energize the vital organs. It is also known that practicing yoga influences the chemistry in the brain, leading to improved mental health.

Yoga also works with awareness. Being aware of the mind and body during the practice helps with the mind and body awareness in everyday life

Chapter 3.10: Yogic Concepts and Principles of Ahara (Mitahara, Yuktahara).

Yogic Diet as per Shrimadbhagvadgita

*“Yuktaahaarviharasya yuktachestasya karmasu
Yuktaswapnavbodhasya yogo bhavatidukhah” (Srimad Bhagvad Gita-
6/17)*

He whose food and enjoyment are balanced, whose movements in actions are balanced, whose sleeping and waking is balanced, his yoga becomes eliminator of sorrows

Shrimadbhagvadgita classifies three types of Yogic Diet:

Samkhya philosophy says this world has three attributes namely, Sattvic, Rajasic and Tamasic. Likewise, every person has three distinct qualities which are predominant and decide the nature and likings of an individual. Shri Krishna says, people with three different qualities Classifies three different food types.

Yogic system of Shri Krishna categorizes diet into three groups:

Sattvic diet:

“Those that increase lifespan, mental essence, strength, health, comfort, and pleasantness, that are flavorful, Unctuous, stable, and satisfying to the heart are the foods that are favoured by sattvic.”

Sattvic diet is also referred to as Yogic diet. It is considered as natural state of unprocessed food that which is fresh and free from any additives or preservatives. Sattvic diet should be consumed in its natural form as possible, i.e. raw, steamed or very lightly cooked. Sattvic diet comprises of Whole

grains (carbohydrates), Pulses, lentils, nuts and seeds (proteins), Fresh fruit and vegetables (vitamins and minerals), Herbs, Natural sweeteners such as honey (in small amounts), etc.

Rajasic diet:

“Bitter, sour, salty, excessively hot, pungent, dry, and burning are the foods favoured by rajasic, causing discomfort, depression and illness.” (Bhagavad Gita, XVII, 9)

Rajasic items of food should be refrained in a yogic diet; they include: Caffeinated drinks such as tea and coffee, Overly processed food, Artificial additives in food. Hot chilli or anything that can irritate the mucous membranes. Garlic, onion, mushrooms, etc.

Tamasic diet:

“Not fully cooked, flavourless, smelly, stale, leftover by others, not fit as an offering is the food flavoured by the tamasic.” Tamasic diet contains food items which are heavy and cause fatigue or lethargy in a person. Such foods are best avoided by people suffering from chronic ailments or depression. Tamasic diet include food items like: Red meat, Alcohol, Stale or rotten foods, Overripe or unripe fruits, Burnt food, overly processed foods, Fermented food, Deep fried food.

Basis of yogic Diet

Various yogic scriptures identify food items to be as Pathya (wholesome) and Apathya (unwholesome) food and forms basis of Yogic diet. They are discussed as follows:

Apathya/ Un-Wholesome food:

The foods which are prohibited (for the yogi) are: those which are bitter, sour, pungent, salty, heating, green vegetables (other than those ordained), sour gruel, oil, sesame and mustard, alcohol, fish, flesh foods, curds, buttermilk, horse gram, oil cakes, asafoetida and garlic.

Unhealthy diet should not be taken, that which is reheated after becoming cold, which is dry (devoid of natural oil), which is excessively salty or acidic, stale or has too many (mixed) vegetables.

Pathya/Wholesome food:

The most conducive foods for the yogi are: good grains, wheat, rice, barley, milk, ghee, brown sugar, sugar candy (crystallized sugar), honey, dry ginger, patola fruit (species of cucumber), five vegetables, mung and such pulses, and pure water.

The yogi should take nourishing and sweet food mixed with, ghee and milk; it should nourish the dhatus (basic body constituents) and be pleasing and suitable.

Yogic scriptures strongly discourage habit of Over-eating and encourage moderation of diet.

Yogic literature treading on the Indian philosophy ‘Ati sarvatra varjyet’ i.e. excess of anything is bad; it strongly recommends diet should be taken in moderation and overeating should be avoided at all cost. Also, Higher Yogic practices such as meditation and pranayama are done while sitting for long hours for which light and easily digestible food is more pertinent.

Some of the similar discussions are made as

under: Shrimadbhagvadgita also lays emphasis upon the diet according to yoga

“Naatyashyantastu yogosti na chaikantamanashanathah

Na chatiswapnashilasya jagraatau naiv chaarjun”

(Shrimadbhagvadgita- 6/16)

There is no yoga for a person who eats much or who eats nothing at all for one who is inclined to excessive sleep or one who awakes altogether, O Arjuna.

Timing of Yogic diet:

The order of timing, spacing of meals at what intervals and breathing through which nostril should be dominant while eating. Such guidelines are also the mainstay of these yogic scriptures. Some of the guidelines are discussed here as under:

- He should avoid early morning bath, fasting, etc. or anything that causes fatigue. Similarly, he should avoid eating once a day, or not eating at all or eating again within three hours. (Gheranda Samhita-5/31)
- When the air enters the sun energy channel, it is the proper time for the Yogi to take his food (i.e. When the breath flows through the pingala/ right nostril); when the air enters the moon, he should go to sleep (i.e., when the breath flows through the left nostril or the ida). (Shiva Samhita- 3/36)
- The Yoga (pranayama) should not be practiced just after the meals, nor when one is very hungry; before beginning the practice, some milk and butter should be taken. (Shiva Samhita- 3/36)

Attitude while consuming food

Yogic scriptures not only shed light on what food group is conducive for yogic practices they also talk about the Manasthithi (mental attitude) with which a person should consume his/her meals. This mental attitude brings positive changes into the biochemistry of a person.

Effect of Mitahara (Yogic diet)

Yogic diet does not limit its positive impact to physical health but also brings harmony to a person's state of mind.

*“Ahaarshudhau satvashudhih satvashudau dhruvasmritih
smritilambhesarvagranthinaam vipramoksha” (Chandogya
Upanishad-7/26/2)*

If the food is pure then pure will be the essence of the body, purity of physical body leads to stability of memory and if the memory becomes stable a person will not suffer mental conflicts.

Shiva Samhita rightly explains the Vipaka (after taste) of the types of food has on different levels of the body after their digestion. Of the four kinds of food (i.e., that which is chewed, that which is sucked, that which is licked and that which is drunk), which a man takes, the chyle fluid is converted into three parts. The best part (or the finest extract of food) goes to nourish the linga sharira or subtle body (the seat of force). The second or middle part goes to nourish this gross body composed of seven dhatus (humours).

The third or the most inferior part goes out of the body in the shape of excrement and urine. The first two essences of food are found in the nadis, and being carried by them, they nourish the body from head to foot.

Father of modern medicine science -Hippocrates statement “Let food be thy medicine and medicine be thy food” also supports this idea of Taittiriya Upanishad.

In taittiriya Upanishad food is considered as a medicine- “Aushadhibhyah annam” The Taittiriya tells us that there was thus the creation down to the earth, and from the earth arose vegetation of various kinds, herbs or aushadhis which became the diet of the individual, the Purusha,

Generally, Yogic diet is of vegetarian (Sattwik) type which is easily digestible and keeps one full of energy and healthy. “The health advantages of a vegetarian diet include a lower risk of heart disease, type 2 diabetes, obesity, and colon cancer.

Vegetarians generally have lower blood pressure and cholesterol readings as well”.

What Is a Yoga Diet? Here Are 5 important Things to Look For

The modern science classifies the food on the basis of its function on body as carbohydrates, protein, fat etc... In the same way the yogic Diet as per Bhagwadgita divides the food on the basis of its effect on mind as satvic, rajasik and tamasik foods.

The yoga tells food and mind has direct relations; the type of food you taking same type of mind develop., one of the Upanishad(last part of Veda) says,

‘Yatha khadyatennam, tatha nigadyate manaha’, which means the type of the mind is depend on the type of food eaten.

In yogic literature, foods that are beneficial to us are said to be Sattvic, or pure.

Sattvic foods form an ideal diet, keeping the body nourished while being easy to digest. They create new energy, clarity and a clear, calm mind, enabling us to use all our mental, physical, and spiritual abilities in the best possible way Sattvic foods include cereal, fresh fruit and vegetables, milk, butter, nuts, seeds, lentils, rice, grains and honey.

Impure foods that can upset our physical or emotional balance are referred to as being Tamasic (stale) and Rajasic (stimulating).

Rajasic Food

It is Hot Spicy, bitter, sour, dry and excessive salty. These food are the real enemy of mind body equilibrium. They function as body stimulant and exit passions, making the mind restless, and uncontrollable they include fish, coffee, tea meat etc

Tamasic food

It is stale food, containing foul odour and artificial additives, which is not useful to nourish the mind and body, They make the body dull lazy, drowsy, filling the mind

A yogic diet should be free of chemicals and stimulants. avoid caffeine, tobacco, alcohol, and artificial sweeteners. These substances are not healthy for the body and alter the mind, making it more difficult to concentrate on the Divine.

A yogic diet should contain fresh foods.

If possible, always prepare a fresh meal. Frozen, prepared, packaged and left-over foods should be avoided, only taking in the freshest and the best.

A yogic diet should be at regular intervals, two to 3 hours before asana practice or sleep.

If you train your body to eat at regular times, say at 10 A.M. and 6 P.M., it will better utilize its energy throughout the day as it anticipates intake of calories at these times. The body has cycles, and functions best when these cycles are regular and steady. The same goes for our meal times.

Avoiding food two hours before exercise or sleep helps the body function at its best capacity. Energy for digestion should not be taken away for the purpose of exercise. Ensuring proper time for digestion before sleep helps to keep the mind clear.

Thus, the hormones produced during sleep can be utilized efficiently to repair tissue damage and fight infection, which is ideal, instead of for digestion.

Take time to fast.

The yogis recommend choosing one day each week to fast. A fast can be strict, not allowing anything to enter the body. Or, it can include water and fruit juices. Whatever you choose, keep in mind that the goal of your fast is to purify the body and mind.

Fasting on Ekadashi, the 11th day of each lunar month, observed by yogis to be an auspicious day.

Let me just summarise

Food are sattvic rajasic and tamasic A yogic diet should be Sattvic. ...

A yogic diet should be free of chemicals and stimulants. ... A yogic diet should contain fresh foods. ...

A yogic diet should be at regular intervals, two hours before asana practice or sleep. ...

Take time to fast. ...

Eating the right kind of food is important in achieving a healthy balance in your body and mind.

Influence of food on Mind

One becomes purified of his inner nature by the purity of food. Different effect of food has different effect of compartment of brain. The food should be light nutritious and sattvic.

Qualities of food

Milk barley dates fruits and vegetable are all sattvic Fish eggs meat chillies asafetida are all rajasic Beef onions garlic are all tamasic

Yogic food comprises of a moderate diet which satisfies three- fourths of one's hunger with food offered to God, one-fourth part should be kept empty. It is known as Mitahara, the limited food or balanced diet

Ideally a yogic diet would be rich in sattvic foods. Sattvic foods are generally fresh vegetables, grains, and legumes, mild spices and mildly sweet foods.

However, a sattvic diet does include some dairy products such as cows' milk and ghee. ... It helps keep the mind clear, and Sattvic as opposed to rajasic or tamasic

Conclusion:

Yogic diet is specifically designed for yogic practices such that a Yogic practitioner does not get ill and throughout his practice he/she remains healthy.

Yogic diet is mainly of vegetarian type. This type of diet also finds its basis in the thought of ahimsa (non-violence) the first Yama (Self-restraint) and Niyama (Personal observances) especially, Saucha(cleanliness/ Purity) and Santosha (contentment) of sage patanjali's eight-fold path of Yoga. Thus, yogic diet is primarily vegetarian, moderate and pure (unprocessed and unadulterated).

People having sedentary lifestyle can be immensely helped if they along with their regular Yogic practices also follow Yogic diet. As yogic scriptures say that certain dietary precautions are kept under consideration before practicing various Yogic practices.

Influence of food:

One becomes purified of his inner nature by the purity of food. Different effect of food has different effect of compartment of brain. The food should be light nutritious and sattvic.

Qualities of food

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However, a sattvic diet does include some dairy products such as cow's milk and ghee..... It helps keep the mind clear, and Sattvic as opposed to rajasic or tamasic.

Chapter 3.11: Health benefits of Suryanamaskara, Shatkarmas, Asana, Pranayama and Practices leading to Dhyana. (As per the practical syllabus of the course).

Incredible benefits of Surya Namaskar:

- Helps maintain cardiovascular health
- Stimulates the nervous system
- Helps in stretching, flexing and toning the muscles
- Excellent exercise for weight loss management
- Strengthens the immune system
- Enhances cognitive functions
- Improves overall health, strengthens the body and relaxes the mind

Shat Kriya (only knowledge) Shatkarma: What are they?

Shatkarma are cleansing techniques (shuddhi kriyas). They are recommended to be done to prepare the body for yoga practices. They are named shatkarma because they are six (shat in Sanskrit) in number.

In simplest words: these techniques are done to clean ingestion, digestion and excretory system of our body. These systems mean eyes, respiratory system, digestive system & excretory system.

Just like when we take bath, we remove dead skin cells and other pollutants from our skin, shatkarma works on cleaning inside of our body.

In yogic view, the process of shatkarma is done to remove unnecessary particulates from our body and make it light & energetic. Moreover, when our body is light, it helps us to practice asana and pranayama in the better way.

Shatkarma are discussed both in Gheranda Samhita & Hatha Pradipika. The prominently mentioned in Gheranda Samhita as first step. In Gherand Samhita, the human body (including mind) is mentioned as Ghata. And thus, the process of cleansing the body and mind is mentioned as **Ghata shuddhi**.

Note: You must have heard the word Shat Kriyas too. This is Hindi translation of the Sanskrit word shatkarma. Karma, when translated to Hindi, becomes kriya.

An important thing to note here is that the sequence of ShatKarmas are mentioned differently in both hatha pradipika and gheranda samhita. Hence, I have mentioned both of them separately.

Shatkarma as mentioned in classical texts:

Gheranda Samhita: Maharishi Gheranda has mentioned about Shatkarma as the first limb of Yoga. He mentioned in the Samhita that without shatkarma practice, no practitioner can achieve success in Yoga. As per Maharishi Gheranda, First and foremost in the practice of Yoga is cleansing and purification of our body. Without it, the progress in other limbs of Yoga will be difficult for all. Thus he has accepted it as the first step of Yoga.

Hath Pradipika: Swami Swatmarama (author of Hatha Pradipika) has a different view with regards to Shatkarma. He has recommended these techniques only to those practitioners, who have excess fat & Kapha in their body. For others, Swami Swatmarama mentioned shatkarma as an optional practice.

The sequence of Shatkarma in Gheranda Samhita:

1. Dhauti
2. Basti
3. Neti
4. Nauli

5. Trataka
6. Kapalbhathi

The sequence of Shatkarma in Hatha Pradipika:

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

So basically, the difference is in the sequence of fourth and fifth practice.

Yogic purpose of Shatkarma:

Though Shatkarma are called cleansing techniques or shuddhi kriyas, in Yoga, they are valued for little more than that.

The purpose of Shatkarma is:

- To bring balance to tri-dosh Vata, Pitta & Kapha
- Bring balance to mind & body processes.
- Balance prana flow in Ida and Pingala Nadi. From there to stimulate the flow through Sushumna Nadi.
- To remove/ excrete toxins from our body.
- To cleanse our body from inside & keep our body healthy.
- Providing strength to our internal systems like blood circulation, digestion, respiratory system & immunity.

Six cleansing processes: All the shatkarma mentioned here are best learned under expert guidance and in a proper environment. What I have listed here are common benefits, precautions & contraindications only. It is to be used as a reference article for your knowledge about Shatkarmas.

Introduction about Gherand Samhita

Gherand Samhita is the One of the Three Classical Hatha Yoga Text other 2 are Hatha Yoga Pradipika and Shiv Samhita.

Gheranda Samhita is a classical text describing seven limbs of yoga as taught by Sage Gheranda to his disciple, King Chandakapali. Sage Gheranda outlines a system which can take the serious aspirant from purification of the body to the highest states of samadhi and knowledge of the soul.

The yoga taught in Gheranda Samhita is known as saptanga yoga, seven limbs of yoga.

Gheranda Samhita was written in 17th Century. Nothing is known about Gheranda and Chanda. The name Gheranda is not found anywhere else in Sanskrit literature. Like many other works on Hatha Yoga, the work is framed as a dialogue, suggesting that it has been overheard and then written down. Thus, the identity of the author (or whoever overheard Gheranda) is not revealed. Chanda's full name, Chandakapali. No one knows where or when Sage Gheranda was born, but his teachings were propagated in the north-eastern region of India and seem to have been unknown in the south.

Limb of Yoga as per Gherandsamhita

Gheranda Samhita is a classical text describing seven limbs of yoga as taught by Sage Gheranda to his disciple, King Chandakapali.

The yoga Taught in Gherand Samhita is Called as saptanga Yoga means seven limbs. Shatkarma, Asana, Mudras, Pratyahara, Pranayama, Dhyana and Samadhi

The Gheranda Samhita is a Hatha Yoga Text that teaches 32 asanas and 25 mudras among other things.

Let's Discuss about Shatkarmas:

Shatkarma are cleansing techniques (shuddhi kriyas). They are recommended to be done to prepare the body for yoga practices. In Gherand Samhita, the



human body (including mind) is mentioned as Ghata. And thus, the process of cleansing the body and mind is mentioned as ghata shuddhi.

Imp for Examination: What is Ghata and GhataShuddhi

Introduction to Shatkarma

Shatkarma: 6 Yoga Cleansing Techniques, Importance & Benefits

As a house stands firmly on its foundation, the same way, in the yogic journey our body needs a strong foundation that becomes the base for whole practices of yoga. The base here we talking for our body is the cleansing of our internal system of organs. In the yogic tradition, this cleansing is known as Shatkarma or Shat kriyas.

Modern science says 1, our internal organ comprised of 11 major systems includes circulatory, respiratory, digestive, excretory, nervous and endocrine systems. To make sure the healthy & proper functioning of the body as a whole, the cleansing of organ systems is very important on a regular basis.

Traditionally, there are 6 method yogis used for cleansing of internal organs for a healthy body is called as Shatkarma.

Shatkarma or Shat Kriya:

Shatkarma is a set of 6 preparatory practices used by ancient yogis to purify the body internally, thus prepare them for higher practices of asana & pranayama. The term Shatkarma is originally taken from the Sanskrit language, which has 2 root words: Shat & Karma.

Shat means “Six” & karma here is referred to as “Action performed to achieve some desired results “.

Shatkarma also called Shat Kriya as it’s the Hindi translation of the term Shatkarma (Karma = Kriya).



Why Purify Body? Importance of Shatkarma:

Consider the human body as a computer system. The external body which we can touch or see is like the hardware of the computer system while the internal body works as a software.

External body or hardware is easy to come in contact thus it gets purified through daily routine activities like wash, bath & brushing, etc. While the inner body organs come in contact with the external matters regularly (through food, vision, touch, smell) and don't have any specific routine activities to get purified.

It is important for a yoga practitioner to purify their inner body organs from time to time so as to make sure the proper working of yogic practices on the body. Shatkarma removes impurities of internal body

To make sure the proper flow of Prana (life force) Shatkarma ensures there isn't any physical/mental knot present in Nadis.

Usually, our mind is cluttered from many unwanted thoughts which in the yogic language are called Vrittis. By the practice of Shatkarma (more especially trataka), we can bring a state of steadiness in mind.

There are mainly 2 traditional texts "Hatha Yoga Pradipika" & "Gheranda Samhita" that have described Shatkarma in a detailed manner. Whereas both texts belong to the teachings of Hatha Yoga, their idea of performing Shatkarma is completely different.

Examination you need to know text wise

Shatkarma In Gheranda Samhita

Sage Gheranda is another foremost author of Hath Yoga teachings who emphasized to practice Shatkarma at the very first stage of yoga.

According to Sage Gheranda, our body & mind is like a vessel (combinedly called as Ghata) that carry our soul & characteristics Gunas as water inside a vessel. Ghatastha Yoga firstly aims to purify the body or vessel that carries a soul, through 6 purification techniques contains in Shatkarma. Thus, the practice of Shatkarma is important for every person who has just begin the journey of yoga as per Gheranda Samhita.

The sequence of 6 practices of Shatkarma according to Sage Gheranda is also a little different than the HYP sequence. Here shatkarma sequence is:

- Dhauti
- Basti
- Neti
- Nauli
- Trataka
- Kapalbhati

Dhauti – Cleansing of Digestive Tract

What is Dhauti

Dhauti is made up of 'Dho' root word which means 'Washing' or 'Cleansing'. The way, we keep taking shower time to time for cleansing and activeness of body, internal organs need the same for effective working.

As yoga has many physical practices, Dhauti is a preparatory action before involving in any physical practice of yoga. It cleans complete digestive tract or gastrointestinal tract (GI) 1 to eliminate accumulated bolus (chewed food) 2 from the top of the alimentary canal to the colon.

Dhauti not only affects the digestive tract but also increases respiratory system & frontal brain efficiency 3.

4 Types of Dhauti according to functioning on particular parts of the body.

- Antar Dhauti. (Internal Washing)
- Danta Dhauti. (Cleaning the Teeth)



- Hrid Dhauti. (Cleaning the Heart)
- Moola Shodhana Dhauti. (Cleaning the Rectum)

Antar Dhauti are of four Types

Vatasara (Wind Purification)

Varisara (water Purification)

Vahnisara (Fire Purification)

Bahistrita

Vatasara (Wind Purification plavini) Explanation in Gherand Shita

Vatsara dhauti is performed by breathing in slowly through the mouth in kaki mudra and then swallowing the air into the stomach while expanding the abdomen. It can be done up to ten times or until the stomach is fully expanded. Then the air should be passed through the large intestine. To do this it is helpful to assume an inverted posture. Pashinee mudra is best. The air should then pass out of the anus easily.

Pashinee Mudra: Lie down on the back. Raise your leg together to touch floor behind the head. This is Pough Posture (Halasana).

Separate your Feet about hip width apart. Bend you knee at the knee, bring your thighs closer to your body until your knee touches the ear, Shoulders and the Floor

Clasp the hands tightly around the knee, breathe slowly and deeply with the Concentration on the breath in the Navel center

Hold the pose as long as you are comfortable then release the pose and relax

Be careful not to strain the back Muscles

Do not do if u suffer from high bp and back pain Detailed Explanation

Perform kaki mudra; assume a meditation position, placing the hands in



chin mudra and relax consciously. With the eyes open, focus on the nose tip (nasikagra drishti); avoid blinking. Make the mouth into a beak by pursing the lips, relax the tongue, and breathe in slowly and deeply through the “crow’s beak” (kaki mudra). Through training, work out how to bring the air into the stomach and not the lungs; there is a knack to closing the epiglottis and with a sudden push, a little air goes into the stomach; swallow the air into the stomach while expanding the abdomen; repeat this breath up to ten times until the belly is fully distended. Take up an inverted posture such as pashinee mudra (the folded psychic attitude – halasana with the knees dropped to the ears and the hands folded between the knees). This allows the air to pass out of the anus.

Varisara (water Purification):

What is sankh prakshalan as mentioned in Gheranda samhita

In Gheranda Samhita:

Fill the mouth with water down to the throat and then drink it slowly. And then move it through the stomach forcing it downward expelling from rectum.

Explanation:

Varisara dhauti is more commonly known today as shankhaprakshalana. In this practice you drink a total of sixteen glasses of Luke warm salty water and evacuate it through the bowels. First you drink two glasses and perform a series of five specific asanas:

tadasana, tiryaka tadasana, kati chakrasana, tiryaka Bhujangasana and udarakarshan asana.

Shankha meaning "conch" and prakshalana meaning to wash completely. ... is the process to clean the intestinal tract by removing the impurities with salty water.... When you feel to go to washroom leave the particular asana and go to washroom...

After every two glasses the asanas should be performed until the water starts flowing out of the anus. Once clear water starts coming through, you will know that the stomach and intestines are perfectly clean and you can stop the practice.

Forty-five minutes after completing the practice, a saltless liquid mixture of cooked rice, mung dal, and ghee has to be eaten until the stomach is completely full. There are dietary restrictions to be observed for the minimum period of one week after the practice, and as it is a major cleansing operation, it must be done under expert guidance

Laghoo shankhaprakshalana

This is a shortened form of shankhaprakshalana. 'Laghoo' means 'short'. In this practice only six glasses of warm saline water are taken. After every two glasses the same series of asanas are to be performed as in 'poorna' (full) shankhaprakshalana.

Shankh Prakshalan is yogic cleaning practice for gastro intestinal tract It means cleaning from mouth to anus. This practice purifies the entire gastro intestinal tract in 1 to 1.5 hours completely which gives a massive relief for practitioner. We can say that it is a whole some purging of gastrointestinal tract with the help to Luke warm saline water and 5 asanas without using any kind of medication and without any side effect

Procedure.

How often it is to be done? once in 6 Months

Practitioner has to drink 2 Glass of Luke warm saline water then do the Following asanas

- Tadasana
- Triyakatadasana
- Kati Chakrasana
- Triyanka Bhujangasana
- Udarakashan

Do each 8 Times This is one Round

For SankhPraksalan 5 to 6 Rounds Should be Done too much strain can be Done Less.

Very IMP

Why Luke warm salt water? Due to salt water the intestine does not absorb water rapidly and water can move rapidly in the Gastro Intestinal Tract. Due to lukewarm the stagnant stools are removed easily.

Now the Question is Why Tadasana?

Because Tadasana opens the pyloric sphincter muscles which is a wall of Stomach that controls the flow from stomach to small intestine as it opens due to tadasana the water enters in the small intestine

What is pyloric sphincter?

it acts as a valve to controls the flow of partially digested food from the stomach to the small intestine.

After tadasana Do Triyanka Tadasana. The Intestine shape is like coil Shaped hence to pass water forward triyank tadasana is helpful. It contrats both sides of intestinal layers, so that water enters to the intestinal layers easily.

Now we Move to Katichakrasana

It twists whole intestinal muscles of the intestine due to pressure water passed downwards.

4 Triyana Bhujang Asana

This asana opens the ileocecal spinchter muscle that is a wall that separted small intestine to the large intestine.

What is ileocecal spinchter?

Its function is to allow digested food materials to pass from the small intestine into your large intestine. It limits the backflow of water from large intestine contents to small intestine contents.

By triyanka Bhujangasan the ileocecal spinchter wall opens and saline water opens in to large intestine easily.

Last asana in sankpraksalan series is Udarakashan.

Udarakashan squeezes the intestine due to that effect contraction and relaxation occurs in the gastro tract and finally stagnant stool and mucus are eliminated along with the gastro intestinal evacuation

How sankhprakshalan works

Since this practice washes whole gastro tract it

Encourages Good bowel movements (peristalsis Movement). Peristalsis Movement is wave like movement in the Gastro Intestinal tract to pass food stuff forward, hence it induces parasympathetic system. As the stomach becomes relaxed mind relaxes hence it leads to holistic health

Induce parasympathetic dominance

Frequency of Sankh Praksalan Once in 6 months.

Vahanisara (Fire Purification)

Vahanisara dhauti, also known as agnisara kriya is a practice which involves moving the 'fire' in the body. 'Vahni' and 'agni' mean 'fire'. 'Sar' means 'essence'. This 'essence of fire' is located in the navel region. On a physical level, the practice involves conscious movement of the abdominal muscles and organs which creates internal heat. The practice is very useful as a preparation for kapalabhati and Bhastrika pranayama

Explanation Vahanisara dhauti

Vahanisara dhauti, also known as agnisara kriya is a practice which involves moving the 'fire' in the body. 'Vahni' and 'agni' mean 'fire'. 'Sar' means 'essence'. This 'essence of fire' is located in the navel region. On a physical level, the practice involves conscious movement of the abdominal muscles and organs which creates internal heat. The practice is very useful as a preparation for kapalabhati and bhastrika pranayama.

Simple form: Sit in vajrasana - keep the toes together and separate the knees as far as possible - place the hands on the knees and keep the arms straight - lean forward slightly - open the mouth and extend the tongue outside - breathe rapidly in and out while simultaneously expanding and contracting the abdomen - the respiration should be in harmony with the movement of the abdomen and should resemble the panting) of a dog - breathe in and out up to 25 times - advanced practitioners can perform 50 - 100 breaths.

Benefits of vahanisara dhauti: This practice massages all the abdominal nerves, strengthens the muscles and stimulates the associated nerves, encouraging the best possible functioning of these organs. It promotes the correct secretion of digestive juices and thereby allows optimum assimilation of nutrients. It prevents and removes various digestive maladies such as constipation, indigestion, hyper - acidity, hypo-acidity, flatulence, constipation and sluggish liver.

Bahiskrit

As long a person the has not the power of retaining the breath for an Hour and half (or Retaining in the stomach for the period), So long he cannot achieve the grand dhauti or Purification known as Bahiskrit.

Kapal Randhra Dhauti: Kapal Randhra Dhauti is usually a recommended practice to enhance overall well-being. This practice involves gentle washing and massaging on the scalp. In Sanskrit, Kapal may be the word for your seventh chakra or head and Randhra means hole, talking about the hollow portion of the head.

Kapal Randra Kriya is a wellness Kriya noted for its calming effects on the Mind.

1. Danta Dhauti: Danta Dhauti is the simplest type of Dhauti as it comprises the cleansing of mouth & head parts. It's of following 4 types.

- (i) Danta Mula Dhauti: Danta means Teeth and 'Mula' means Root. This Dhauti kriya consists cleaning the root of teeth which ensures a long life of teeth. How To Do: In this Dhauti, the root of tooth rubbed using acacia resin or clean earth. It cleanses and removes any impurities (if present in the tooth).
- (ii) Jhiva Dhauti: Also called Jhiva Shodhana. 'Jhiva' means tongue. This Dhauti kriya helps in elongation of the tongue which is said to destroy the old age and any bodily diseases. How To Do: To perform Jhiva Dhauti, place your index, middle and ring finger into the throat and then rub root of throat continuously up and down (throw phlegm out). This practice activates salivary glands.
- (iii) Karna Dhauti: Karna means ear. Practicing this Dhauti regularly can make you listen to the mystical sounds (Nada). How To Do: To practice it, simply put ring finger in-ear and rotate it in a circular motion. It cleanses the ear apertures.
- (iv) Kapala Randhra Dhauti

'Kapla' means Skull or Head. This Dhauti kriya consists massaging the front head with the thumb.

How To Do: To do this kriya, bring your right thumb at the middle of the eyebrows and rub gently your forehead. Perform this kriya after waking up in the morning, in the evening, and after night meal. It reduces stress, insomnia, and increases vision.

2. Basti – Cleansing of Large Intestine

Basti is second in the sequence of shatkarma that treats almost 50% of abdominal diseases. It directly works on the purification of the central organ of the body called colon (large intestine) that nourishes almost all tissues of body.

Unlike enema which cleans only lower 8 to 10 inches of colon, Basti purifies the whole colon system to the rectum (attached to the anus). The colon is a long tube-like organ in the lower belly that removes water from digested food and is mostly disturbed by solid waste (faeces).

Types of Basti

Basti is basically two types based on the procedure of practices: Sthala Basti and Jala Basti. In both techniques, water is drawn in through anus in the large intestine and then abdominal muscles are churned while holding water inside. After churning, water expelled out through the anus.

3. Neti

Neti is the third Shatkarma that deals with purifying nasal cavities from accumulated impurities. It's very important to clear the nasal cavities as it's the pathway to Prana we take through breathing.

Breathing works like fuel to charge up the human body. If the fuel (breathing) is dirty by any reasons it can make us sick. Unclean nostrils are could be one of the main reasons for irregular breathing.

Neti Shatkarma is the exercise intended for purification of nostrils by the various techniques.

Types of Neti

Neti is basically of 2 types, based on their procedure.

Jala Neti (Hatha Yoga Pradipika) – In this neti, Jala (water) is used as a cleaning tool to remove the impurities of nostrils.

Using the neti pot, water is poured in through one nostril & then under the effect of gravity, it's expelled out another nostril. Water that comes out from other nostril removes impurities from nasal pathways. Gherand Samhita only includes Sutra Neti.

Sutra Neti – In this neti, a rubber thread (sutra) is used to massage the nasal pathways in such a manner that it opens any blockages present in nostrils

In Gherand Sahita 1: 50 Take a Thin Thread measuring half a Cubit and insert into nostril and pass and pull it through mouth This is Called as Sutra Neti kriya.

(An ancient measure of length, approximately equal to the length of a forearm. It was typically about 18 inches or 44 cm, though there was a long cubit of about 21 inches or 52 cm.) 1: 51

By practicing the neti kriya khecchari siddhi it destroys the disorders of phlegm and produce clear Sight.

Benefits of Sutra Neti: Benefits of Sutra Neti: These are some instant and long-term benefits of sutra neti you will feel when practicing it with proper instructions from an expert.

1. Lightness in breathing

Practicing sutra neti after jala neti aids in clearing excessive mucus from the heavy nostrils. Also, thread opens the blocked mucus membrane which further makes you feel very light in breathing.

2. Improves Vision

Many subtle nerves of eyes connected with frontal and back of the nose area, which got a stimulation when thread passes through it. This stimulation

increases the blood flow through these nerves which improves the overall vision of a person.

3. ENT care

Eyes, nose, and ears (ENT) are internally connected to each other. Blockage in anyone can cause disturbances in the other two organs too.

Consistent practice of sutra neti is the easiest way to care ENT (eyes, nose, and throat) problems. Whether your vocal cords are affected, nasal congestion or feeling irritation in the ears, jala and sutra neti is the natural remedy for all.

4. Alleviate Inflammation and excessive mucus

Mucus stuck in blocked sinus cavities, which further becomes a cause for inflammation, expelled out by practicing sutra neti. Sometimes, mucus inside the nose also becomes dried, it causes blockage in the nose.

When massage takes place in sutra neti, it opens these blockages of mucus and relieves from blocked nose and inflammation.

4. Trataka – Cleansing of Eyes

Trataka Shatkarma is an eye exercise that involves steady and continuous gazing of eyes at any reference point. The reference point in the trataka practice could be any external object. The most common object used in Trataka for reference point is an Illuminated Candle.

Among 6 shatkarma, trataka is known for its simple procedure. Consistent & correct practice of trataka increases concentration power and purifies the mind from fluctuated thought patterns.

Types of Trataka:

Base on the reference thing to gaze upon, whether you take an external object or internal point, trataka can be classified into 2 categories.

- Internal Tratak is when the focus is kept on the trikuti or Third eye (a place between eyebrows) inward or upward. Internal trataka helps to awaken the third eye or Ajna chakra.
- External Tratak is the practice of gazing on some external objects continuously. External objects could be anything literally which gives you pleasure hence easy to forcefully gaze on that.

5. Nauli – Cleansing of Abdominal Organs

In Nauli Shatkarma, the movement of the lower abdominal muscle is ensured that stimulate the digestive fire. It is a necessary yogic kriya that maintains movement in all muscles of the body. Like flowing water is a sign of its purity, in the same way, Nauli practice purifies the liver, spleen, urinary bladder, pancreas, gall bladder and the intestines by its massaging effect. When all these internal organs regularly movements, the practitioner digestion system and appetite improve.

In Nauli kriya, rectus abdominis or abs muscles are isolated either left or right or at middle of the linea alba (anterior wall in the abdomen).

Types of Nauli

On taking linea alba as a middle reference, the isolation of abs muscles on either side of it classifies Nauli into 3 types.

- Madhya Nauli – When left and right both sides abs muscles concentrated at the centre wall or linea alba
- Vama Nauli – When both abs' muscles are aligned left side from center wall.
- Dakshina Nauli – When both abs' muscles are aligned right side from the center wall.

6. Kapalbhathi – Cleansing of Frontal Lobes

Kapalbhathi is the last Shatkarma that works on improving the functioning of the brain. Because kapalbhathi practiced by yoga practitioners as breathing techniques so it's also known by Kapalabhati pranayama. In kapalbhathi, abdominal wall rapidly draws in and out in conjunction with breathing.

Here, in Kapalbhathi pranayama, the breathing is quite different from normal breathing. In normal breathing, Inhale is active (more focused) while the exhale is passive (less focused). In Kapalbhathi breathing, Exhale is active (more focused) while the inhale is passive (less focused). By emphasizing more on exhaling as compare to inhaling, kapalbhathi expels more impurities out in the form of CO₂ gas.

Precautions of Shatkarma

1. Practice Under Supervision of an expert: Practicing any of 6 Shatkarma needs expertise in that particular kriya, so it's mandatory to have theoretical as well as practical knowledge. Hence, it's advised to a beginner to do these kriyas under the supervision of an expert guide.
2. Shatkarma Isn't an Everyday Practice: Most people aren't aware of the fact that Shatkarma is never advised by ancient yogis to perform daily like asana, pranayama & other disciplines of yoga. It should be practiced weekly or monthly basis depends upon how well your internal organ system works.
3. Use Clean & Sterile Equipment's: While doing Shatkriya make sure neti pot, water, rubber thread, cotton cloth & other equipment are clean and sterile. The purpose of these yogic activities is to clean your body from its core level so the material you are using that should also be clean.

4. **Pregnant Women Shouldn't Practice It:** At the time of pregnancy, it is better to avoid doing Shatkriya. If one really wants to do it then she can perform Jalneti and Trataka. Other kriyas may affect the health of the foetus as they are connected with the movement or cleansing of the stomach.
5. **Lighten Up Your Diet:** 6 Shatkarmas are really vigorous practices for your internal organs system. Until you lighten up your diet, don't practice Shatkarma as it'll overwork your organ system & can lead strain in it.
6. **Keep Calm While Practicing Shatkarma:** If anybody wants to be a master in Shatkriya then make sure don't hurry while doing Shatkriya. Any kind of hustle in Shatkarma practice can hurt your internal organs system.

Benefits of Shatkarma

1. As Shatkarma purifies the internal body, our external organs system also started working well. Thus, it balances the internal & external organ systems.
2. The series of these kriyas helps to balance the Tri Doshas of a human being. There are Three Doshas in every human being, if there is any kind of imbalance in any of these Doshas then the body will not function properly. So Shat Kriya helps the Doshas to be in a perfect ratio.
3. Shatkarma is helpful to channelize the flow of Prana in Nadis. It helps to clean the blockages of Nadis and thus Prana moves without any obstacle inside the body.
4. The kriyas are helpful for the connectivity of the mind, soul, and body. As all the channels are cleansed by these kriyas then all the pathways are open and then all those yogic activities connect your mind boy ad soul.

5. Shatkarma is helpful in the development of the immune system. If our Immune system is strong and healthy then it helps fight many diseases. So, when a being is cleansed from its core that means its base has been cleansed as well. Hence in this manner, the immune system is cleansed as well.
6. Physical aging and biological aging are two different aspects. When our body isn't clean then it brings physical aging that is pretty earlier from the biological aging. Shatkriya helps to retarded Physical aging and helps to maintain biological aging
7. It helps to increase awareness of a human being at different levels, at the physical level, psychological level, emotional level, spiritual level, and intellectual level.

Benefits of asanas:

- 1.** The regular practice has immense therapeutic value.
- 2.** Besides various physiological benefits, they positively affect the minds.
- 3.** Our life force energies as well as creative intelligence are improved.
- 4.** Regular asana benefits keeps body fit.
- 5.** Controls cholesterol, BP and other ailments.
- 6.** Reduces weight and good for weight management also.
- 7.** Improves heart performance.
- 8.** Asanas improve physical fitness
- 9.** It harmonizes Pranic ability and mental energy.
- 10.** Asanas make mind strong

Yogic methods of stress management include maintaining the physical body through the practice of asana, awakening the vital energy through pranayama and relaxation through yoga nidra.

Benefits of meditation: Emotional benefits like removes illness, reduces stress anxiety depression, increasing self-awareness, focusing on the present, Reducing negative emotions, increasing imagination and creativity Increasing patience and tolerance.

And these benefits don't end when your meditation session ends. Meditation can help carry you more calmly through your day and may help you manage symptoms of certain medical conditions.



3.12: Salient Features and Contra-Indications of Yoga practices for well being (as per the practical syllabus of the course).

NOTE: Contraindications of each practice is mentioned in the Practical syllabus- Please refer.

Guiding Principles to be Followed by Yoga Learners

The guiding principles given below should be followed by the Sadhakas (Practitioners) while performing the yogic practices:

Before

1. Shauch means purity, an important prerequisite for Yogic practice. It Includes cleanliness of surroundings, body and mind.
2. Yogic practices should be performed in calm and quite atmosphere with a relaxed body and mind.
3. Yogic practices should be performed on an empty/light stomach.
4. Bladder and bowels should be emptied and evacuated before starting yogic practices.
5. Yogic practices should not be performed on uneven surface. A mattress, durry or folded blanket should be used.
6. Light and comfortable cotton clothes are preferred to facilitate easy movements of the body. Wear comfortable clothing to class. Wear shirts or T-shirts that won't come off while you perform an inverted posture or backbends. The lower garment could be a pair of loose pants or sports leggings.
7. Yoga practices should be altered when in a state of exhaustion or illness.



During

1. Practice session should start with a prayer as it creates conducive environment thereby relaxes the mind.
2. Perform the practices slowly while breathing and body awareness along with relaxation.
3. Breathing should always be done through nostrils unless instructed otherwise.
4. Do not hold the body tight.
5. Do not give jerks at any point of time.
6. Do not hold breath unless it is specifically mentioned.
7. While inhaling and exhaling, chest is to be expanded and compressed respectively.
8. Do not to be greedy, i.e., perform according to your own capacity.
9. Do not to get disappointed. It takes some time to get good results. Therefore, patience and regular practice is very essential for good results.
10. There are contra-indications/limitations for each Asana, Pranayama, Kriya and Bandha. Such contra-indications should always be kept in mind. In case of chronic diseases or cardiac problems, doctor and yoga therapist should be consulted prior to the performance of yogic exercises.
11. During pregnancy and menstruation, yoga expert should be consulted prior to yogic practices.
12. Do not drink water during the practice, but if you are very thirsty you can drink lukewarm water.



Chapter 3.13: Knowledge of common diseases; their prevention and management in Yoga.

You may think that health problems are the result of bacteria or viruses. What many people do not realize is that stress can also disable the body's immune system to make you more susceptible to germs in the environment.

Many kinds of infirmities result from your immune system's inability to function properly. Stress, especially the unrelenting kind for which there is no relief, can play havoc with your body's ability to fight off microscopic invaders or to operate the way it is supposed to.

There are many kinds of illnesses caused by stress involving both the body and the mind.

Here are some of the health problems and diseases that may be related to your body's battle with stress.

1. Insomnia

Stress keeps people awake at night due to worry, anxiety, or uncertainty about the future. Some people worry about their jobs, while others are concerned over family issues or health problems. Many things in life can be stressful and stress, if left unmanaged, can interrupt or delay sleep.

To combat sleeplessness caused by stress, try drinking a glass of milk before bedtime, avoid caffeine, do not exercise at least four hours before going to bed and keep your bedroom cool, dimly lit and comfortable.



Do not think about stress-related problems when you get ready for bed. Instead, fill your mind with peaceful or happy thoughts to prepare for a good night's rest.

Keep the television in the family room, since many violent or dramatic programs can increase stress.

2. Eating disorders

Have you ever reached for something sweet and tasty when you felt overwhelmed by stress?

Thousands of people react to stress by feeding an eating pattern that typically reaches for sweets or carbohydrate-laden foods for a quick sugar rush. While your blood sugar may skyrocket briefly, it is sure to plummet afterward, often leaving you feeling worse than before.

If you must nibble when stress has you in its clasp, stick to crisp veggies or light butter popcorn. Fibre will make you feel full and keep you healthy, too. Don't let stress drive you to the cookie jar or candy counter. Eat a balanced diet to calm your nerves and stay on top of stressful situations.

3. Depression

Unresolved stress can make a person feel angry or hopeless, both of which can lead to depression.



If you feel chronically sad, have trouble thinking clearly, feel alone or unloved, struggle with guilt or shame, chances are you are battling a serious case of depression related to stress. Illnesses caused by stress may appear unrelated, but when doctors, counsellors, or the patients themselves take a closer look, often there is a cause-and-effect relationship between stress and conditions like depression. A doctor should be able to diagnose the source of the stress-related depression and prescribe appropriate treatment.

4. Anxiety and panic attacks

Like depression, anxiety disorders and panic attacks frequently have a stress-related connection. People who struggle with ongoing situations that make them feel uneasy may experience high levels of stress that can manifest in nervousness and fear, seemingly for an unknown cause.

Through careful analysis, it can be discerned whether a stressful situation may be the cause for one of these disorders. If the disorders continue to occur or increase in frequency, it is a good idea to meet with a counsellor or psychologist to deal with root issues.

5. Colds and viruses

Physical illnesses caused by stress may be as common as the garden variety cold or a seasonal virus. People who are stressed often have immune systems that are not functioning properly. Consequently, they can get sick faster and easier than they otherwise might.



To alleviate stress that may be contributing to a prolonged cold or sickness, be sure to get plenty of rest, eat healthily and avoid worrying. Take care of your physical needs to keep your body resistant to germs, especially during the winter months.

6. Circulatory problems

Stress can make your body's arteries and veins tighten up in response to the fight-or-flight complex. This compression can reduce blood flow throughout the body and create problems like blood clots, poor circulation, or even strokes.

In addition to dealing with the causes of stress with your doctor or a counsellor, temporary relief may be found in a warm bath or shower, hot tea consumption, or mental relaxation therapy, such as daydreaming or positive imaging.

Do not let this advice substitute for a thorough medical examination and professional diagnosis.

7. Systemic or local infections

Ironically, mental or emotional stress can even delay physical healing of local infections, like a bug bite, or systemic infections, like food poisoning.

Stress drains the body of positive energy as it strives to cope with the demanding worry of the stress-related issues. This leaves inadequate energy to sustain bodily immune functions that heal infectious illnesses and injuries.

It is important to get plenty of rest when you have an infection and try to put stress out of your mind until you are well again. Learn how



to delegate tasks at work and at home so that you do not have to worry about them while trying to get well.

8. Diabetes

One of the common illnesses caused by stress is out-of-control blood sugar for diabetes patients. People with diabetes have to follow a lifestyle that keeps their blood sugar within acceptable limits. Stress can throw off the body, sending sugar levels skyrocketing or plummeting.

Those with diabetes who are experiencing significant stress need to check their blood sugar routinely and take their medication consistently.

9. Heart problems

Stress can make anyone's heart palpitate wildly and increase pulse rate as well as blood pressure. Over time, serious stress can damage the heart with increased wear and tear for the reasons just mentioned.

Elevated stress levels can even raise your blood cholesterol. That is why it is important to check blood pressure regularly. If your blood pressure is elevated, see your doctor to find out why. If it is due to stress, take steps to deal with the underlying causes.



1. Vichar – Right thoughts and right attitude toward life is vital for well-being. A balanced state of mind is obtained by following the moral restraints and ethical observances (yama-niyama). As Mahatma Gandhi said, “there is enough in this world for everyone's need but not enough for any one person's greed”
2. Ahar – Yoga emphasizes the need for a healthy, nourishing diet that has an adequate intake of fresh water along with a well-balanced intake of fresh food, green salads, sprouts, unrefined cereals, and fresh fruits. It is important to be aware of the need for a sattvic diet, prepared and served with love and affection
3. Vihar – Proper recreational activities to relax body and mind are essential for good health. This includes proper relaxation, maintaining quietude of action-speech-thoughts, and group activities, wherein one loses the sense of individuality. Karma Yoga is an excellent method for losing the sense of individuality and gaining a sense of universality.



Chapter 3.14: Knowledge of role of Yoga in the management of non-communicable diseases

Yoga is a valuable tool to increase physical activity and decrease noncommunicable disease.

Routine physical activity is central to life-long health and wellbeing. Among other benefits, adequate physical activity improves muscular and cardiorespiratory fitness, enhances bone and functional health, and helps prevent depression and promote mental health.

Crucially, it also reduces the risk of life-threatening noncommunicable diseases (NCDs) such as hypertension, stroke, heart attack and diabetes – conditions that already cause an estimated 8.5 million deaths across the WHO South-East Asia Region annually.

As highlighted in WHO's recently released Global Action Plan on Physical Activity 2018-2030, the routine practice of yoga – a 5000-year-old tradition – is a valuable tool for people of all ages to make physical activity an integral part of life and reach the level needed to promote good health. For children aged 5-17 that means at least 60 minutes of moderate to vigorous-intensity activity daily. Adults require at least 150 minutes of moderate-intensity activity weekly.

As Member States across the Region strive to reduce NCD-related premature mortality by a quarter by 2025, and one-third by 2030, yoga's full potential should be harnessed. Importantly, and as outlined in a resolution unanimously endorsed at WHO South-East Asia's Regional Committee in 2016, doing so should be part of a wider push to promote physical activity as a key preventive health measure.

To that end, each of the Region's Member States must go from theory to practice and fully implement the multisectoral NCD action plans they have devised. That each Member State has now developed these plans – and has included specific points on promoting physical activity – is a tremendous achievement, but one that requires concerted efforts to ensure maximum impact. Of specific focus in promoting physical activity should be engaging more vigorously across sectors, especially with planning authorities in urban areas. By creating open-air gyms, bicycle paths and running tracks, for example, urban environments can facilitate and promote physical activity, including yoga. That is particularly important given the sedentary lifestyle urban living too often encourages.

Schools also have a vital role to play. Promoting physical activity among students – for instance, by keeping facilities open outside of school hours, or ensuring time for structured free play – can help create healthy habits that last a life-time. The importance of an active lifestyle is a lesson every pupil should learn and be encouraged to fully embrace. Notably, the impact of efforts to promote physical activity should be monitored and evaluated on an ongoing basis. Doing so will allow national authorities to gauge the impact of their interventions and implement the right mix of policies. Achieving the target of a 15% increase in physical activity by 2030 demands all Member States stay on track or correct course where necessary. On the International Day of Yoga, the importance of routine physical activity that is integrated into our daily lives must be grasped. For people of all ages and all means, yoga is a valuable tool to increase physical activity and decrease noncommunicable disease, creating healthier individuals, communities and countries across the South- East Asia Region.

Chapter 3.15: Concept of Stress and Yogic Management of stress and its consequences.

Yoga for Stress Management:

Dating back over 5,000 years, yoga is considered by many to be the oldest defined practice of self-development. The methods of classical yoga include ethical disciplines, physical postures, breathing control, and meditation. Traditionally an Eastern practice, it's now becoming popular in the West. In fact, many companies, especially in Britain, are seeing the benefits of yoga, recognizing that relaxed workers are healthier and more creative, and are sponsoring yoga fitness programs.

Many studies have found that a little yoga in the morning, at night, or even on a lunch break, can minimize stress and increase productivity. It is believed that yoga is so effective for stress relief because, aside from the physical benefits that yoga brings, it encourages a good mood, an increase in mindfulness, and a healthy dose of self-compassion.¹

Stress-Relief Techniques Involved in Yoga:

Many of the popular techniques found to reduce stress derive from yoga:

- Controlled breathing
- Meditation
- Physical movement
- Mental imagery
- Stretching



Yoga, which derives its name from the word, “yoke”—to bring together—does just that, bringing together the mind, body, and spirit. But whether you use yoga for spiritual transformation or for stress management and physical well-being, the benefits are numerous.

Effects on the Body

The following is only a partial list of yoga’s benefits:

- Reduced stress and anxiety
- Sound sleep
- Reduced cortisol levels
- Improvement of many medical conditions
- Allergy and asthma symptom relief
- Lower blood pressure
- Smoking cessation help
- Lower heart rate
- Spiritual growth
- Sense of well-being
- Reduced muscle tension
- Increased strength and flexibility
- Slowed aging process

There are various styles of yoga, some moving through the poses more quickly, almost like an aerobic workout, and other styles relaxing deeply into each pose. Some have a more spiritual angle, while others are used purely as a form of exercise.

Benefits



Virtually everyone can see physical benefits from yoga, and its practice can also give psychological benefits, such as stress reduction and a sense of well-being and Spiritual Benefits such as a feeling of connectedness with God or Spirit, or a feeling of transcendence. Certain poses can be done just about anywhere and a yoga program can go for hours or minutes, depending on one's schedule.

There are several mechanisms in yoga that have an effect on stress levels, meaning there are multiple ways that yoga can minimize your stress levels. Studies show that the most effective ways in which yoga targets stress are by lifting your mood (or positive affect), by allowing for increased mindfulness, and by increasing self-compassion. By simultaneously getting us into better moods, enabling us to be more focused on the present moment, and by encouraging us to give ourselves a break, yoga is a very effective stress reliever.

Drawbacks: Yoga requires a time commitment so chose a time each day to get on your mat to support consistency. It is more difficult for people with certain physical limitations. Chair Yoga can be a good option. Some people feel self-conscious doing some of the poses. Feeling self-conscious is normal. You won't be alone and over time your confidence will increase. Also, yoga classes can be expensive although it is possible, albeit perhaps more challenging, to learn from a book or video. Yoga can be pricey but many studios offer donation-based classes and online content can be more financially accessible.

A Yogic Approach to Prevention and Management of Lifestyle Disorders :



Cultivation of right attitudes: The most important part of tackling lifestyle disorders is the cultivation of right attitudes by the development of yogic attitudes toward every part of life. This is vital to reduce the stress that is more often an inner over-reaction than the response to any external stimuli. The attainment of clarity of mind (chitta prasadhanam) through the attitudes extolled by Maharishi Patanjali (maitri, karuna, mudita, and upekshanam) is to be inculcated by the therapist.

The therapists need to stress the importance of the individual taking the opposite view toward negative thoughts and actions (pratipaksha bhavanam) as well as emphasis on the cultivation of Karma Yoga, Raja Yoga, and Bhakti Yoga principles in daily life.

Healthy heart-friendly diet

It is important to have a diet that is of a healthy nature. Meals should be taken regularly and there should be adequate amounts of green vegetable salads, sprouts, fenugreek, turmeric, bitter gourd, and neem. There should be the minimum possible amount of salt in the diet and it should have adequate potassium and calcium that are present in fruits and low-fat dairy products. It is important to maintain good hydration, and therapists need to stress that a loss of a few kilograms of body weight will help reduce the BP and enhance insulin sensitivity. Some good pointers are: eat when hungry and after the previous meal has been digested, take regular small meals with complex carbohydrates, and avoid refined foodstuffs and junk foods.

Breath–body movement coordination practices



Practices that enhance mind–body harmony through the use of “breath-linked movements” should be emphasized. Sukshma vyayama and sheetalikarana vyayama practices as well as the enjoyable jathis of the Gitananda tradition are useful in this regard. The surya namaskar when done slowly with breath awareness can also produce psychosomatic harmony and the postures can be held without strain for a short period with meditative awareness of the surya mantras (names of the sun).

Yoga asanas

Modified versions of the following asanas as per physical condition and other associated health problems of the patient may be used. Standing postures such as tadasana, trikonasana, padottanasana, hasthapadasana, padangushtasana, and mehruasana are useful. Prone postures that are of benefit include bhujangasana and ardhashalabhasana while useful sitting postures include vakrasana, gomukhasana, ushrasana, shashahasana, and yoga mudra asana. The supine postures include matsyasana, pavana muktasana, and eka and dwipadauttanpadasana. Topsy turvy postures may help in resetting baroreceptor reflex mechanisms that regulate BP. This may also be achieved by “head-below-heart” postures that do the same if the patient cannot do postures such as sarvangasana and sethubandasarvangasana.

Pranayamas

Vibhaga and pranava pranayama are beneficial as also chandra bhedana and chandra nadi pranayamas help reduce sympathetic overactivity. Savitri, nadi shuddhi (aloma viloma in the Gitananda tradition), and bhramari pranayama are excellent practices to reduce



stress. Pranayamas such as sheetali and sitkari also produce a sense of relaxation.

Kriyas to cleanse the toxins

For patients who are able to do them, cleansing practices such as kunjla, nauli, kapalabhati, agnisara, shanka prakshalana may be done as deemed fit for the individual predisposition.

Mudras

Viparita karani, shanmuki mudra, and brahma mudra are all useful in various ways. Viparita karani helps by virtue of being “head-below- heart” and also has a profound effect on the psycho-neuro-endocrine axis. Shanmuki mudra produces a sense of inner calm while brahma mudra by virtue of working with breath and vibration (nada) induces a sense of relaxation and reinvigoration in the head and neck region that reduces stress and normalizes reflex mechanisms.

Yogic relaxation

Hatha Yoga relaxation practices that can be done from shavasana include spandha nishpandha kriya (alternate tension and relaxation), marmanasthanam kriya (part-by-part relaxation), and kaya kriya (dynamic body relaxation). Jnana Yoga relaxation practices such as anuloma viloma kriya and yoga nidra can help reduce stress levels and create psychosomatic harmony. Even simple makara asana offers an excellent antidote to stress and benefits the patients of all psychosomatic disorders.

Dharana and dhyana



Concentrative practices that induce a state of meditation include the popular om japa and ajapa japa. Chakra dhyana is another useful practice while mandala dharana may be done on all chakras with special emphasis on anahata chakra to harmonize prana vayu that is based in the heart region and on the navel center to harmonize the samana vayu at manipura chakra.

Yogic counseling

This is a vital component of Yoga Chikitsa when dealing with any lifestyle disorder as yoga is basically a preventive life science (heyam dukhham anagatham - Yoga Darshan II: 16). The counseling process is not a “one off” matter but is a continuous process that starts from the very first visit and continues with every session at different levels.

Conclusion



Yoga has a great potential in preventing and managing lifestyle disorders and diseases, and yogic lifestyle can make an appreciable contribution to improvement of health of our masses. Yoga has the potential to prevent progression of the disease and if started early, maybe even possibly manifest a cure.

The majority of studies on yoga and cardiovascular health show positive trends and this augurs well for the future of health care in general and the use of yoga as part of integrative health-care system in particular. The major benefits of yoga may occur due to its lifestyle components (healthy diet, activity, relaxation, and positive attitude)



as well as the psychosomatic harmonizing effects of pranayama and yogic relaxation. According to tradition, yoga implies both the process as well as the attainment of a state of psychosomatic, harmony, and balance (samatvam yoga uchyate - Bhagavad Gita) and this restoration of physical, mental, emotional, and spiritual balance may be the prime factor behind the changes seen across all short- and long-term studies.



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