

# Balance Your Body, Mind & Spirit



# yoga

**WITH SPECIAL TECHNIQUES**

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# **Yoga**

**With therapy techniques**

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# 1. Introduction To Yoga

*"Yoga is said to be the oneness of breath, mind, and senses, and the abandonment of all states of existence."*

*- Maitrî-Upanishad*

Anybody can hone Yoga. You needn't bother with extraordinary hardware or fabrics - simply a little measure of space and a powerful urge for a healthier, more satisfied life. The yoga postures or asanas practice all aspects of the body, extending and conditioning the muscles and joints, the flavor and the whole skeletal framework.

Also, they work on the body's edge as well as on the inner organs, organs and nerves too, keeping all frameworks in brilliant wellbeing. By discharging physical and mental pressure, they likewise free unlimited assets of vitality. The yogic breathing activities known as pranayama revitalize the body and help to control the psyche, abandoning you feeling quiet and invigorated, while the act of positive speculation and reflection gives expanded clarity, mental force and focus.

Yoga is a complete exploration of life that began in India a large number of years ago. It is the most established arrangement of self-improvement on the planet, enveloping body, mind and soul. The antiquated yogis had a significant under remaining of man's fundamental nature and of what he needs to live in congruity with himself and his surroundings. They saw the physical body as a vehicle, with the mind as the driver, the spirit man's actual character, and activity, thoughts and insight as the three powers which pull the body-vehicle.

With the end goal there should be incorporated advancement of these three strengths must be in equalization. Considering the interrelationship in the middle of body and brain, they figured a novel technique for keeping up this parity – a strategy that consolidates all the developments required for the physical wellbeing with the breathing and reflection procedures that guarantee calmness of Mind.

### **What is yoga?**

The word yoga signifies 'solidarity' or 'unity' and originated from the Sanskrit word *yuj*, which signifies 'to unite'. This solidarity or joining is depicted in profound terms as the union of the individual consciousness with the general cognizance. Just as camphor melts and becomes one with the fire; just as a drop of water when it is thrown into the ocean, becomes one with the ocean, the individual soul, when it is purified, when it is freed from lust, greed, hatred and egoism, when it becomes *Satvic*, becomes one with the Supreme Soul. On a more functional level, yoga is a method for balancing and harmonizing the body, mind and emotions. This is done through the act of Asana, Pranayama, Mudra, Bandha, Shatkarma and meditation, and must be attained to before union can happen with the higher reality.

Many consider yoga, just as physical activities - the asana or posture that have increased broad fame in past decades - these are really just the most shallow part of this significant art of unfolding the limitless possibilities of the human personality and soul.

The father of Yoga, Maharshi Pantanjali characterizes 'Yoga' as '*Chitta vritti Nirodhah*' (cessation of mental modifications).

By practicing yoga with commitment and dedication one wipes out variances of the mind, so that the brain can discover

comfort in converging with the spirit. The sages accept that the sole motivation behind yoga is to converge with the Supreme soul. At the point when one destroys every single negative feeling by taking after yoga, the unit of transitory feelings and states of mind takes after and control of one's life is accomplished.

The exploration of yoga starts to chip away at the peripheral part of the identity, the physical body, which for a great many people is a down to earth and natural beginning stage.

From the physical body, yoga proceeds to the mental and emotional levels. Numerous individuals experience the ill effects of fears and anxiety an after effect of the hassles and associations of regular living. Yoga can't give a cure to life's anxieties, yet it does present a proven system for coping with it.

## **Schools Of Yoga**

There are various paths of yoga that lead toward this goal, each one a specialized branch of one comprehensive system:

### **Hatha Yoga: Know Your Body, Know Your Mind**

Hatha Yoga lives up to expectations under the presumption that preeminent control over the body, or the physical self, is one way to illumination. Hatha Yoga is a kind of spiritual practice in which balance is a key. Regard for the physical is important in Hatha Yoga; this specific sort of yoga includes purging ceremonies and breathing activities intended to control the body's vitality through breath control, not withstanding the stances or activities for which Hatha Yoga is regularly known.

### **Raja Yoga: Know Your Mind, Know the Universe**

Raja Yoga, otherwise called The Royal Path, accentuates control of the mind to accomplish enlightenment. Concentration,



meditation and breath control is principal in Raja Yoga, the yoga of the mind. Hatha and Raja Yoga function admirably together; Hatha Yoga is frequently viewed as a stepping stone to Raja Yoga, on the grounds that after control of the body is achieved, control of the brain comes all the more effortlessly.

### **Kriya Yoga and Karma Yoga: Act It Out!**

Kriya Yoga and Karma Yoga are the yogas of activity. Kriya signifies spiritual activity' and Kriya Yoga includes the act of calming the mind through scriptural self-study, breathing methods, mantras, and meditation. Kriya Yoga comprehends that perfect vitality is put away in the lower part of the body. The investigation of Kriya Yoga breathing and contemplation strategies serves to bring this vitality up the spine. As the vitality assembles, the yogi's body (physical and astral) is fortified. In Karma Yoga, the highlight is sacrificial activity. Karma Yoga rises above the concerns of achievement or disappointment, selfishness, and narrow-mindedness. Since yoga shows that each individual is a part of the universal soul, Karma Yoga empowers that all creatures on this planet be presented with the admiration meriting heavenly vicinity. The devotee of Karma Yoga continues through day by day life endeavoring to build righteousness and lessening disorder on the planet by meeting expectations for others and prior individual goals, bringing about more noteworthy compassion for and comprehension of the world - and in the end, complete comprehension, or enlightenment.

### **Bhakti Yoga: Open Your Heart**

Bhakti Yoga places true, genuine dedication to the supreme soul. Bhakti Yoga includes love, commitment, and unending

recognition of whatever perfect vicinity is important to you. Unsettled personalities, scholarly concerns, the material world - all fall away as adoration assumes control and the heart is wrapped in considerations of the awesome. The heart is Bhakti Yoga's center and is developed as the essential approach to accomplish stability with the perfect.

### **Jnana Yoga : Sagacious You**

Jnana Yoga is the way of learning and insight. Jnana Yoga's objective is to ask profoundly into ourselves through addressing, reflection, and pondering until we find that learning. Jnana Yoga includes a radical move in observation. All that you know, think, accept, or feel is addressed briefly. At the point when all that you know is all of a sudden untrue, every one of that remaining part is you and the universe, which are the same thing. The objective is insight, which is a long way past the insignificant gathering of data. It's direct learning of the heavenly through the disposal of all that is just fantasy.

### **Tantra, Mantra, and Kundalini Yoga**

Tantra, Mantra, and Kundalini Yoga are assembled together here in light of the fact that they are to some extent not the same as other schools of yoga. Despite the fact that they impart numerous practices and thoughts, Tantra, Mantra, and Kundalini Yoga are more exclusive than different manifestations of yoga. Tantra Yoga includes practicing of sacrosanct compositions and ceremonies. Mantra Yoga is the recitation of sacrosanct sounds. Kundalini Yoga is the practicing of kundalini (vitality) development along the spine, which is discharged through breath and particular Hatha Yoga practices. Each of the three sorts of yoga ought to be adapted under the direction of a qualified master (*Guru*) and all oblige a level of enthusiastic,

mental, and good planning. Tantra Yoga has been connected with sexual customs in mainstream culture, however that is a mistaken depiction. Tantric thought expect that we live in a dull age (kali yuga) and subsequently must utilize each strategy conceivable to support our spiritual existence. Since Tantra Yoga underscores the force of custom, it has gotten to be most celebrated in Western society for its idea that sexual vitality is an essential store of vitality that can be rechanneled to further you along your approach to spiritual attainment. Tantra isn't about sex. It is an intricate, old, and elusive order with an extensive variety of practices, frequently including consecrated ceremonies taking into account the thought that people are impressions of heavenliness.

Mantra Yoga revolves around the rule that sound can influence awareness. Shamanism, yoga's plausible antecedent, considered sound a greatly critical part of the quest for spiritual attainment, and even today numerous religions include singing, droning, mood, and recitation in their ceremonies.

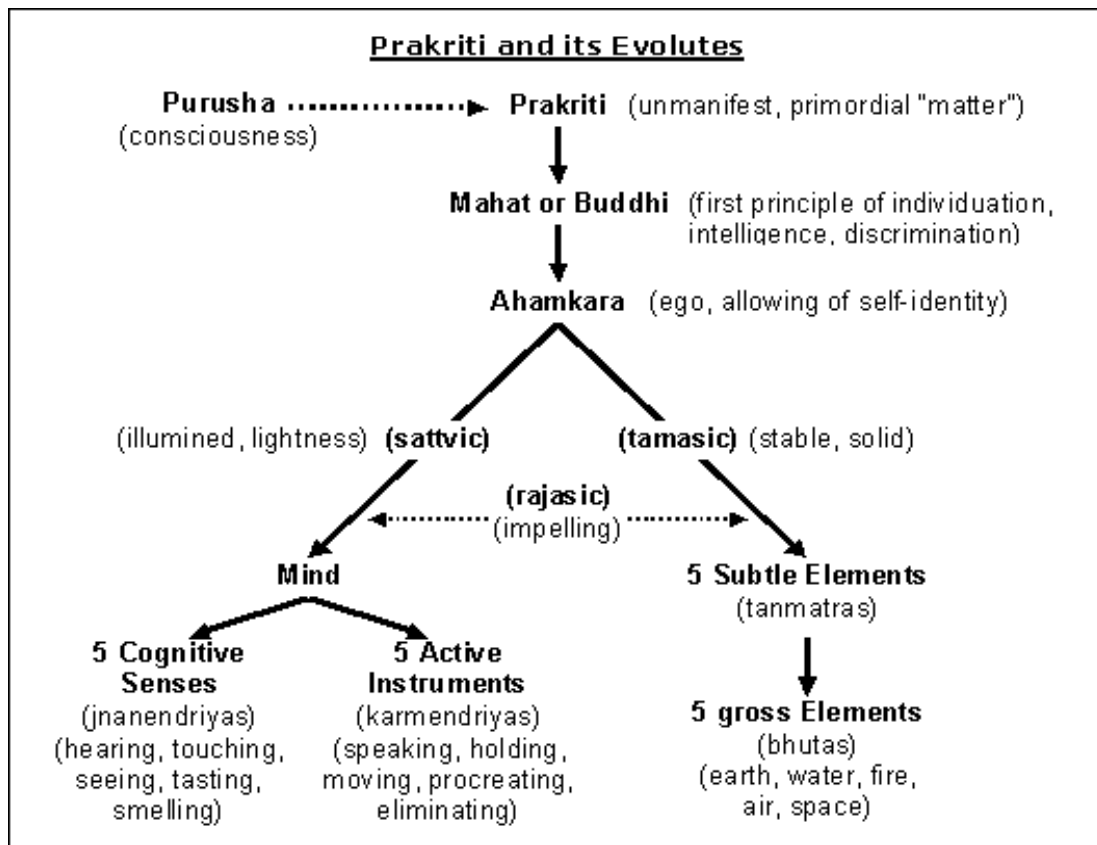
Mantra Yoga emerged as a consequence of enchanted encounters as opposed to theory. A mantra is a syllable or grouping of syllables intended to pass the mind and energize profound arousing. Sanskrit syllables are thought to stir reflexology focuses in the mouth, which thus invigorate the body to higher conditions of cognizance. Om is the most generally known mantra syllable and sounds inquisitively (however presumably not incidentally) like "So be it," the sound that accentuates such a variety of religious psalms and petitions to God.

Pure kundalini is an adjusted and empathetic condition of being. An individual can't have a negative kundalini experience. On the off chance that somebody has a negative experience; it is because of an option that is other than kundalini. A kundalini

arousing is thought to result in edification, as well as in the capacity to control automatic substantial capacities, for example, pulse. To awaken the kundalini, you must experience complex mental and breathing activities that ought to be drilled just under the direction of a qualified master.

## Sankhya Yoga

Sankhya yoga, the oldest cogent philosophy in the world is basically the science of liberation. While Sankhya represents the theoretical basis, Yoga concerns itself with the practices to achieve the objective.



The most imperative standards are that of Purusha and Prakriti, which are cognizance and primordial matter. Everything else rises up out of Prakriti, and afterward is imbued with Purusha. In this way, for instance, all the levels of

sign of the human (gross and subtle) are Prakriti, however have life because of the implantation of Purusha. One of the least demanding approaches to handle this procedure of developing and implanting, and in addition emerging from and retreating into Prakriti, is to look down and read about the way the faculties work. Other evolutes emerge and subside in a comparative manner.

**Purusha:** Of the two companion standards, Purusha is awareness that is untainted, ever-pure. It is self-existent, remaining solitary from different personalities of distinction; cognizant being-ness; the guideline of profound vitality.

**Prakriti:** The other of the two friend standards, Prakriti is the oblivious, unmanifest, subtlest of the material part of vitality. It is the primordial condition of matter, even before matter as we probably are aware it in the physical sense. Prakriti shows as the three gunas and other evolutes.

**Mahat or Buddhi:** This is the purest, finest flash of individuation of Prakriti (primordial matter). It is first of the evolutes of Prakriti. It is individuation, yet, without attributes. Buddhi is the word, which applies to the distinctive individual, while mahat alludes to the all inclusive part of this methodology.

**Ahankara:** This is the procedure of personality, by which cognizance can begin to (erroneously) tackle false personalities. Here, the word conscience is utilized not to mean the real qualities such sibling or sister, or adoring or pitiless, yet limit itself to tackle the endless personalities.

**Gunas:** Prakriti (primordial "matter") has three qualities or traits of lightness (*sattvas*), dynamism (*rajas*), and heaviness (*tamas*). These three consolidate and re-join to shape the different parts of the brain, and are influenced by five components : earth, water, fire, air, and space.

**Mind** (*manas*): Mind is the instrument, which is the main thrust behind activities, discourse, and the reasoning procedure. It is additionally the beneficiary of the tactile data. It is valuable to realize that, here, mind is being utilized as a part of this more constrained path, as opposed to the entire of the inward process called *antahkarana*, which incorporates *manas*, *ahamkara*, *buddhi*, *chitta*, alongside the faculties and the five components.

**Faculties/Instruments:** The five faculties and five instruments of interpretation are similar to ten entryways of a building. Five are entryways (*Jnanendriyas*), and five are exit ways (*karmendriyas*). These ten *indriyas* are evolutes of mind (*Manas*).

*Sooner or later, everything that you do comes back to you. You alone are responsible for everything that happens. Your life is in your hands. Feel yourself free, feel yourself dependent upon nothing and nobody. Be helpful to everyone. Love your family, your friends and all living things. Live a positive, spiritual and healthy life.*

**Swami Vivekananda**

## 2. Understanding Yogic Body

*"Yoga is known as the disconnection (viyoga) of the connection (samyoga) with suffering."*

*- The Bhagavad Gita*

Hinduism identifies man in terms of three Bodies, five Koshas (sheaths), and three States.

Human beings have three bodies where its Koshas reside.

Gross Body (*Sthula Sharira*)

Subtle Body or Astral Body (*Linga Sharira*)

Causal body (*Karana Sharira*)

The soul is different from these three bodies.

### **Gross body or Sthula Sharira**

Gross body is physical body that is made up of the *Panchmahabhutas* – the five primordial elements, i.e., *Akasha* (vacuum), *Vayu* (air), *Agni* (fire), *Jala* (water) and *Prithvi* (earth) and is subjected to a six fold change: birth, subsistence, growth, maturity, decay, and death. This is the dense physical body. Gross body is simply the vehicle of all the other Principles (bodies) during physical incarnation. *Annamaya Koasha* (physical manifestation) and part of *Pranamaya Kosha* (astral body) reside in Gross (physical) body. Gross body needs food, drink and air which it gets from *Annamaya Kosha* and *Pranamaya Kosha*. At death the physical body perishes and its five constituent elements are dissolved.

## **Subtle or Astral body or *Linga Sharira***

Subtle or astral body (*Linga Sharira*) is where lives mind and intellect. *Manomaya* and *Jnanamaya Kosha* and part of *pranamaya kosha* resides in Astral or Subtle body. *Linga Sharira* contains *pranamaya kosha*, movement of the pranic force directing our physical and mental activities. This movement happens through nadis or channels, conductors of energy, which are controlled by the six chakras. Vital sheath is a subtler sheath when compared to *annamaya kosha*. This is composed of vital energy. As long as this vital energy exists in the organisms, life continues. This sheath is responsible for our physiological functions namely breathing, digesting, metabolizing, circulation, endocrinal, neural, skeletal, muscular etc.

The *Linga sharira* (subtle body) surrounds the *Sthula Sharira* (physical body) as an aura of energy. The Nadis (subtle energy channels) exist in this subtle medium through a fine merger into the physical medium. This is the 'vital body' and the prototype and reflection of the physical body. It comes into existence before the physical body as the latter is built and formed upon and around it and it only fully fades out and dies when the very last remaining particle of the deceased physical body disappears and disintegrates. In the internal astral body there are counterparts of organs outside. They are called astral senses. A yogi hears through astral ears and sees through astral eyes. Thus, he can hear sounds from distant lands, he can see objects in distant localities. This is called clairvoyance and clairaudience.

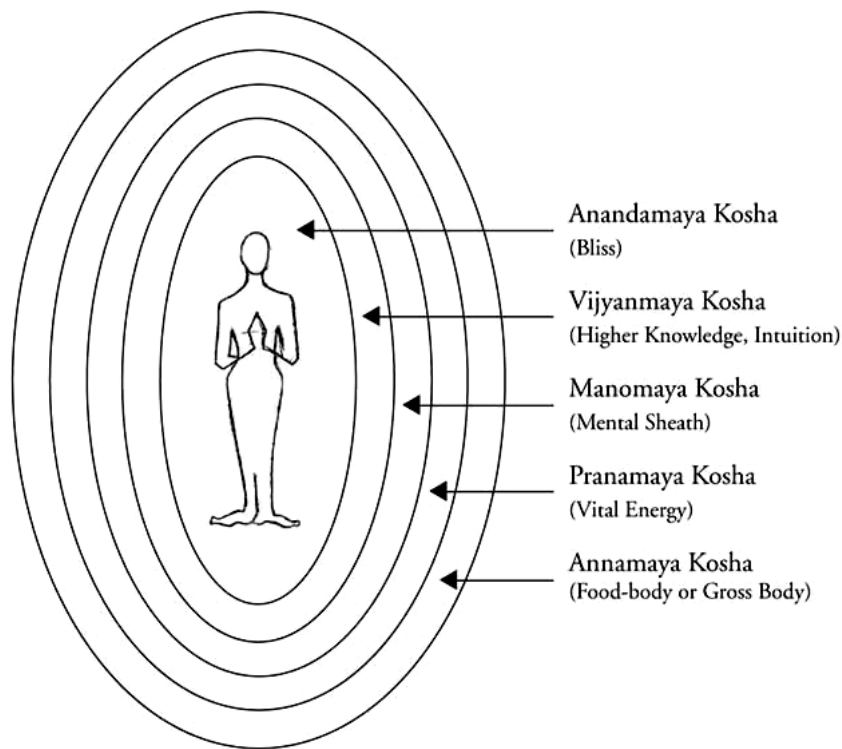
**Astral Body's Lower Mind:** This sheath is also the energy of action. This mental sheath is composed of two qualities, *mana* (mind) and *buddhi* (intellect). *Mana* is the rational, linear, sequential, thoughtful mind. *Buddhi* is the quality of discrimination which comes after knowledge, after the removal



or the absence of ignorance. The former constitutes the *manomaya kosha*, while the latter is called as the *Vijnanamaya Kosha*.

**Astral Body's Higher Mind:** The *Vijnanamaya kosha* is the sheath of the intellect (buddhi) and intuitive knowledge/wisdom which gives us the discriminative capability that helps to differentiate between virtues & vice, good & bad, right & wrong, truth & untruth. It controls the mind, the senses, the fructifying *samskaras* & all activities of the body. The ego-driven intellect can lead to actions when it gets co-mingled with the memories and is clouded over by the *manas* which result in pain and suffering. Its knowledge is affected by the moods of the mind and other factors. Through the practices of meditation, regular self-study & enrichment of knowledge through libraries & discourses could lead towards devotion. Our mind becomes purified and the intellect can then begin to depend more and more on the pure intuitive wisdom rather than be influenced by the ego. As you begin to experience this aspect of existence, you discover that this sheath is merely an illusion covering over the eternal self. Hence the self is different from the body, unchanging, ever pure and free from modifications. Therefore, the self is a witness of the *Vijnanamaya Kosha*.

*Kosha* is referred to as "sheath", one of five (or seven) coverings of the Atman or Self according to Vedantic philosophy. According to the *Kosha* system in Yogic philosophy, the nature of being human encompasses physical and psychological aspects that function as one holistic system. The Kosha system refers to these different aspects as layers of subjective experience. Layers range from the dense physical body to the more subtle levels of emotions, mind and spirit.



The Panch Koshas.

Soul (*atman*) is wrapped inside five layers (*Pancha kosha*) of *Arishadvarga* (the gang of the six internal foes within us). *Arishadvarga* are considered the six inner enemies of a man

*Arishadvarga* - (*ari* = *shatru* = enemy) (*shad* = 6) (*varga* = classes)

*Arishadvarga* are the six passions of mind (*vicaras*): *Kama* (Lust or desire), *Krodha* (Rage, anger or hatred), *Lobha* (Greed), *Moha* (delusory emotional attachment), *Mada* or *Ahankar* (Ego or pride) and *Matsarya* (envy, jealousy)].

Vedic texts mention that human body is only the physical abode of soul. The soul is considered to be enveloped in five sheaths which we call as *Pancha kosha*. The Atman is at the center of the Bliss sheath.

Here are the 5 sheaths (*Pancha kosha*) of Human being:

*Annamaya Kosha* (Food Sheath) - Outermost of the *Pancha koshas*

*Pranamaya Kosha* (Vital Air Sheath or the life force)

*Manomaya Kosha* (mind as distinctly different from intelligence - Sheath)

*Vijnanamaya Kosha* (Intellect Sheath)

*Aanandamaya Kosha* (Bliss Sheath - or ceaseless joy not connected with body or mind) - Innermost of the *Pancha koshas*

***Annamaya Kosha* (Food Sheath)** - Outermost of the *Pancha koshas*

The furthest of the *koshas* is known as the sheath of nourishment, or *Annamaya kosha*. This is the gross, physical body. This is the sheath of the physical self, named from the fact that it is nourished by food. *Annamaya Kosha* is the physical body maintained by admission of nourishment. It incorporates five organs of observation (sight, hearing, smell, taste, touch), and the five organs of activity (prehension, movement, explanation, discharge, reproduction). This sheath has the most thick and moderate vibrational recurrence. This body can't exist without contact with alternate *koshas*.

Identity of the individual i.e., constitution and also qualities rely on the state of *annamaya kosha*, the development of which proceeds with life after life. The physical make-up in the following conception is chosen by the condition of *annamaya kosha* of prior births. Ancient Hindu astuteness demonstrates that man, his identity and predetermination (destiny) are resolved in his subtle bodies, which he brings from past births.

*Annamaya Kosha* is materialistic acknowledgment of the Supreme. Living through this layer man recognizes himself with

a mass of skin, muscles, fat, bones, and rottenness. This is considered as cage of flesh and blood in terms of spiritual world.

Detoxification, Refinement and improvement of *annamaya kosha* is conceivable through - *Upavasa* (fasting), *Asanas*, *Tatvashudhi* (Inner Purification) and *Tapashcharya* (Practice of Austerity). Liberating our spirit from the connection and recognizable proof with the nourishment sheath (*Annamaya kosha*) or physical body is the first goal of spirituality.

### ***Pranamaya Kosha (Vital Air Sheath)***

*Pranamaya Kosha* (the life power) is the vital sheath made out of *prana*, the indispensable standard or the power that holds together the body and the mind. Its physical indication is the breath. As long as this vital principle exists in the organisms, life proceeds.

Essential life force, *Prana*, as per its area, movement and function has been partitioned into five major and five minor segments. Yogic writings mention the vicinity of 72,000 subtle channels along which the Prana moves in human body. These subtle channels can not be seen anatomically. However, the presence of some of them appears to have been demonstrated in a roundabout way by utilizing acupuncture needles tipped with radioactive phosphorus. The subtle channels have been named as Nadis in Yoga. These 72,000 Nadis interconnect the energy centres, or chakras in human body. Despite the fact that the type of this sheath is subtle, it is very similar to the form of the physical body.

Nadis are astral tubes that carry pranic currents. They cannot be seen with the naked eye. They are not the ordinary nerves, arteries and veins. Three of them are important - *Ida*,

*Pingala*, and *Susumna*. *Susumna* is most important because Kundalini passes through this Nadi only.

The *kundalini* system consisting of 72,000 nadis and the *Sushumna*, *Ida* and *Pingala* are the locations of *Pranamaya Kosha*. Coupled with the five organs of action (hands, feet, organ of speech, organs of evacuation and reproductive organs) it forms the vital sheath.

### ***Manomaya Kosha* (Mind Sheath)**

*Manomaya* means ‘composed of manas or mind’, thinking, feeling and willing. The mind along with the five sensory organs taste (tongue), smell (nose), vision (eyes), hearing (ear), and touch (skin), is said to constitute the *manomaya kosha*. It is the cause of diversity. Man’s bondage is caused by the mind, and liberation, too, is caused by that alone.

The *Manomaya Kosha* is the intellectual capacity that gets all the tactile inputs, translates them as good or bad. This *Kosha* is substantially more effective than the previous two *Koshas* and oversees them and is administered by the two *Koshas*. It is subsequently integral to human presence.

Numerous modalities of holistic treatments like aroma, music, colour, sacred chantings, and shamanism work in this *Kosha*.

### ***Vijnanamaya Kosha* (Intellect Sheath)**

*Vijnanamaya* means made out of *vijnana*, or intellect, the faculty which discriminates and makes decision. It is the sheath made out of more intellect, connected with the organs of perception. This wisdom sheath can not be the supreme self for the accompanying reasons. It is liable to change, It is insentient, It is a constrained thing, It is not constantly present.

A large part of this Kosha is in the domain of the unconscious and is a major repository of information. The feeling of 'me' and 'mine', and the faculty of knowledge and thinking constitute the *Vijnanamaya Kosha*. The experience of freshness that 'I had a profound rest' is said to emerge from this Kosha. When one closes the eyes and relaxes during meditation, the working of the *Manomaya Kosha* gets to be least. The *Vijnanamaya Kosha* comes in the front and gets dynamic. In the last phases of meditation, the intellect gets to be stable and mind turns out to be still and this is called *Samadhi*.

Meditation when used as a therapeutic tool works in the *Vijnanamaya Kosha*. All sorts of reasoning and counseling (psycho-therapy) also act on this *Kosha*.

### ***Anandamaya Kosha*** (Bliss Sheath) - Innermost kosha

The fifth or the *Anandmaya Kosha* is the deepest Kosha in close proximity of the Soul. In *Advaita Vedanta* the *Anandamaya kosha* is the deepest of the five *koshas* (*Pancha koshas*) or 'sheaths' that cover the *Atman* or Supreme Self. Dissimilar to the following three more external koshas, it constitutes the *karana sharira* or causal body. It is connected with the condition of dreamless rest and *samadhi*.

The *Anandamaya kosha* or 'sheath made of bliss' (ananda) is in Vedantic philosophy the most subtle or spiritual of the five levels of embodied self. *Anandamaya* means composed of *ananda*, or bliss. Bliss or ceaseless joy not connected with body or mind. *Anandamaya*, or that which is composed of Supreme bliss, is regarded as the innermost of all.

This kosha is a reflection of the three divine qualities of the Soul, namely Sat, Chit and Anand. Sat means that it believes in truthfulness and its eternalness. Chit means that it is alive and

conscious and can therefore interact with various situations in an appropriate way. This characteristic separates the living and the non-living. Anand means that it is everjoyful-full of pleasure in itself. It does not need any outside stimulus to be cheerful, though if they are present the effect is only compounded. Being joyful is a prominent characteristic of this Kosha. Since the Soul itself is a non-doer of anything, its qualities are manifest through this innermost Kosha.

The bliss sheath regularly has its fullest play amid profound rest: while in the imagining and alert states, it has just an incomplete indication. The bliss sheath (*anandamaya kosha*) is an impression of the Atman which is a total delight.

## **Prana**

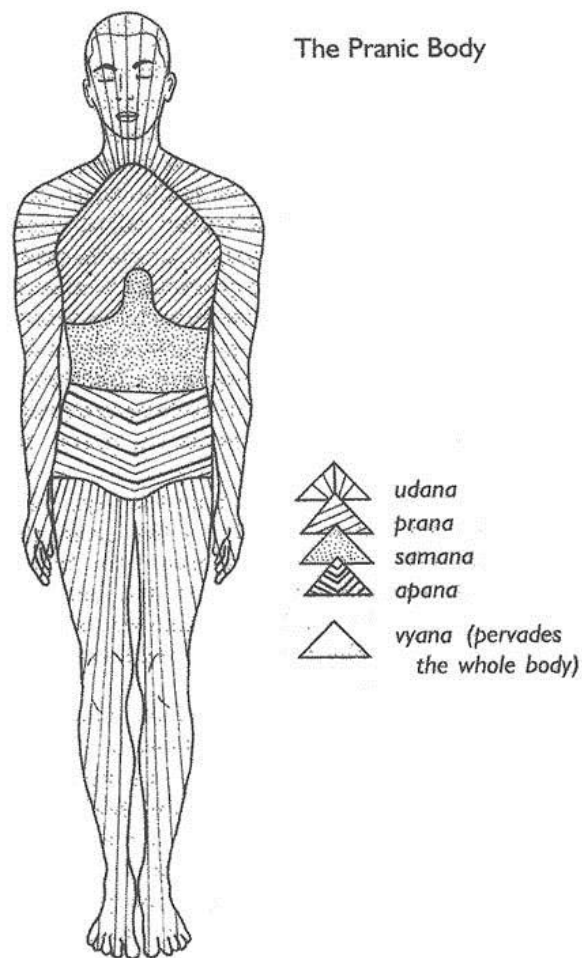
Prana is an energy, vitality and power that exists in our body. Prana is the foundation and essence of life, the energy and vitality that permeates entire Universe. Prana flows in everything that exists on this earth.

Moreover, Prana is the joining connection between the material world, awareness and brain. It is the thing that makes life on the material level possible. Prana directs every single physical capacity for instance, the breath, the supply of oxygen, digestion, absorption, elimination and much more. The capacity of a human body is much like a transformer, accepting vitality from the Universal stream of Prana, conveying that vitality, and then destroying it. In the event that a man or a room has a solid, positive vibration, we say: "There is great Prana here". Sickness on the other hand, disturbs or obstructs the stream of Prana. As we build up the capacity to control Prana, we pick up harmony and wellbeing, of both body and mind. In addition to this, with continuous and steady practice a development of awareness is experienced.



Prana is divided into ten main functions:

- **The five Pranas** - Prana, Apana, Udana, Vyana and Samana.
- **The five Upa-Pranas** - Naga, Kurma, Devadatta, Krikala and Dhananjaya.



## Prana

Prana is the special function of the Cosmic Prana, which supplies the human body with essential oxygen. Its energy flows from the nostrils to the level of the heart.

Clean air is vital for health, however, on its own, air is not the decisive factor in good health. Some people are prone to



illness, even though they are frequently out in the fresh air. On the other hand, people who live in rooms or suburbs with relatively poor air quality remain healthy. Our health is not influenced by external factors only. Health is also governed by our inner condition, by the power of resistance and the inner will - *Atmabala* - the inner vitality. When *Atmabala* is strong within, external forces can barely harm us. The practice of “Yoga in Daily Life” strengthens our vitality. Certain techniques in particular activate *Prana Shakti*, these are *Bhastrika*, *Nadi Shodhana* and *Ujjayi* Pranayama.

### **Apana**

Apana Prana influences the lower part of the body from the navel to the soles of the feet. This Prana regulates the elimination process. Diseases that affect the lower abdomen, intestines, kidneys, urinary tract, legs, etc., are the result of disturbed Apana Prana. The techniques of *Nauli*, *Agnisara Kriya*, *Ashvini Mudra* and *Mula Bandha* serve to strengthen and purify Apana Prana.

### **Vyana**

Vyana Prana flows through the nerve channels of the human body. It has an effect upon the whole body and particularly on the Nadis. Poor circulation, impaired nerve stimulation and nervous breakdowns, originate from a deficiency in Vyana Prana.

Vyana Prana is activated and strengthened in the practice of *Kumbhaka* (breath retention). With each natural, relaxed breath that we take, there is an automatic pause between inhalation and exhalation. In the practice of Pranayama, this pause is consciously lengthened. When we retain the breath, we withhold energy in the body resulting in building up of internal

pressure. This pressure has the effect of releasing energy blockages. *Kumbhaka* stimulates the nervous system. Anyone who has combined the techniques of *Kumbhaka* and *Maha Bandha*, knows the subsequent, pleasant sensation of peace that flows through the body. This is the reason for being able to meditate well after this practice. The feeling is produced by the increased flow of Vyana Prana throughout the whole body.

## **Udana**

Udana Prana is the ascending energy that flows from the heart to the head and brain. Udana Prana accompanies the awakening of the Kundalini Shakti. It is with the assistance of Udana Prana that the Astral body separates itself from the physical body. A strong Udana Prana eases the phase of death.

With the control of Udana Prana, the body turns out to be light and one may pick up the capacity to levitate. At the point when Udana Prana is in our control, outside obstructions, for example, water, earth or stones no more deter us. Intense practice of *Pranayama* also gives the possibility of walking on water, or even floating in the air. Udana Prana is activated by the practice of *Ujjayi Pranayama*, *Bhramari Pranayama*, as well as *Viparitakarani Mudra*.

## **Samana**

Samana is a very important Prana that connects two main Chakras - **Anahata** and **Manipura Chakras**.

Samana Prana circulates the vitality of sustenance all through the human body. We are aware that nutrition not just impacts our physical body, but also affects our mind and consciousness. The quality of our Prana (all types of Prana), is directly associated with the quality of our food. Pure, sattvic,

vegetarian food and the practice of Pranayama will provide a healthy and balanced body for life.

Samana Prana has an impact on the Manipura Chakra, whose relating component is flame. At the point when Yogis have the capacity to control Samana Prana it is an immaculate fire inside of them. Those in whom Samana Prana is totally pure are encompassed by a brilliant atmosphere, which is even observed by the individuals who don't be able to see auras.

This Prana is reinforced through the act of *Agnisara Kriya* and *Nauli*. The act of these two Kriyas avoids digestive issues and Diabetes. Likewise it enhances one's immunity to infectious illness and tumor, because of the arousal of digestive fire in the entire body, which purifies and cleans.

### **The Five Upa-Pranas**

The five Upa-Pranas regulate important functions in the human body.

#### **Naga - Burping**

Removes blockages of Prana and Apana and prevents gas formation in the digestive system. Constant suppression of Naga can lead to Cardiac Arrhythmia. Other functions include triggering of the vomit reflex due to indigestion and dissolving blockages of Samana Prana.

#### **KURMA - Blinking**

This Upa-Prana functions in the area of the eyes, controlling opening and closing of the eyelids. The energy of this Upa-Prana is active when we are awake and is revitalised when we sleep. Kurma protects the eyes from the penetration of dust and foreign bodies etc. Disturbance of this Upa-Prana causes uncontrolled blinking and twitching of the eyelids. The practice

of Trataka provides balance and strength to Kurma, as does the chanting of OM, placing warm palms over the eyes and Asanas where the head is bent forward.

### **Devadatta - Yawning**

The function of Devadatta is similar to that of Samana Prana. Yawning expels gas, reducing tiredness after eating. Certain foods such as grains, onions and garlic cause fatigue. Many Yogis only eat vegetables and some milk products in order to sustain their level of vitality and thereby reduce lethargy.

### **Krikala - Sneezing**

Clears blockages in the respiratory system. Sneezing can also ease headache as it releases energy blockages in the head and neck. A sneeze should not be suppressed, as this may affect vertebrae in the cervical spine. In folk tales it is said that he who sneezes loudly and strongly, has a long life. Weak sneezes indicate weak vitality.

### **Dhananjaya - Opening and Closing of Heart Valves**

Dhananjaya resides close to the Heart. It influences the whole body and in particular the muscles of the heart by opening and closing the heart valves. Cardiac Arrhythmia and even Heart Attack may occur due to a serious disturbance of Dhananjaya.

Chakra	Prana	Upaprana	Function
Muladhara	Apana	Kurma	Regulates excretion of waste and obnoxious substances from the body.
Swadhishtana	Vyana	Dhanunjaya	Regulates blood circulation
Manipuraka	Samana	Krukala	Activates the metabolic process
Anahatha	Prana	Naga	Source of respiration
Vishuddhi	Udana	Devadatta	Regulates the processes of acceptance and absorption of desired elements in the body and is also used in upward motion.

There are four areas in the human body where the flow of Prana is particularly intensive - through the sole of each foot and the palm of each hand. The feet are closely related to the earth element and represent negative polarity. Therefore one should never concentrate on the feet in meditation. Conversely, the energy of the palms originates from the heart. It is related to the air element and produces positive polarity.

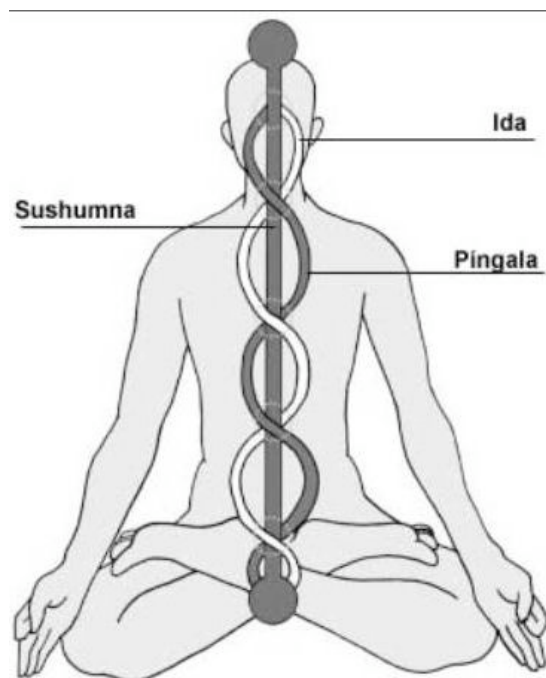
*There is an activity through which we can unmistakably feel Prana in the hands.*

*Raise the arms out to the sides of the body with palms confronting to the front. Keep the arms straight and move them in a half-hover to the front of the body, gradually bringing the palms towards one another. Remain totally loose, gradually lessening the separation between the hands. As the palms get to be closer, you will be aware of a developing sensation between the hands, or an inclination of pins and needles in the palms. Bring the palms closer until the separation between them is just around 1 centimeter. Presently, because of the vitality that streams from your hands, it feels as if the hands are truly being pulled towards one another. Prana causes this. In the event that you now move the hands separated once more, you will feel weight on the back of the hands, delivering the inverse impact. This*

## NADI'S

We **have** already discussed about *Prana* and how it is distributed throughout the whole body, through the network of the Nadis (subtle channels). There are 72,000 Nadis in the human body. Of these, there are three Nadis of particular importance.

- ***Ida***, the 'Moon System' (*chandra nadi*), corresponds with the left nostril and the Parasympathetic Nervous System.
- ***Pingala***, the 'Sun System' (*Surya nadi*), corresponds with the right nostril and the Sympathetic Nervous System.
- ***Sushumna***, the 'Central Nadi', penetrates the spinal column and correlates with the Central Nervous System.



The practice of Asanas and Pranayamas, harmonizes the Ida and Pingala Nadis and has a purifying, strengthening and balancing effect upon the energy flow in all 72,000 Nadis. *Pranayama* and Meditation practice enhance energy flow in the *Sushumna Nadi*. When spiritual energy begins to flow in the *Sushumna* certain brain centres and Chakras are activated, creating enhancement and expansion of our consciousness to higher spiritual levels.

*Prana* itself is absolutely pure and unbiased, generally as the spring-water of a waterway is clear and clean. In its course, the waterway grabs numerous substances which change the nature of the water. Exactly the same happens with Prana. Prana flows into the body clean and pure, but how it departs depends upon the individual - on their lifestyle, their inner qualities and feelings, the type of food consumed and the environment and company in which one lives. The quality of the Prana that radiates from people impacts on both the surrounding environment and the individuals themselves.

The level of vital energy existent in the blood and individual cells decides the state of the human body.

The more cells die, the weaker one becomes, and the quicker one ages. When the flow of Prana is restricted, the result is the same. The flow of Prana is affected by the worries we create for ourselves. The more we feel disheartened or depressed, the weaker the flow of Prana, leaving us more susceptible to illness, and the aging process occurs more rapidly. On the other hand, those who are balanced and content radiate vitality, and their strength reaches out to touch fellow human beings. Therefore, we should always endeavour to radiate positive Prana.

The Prana that we transmit (our 'vibration' or 'aura'), is plainly detectable to others. The kind of atmosphere relies on



the virtue of our thoughts and emotions, furthermore our inner biorhythm and physical condition of wellbeing. Mental distress, inward pressure and sickness are obviously found in the aura, similar to a harmonious balance of body, mind and soul.

It is most advantageous for others, and us to cultivate positive, confident, trusting and good thoughts. Above all, negative, self-destructive and hostile thoughts are most harmful to us. With such a mental attitude we poison ourselves. That is why Yoga aspirants always endeavor to keep their thoughts and feelings pure and positive. The practice of meditation and Mantra maintains pure Prana and the practice of Pranayama increases our capacity to store Prana.

When the soul leaves the body and death comes, the life energy also escapes from the body. It is our destiny to die one day, but we always forget this fact. When we die we leave everything behind - our body, worldly possessions, friends and also enemies. So where lays the meaning of life? The purpose of life is to understand reality. This reality is the Divine Self (Atma) within us. This is what we seek in meditation, when we ask ourselves the question: "Who am I?" When we recognize our Self, we have realized our Self.

In order to achieve this, physical exercises and breathe techniques alone are not sufficient. One's whole life must be directed towards the good. When we are free of hatred, greed, anger, envy, jealousy, passion and dependency, and live in love, harmony and understanding with the environment and ourselves, all our problems will be resolved. Our practice will become effective and successful only when daily practice and a positive way of life merge with each other and become one.



## Chakras

Chakras are those energy centres through which the universal energy or cosmic energy flows into the human body. General yoga practice can awaken these centres, which are manifested in each and every individual.

There are seven key Chakras and each is connected with specific parts of our presence.

***Muladhara Chakra*** - Root Center

***Svadhishthana Chakra*** - Lower Abdominal Center

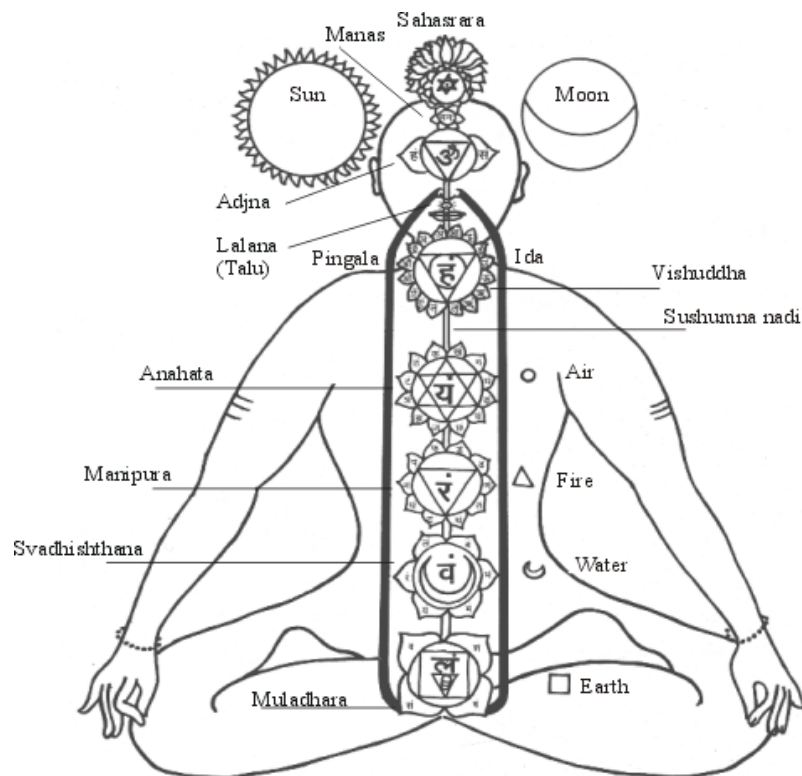
***Manipura Chakra*** - Navel Center

***Anahata Chakra*** - Heart Center

***Vishuddhi Chakra*** - Throat Center

***Ajna Chakra*** - Eyebrow Center

***Sahasrara Chakra*** - Crown Center



There are many more focuses appropriated all through the body and their vitality and vibration are recognized by their area and qualities. The Chakras have a noteworthy impact on a few levels of our being.

The primary level is the physical. At the site in the body where a Chakra is situated there are organs and nerves, which can be enacted through breath, Asanas and Mantras.

The second level is the astral level. The vibration and vitality stream of the Chakras impact our awareness and our physical wellbeing. Off base nourishment, awful organization and negative considerations decrease or piece the vitality of the Chakras, this may prompt issue of cognizance and disease of the body.

In its common expression, the vitality of the Chakras moves in a clockwise direction. With a little practice we can feel the radiation of the Chakras with the palm of our hand and focus the bearing of revolution. We can impact the revolution of Chakras by placing the hand around one centimeter over any part of the body where the Chakra is found and moving the hand in a clockwise bearing for a couple of minutes.

The third level is the spiritual level from which intuition, wisdom and knowledge is received. The vitality that stirs all the Chakras is called Kundalini. 'Kundal' means serpent. Along these lines this vitality is otherwise called "serpent power". The ascending of the Kundalini is a methodology of enlivening in cognizance. The awareness is extended, clarity is increased and life vitality is expanded. Arousing of Kundalini implies liberation from lack of awareness, fantasy and fluctuating thought, and the advancement of wisdom, self-restraint and poise.

The five Chakras connected with ordinary human presence, are arranged along the spine. The three Divine Chakras are

arranged in the head. Their vibration and vitality guide us along the way of spiritual development.

On this spiritual journey we are confronted with all our internal qualities and attributes, until these are completely purified and refined. In *Ajna Chakra* we achieve Self-Knowledge. In *Bindu Chakra* we encounter the immortality of *Atma* (Self), and in *Sahasrara Chakra* the unfolding of the Supreme Consciousness and union of the person with the Divine Self happens. As people, we have the interesting open door in life to ascend to Supreme Consciousness and accomplish learning of the Divine.

### 3. Ashtanga Yoga

Presently a day everybody is doing Yoga. For the sake of Yoga we are simply practicing a few postures and some breathing exercises. Most likely these two are benefiting a considerable measure, yet these are not the complete Yoga. Yoga comprises of eight appendages in particular – Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. So when you are practicing Asanas and the Pranayama; you are simply doing one fourth of genuine Yoga. You can envision when one and only fourth is benefiting this much, how much useful the complete Yoga will be when honed genuinely.

Classical Yoga generally refers to the *ashtanga* or eight-limbed yoga system (*ashta*=eight, *anga*=limb). The ancient sage Patanjali delineated this system in his Yoga Sutras, written over 2000 years ago. These eight steps progress upward, from the most external, social practices to the deepest, most profound internal process. They act as guidelines on how to live a meaningful, purposeful and spiritual life as we progress towards the final goal of supreme happiness and union with the divine-enlightenment!

The first four stages of Patanjali's ashtanga yoga concentrate on refining our personalities, gaining mastery over the body, and developing an energetic awareness of ourselves, all of which prepares us for the second half of this journey, which deals with the senses, the mind, and attaining a higher state of consciousness. As you advance and develop, you may observe that you're regularly less materialistic, you lose enthusiasm for eating meat, or you get to be attracted to reflection as the following legitimate venture in your journey.

In brief the eight limbs of Yoga are as follows:

- **Yama** : Universal morality
- **Niyama** : Personal observances
- **Asanas** : Body postures
- **Pranayama** : Breathing exercises, and control of prana
- **Pratyahara** : Control of the senses
- **Dharana** : Concentration and cultivating inner perceptual awareness
- **Dhyana** : Meditation on the Divine
- **Samadhi** : Union with the Divine

**I. Yama:** Yamas are social statutes that deals with one's moral measures and feeling of honesty, concentrating on our conduct and how we behave in life. They're widespread practices that relate best to what we know as the Golden Rule, "Do unto others as you would have them do unto you." The *yamas* are broken down into five "wise characteristics." Rather than a list of dos and don'ts, "they tell us that our fundamental nature is compassionate, generous, honest and peaceful." They are as follows:

### **1. Ahimsa – Compassion for every single living thing**

The word *ahimsa* actually mean not to harm or show cold-bloodedness to any animal or any individual in any capacity at all. *Ahimsa* is, notwithstanding, more than simply absence of brutality as adapted in yoga. It implies graciousness, agreeableness, and mindful thought of other individuals and things. It likewise needs to do with our duties and responsibilities as well. Ahimsa infers that in every circumstance we should adopt a kind mentality and do no harm.

### **2. Satya – Commitment to Truthfulness**

*Satya* signifies "to talk reality," yet it is not generally alluring to talk reality on all events, for it could hurt somebody superfluously. We need to consider what we say, how we say it, and in what way it could influence others. In the event that talking reality has negative results for another, then it is ideal to say nothing. *Satya* ought to never clash with our endeavors to act with ahimsa. This statute is in light of the understanding that legit correspondence and activity frame the bedrock of any sound relationship, group, or government, and that think misdirection, distortions, and mistruths hurt others.

### **3. Asteya - Non-stealing**

*Steya* signifies "to steal"; *asteya* is the inverse to take nothing that does not fit in with us. This likewise implies that on the off chance that we are in a circumstance where somebody depends something to us or trusts in us, we don't exploit him or her. Non-taking incorporates not just taking what fits in with another without consent, additionally utilizing something for an alternate reason to that expected, or past the time allowed by its owner. The act of *asteya* suggests not taking anything that has not been freely given.

### **4. Brahmacharya - Self restraint**

*Brahmacharya* is utilized generally as a part of the feeling of refraining, especially in relationship to sexual movement. Brahmacharya proposes that we ought to frame connections that cultivate our comprehension of the most elevated truths. Brahmacharya does not so much suggest abstinence. May be, it implies dependable conduct as for our objective of moving toward reality. Honing brahmacharya implies that we utilize our sexual vitality to recover our association with profound self.

It additionally implies that we don't utilize this vitality in any capacity that may hurt others.

### **5. *Aparigraha* - Non-greediness**

*Aparigraha* intends to take just what is important, and not to exploit a circumstance or act avaricious. We ought to just take what we have earned; in the event that we take more, we are misusing another person. The yogi feels that the accumulation or accumulating of things infers an absence of confidence in God and in himself to accommodate his future. *Aparigraha* likewise suggests relinquishing our connections to things and an understanding that impermanence and change are the main constants.

## **II. Niyama (Personal Observances)**

*Niyama* signifies "guidelines" or "laws." These are the standards endorsed for individual recognition. Like the yamas, the five *niyamas* are activities to be essentially contemplated. The *niyamas* are more cozy and individual. They allude to the manner we embrace toward ourselves as we make a code for living profoundly.

### **1. *Shaucha* - Purity**

The main *niyama* is *Shaucha*, a significant virtue and cleanliness. *Shaucha* has both an inward and an external perspective. External cleanliness basically means keeping ourselves clean. Internal cleanliness has as much to do with the solid, free working of our real organs as with the clarity of our mind. Honing asanas or pranayama are fundamental means for taking care of this inward *Shaucha*. Asanas conditions the whole body and evacuates poisons while pranayama purges our lungs, oxygenates our blood and decontaminates our nerves. Anyhow,

more essential than the physical purifying of the body is the purging of the brain of its aggravating feelings like scorn, energy, annoyance, desire, insatiability, hallucination and pride.

## **2. *Santosha* - Contentment**

Another *niyama* is *santosha*, humility and the inclination of being substance with what we have. To find a sense of contentment inside and content with one's way of life discovering happiness even while encountering life's challenges forever turns into a methodology of development through a wide range of circumstances. We ought to acknowledge that there is a reason for everything - yoga calls it karma – and we develop happiness 'to acknowledge what happens'. It means being content with what we have instead of being despondent about what we don't have.

## **3. *Tapas* – Austerity**

Tapas alludes to the action of keeping the body fit or to defy and handle the internal desires without external show. Actually it intends to warmth the body and, by so doing, to wash down it. Behind the idea of *tapas* lies the thought we can coordinate our vitality to energetically connect with life and attain to our objective of making union with the Divine. *Tapas* helps us consume all the cravings that remain in our path for this objective. Another type of *tapas* is paying consideration on what we eat. Thoughtfulness regarding body stance, regard for dietary patterns, consideration regarding breathing examples - these are all *tapas*.

## **4. *Svadhyaya* – *Self study***

The fourth *niyama* is *svadhyaya*. *Sva* signifies 'self' *adhyaya* signifies 'request' or 'examination'. Any movement that develops self-intelligent awareness can be considered *svadhyaya*. It



intends to purposefully discover mindfulness in every one of our exercises and endeavors, even to the point of inviting and tolerating our confinements. It shows us to be focused and non-responsive to the dualities, to wear out undesirable and self-dangerous propensities.

### **5. *Isvarapranidhana* - Surrendering to the Supreme**

*Isvarapranidhana* signifies "to lay every one of your activities at the feet of God." It is the examination on God (Isvara) with a specific end goal to end up receptive to God and God's will. It is the acknowledgment that the profound suffuses everything and through our consideration we can adjust ourselves with our part as a feature of the Creator. The practice obliges that we put aside sooner or later every day to perceive that there is some inescapable power bigger than ourselves that is directing and coordinating the course of our lives.

### **III. Asanas (Body postures)**

Asana is the practice of physical postures. It is the most ordinarily known part of yoga for those new to the next seven appendages of Patanjali's Yoga Sutra. The act of moving the body into stances has boundless advantages; of these the most hidden are enhanced wellbeing, quality, offset and adaptability. On a more profound level the act of asana, which signifies 'staying' or 'tolerating' in Sanskrit, is utilized as an instrument to smooth the brain and move into the inward pith of being. The test of postures offers the professional, the chance to investigate and control all parts of their feelings, fixation, expectation, confidence, and solidarity between the physical and the ethereal body. Without a doubt, utilizing asanas to test and open the physical body goes about as a coupling operators to acquire one congruity with all the inconspicuous components of their being, the powers that shape our lives through our reactions to the

physical world. Asana then turns into a method for investigating our mental demeanor and reinforcing our will as we figure out how to discharge and move into the condition of elegance that originates from making harmony between our material world and profound experience.

As one practices asana it encourages a calming of the brain, along these lines it gets to be both a planning for reflection and contemplation adequate all by itself. Discharging to the stream and inward quality that one creates achieves a significant establishing most profound sense of being in the body. The physicality of the yoga stances turns into a vehicle to extend the cognizance that invades each part of our body. The way to cultivating this development of mindfulness and awareness starts with the control of breath, the fourth appendage – Pranayama. Patanjali recommends that the asana and the pranayama practices will achieve the wanted condition of wellbeing; the control of breath and real stance will blend the stream of vitality in the creature, accordingly making a rich field for the advancement of the soul.

#### **IV. Pranayama (Breath Control)**

Pranayama is the measuring, controlling and coordinating of the breath. Pranayama controls the vitality (prana) inside the creature, to restore and keep up wellbeing and to promote advancement. At the point when the in-streaming breath is retained or joined with the out-streaming breath, then immaculate unwinding and offset of body exercises are figured it out. In yoga, we are concerned with adjusting the streams of essential strengths, then guiding them internal to the chakra framework and upward to the crown chakra.

Pranayama, or breathing method, is vital in yoga. It runs as an inseparable unit with the asana or posture. In the Yoga Sutra,

the acts of pranayama and asana are thought to be the most elevated type of cleansing and self-control for the mind and the body, respectively. The practices create the real physical vibe of warmth, called *tapas*, or the internal flame of decontamination. It is taught that this warmth is a piece of the procedure of cleansing the *nadis*. This permits a more empowering state to be experienced and permits the mind to be calmer.

## **V. Pratyahara (Withdrawal of the Senses)**

*Pratyahara* means moving back or retreat. Pratyahara makes an interpretation as "to withdraw oneself from that which sustains the senses." In yoga, the term pratyahara infers withdrawal of the senses from connection to outside objectives. It can then be seen as the act of non-connection to sensorial diversions as we continually come back to the way of self acknowledgment and accomplishment of inner peace. It implies our senses quit living off the things that invigorate; they no more rely upon these stimulants and are not nourished by them any more.

In *pratyahara* we separate the connection between the mind and senses through withdrawal of senses. At the point when the senses are no more attached to outside sources, the outcome is limitation or pratyahara. Since the indispensable strengths are streaming back to the Source inside, one can focus without being occupied by facades or the allurements to cognize facades.

Pratyahara happens naturally when we ruminate in light of the fact that we are so caught up in the object of reflection. Correctly on the grounds that the brain is so centered, the senses ail it; it is not happening the other way around.

The senses allure us to create desires for a wide range of things. In *pratyahara* the inverse happens: when we need to eat we eat, yet not on account of we have a longing for nourishment. In *pratyahara* we attempt to put the faculties in their legitimate spot, yet not remove them of our activities totally.

## **VI. Dharana** (Concentration and developing inward perceptual mindfulness)

*Dharana* signifies 'ardent convergence of the mind'. The vital thought is to hold the fixation or center of consideration in one heading. "At the point when the body has been tempered by *asanas*, when the mind has been refined by the flame of *pranayama* and when the senses have been brought under control by *pratyahara*, the *sadhaka* (seeker) achieves the 6th stage, *dharana*. Here he is focused completely on a fixed point or on an assignment in which he is totally delighted.

The target in *dharana* is to unfaltering the brain by centering its consideration upon some steady element. The specific item chose has nothing to do with the broadly useful, which is to prevent the brain from meandering -through recollections, dreams, or intelligent thought-by purposely holding it resolutely upon some obviously static article.

At the point when the brain has become to be filtered by yoga practices, it gets to be ready to concentrate proficiently on one subject or purpose of experience. Presently we can unleash the immense potential for internal mending.

## **VII. Dhyana** (Devotion, Meditation on the Divine)

*Dhyana* means adore, or significant and conceptual religious reflection. It is a clean thought. It includes focusing on a

state of centre with the plan of knowing reality about it. The idea holds that when one focuses on an object the mind is changed into the state of the item. Thus, when one spotlights on the awesome they get to be more intelligent of it and they know their actual nature.

### **VIII. Samadhi** (Union with the Divine)

The last step in the eight-fold way of Yoga is the achievement of Samadhi. Samadhi signifies "to unite, to converge." Samadhi alludes to union or genuine Yoga. There is a consummation of the partition that is made by the "I" and "mine" of our deceptive view of reality. The brain does not recognize self and non-self, or between the article examined and the procedure of pondering. The psyche and the keenness have halted and there is just the experience of cognizance, truth and indefinable happiness.

The attainment of samadhi is a troublesome assignment. Consequently the Yoga Sutra recommends the act of asanas and pranayama as planning for dharana, on the grounds that these impact mental exercises and make space in the swarmed timetable of the brain. When dharana has happened, dhyana and samadhi can take after.

These eight stages of yoga show an intelligent pathway that prompts the achievement of physical, moral, passionate, and psycho-otherworldly wellbeing. Yoga does not look to change the individual; rather, it permits the regular condition of aggregate wellbeing and coordination in each of us to turn into a reality.

## 4. Hatha Yoga

*“Hatha yoga is a full spiritual advancement framework and it is a typical misstep to simply segregate maybe a couple methods out of this framework.”*

Hatha implies self control, and here it implies to disciplined practice and conduct utilizing willpower and vitality.

Hatha Yoga is the way of practice and purification - inside, and also outer. Consistent routine of these activities obliges determination and discipline and that is the reason this way is called Hatha Yoga.

**HA-THA**, likewise means sun and moon. This alludes to the union and harmony of the sun and moon principles, which come about because of the practice of Hatha Yoga. There are six cleansing procedures that relate to Hatha Yoga, called Shat Kriyas or Shat Karmas. *[In the West, Asanas and Pranayamas are generally assigned to Hatha Yoga - they are actually a part of Raja Yoga.]*

### **Shatkarmas - Cleansing Techniques**

*“Those shatkarma which impact cleanliness of the body are mystery. They have complex, wondrous results and are held in high regard by prominent yogis.”*

*(Hatha Yoga Pradipika 2:23)*

Yogic science gives as much significance to certain cleansing processes as it does to asana or pranayama. Without regular cleansing of the system one cannot gain maximum benefit from

yoga practices. Without purification of the body one will not be ready for the higher practices of yoga.

Body cleansing is brought about by the practice of the *shatkarmas* or six purification techniques which are very important from the point of view of physical and mental health. These simple techniques are also highly valuable in healing internal disorders. There are six main groups of *shatkarmas* or yogic cleansers as follows:

1. **Neti**: nasal cleaning, including jala neti and sutra neti.
2. **Dhauti**: cleansing of the digestive tract.
3. **Nauli**: abdominal massage.
4. **Basti**: colon cleaning.
5. **Kapalbhati**: purification and vitalisation of the frontal lobes.
6. **Trataka**: blinkless gazing.

Chapter II, Verse 21 of the Hatha yoga pradipika explains who should practice the kriyas: "One who is flabby and phlegmatic should first (before the practice of Pranayama) practice the six acts. Others (who do not have these defects) should not practice them, the (three) humours (wind, bile, and phlegm) being equally balanced in them."

## **Neti - Purification of the Nose**

There are two types of Neti: Jala Neti and Sutra Neti.

### **Jala Neti**

- Fill the specially made vessel, the Neti Pot, with warm, salty water. The temperature of the water should be 38-40° C, with about 1 teaspoon of salt per 1 litre of water. Bend the head over a wash basin and gently insert the



spout of the Neti Pot into the right nostril (which as a result, closes it). Bend the head slightly forward and at the same time tilt the head to the left so that the water may flow out of the left nostril. Breathing takes place through the opened mouth. Pour approximately half the contents of the pot through the right nostril.



- Now gently insert the spout of the Neti Pot into the left nostril and tilt the head to the right, so that the water may flow out through the right nostril. When finished, blow out all remaining water from both nostrils using the technique of Kapala Bhati Pranayama (see Hatha Yoga Kriyas 5).
- To complete the purification of the nose, strongly expel the breath a further 3-5 times through each nostril while holding the other nostril shut (as when blowing your nose). It is important that the mouth remains open during this process to prevent water getting into the ears.

*It is recommended that Neti be performed daily.*

**Benefits:** Neti has a positive impact on all sense organs in the head; Reinforces vision and relaxes tired eyes (e.g. in the wake of working extended periods at the PC); Helpful in relieving headaches. Memory and concentration are improved; beneficial for problems associated with the nasal and sinus cavities; preventative effect against head colds and sinusitis. With regular

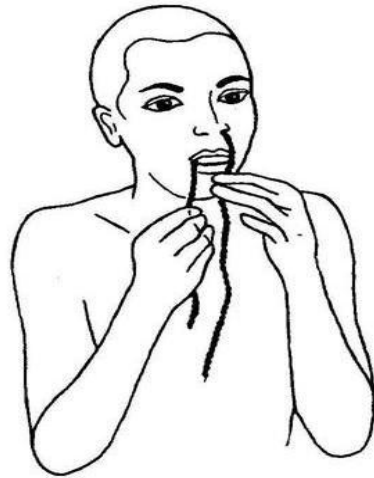


use, Neti can also cure or at least ease hay fever and pollen allergies.

**Caution:** *Do not practice if you have a severe cold or are suffering from ear-ache.*

### **Sutra Neti**

This sort of Neti is performed with a moved string of cotton which has already been plunged in liquefied honey bees wax, or a delicate elastic catheter. The correct performance of this technique needs some practice and, therefore, for the first time it should only be practiced under the guidance of a Yoga teacher.



Just as with Jala Neti, Sutra Neti also produces a thorough cleansing of the nose. The massaging effect of the catheter works even more intensively than rinsing with salt water.

This technique is very helpful for people with respiratory problems or narrow nostrils. With proper practice it can be performed every second day, or also daily.

### **Dhauti - Internal Cleansing**

A strip of wet cloth, four angulas wide (3") and fifteen hands (1¼ metres) in length, is stoutly swallowed and, then taken out, as instructed by the guru. This is known as dhauti. ('Hatha Yoga Pradipika' 2:24)

The practice described in this verse is vastra dhauti. 'Vastra' means 'cloth', This practice must only be performed under

expert guidance and in full accordance with the instructions given.

The cloth should be of finely woven cotton which is clean and new. Synthetic material should definitely not be used. The cloth must also be trimmed neatly so that no fraying takes place. It should be no wider than the tongue or it will fold as it passes down the throat, and should be at least one meter and no more than a meter and a half in length.

### **Technique**

- Wash, rinse and boil the cloth well - keep it in a container of warm water while you are practising -squat with the heels on the ground and buttocks off the ground or resting - on a brick or something of the same height -relax the body - keep the cloth spread and not folded as you use it - spread one end over the tongue and start swallowing the cloth -if it catches in the throat and will not pass down, take a sip of warm water, but do not drink a large quantity - the stomach is to be filled with the cloth and not with water - the cloth tends to stick in the lowest point of the throat, so keep swallowing it and resist the urge to vomit - once (he cloth passes a little further down the oesophagus the problem will end -when two-thirds of the cloth have been swallowed, leave the remaining few inches hanging out of the mouth and stand up ready to practise nauli - the cloth can be left in the stomach for five to twenty minutes but no longer - practise dakshina (right) and vama (left) nauli; then rotations and madhyama nauli - five to ten minutes is sufficient time to clean the stomach - sit again in the squatting position and remove the cloth.

## **Jala Dhauti or Kunjala Kriya**

### **Technique:**

- Mix two litres of warm water (40°) with 1 teaspoon of salt. Stand upright and drink the water rapidly glass by glass. Bend forward slightly, press the left hand into the lower abdomen and extend the index and middle fingers of the right hand partially down the throat. Simultaneously, press the tongue down so that nausea is induced. The entire quantity of the water comes out again in half a minute.

*This can be repeated once or twice each week and is best performed in the morning on an empty stomach.*

**Benefits:** Has a beneficial influence on high acidity, allergies and asthma. Eliminates halitosis (bad breath).

**Caution:** *Do not practice this exercise with high blood pressure or glaucoma.*

### **Varisara dhauti [Shankhaprakshalana]**

In his practice you drink a total of sixteen glasses of warm salty water and evacuate it through the bowels. First you drink two glasses and perform a series of five specific asanas:

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.

*[The "Hatharatnaveli" mentions the use of jaggery water or milk water (1:5) instead of salt water. There are also various other herbs and juices which can be used, such as a few drops of lemon, onion or garlic. Laghoo shankhaprakshalana could be done with carrot or celery juice. Though not compulsory, we recommend that the practices of first kunjla kriya, and then jala neti be done immediately after completing shankhaprakshalana. This gives the best possible cleansing to the entire digestive tract.]*

### **Benefits of the dhauti series**

The 'Hatha Yoga Pradipika' states, "There is no doubt that cough, asthma, diseases of the spleen, leprosy and twenty kinds of diseases caused by excess mucus are destroyed through the effect of dhauti karma.' The combination of all the practices of dhauti cleans the entire digestive tract and respiratory tract. It removes excess and old bile, mucus and toxins, and restores the natural balance of the body's chemical composition, thus alleviating ailments caused by such imbalances.

The various practices help remove infectious bacteria from the mouth, nose, eyes, ears, throat, stomach, intestines and anus. The results are a reduction of excess fatty tissue and relief from flatulence, constipation, poor digestion and loss of appetite. Dhauti is even said to cure leprosy. Although this disease is not prevalent in many countries today, the point is that even such insidious diseases can be alleviated through this powerful practice.

The "Gheranda Samhita" states that dhauti can cure abdominal ailments and fever, of course it is not advisable to practice dhauti during a fever or acute visceral infection-

However, if it is practised after recuperation it will prevent recurrence of the problem. There are certain conditions in which antar dhauti must not be practised. These are: stomach or intestinal ulcers, hernia, heart disease, and high blood pressure.

### **Nauli - Turning of the Abdominal Muscles**

. There is a general guideline in Yoga that every muscle ought to move at least once per day. This brings our vitality once more into stream and releases blockages. Vitality is similar to water. Water that stops gets to be polluted and rotten. Then again, streaming water always remains pure and fresh. This is the motivation behind why we should exercise the muscles of our belly and guts day by day. Nauli effectively stimulates digestion, assimilation and the elimination process.

As a preliminary exercise it is recommended to practice the following technique - Agnisara Kriya.

### **Agnisara Kriya**

#### **Technique:**

- Stand with the legs slightly apart.
- Inhale deeply through the nose.
- Exhale fully through the mouth while slightly bending the knees, placing both hands on the thighs.
- Straighten the arms. The back is straight, the head upright. Allow the abdominal muscles to relax.
- Now without breathing, move the abdominal wall powerfully and quickly, in and out 10-15 times.
- Inhale through the nose and stand upright again.

- Repeat the exercise 3-5 times.

**Benefits:** Agnisara Kriya activates the Manipura Chakra and awakens the “digestive fire”. It has a stimulating effect on metabolism, strengthens the immune system and is helpful for diabetes.

**Caution:** *Only practice on an empty stomach. Do not practice this technique during pregnancy, menstruation or after any abdominal operation. Consult a Doctor before practicing this technique if there is any disease of the intestine or pancreas.*

**Once the abdominal muscles have been strengthened for a few weeks through the practice of Agnisara Kriya, then one may begin to practice Nauli.**

## **Nauli**

### **Technique:**

- Stand upright with legs slightly apart.
- Inhale deeply through the nose. Exhale through the mouth and bend forward, keeping the back straight. Bend the knees slightly and place both hands on the thighs. Draw in the muscles along the sides of the abdomen and at the same time contract the muscles that run parallel to each other in the centre of the abdomen (Rectus abdominus). In this way a strong suction effect is produced within the whole abdominal cavity.
- When the impulse to inhale occurs, stand upright again and inhale.
- This process can be repeated 5-6 times, or for as long as there is still power in the abdominal muscles.

After practicing for some time, it is then possible to move the Rectus abdominus from right to left, then left to right and also later, to move these muscles in a circular motion.

### **Benefits:**

- 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. Helpful for heartburn and skin diseases (acne).
- Nauli is one of the best exercises for our health, due to the stimulation and regulating effect upon the entire digestive system. Many illnesses have their origin in the digestive system: headache, skin diseases, sometimes also Cancer. Toxic substances and waste products that have not been excreted in a timely manner, are stored in the body - this is the cause of these misfortunes.

**Caution:** *Practice on an empty stomach. Do not practice during pregnancy or if kidney or gallstones are present.*

### **Basti and Shanka Prakshalana - Complete Cleansing of the Intestines**

Dhauti cleanses the upper digestive tract. Basti and Shanka Prakshalana evacuate the intestines and thoroughly cleanse the whole digestive system (from mouth to anus).

#### **Basti**

In earlier times Basti was performed in the river whilst sitting in a squatting position. With the assistance of Nauli water was sucked up into the intestines and then eliminated again into the river. Today this technique is applied as an Enema in order to cleanse the lower segment of the intestine.

## **Shanka Prakshalana**

This technique is practiced in the morning on an empty stomach and, for the first three times, should definitely be practiced under the guidance of a teacher.

### **Technique:**

- Gently warm six to seven litres of water to 34-40°C. Add 1/2 teaspoon of sea salt per litre of water (with high blood pressure use diet salt). The temperature of the water should be kept constant throughout the whole practice.
- Quickly drink the entire quantity of water glass by glass. After each glass of water, practice following asanas :  
tadasana,  
tiryaka tadasana,  
kati chakrasana,  
tiryaka bhujangasana andudarakarshan asana.
- After the fifth glass, go to the toilet and perform Ashvini Mudra (rapid contraction and release of the anal muscles). This Mudra stimulates peristalsis of the intestines.
- Continue to drink the warm, salty water, glass by glass and practice the five Asanas and Ashvini Mudra till no more solid stools are passed. The whole process is only complete when one eliminates completely clean water from the bowel. The colour of the water may be yellowish, but it should contain no solid components.
- Afterwards, cleanse the stomach, esophagus and bronchial tubes by means of Dhauti (but with unsalted water). In conclusion, practice Jala Neti to prevent headache. Relax for about 1 hour following the Shanka



Prakshalana practice. Cover your body well, but do not fall asleep.

**Caution:** *The following diet is important. Khicheri should be eaten approximately 1 hour after Shanka Prakshalana - this can be prepared prior to relaxation.*

**Preparation of Khicheri:** Place 2 cups of Basmati Rice, 3/4 cup of hulled Mung Beans (Dal), 1/2 teaspoon Turmeric powder, 1/2 teaspoon Cumin seeds and salt in a pot, covered with three times the amount of water. Allow to simmer until it is tender. Mix in 1 dessert spoon of butter or clarified butter per serve. This food has the effect of providing a protective film on the intestinal tract and for this reason, as much as possible should be eaten. Do not drink for 2 hours after eating this meal.

### **Diet:**

- In the weeks that follow, eat only easily digestible food, as the intestines are very sensitive after this practice. For 7 days avoid milk, cheese, raw fruit and vegetables, black tea and coffee. For 20 days avoid gas-forming foods such as beans, cauliflower, cabbage, garlic, onions, hot spices and carbonated drinks. For at least 40 days avoid meat, fish, eggs and alcohol - however, for our health it is best to do without these completely.
- In order that peristalsis of the intestines is stimulated, it is advisable to practice Agnisara Kriya or Nauli each day following the Shanka Prakshalana technique.
- It is perfectly normal that no bowel movement takes place for two or three days following the practice. On the early morning of the next five days, one may choose to drink warm, unsalted water (four to five glasses), and

after each glass perform the same exercises as with Shanka Prakshalana.

- Shanka Prakshalana should be practiced 4 times a year, at the change of the seasons. At these times, our internal Biorhythm changes. Alternatively the technique can be practiced at least twice a year, mid-October till the beginning of November, and mid-March till the beginning of April.

### ***[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.]*

**Benefits:** Shanka Prakshalana purifies the blood, detoxifies the body and helps to develop good digestion. It eliminates allergies (e.g. hay fever) and skin diseases (e.g. acne, neurodermatitis or psoriasis). Further, it is helpful for springtime lethargy and has a balancing effect upon the mind.

**Caution:** *Shanka Prakshalana should not be practiced by persons under 15 years of age, during menstruation or pregnancy. It is to be avoided by persons with very low blood pressure, gastritis, ulcers, weak kidneys, large gallstones, kidney stones, chronic diabetes, hernia, or those with mental illness.*

# Kapalabhati

*Perform exhalation and inhalation rapidly like the bellows (of a blacksmith). This is called kapalabhati and it destroys all mucus disorders.*

*("Hatha Yoga Pradipika" 2:35)*

## **Technique:**

- Sit in a comfortable meditative pose, preferably sidhasana or siddha yoni asana and prepare yourself as for meditation with the spine erect
- Close the eyes and relax
- Place hands in chin or gyana mudra -
- Practise kaya sthairyam (complete body stillness) inhale deeply and perform 50 rapid respirations through both nostrils, placing more emphasis on exhalation. Inhalation should be short
- After the last exhalation, inhale deeply through the nose and exhale quickly through the mouth, slightly pursing the lips - with kumbhaka, perform jalandhara bandha, moola bandha, and uddiyana bandha in this order, but almost simultaneously
- Maintain for as long as possible
- Before inhaling, release moola bandha uddiyana and jalandhara in this order - when the head is raised, inhale slowly through the nose
- Practise 3 rounds of 50 breaths - when this is perfected you can increase to 5 rounds -increase by 10 breaths each week so that after 5 weeks you are performing 100 breaths per round.

**Benefits:** This technique has a refreshing effect and gives new energy. Blood supply is stimulated to the whole forehead region and nasal passages. It is very helpful for sinusitis. The nose is cleansed and the respiratory system is strengthened. The effect is calming and therefore counteracts stress. Practiced prior to meditation, this technique brings inner peace.

**Caution:** *Kapala Bhati may give rise to slight feelings of dizziness, however, these pass after some practice.*

### **Trataka - Concentrated Gazing**

*Looking intently with an unwavering gaze at a small point until tears are shed, is known as trataka by the acharyas.*

***("Hatha Yoga Pradipika" 2:31)***

Trataka is a simple but powerful practice. Trataka means 'to gaze steadily at a fixed point' and there are two forms of the practice. One is 'bahiranga' or external trataka and the other is 'antaranga' or internal trataka. Bahiranga is easier to practise because one simply has to gaze at an object or symbol.



However, antaranga trataka involves clear and stable inner visualisation of an object.

#### **Technique:**

- Sit in meditation pose in front of a candle. Place the candle about an arm's length away from you with the wick of the candle at the same height as your chest. If the candle is placed too high, it can create tension at the

eyebrow centre, or produce a burning sensation in the eyes. The flame should be still and not moving in a draft. Close your eyes. Mentally repeat your Mantra as in meditation.

- Open the eyes and look at the flame without blinking. The flame has three zones of colour. At the base of the wick is a reddish colour, in the middle it is bright white and at the tip it is slightly smoky. Concentrate on the upper part of the flame where it is brightest.
- Close the eyes again. If the image of the flame appears within, gently concentrate on that image without creating any tension. Try not to pursue or hold onto the image, otherwise it will fade and disappear.
- Repeat the practice 3 times.
- The practice time should gradually build. In the initial stages, look at the flame only for about 10-15 seconds. Slowly increase this time, so that after about one year you can look at the flame for 1 minute and then concentrate on the inner image with closed eyes for about 4 minutes. Under no circumstances should this recommended length of time be exceeded.
- One may also practice Trataka while looking at a white point on black paper, or at a black point on white paper. When one concentrates on a white point, one sees this as a black image when the eyes are closed and vice versa with a black point.

**Benefits:**

Purifies the eyes, strengthens the eye muscles and improves vision and memory. Helps with sleeping difficulties and bedwetting. Strengthens the ability to concentrate and is

therefore recommended for school children. Develops intuition, the ability to visualise and willpower.

**Caution:** *This exercise is not suitable for people with psychic problems. Those who have a tendency towards Schizophrenia or hallucinations should not practice Trataka.*

## ***Pranayama (Breathe Control)***

Pranayama is another vital way. Prana alludes to the life power or vitality that exists all around and is manifested in every one of us through the breath. Ayama signifies "to extend or broaden." Prana flows out from the body, and *pranayama* teaches us to maneuver and direct *prana* for optimal physical and mental benefit. After all, breathing is life. You can go for months without food, days without water, but only moments without breath. Breathing influences all our activities thoughts and our emotions, as well. Mastering your breath is an essential step toward mastering rest of yourself!

Pranayama subsequently indicates expansion of breath and its control. This control is over all the elements of breathing, specifically,

- Inhalation or inspiration, which is termed *puraka* (filling up)
- Exhalation or expiration, which is called *rechaka* (emptying the lungs)
- Retention or holding the breath, a state where there is no inhalation or exhalation, which is termed *kumbhaka*.

In Hatha Yoga texts *kumbhaka* is also used in a loose generic sense to include all the three respiratory processes of

inhalation, exhalation and retention. A kumbha is a pitcher, water pot, jar or chalice. A water pot may be emptied of all air and filled completely with water, or it may be emptied of all water and filled completely with air, Similarly, there are two states of kumbhaka namely (1) when breathing is suspended after full inhalation (the lungs being completely filled with life giving air), and (2) when breathing is suspended after full exhalation (the lungs being emptied of all noxious air). The first of these states, where breath is held after a full inhalation, but before exhalation begins, is known as antara kumbhaka. The second, where breath is held after a full exhalation, but before inhalation begins is known as **Bahya kumbhaka**. Antara means inner or interior, while bahya means outer or exterior. Thus, kumbhaka is the interval or intermediate time between full inhalation and exhalation (antara kumbhaka) or between full exhalation and inhalation (Bahya kumbhaka). In both these types breathing is suspended and restrained.

**Pranayama** is thus the science of breath. It is the hub round which the wheel of life revolves. 'As lions, elephants and tigers are tamed very slowly and cautiously, so should prana be brought under control very slowly in gradation measured according to one's capacity and physical limitations. Otherwise it will kill the practitioner; warns the Harha Yoga Pradipika.

Prana in the body of the individual (jivatma) is part of the cosmic breath of the Universal Spirit (Pramatma). An attempt is made to harmonise the individual breath (panda-prana) with the cosmic breath (brahmanda-prana) through the practice of Pranayama.

## **Bhastrika**

In Sanskrit Bhastrika means 'bellows'. Rapid succession of forcible expulsion is a characteristic feature of Bhastrika. Just as a blacksmith blows his bellows rapidly, so also you should move your breath rapidly while practicing Bhastrika Pranayama.

### **Technique:**

- Sit in a comfortable position.
- Keep the body, neck and head erect. Close the mouth.
- Next, inhale and exhale quickly ten times like the bellows of the blacksmith.
- Constantly dilate and contract. When you practice this Pranayama a hissing sound is produced.
- You should start with rapid expulsions of breath following one another in rapid succession. When the required number of expulsions is finished, the final expulsion is followed by a deepest possible inhalation.
- The breath is suspended as long as it could be done with comfort. Then deepest possible exhalation is done very slowly.
- The end of this deep exhalation completes one round of Bhastrika. Rest a while after one round is over by taking a few normal breaths. This will give you relief and make you fit for starting the second round.
- Do three rounds daily in the morning. You can do another three rounds in the evening also.

Bhastrika is a powerful exercise. A combination of Kapalbhati and Ujjayi makes up Bhastrika. Practice Kapalbhati



and Ujjayi to start with. Then you will find it very easy to do Bhastrika.

### **Duration:**

The number of exhalations or rounds is determined by the strength and capacity of the practitioner. You must not go to extremes. In starting you should do three rounds afterwards as per your strength and stamina you can increase it up to 12 rounds.

Bhastrika can be done both in the morning and evening in winter. In summer do it in the morning only during cool hours.

### **Cautions:**

- **Bhastrika Pranayama** should be practiced under supervision of a Yoga expert.
- If you experience any giddiness stop the practice and take a few normal breaths. Continue the practice after the giddiness has vanished. If again you are feeling giddy; you should stop practicing **Bhastrika** and practice more with Kapalbhati and Ujjayi for few more days. Then you should try again.
- Do not practice **Bhastrika Pranayama** during Pregnancy. It may cause prolapse of abdominal organs or uterus while the breasts may sag, High Blood Pressure, Lung, Heart, eye and ear problems
- **Bhastrika Pranayama** should not be practiced by a fellow who is suffering from Vertigo or hernia

### **Benefits:**

- **Bhastrika pranayama** relieves inflammation of the throat, increases gastric fire, destroys phlegm, removes

diseases of the nose and chest and eradicates asthma, consumption, etc.

- Gives good appetite.
- Removes all diseases which arise from excess of wind, bile and phlegm.
- **Yogic importance: Bhastrika Pranayama** breaks the three Granthis or knots viz., Brahma Granthi, Vishnu Granthi and Rudra Granthi. It enables a fellow to know the Kundalini.
- **Bhastrika Pranayama** purifies the Nadis considerably. It is the most beneficial of all Kumbhakas.

### **Suryabhedana Pranayama**

Surya is the SUN. Bhedana is derived from the root “bhid” meaning to pierce, to break or pass through.

In Surya Bhedana Pranayama, the breath is inhaled through the right nostril. In other words the Prana passes through the Pingala or Surya Nadi. A Kumbhaka is then performed and the breath is then exhaled through the left nostril which is the path of the Ida Nadi.

#### **Technique:**

- Sit in any comfortable position like Padmasana, Siddhasana, or Virasana.
- Keep the back erect and rigid. Lower the head to the trunk. Rest the chin in the notch between the collar bones.
- Stretch the left arm. Rest the back of the left wrist on the left knee. Perform Jnana Mudra with the left hand.

- Bend the right arm at the elbow. Bend the index and middle fingers towards the palm, keeping them passive. Bring the ring and little fingers towards the thumb.
- Place the right thumb on the right side of the nose just below the nasal bone, the ring and little fingers on the left side of the nose just below the nasal bone, just above the curve of the fatty tissue to the nostrils.
- Press the ring and the little finger to block the left side of the nose completely.
- With the right thumb, press the fatty tissue on the right side.
- Now inhale slowly and deeply controlling the aperture of the right nostril with the tip of the thumb nearer the nail. Full the lungs to the brim (Puraka).
- Then block the right nostril so that both are now blocked.
- Hold the breath for about 5 seconds (antara Kumbhaka) while practicing Mula Bandha.
- Keeping the right nostril completely blocked, open the left nostril partially and exhale through it slowly and deeply.
- During the exhalation regulate the rhythmic flow of air from the left nostril by adjusting pressure with the ring and little fingers.
- This completes one cycle of Surya Bhedana Pranayama. Continue with more cycles at a stretch from 5 to 10 minutes, according to capacity.

- All the inhalations in Surya Bhedana are from the right nostril and all the exhalations from the left nostril.
- Throughout the process, the passage of air is felt at the tips of the fingers and the thumbs and in the nasal membranes where pressure is applied. The passage of air makes a sound similar to air escaping from a cycle tube. This sound should be maintained constant throughout by varying pressure on the nostrils.
- The eyes, temples, eyebrows and the skin on the forehead should remain completely passive and show no sign of strain.
- The mind should be absorbed completely in listening to the proper sound of the passage of air and in maintaining a proper rhythm in breathing.
- **Each inhalation and exhalation should last for the same length of time.**
- The inhalation and the exhalation should not be forced. An even and slow rhythm should be maintained throughout.
- Lie down in Savasana after completing Pranayama.

### **Focus Points**

Make sure and be aware that you are actively breathing from the right nostril.

### **Tips and Help:**

- You can start with the low counting and then increase it.
- In the very beginning of your practice you can even start doing it without Kumbhaka (the holding) and

Jalandhara Bandha. That will make you feel more comfortable with the breathing. Then you slowly introduce those elements into the exercise.

### **Benefits of Surya Bhedana Pranayama:**

- By reason of the pressure on the nostrils, in this Pranayama the lungs have to work more than in the case of Ujjayi. In **Surya Bhedana** they are filled more slowly, steadily, and fuller than in Ujjayi. It helps in recreation of lung tissue and enhances their capacity.
- **Surya Bhedana** increases digestive power, soothes and invigorates the nerves, and cleans the sinuses.
- **Surya Bhedana Pranayama** purifies the brain and destroys the intestinal worms and diseases arising from excess of wind (Vayu).
- **Surya Bhedana Pranayama** cures rhinitis, cephalalgia and various sorts of neuralgia.
- The worms that are found in the frontal sinuses are also removed by regular practice of **Surya Bhedana Pranayama**.
- People suffering from asthma, cold and gastric problems can get relief from **Surya Bhedana Prana-yama**.
- Regular practice of **Surya Bhedana Pranayama** strengthens the immune system.
- If you have cold feet and hands often do **Surya Bhedana Pranayama** and get warm again!

*[Note: - It often happens that the passages of both the nostrils are not of the same width, one being bigger than the other. In that case the pressure of the fingers has to be adjusted. In some cases the right nostril is completely blocked while the left one is clear. In that case, inhalation may be done only through the left nostril,*

*while exhalation is done only through the right nostril (Chandra Bhedana Pranayama). In course of time due to the manipulation of the fingers the right nostril clears and inhalation through it becomes possible.]*

**Caution:**

- Persons suffering from low blood pressure will derive benefit but those with high blood pressure or heart trouble should not hold their breath after inhalation whilst practicing **Surya Bhedana Pranayama**.
- **Surya Bhedana Pranayama** should not be performed if you are suffering from any kind of fever as it increases the heat in the body.
- If you recently have diarrhea, please also avoid **Surya Bhedana Pranayama**.
- People who have high Pitta or acidity should avoid Surya Bhedana Pranayama as well.

Chandra is the moon. Bhedana means passing through. In Chandra Bhedana Pranayama inhalation is done through the left nostril and exhale through the right.

It is said that energy passes through Ida (Chandra) Nadi on the inhalation and through Pingala or Surya Nadi on the exhalation. These are larger nadis that hold the balance of magnetism and energy created by the sun and moon. They travel from the base of the spine to the point between the eyebrows.

**Instructions:**

- Find a comfortable **seated position**. Gently exhale all of the air from the lungs.

- **Stage 1** - Breathe in through the left nostril and out through the right. Allow the exhalation to be longer than the inhalation.
- **Stage 2** - Breathe in through the left nostril (**Puraka**). Hold after inhalation. The first few times hold for a few seconds. Gradually increase the duration of the time after inhalation. (**Antara Kumbhaka**). Exhale out through the right nostril. Allow the exhalation to be longer than the inhalation.
- **Stage 3** - Breathe in through the left nostril (**Puraka**). Exhale out through the right nostril (**Rechaka**). Hold after exhalation for a few seconds. Gradually increase this time reflecting upon how the breath and nervous system responds. (**bahya Kumbhaka**)
- **Stage 4** - Breathe in through the left nostril (**Puraka**). Hold after inhalation. (**Antara Kumbhaka**). Exhale out through the right nostril (**Rechaka**). Hold after exhalation for a few seconds. (**bahya Kumbhaka**)
- **Stage 5** - Breathe in through the left nostril (**Puraka**). Hold after inhalation. (**Antara Kumbhaka**). Exhale out through the right nostril partially blocked so that it lengthens. (**Rechaka**). Hold after exhalation for a few seconds. (**bahya Kumbhaka**). This can be practiced without the retention Kumbhaka or it can be slowly introduced in a safe progressive way.
- **Stage 6** - Breathe in through the partially blocked left nostril (**Puraka**). Hold after inhalation. (**Antara Kumbhaka**). Exhale out through the right nostril partially blocked. (**Rechaka**). Hold after exhalation for a

few seconds. (**bahya Kumbhaka**). This can be practiced without the retention Kumbhaka or it can be slowly introduced in a safe progressive way.

### **Contra-indications:**

- **Chandra Bhedana Pranayama** should not be done in winter.
- **Chandra Bhedana Pranayama** should be done only in summer.
- Do not practice **Chandra Bhedana Pranayama** on the same day as **Surya Bhedana**.
- You should seek guidance of a Yoga teacher before practicing **Chandra Bhedana Pranayama** if you are introverted in nature, seriously mentally disturbed; have sluggish digestion or excess mucus.

### **Benefits of Chandra Bhedana Pranayama:**

- With the practice of **Chandra Bhedana Pranayama** the mind becomes steady.
- **Chandra Bhedana Pranayama** is beneficial in conditions like mental tension, agitation, high blood pressure, heart disease etc.
- **Chandra Bhedana Pranayama** is also useful for meditation.
- The practice of **Chandra Bhedana Pranayama** reduces the flow of bile and as such the body heat is reduced.
- **Chandra Bhedana Pranayama** helps cure heart burn and laziness.



## **Nadi Shodhana**

Nadi Shodhana is a purifying as well as a balancing Pranayama. The Sanskrit term Nadi means 'channel' or 'flow' and Shodhana means 'purification'. This suggests that the practice of Nadi Shodhana purifies the network of psychic energy channels in the body. The logic behind Nadi Shodhana Pranayama states that there is a constant pranic flow through the network of psychic channels present throughout the body. These networks are not physically visible and Nadi Shodhana is the process which aims to cleanse these networks.

### **Techniques of Nadi Shodhana Pranayama**

- Sit straight in a comfortable meditative posture
- Keep the spine straight but comfortable
- Gently place right middle and index fingers at the center of eyebrow
- Keep right thumb beside right nostril and ring finger beside left nostril
- Use the thumb and ring finger to alternately block and unblock the nostrils while doing Nadi Shodhana Pranayama
- Bring the breath flow to its natural pace
- Make sure that the breath is completely relaxed and natural when doing Nadi Shodhana Pranayama
- Softly press the right nostril using right thumb
- Inhale and exhale 10 times from left nostril
- Release right nostril and press left nostril with ring finger
- Inhale and exhale 10 times from right nostril

## **Focus Points**

- In this breathing technique you should not hold your breath. Concentrate on relaxing and breathing continuously in a steady rhythm.

## **Contra-indications when doing Nadi Shodhana Pranayama**

Some of the points you need to keep in mind when doing Nadi Shodhana include:

- Cold
- Fever
- Do not practice forcefully

## **Benefits of Nadi Shodhana Pranayama**

- improves breathing capacity
- develops body balance and clarity of mind
- calms down mental turbulence
- lowers heart rate and reduces stress and anxiety
- is said to synchronize the two hemispheres of the brain
- purify the subtle energy channels (nadis) of the body so the Prana flows more easily during Pranayama practice
- calms the mind, promoting peace and tranquility.
- creates balance, harmony and rhythm in the entire system.
- does not only have energetic effects; it also cleans the body of toxins and helps to relax. This relaxation is good for heart, as the heart beat slows down.
- People suffering from migraine have also reported that through the practice of NadiShodhana Pranayama they

are calm and stress-related migraines have not further appeared.

## **Ujjayi Pranayama**

The prefixed “Ut” attached to verbs and nouns, means upwards or superiority in rank. It also means blowing to expanding. It conveys the sense of Pre-eminence and power. **Jay** means conquest, Victory, triumph or success. Looked at from another view point it implies restraint or curbing.

Ujjayi is the process in which the lungs are fully expanded and the chest puffed out like that of a proud conqueror.

### **Technique**

- Sit in any comfortable position like Padmasana, Siddhasana or Virasana.
- Keep the back erect and rigid. Lower the head to the trunk. Rest the chin in the notch between the collar-bones.
- Stretch the arms out straight and rest the back of the wrists on the knees. Join the tips of the index fingers to the tips of the thumbs, keeping the other fingers extended. (This position or gesture of the hand is known as the Jnana Mudra, the symbol or seal of knowledge. The Index finger symbolizes the individual soul and the thumb the universal soul. The union of the two symbolizes knowledge.
- Close the eyes and look inwards.
- Exhale completely.

- Take a slow, deep steady breath through both nostrils. The passage of the incoming air is felt on the roof of the palate and makes a sibilant sound. This sound should be heard.
- Fill the lungs up to the brim. Care should be taken not to bloat the abdomen in the process of inhalation. (Observe this in all the types of Pranayama.) **This filling up is called Puraka (Inhalation).**
- The entire abdominal area from the pubes up to the breast-bone should be pulled back towards the spine.
- Hold the breath for a second or two. **This internal retention is called antara Kumbhaka.**
- Exhale slowly, deeply and steadily, until the lungs are completely empty. As you begin to exhale, keep your grip on the abdomen. After two or three seconds of exhalation, relax the diaphragm gradually and slowly. While exhaling the passing of the outgoing air should be felt on the roof of the palate. The brushing of the air on the palate should make an aspirate sound. **This exhalation is called Rechaka.**
- Wait for a second before drawing a fresh breath. **This waiting period is called bahya Kumbhaka.**
- This completes one cycle of Ujjayi Pranayama.
- Repeat the cycles for five to ten minutes keeping the eyes closed throughout.
- Lie on the floor in Savasana.

Ujjayi Pranayama may be done without the Jalandhara Bandha even while walking or lying down. [According to the Hatha Yoga Pradipika, *This is the only Pranayama which can be done at all times of the day and night.*]

**Effects:**

- Ujjayi pranayama aerates the lungs, removes phlegm, gives endurance, soothes the nerves and tones the entire system.
- With out Kumbhaka, done in a reclining position,Ujjayi is ideal for persons suffering from high blood pressure or coronary troubles.
- Ujjayi involves shallow breathing aimed at flexing diaphragm. This type of breathing is good for health as it improves oxygenation needed in many body functions.
- Helps calm the body as it increases the circulation of blood. Ujjayi provides meditative effects by allowing maintaining the tempo of workout session, without any distractions.
- Helps strengthen the digestive and Nervous system. It helps reduce risk to diseases that are caused by accumulation of bile, wind or phlegm.
- Allows eradicating a large amount of wastes from the body, as it improves the circulatory system needed to purify the nerves and tissues.
- Ujjayi also clears the lungs and nasal cavity. In addition to that, it has proven an effective remedy against diseases of the respiratory system.
- Ujjayi has positive effects on the digestive system and helps alleviate stomach upset and irregular bowel movements. The exercises can develop your concentration powers.
- Effectively used for pain reduction, insomnia, and migraines.

- The most remarkable benefit **Ujjayi Pranayama** has to offer is that it performs internal purification, activation and energizing along with outer control and conditioning all at once.
- **Ujjayi Pranayama** also improves digestive capacity and enhances functioning of the respiratory systems.

## **Bhramari Pranayama**

The original word in the term Bhramari is *Bhramara* (humming bee). The characteristic of this Pranayama is to create a sound like that of the humming bee.

### **Technique:**

- Sit in Padmasana or Sukhasana.
- Raise bent arms to shoulder level & close external ear canals with thumbs.
- Place index & middle fingers gently on closed eyes which look upwards.
- Place ring fingers gently on the sides of the nostrils.
- Place little fingers on upper lip to feel flow of air through the nostrils.
- Inhale and fill the lungs completely.
- Exhale slowly and produce sound of the humming bee through larynx (sound box) while exhaling through nostrils.
- Return to original position & gently open the eyes.

### **Duration-**

- Initially do it for 5 to 7 times.

- Gradually increase up to 15 times.

### **Benefits-**

- **Bhramari Pranayama** makes the voice sweet and gently, and helps clarity of speech.
- With regular practice of **Bhramari Pranayama**; Breathing becomes deep and subtle.
- **Bhramari Pranayama** is useful for hypertension and depression and aids brain cells.

## **Sitali Pranayama**

*Sitala* means cool. This Pranayama cools the system, hence the name.

### **Technique:**

- Sit in Padmasana, Siddhasana, or Virasana
- Keep the back erect and rigid. Perform the Jnana Mudra with the hands. **Here Jalandhara Bandha is not done during inhalation but later.**
- Open the mouth and form the lips into an 'O'.
- The sides and tip of the tongue touching the teeth should be lifted and curled up. The shape of the tongue will resemble a fresh curled leaf about to open.
- Protrude the curled tongue out of the lips. Draw in the air past the curled tongue with a sibilant sound (sssss) to fill the lungs completely. The air is drawn in as if through a pipette or a drinking straw. After full inhalation withdraw the tongue and close the mouth.
- After full inhalation, lower the head, from the nape of the neck, to the trunk. The chin should rest in the notch

between the collarbones. The head is now in the Jalandhara Bandha position.

- Now hold the breath (antara Kumbhaka) for about 5 seconds, practicing Mula Bandha.
- **Exhale slowly with an aspirate sound (hhhhuuuuuuuuuum) through the nose** as in Ujjayi.
- This completes one cycle of Sitali Pranayama.
- Lift the head and repeat the cycle for 5 to 10 minutes.
- After completion lie down in Savasana.

#### **Benefits of Sitali Pranayama:**

- **Sitali Pranayama** cools the system and soothes the eyes and ears.
- Is beneficial in cases of low fever and biliousness.
- Activates the liver and the spleen, improves digestion and relieves thirst.

#### **Caution:-**

- Persons suffering from high blood pressure should omit antara Kumbhaka.
- Those with heart trouble should not attempt Sitali Pranayama in the beginning

## **Sitkari Pranayama**

**Sitkari Pranayama** is that which causes cold. This is a variation of **Sitali Pranayama**.

#### **Technique:**

- Sit in Padmasana, Siddhasana, or Virasana



- Keep the back erect and rigid. Perform the Jnana Mudra with the hands. **Here Jalandhara Bandha is not done during inhalation but later.**
- Open the mouth and slightly protrude the tip of the tongue between the teeth.
- Keep the tongue flat as in its normal state.
- Draw in the air past the sides of the tongue with a sibilant sound (sssss) to fill the lungs completely. After full inhalation withdraw the tongue and close the mouth.
- After full inhalation, lower the head, from the nape of the neck, to the trunk. The chin should rest in the notch between the collarbones. The head is now in the Jalandhara Bandha position.
- Now hold the breath (antara Kumbhaka) for about 5 seconds, practicing Mula Bandha.
- **Exhale slowly with an aspirate sound (hhhhuuuum) through the nose as in Ujjayi.**
- This completes one cycle of Sitkari Pranayama.
- Lift the head and repeat the cycle for 5 to 10 minutes.
- After completion lie down in Savasana.

### **Benefits of Sitkari Pranayama:**

The effects are the same as those mentioned for Sitali Pranayama.

### **Caution:**

Persons with high blood pressure may find greater strain in **Sitkari** than in **Sitali Pranayama**.

## Plavini Pranayama

### Plavini

This pranayama is practiced by drinking air slowly like water and sending it to the stomach. The stomach gets bloated a bit. If you tap the stomach when it is filled with air, you will get a peculiar tympanic (air) sound. Gradual practice is necessary. After the practice, the air should be completely taken out. This is done by uddiyana bandha and hiccuping.

**Benefits:** One who practises plavini can do jalastambha, float on water, for any length of time. One can live on air and dispense with food for some days.

### **Caution-**

*This is not a common practice and should be performed under expert guidance*

## Mudra

Human body is made out of Panchmahabhutas. Panchamahabhutas are available all around right from the grossest things up to the subtlest articles encompass us. Mahabhutas are the conditions of vitality. Fingers are also composed of these five elements and each finger represents a mahabhutas like the little finger represents the water element, the ring finger the earth, the middle represents ether, the index represents the air and the thumb represents the fire element. In Mudra when we press the fingers it helps control, suppress or depress that particular element represented by that finger, gives energy to our body system.

## Surya Mudra

**Method:** Place thumb down on middle finger and keep all remaining three fingers comfortably straight. **Benefits:**

- Revitalizing energy
- Nervous strength
- Helps in reducing body weight.
- Reduces cholesterol
- Brings down anxiety
- Helps in indigestion



## Gyan Mudra

**Method:** The thumb and index finger are brought together gently while all the other fingers remain upright

**Benefits:**

- Peace of mind
- Concentration
- Sharp Memory
- Spirituality
- Insomnia
- Stress
- Depression
- Drowsiness



## Prithvi Mudra

**Method:** Place the tip of the ring finger on top of the tip of the thumb. Extend all the other fingers and keep them comfortably straight as possible.



**Benefits:**

- Liver disorders
- Inner stability
- Strengthens body and mind
- Glowing skin
- Increases energy

**Varuna Mudra****Method:**

Place thumb down on little finger and keep all remaining three fingers comfortably straight.

**Benefits:**

- To enhance beauty
- Removes impurities from the blood
- Restores moisture to skin
- Painful cramps

**Vayu Mudra**

**Method:** Bring the index finger to the base of the thumb and press gently the thumb over it. Let the other fingers be straight. It is supposed to be more effective when practised.

**Benefits:**

- Helps in arthritis
- Effective to treat trembling in Parkinson.
- Helps cure paralysis
- Useful for facial paralysis
- Removes the catching of nerve in the neck
- Helps to cure gas in the stomach.



## Linga Mudra

**Method:** Join your palms in front of your chest and lock the facing fingers together keeping your thumbs upright. Hold for 3 minutes, release and repeat twice.

### Benefits:

- Weight Reduction
- Colds and Coughs
- Strengthens lungs
- Improves Digestion

*Make sure you drink plenty of water as Linga Mudra generates heat in your body.*



## Apana Mudra

### Method:

Join the tip of the thumb to the tip of the middle finger and the ring finger, having the other fingers stretched out.

### Benefits:

- Helps eliminate waste matter from the body from eyes, mouth, nose and ears.
- It helps to regulate diabetes.
- It reduces constipation and urine obstruction



## **Shoonya Mudra:**

### **Method:**

Bend the middle finger; press it at the root of the thumb simultaneously the thumb pressing the finger as shown.



### **Benefits:**

- It helps in strengthening the gums
- Cures diseases of throat and thyroid
- It relieves an earache within 4 or 5 minutes.

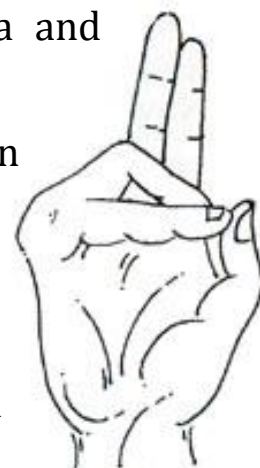
## **Prana Mudra**

### **Method:**

Bend the third and fourth fingers and touch the tip of thumb with the fingers tip keeping the remaining two (index and middle) fingers

### **Benefits:**

- Pran Mudra activates the root chakra and increases vitality.
- It improves the eye sight and helps in other disorders of eyes
- Prana Mudra boost the immune system
- Prana Mudra gives the power of brain cells
- Prana Mudra beneficial to all disease
- It improves the vitamin deficiency



## **Shankh Mudra**

### **Method:**

The left thumb should be held in the right fist and then the left index finger should touch the right thumb.

### **Benefits:**

- Tone therapy
- It beneficial in any type of speech defects,
- It helps in Indigestion,
- This Mudra increases appetite



## **Akasha Mudra**

### **Method:**

This Mudra is formed by joining together the tips of the thumb and middle finger.

### **Benefits:**

- It develops noble, elevated thoughts.
- This Mudra detoxifies the body by the elimination of metabolic wastes (through exhaled air, Sweat, urine and stools).
- This Mudra overcome discomfort caused by over-eating
- In High blood pressure, irregular heart-beats, angina pectoris



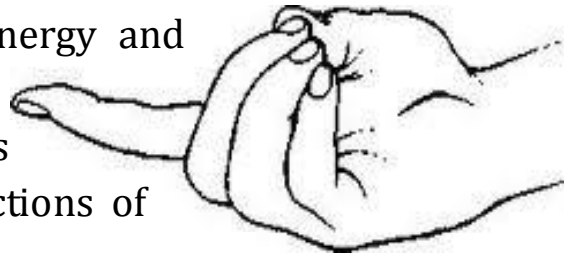
## Udana Mudra

### Method:

Join your fingers (except the index finger) to the tip of your thumb. This is called *Udana Mudra*.

### Benefits:

- Develops the flow of energy and Chetna (alertness) in all the parts of body. This is one of the main functions of this Mudra.
- Cures many kinds of problems of the chest and navel area.
- Practice of this Mudra helps in developing the natural glow of the skin; and also overcomes various other skin problems.
- If the power of speech has been lost or has become defective, this mudra will help a lot.



## Bandha

Bandhas or “Locks” are special postures that are adapted to conserve and make use of the cosmic reserves of prana generated by the Advanced Breathing exercises. They not only prevent the excess of prana, but also enable you to regulate its flow and convert it into spiritual energy. There are three classic bandhas; Mula, Uddiyana, and Jalandhara bandha. 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. Jalandhara and Moola bandha are used simultaneously during retention to unite prana and apana; Uddyana bandha is used after an exhalation to push the pranapana up into the Sushumna nadi, raising the Kundalini. Each bandha is a lock, meaning a closing off of part of the interior body.

**Benefits:**

- Bandhas are used in practices to tone, cleanse and energize the interior body and organs.
- Bandhas are remove blockages in the glandular system of the body.
- Bandhas are put pressure on the endocrinal glands and activates them.
- Bandhas enhances the secretion of hormones as all glands are porous in nature.
- Bandhas are changes hormonal level in the blood stream, which helps in reducing weight.

**Jalandhar Bandha**

**Position:** Take the posture of padmasana or vajrasana.

**Technique:**

- Inhale deeply, fill your lungs with air, raise your chest and hold your breath.
- Bend your chin down on the jugular notch slowly and press hard. Hold your breath for between thirty seconds to a minute.



- Raise your chin up and continue to hold your breath. When the head is back in the previous position, exhale through your nostrils.
- Repeat this cycle three times.

**Benefits:**

- In Jalandhar Bandha when we press the chin down on the jugular notch, the parathyroid and the thyroid glands in the neck get activated and Thyroxin is secreted. This hormone helps in reducing stress.
- Jalandhar Bandha helps in controlling diseases of the thyroid gland.
- Jalandhar Bandha gives peace and calmness to both, the heart and the mind.

**Don'ts:**

- Bandh is not to be practised by persons suffering from breath related problems or high or low bloodpressure
- People suffering from cervical spondylosis should not perform this bandha, as forward bending of the neck is prohibited for them.
- This bandha is only for people whose Thyroxin levels are low. People with high Thyroxin levels should not perform this bandha.

**Moola Bandha**

**Position:** Take the posture of padmasana or sahajasana.

**Technique:**

- Exhale deeply through your mouth and hold your breath.
- Slowly squeeze your anal are (as you would, if you tried

to stop passing urine). All your lower abdominal muscles should be tightly contracted.

- Release the anal are slowly and expand your abdominal muscles.
- To perform inhale slowly and relax you. Body.
- The bandha again, first take a few deep long breaths to bring your breathing back to normal.
- Repeat this cycle three times.

#### **Benefits:**

- Mool Bandha improves the secretion of glands situated in the lower abdominal are of the body.
- Mool Bandha increases vitality and sexual ability.
- Mool Bandha tonifies, purifies, balances, and energizes, the pelvic and urogenital region
- Mool Bandha improves concentration power.

#### **Don'ts**

- People suffering from piles, anal fissure, hernia should not perform this bandha
- Women suffering from gynecological problems should consult their doctor before performing this bandha.

### **Uddiyana Bandha**

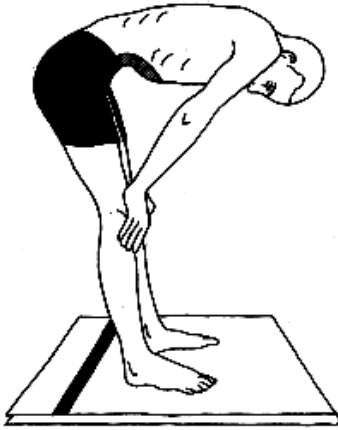
**Position:** Stand straight with your feet apart and parallel to the shoulders.

#### **Technique:**

- Lower your body and place your palms on your knees, thumbs outward. Exhale deeply through your mouth, hold the breath (wahiya kumbhak) pull in your stomach for as long as possible.

- Get up and then inhale.
- Repeat the cycle two to three times.

### **Benefits:**



- Urdhva Bandha increase blood circulation in the heart.
- Urdhva Bandha relaxes the muscles of the stomach and the diaphragm
- Improve efficiency of internal organs stomach, intestine and liver.
- Urdhva Bandha release of gastric juices which help in the digestive process so it will be helpful in constipation, Indigestion, Flatulence and other disorders of the alimentary canal.
- Urdhva Bandha gives to the practitioner beautiful health, strength, vigour and vitality.
- Urdhva Bandha reduces fat in the belly.

### **Don'ts**

- People suffering from lower backache should perform this bandha in a sitting or standing position.
- People suffering from Asthma should not hold the breath for too long.
- Persons suffering from stomach ailments, heart troubles or defective blood circulation should not attempt to perform the bandh.
- Persons suffering from diseases like hernia too should not perform this bandh.

## 5. Meditation

*“Meditation is a continuous flow of perception or thought,  
like the flow of water in a river”*

Consciously or unconsciously we are all seeking the peace of mind that meditation brings. All of us have our own ways of finding this peace, our own meditative habits. For when our attention is fully engaged, the mind becomes silent; when we succeed in restricting our thoughts to one object, the nonstop internal chattering stops. Indeed the satisfaction we feel when our minds are absorbed often comes less from the activity itself than from the fact that in concentrating, our worries or problems are forgotten.

Meditation is the practice by which there is constant observation of the mind. It means focusing the mind on one point, stilling the mind in order to perceive the self. By stopping the waves of thoughts you come to understand your true nature and discover the wisdom and tranquility that lie within. Focusing on the flame of a candle, say, or on a mantra, you repeatedly bring your attention back to the object of concentration, reducing the movement of the mind to a small circle. At first your thought will insist on wandering; but with steady practice you will succeed in extending the time the mind is focused. In the beginning, while your attention still wavers, meditation is more properly called concentration, in meditation; you achieve an unbroken flow of thought. The difference between the two is one of degree. Not of technique.

In the same way that focusing the rays of the sun with a magnifying glass the rays of the sun with a magnifying glass

makes them hot enough to burn, just so focusing the scattered rays of thought makes the mind penetrating and powerful. With the continued practice of meditation, you discover a greater sense of purpose and strength of will and your thinking becomes clearer and more concentrated, affecting all you do.

“Meditation does not come easily. A beautiful tree grows slowly. One must wait for the blossom, the ripening of the fruit and the ultimate taste. The blossom of meditation is an expressible peace that permeates the entire being. Its fruit ..... is indescribable”.

During meditation you experience the mind as an instrument. Just by concentrating for a short period each day, you start to see how much movement exists in the mind, and how little you live in the present. From this brief encounter with a different mode of perception, you can learn to observe and thus change your way of thinking. One of the most useful tools for controlling the mind is to stop associating with your emotions, thoughts and actions. Instead of identifying with them, you simply step back and assume the role of witness. As if you were watching someone else. By observing yourself dispassionately in this way, without judgment or praise, your thoughts and emotions lose their power over you – you start to see both mind and body as instruments that you can control. In detaching from the games of the ego, you learn to take responsibility for yourself.

While walking, for example, try to synchronize your breathing with your footsteps – inhale for three steps, exhale for three, breathing slowly and with control quietens the mind down too. When reading a book, test your concentration by stopping at the end of a page to see how much you can remember. And don't restrict japa to your session of meditation – repeat your mantra on the way to work, for example, while

doing your asanas or preparing a meal. Most important of all, keep you're thinking as positive as possible. On days where you're of mind is shattered by anger or unhappiness. You can often calm yourself by focusing on the opposite emotion-counteracting feeling of hatred with love, for example, doubt with faith or hope. By using these simple techniques you will slowly accustom your mind to a state of concentration. You will begin to notice that external influences are having less effect on you. Whether you have a difficult week at the office or an enjoyable day out in the country, your mood remains the same, for your inner core is growing stronger. You gain the security of knowing that in the midst of the changes that are life's essence, you can remain constant and assured.

## **How To Meditate**

Meditation, like sleep, cannot be taught – it comes by itself in its own time. But if you follow the right steps to begin with, you can speed up your progress considerably. The most essential thing to establish meditation as a regular habit in your life, using the same place and time each day. This will train your mind to respond without delay once you sit down to meditate – much as your stomach is conditioned to expect food at mealtimes. After a few months of regular practice, your mind will begin to demand this quiet time of its own accord.

- Set aside a special place for meditation- the atmosphere you build up will help still the mind.
- Choose a time when your mind is free of everyday concerns- dawn and dusk are ideal.
- Using the same time and place each day conditions the mind to slow down more quickly.

- Sit with your back, neck and head in straight line. Facing North or East.
- Instruct your mind to remain quiet for the duration of your meditation session.
- Regulate your breathing – start with five minutes deep breathing, then slow it down.
- Establish a rhythmic breathing pattern – inhaling then exhaling for about three seconds.
- Simply detach yourself from our thoughts and watch your mind.
- At first, let your mind wander – it will only grow more restless if you force it to concentrate.
- Now bring the mind to rest on the focal point of your choice – either the Ajna or the Anahata chakra.
- Applying your chosen technique, hold your object of concentration at this focal point throughout your session,
- Meditation comes when you reach a state of pure thought but still retain your awareness of duality.
- After long practice. Duality disappears and Samadhi, the super conscious state, is attained.

### **Benefits of Meditation :**

Regular practice of Meditation the energy of the body and mind can be enlightened and the quality of consciousness can be expanded. This is not a subjective argue because scientist had approved this knowledge through research and investigation. Here are some benefits of meditation:-



## **Psychological Benefits**

- Decreased anxiety.
- Decreased depression.
- Decreased irritability and moodiness.
- Improved learning ability and memory.
- Increased self-actualization.
- Increased feelings of vitality and rejuvenation.
- Increased happiness.
- Increased emotional stability It lowers oxygen consumption.

*[One of the most important benefits of meditation is how it releases stress from our bodies. Meditation practiced regularly will lead you to a deeper level of relaxation and contemplation. If you want to be free of constant worry, pressure and stress the benefits of meditation can give you a life that is calm, peaceful, happy and relaxed. Even ten minutes of meditation a day will help alleviate stress.]*

## **Physiological Benefits :**

- Decreased respiratory rate
- Decreased High Blood pressure
- Increases blood circulation of organs
- Decreased muscle tension
- Increased deeper level of relaxation
- Decreased aging process
- Helps in chronic diseases like allergies, arthritis etc
- Regulate your endocrine system to reduce hormonal problems
- Reduces PMS, PCOD and gynecological problems.
- Helps in post-operative healing.

Enhances the immune system.  
Reduces activity of viruses and emotional distress  
Enhances energy, strength and vigor.  
Maintain your ideal weight  
Reduction of free radicals, less tissue damage

*The benefits of meditation are endless and certainly deserve your contemplation and consideration. Many successful business people, celebrities and sports professionals practise and enjoy the benefits of meditation. Numerous businesses promote and provide help and assistance to their staff with the benefits of meditation courses and because of this they gain an advantage over their competitors and create more profit.*

# **YOGA THERAPY TECHNIQUES**

## 6. Introduction

**Yoga**, this word recalls Aasanas (postures), Pranayam (breathing regulation) and Dhayana (Meditation). **Yoga** has become the most appropriate way to exercise around the globe. There are many people who are practicing Yoga to stay healthy. No doubt Yoga has proven itself as the best tool for the same.

When Yoga can maintain the health and prevent the diseases: why cannot Yoga be therapeutic for certain diseases? Surely it is so. **Yoga is therapeutic**. There are certain **therapeutic values of Yoga**. This is not like doing some Aasana/Pranayam/Meditation can cure certain elements but certainly if done under the proper guidance of good physicians it can change the due course of the disease and easily can change the prognosis of a disease from negative to positive. Yoga gives certain therapeutic results in particular conditions and the reasons for the same are as below

### **Mechanical faults:**

Body works on some mechanical principles in certain conditions. For example the joints are the best examples of levers and hinges etc. If there will be certain problems in these parts Yoga can do the changes very easily. The movements of the Yoga are defined and designed in such a way that body moves in a limit and it cannot exceed from the capacity and capability of the body. Where mechanical and manual tractions stretch the body more than its capacity, yoga avoids excess.

In case of Postural deformities- postures can only change and rectify the body postures. This aspect of Yoga Aasanas is useful in case of Joint pains – specially in case of Knee pain where space has reduced or in case of slipped disc where

different vertebrae are not aligned properly. Aasanas done properly and under the guidance of a good physician can surely change the curve of the spine and can maintain the space in between the vertebrae.

### **Problems with nutrition:**

Body is a network of millions of channels, you Can understand these channels as blood vessels or even as micro-pores in cell membranes. Secondly all our cells are floating in fluid, inside the body and whenever some pressure is executed on the body by folding/keeping the body in a posture it will surely change the pressure of the fluid inside and outside the cells. So flow will be maximum in this condition, that is the reason most of the Aasanas have some deeper impacts on the different organs and this impact is levied on a deeper level when these Aasanas are being repeated again and again...a complete practice.

### **Problems with the metabolism/assimilation:**

We all know, through our developed science that there is one element in the air we inhale which keep us living and maintains most of the body activities of ours and that is Oxygen. Oxygen is the most important element we need every movement. Our body can live without fats, protein, carbohydrates and minerals for a particular time frame but cannot even live for fractions of seconds without oxygen.

Whether this is Pranayam or the Aasanas, breath control is the primary aspect of the Yoga. The techniques to retain and release breath are designed to supply maximum oxygen to the deeper levels of the body and this has been confirmed by the scientific studies. So in different conditions like- metabolic disorders or some assimilation issues Yoga proves to be of a great therapeutic value.

## **Yoga for Mental and Psychological Problems:**

Body and mind cannot be dissected in any condition. Yes these can be retuned and reunited to work in a harmony. This is possible with Yoga alone, because Yoga is a science of reunion and teaches us to bring the things together. Meditation is a tool of great use which has proven its success with everybody. Whether these are the chess players or some leading Pop stars or even the most beautiful models-everybody has used this tool of meditation to bring positive changes in the mental stature.

When a healthy person can become healthier with Yoga/Meditation why a diseased one cannot get rid of the problems?

This is the therapeutic use of Yoga, here are some special techniques for you where you can know more about Yoga and its therapeutic values.

### **Note Before Yoga Practice**

- **Breathing:** Always breathe through the nose unless specific instructions are given to the contrary. Try to coordinate the breath with the asana practice.
- **Time of practice:** The best time to practice in the early morning or evening. if it is not possible practice at any time but give four hours gap after meals, two hours after breakfast, half an hour after a drink. The stomach should be empty during the practice. Empty the bowels before practicing yogasanas.
- **Place - dress:** In a well-ventilated room or hall. Use a blanket of natural material or yoga mat which will act as an insulator between the body and earth. Always wear loose, comfortable cotton clothing.

- **Awareness:** Practice asanas with awareness. Focus on coordination of mind, body and breath. This awareness will help to get the maximum benefits from the practices.
- **Relaxation:** It is very important to relax after each posture or when feeling physically or mentally tired. At the end of yoga sessions it is compulsory to relax in shavasana.
- **Limitations:** Do not practice yogasanas when you are not feeling well or during menstruation.
- Consult a yoga instructor or doctor before practicing asanas which is very important to note. Therapy sessions should be practiced under the guidance of a trained yoga expert or yoga therapist.

## **Mindfulness yoga**

Recent days' yoga becomes popular worldwide. But yoga is practiced as only physical exercises. The purpose of practicing yoga is not only to strengthen your muscles or to gain flexibility. The word yoga derived from the Sanskrit word YUJ means union. The literal meaning of yoga is union of body and mind. When a person starts to practice yoga, it has to bring transformation in his physical level and mental as well.

### **What is mindful yoga:**

Asana (posture), pranayama (breathing), Dhyana (meditation) all together is yoga. People perceive yoga as only physical postures, breathing and meditation where separated.

The practice of yoga postures with awareness of breath and consciousness of movements is termed as mindful yoga.

In one hour practice there should be asana practice along with breathing and meditation. This brings the transformation in one's life.

Performing difficult postures for an hour and end up with sweat doesn't bring any transformation in life, bringing your awareness into the present moment, of noticing and accepting what is happening right now without judgment or reaction is mindful yoga. And, no doubt, it feels a lot better than practicing only yoga postures. As the mind settles into the moment, thoughts become just one sensation amongst others that come and go. The mind and body gets complete relaxation, the body and mind become ease in the moment.

The awareness gained from the regular practice of mindfulness techniques can empower us to manage our responses to stressful experiences, situations and overwhelming emotions. We learn to manage day to day challenges and to regain on a daily basis, calm and balance.

The yogic path emphasizes the development of concentration on a highly refined object, like the breath, to produce profound states of absorption.

### **Benefits of Mindful yoga:-**

- Benefits neuromuscular coordination – helps to improve the communication between the brain and muscles.
- Reduces Stress – by reducing stress hormone cortisol
- Reduces depression :
- Increases level of happiness in people, which reduces anxiety and depression.
- Regulates emotions and attention



- Reduces and maintain your ideal weight – the co – ordination of mind and body , teach you when to eat, what to eat and when to stop.
- Develops self- awareness and self control.

## **8. Anxiety Disorder& Depression**

Yoga is an effective natural treatment for acute anxiety disorder and depression. Researchers have found that yoga may be superior to other forms of exercise in its positive effect on mood and anxiety. Daily practice of complete relaxation and meditation is essential in depression and anxiety disorder treatment.

### **List of Practices**

#### **SheethalikaranaVyayama (Loosening exercises)**

1. Padahastasana&Ardha chakrasana Breathing
2. Tiger Stretch
3. Bhujangasana&Parvatasana Breathing
4. Tiger Stretch
5. Paschimatanasana Stretch
6. Suryanamaskara
7. Quick Relaxation Technique

#### **Asanas**

8. ArdhakatiChakrasana
9. PadaHastasana
10. ArdhaChakrasana
11. Bhujangasana
12. Salabhasana
13. Dhanurasana
14. Sarvangasana
15. Matsyasana

16. Halasana
17. Chakrasana
18. Sasankasana
19. Vakrasana/ArdhaMatsyendrasana
20. Ustrasana

## 21. Quick Relaxation Technique.

### **Pranayama**

21. Kapalabhati
22. Vibhaga Pranayama (Sectional breathing)
23. Nadisuddhi Pranayama
24. Sitali.Sitkari/ Sadanta Pranayama
25. Bhramari Pranayama

### **Meditation (Dhyana and Dharana)**

26. Nadanusandhana
27. Om Meditation

### **Kriyas**

28. Vamana Dhouti
29. Laghu Shankha Prakshalana

## **TIPS TO DEAL WITH TENSIONS**

### **SPEAK IT OUT AND SHARE :**

- If somethings worries you speak it out. Don't hide it and suppress your feelings.
- Share it with your close friend or a doctor. Talking things out helps to relive the strain.

### **MANAGE YOUR ANGER :**

- When you are angry, divert your mind to do something constructive work.
- Do some physical activities like gardening or a long walk etc.

#### **DO A WORK AT A TIME :**

- People who are under tension should take up only one work at a time.
- Do not over strain yourself.

#### **TAKE A BREAK :**

- Amidst of hectic workload, plan to visit some hill station or package tour to relax.
- Spend your quality time leisurely with your family or friends.

#### **KEEP SOME TIME FOR SOCIAL WORK :**

- Give some time your selves for some social services.
- Make a habit to visit and serve some NGO or orphanage.

#### **SCHEDULE FOR YOUR RECREATION :**

- Many people give little importance for recreation. It is essential for good physical and mental health. Positively keep some time for recreation.
- Along with career or studies, develop some types of creativity to engage yourself like music, sport or some hobbies which you like and enjoy.

#### **DEEP BREATHING EXERCISES :**

- To calm down your mind and body, focus your mind to breathing.
- Sit in any comfortable position (keep the back straight) on the floor or on the chair or lying flat on your back and observe your normal breathing effortlessly.
- The process of observing the breath itself will help to calm down the mind and body.
- While inhaling, feel the lightness in the body. While exhaling, feel the relaxation throughout the body.

## 9. Arthritis

The word Arthritis is originated from Greek language which means Artho - bone, itis - inflammation. It is a group of different diseases related with bones and joints. It is the inflammation of one or several joints particular issues from the causes other than injury. When the pain occurs in the joint and muscles without any inflammation, it is called Arthralgia and Myalgia.

Arthritis due to Anadhija causes (external causes) includes those due to infections, injuries, toxins and post-traumatic effects on joints. The other causes of chronic arthritis are due to Adhija vyadhi or stress related arthritis.

### **List of Practices:**

#### **Sithilikarana Vyayama**

1. Passive rotation of Toes
2. Tow Bending
3. Ankle Bending
4. Ankle Rotation
5. Knee Bending
7. Half Butterfly
8. Full Butterfly
10. Wrist Rotation
11. Shoulder Rotation
12. Neck Bending
13. Neck Rotation

#### **SuksmaVyayama (Strengthening Exercises)**

14. ManibhandhaSaktiVikasaka (wrist)
15. Kara TalaSaktiVikasaka (Palms)

- 16. AnguliSaktiVikasaka (Elbows)
- 18. BhujabandhaSaktiVikasaka (Arms)
- 19. Kati saktiVikasaka (Back)
- 20. JanghaSaktiVikasaka (thighs)
- 21. PindaliSaktiVikasaka (Calf)

### **Pranayama**

- 22. Kapalabhati
- 23. Vibhaga Pranayama (Sectional breathing)
- 24. Nadisuddhi
- 25. Sitali / Sitkari/ Sadanta
- 26. Bhramari

### **Meditation (Dharana, Dhyana)**

- 27. Nadanusandhana
- 28. Om Meditation

### **Kriyas**

- 29. VamanDhouti

## **10. Asthma**

Bronchial Asthma is defined as a condition characterized by recurrent attacks of difficulty in exhalation due to wide-spread reversible narrowing of airways in the lungs which varies in severity. Over a remarkable hyper-re activity of the air passages and excessive response by narrowing to various kinds of stimuli, for example, immunological, psychic, physical and chemical agents.

## **List of Practices**

### **Breathing exercises**

1. Hands in and out breathing
2. Ankle stretch breathing
3. Tiger breathing
4. Rabbit breathing
5. Dog breathing (eyes closed)
6. Straight Leg Rising
7. Back stretch
8. Tiger stretch

### **Sithilikarana Vyayama (Loosening exercises)**

10. Pavanamutasanakriya
11. Suryanamaskara

### **Yogasana**

12. Ardhakaticakrasana
13. Padahastasana
14. ArdhaCakrasana
15. Vakrasana/Ardhamatsyendrasana
16. Bhujangasana
17. Salabhasana
18. Sarvangasana
19. Matsyasana
20. Deep Relaxation Technique

### **Pranayama**

21. Kapalabhati
22. Vibhaga Pranayama (Sectional breathing)
23. Suryabhedana
24. Nadisuddhi
25. Bhramari

## **Meditation (Dhyana, Dharana)**

- 27. Nadanusandhana
- 28. Om Meditation

## **Kriyas**

- 29. JalaNeti
- 29. Sutraneti
- 30. VamanDhouti

# **11. Back Pain**

## **List of practices**

### **Breathing exercise**

- 1. Folded leg lumbar stretch
- 2. Crossed leg lumbar stretch
- 3. Pavanamuktasana lumbar stretch
- 4. Setubandhasana lumbar stretch
- 5. Dorsal stretch
- 6. Tiger Breathing
- 7. Shashankasana breathing
- 8. Bhujangasana Breathing
- 9. Shalabhasana Breathing
- 10. Alternate straight leg raising
- 11. Side leg lumbar stretch
- 12. Relax in Makarasana

### **Asana**

- 13. Ardhakati chakrasana
- 14. Vipareetha karani [with wall support]
- 15. Matsyasana



- 16.Ushtrasana
- 17.Deep relaxation Technique

### **Pranayama**

- 18.Vibhaga pranayama[sectional breathing]
- 19.Nadishuddhi
- 20.Sithali/sitkari/sadanta
- 21.Bhramari

### **Meditation**

- 22.Nadanusandhana
- 23.OM meditation

### **Kriya**

- 24.Jala neti
- 25.Sutraneti

## **12. Diabetes Mellitus**

### **List of Practices:**

#### **Breathing exercise**

- 1. Rabbit Breathing
- 2. Tiger Breathing
- 3. Navasana Breathing

#### **Shitalikarana Vyayama [Loosening Exercise]**

- 4. Jogging
- 5. Forward and Backward bending
- 6. Trikonasana Breathing
- 7. Twisting
- 8. Dhanurasana Breathing
- 9. Pavanamuktasana kriya

10. Suryanamskara
11. Quick relaxation technique

### **Asana**

12. Parivritta trikonasana
13. Vakrasana/Ardha matsyendrasana
14. Ushtrasana
15. Hamsasana
- 16 . Bhujangasana
17. Dhanurasana
- 18 .Sarvangasana
- 19.Matsyasana
20. Udyana Bandha/agnisara kriya
21. Nauli Kriya
22. Deep Relaxation Technique

### **Pranayama**

23. Kapalabhati
24. Vibhaga Pranayama[Sectional Breathing]
25. Nadishuddhi
26. Sitali/Sitkari/Sadanta
27. Bramari

### **Meditation**

28. Nadanusandhana
29. OM meditation

### **Kriyas**

30. Jalaneti
31. Sutra neti
32. Vamana dhauti

# **13. GI Disorders**

## **List of Practises**

### **Breathing exercise**

1. Ankle stretch breathing
2. Tiger breathing
3. Straight leg rise breathing
4. Navasana Breathing
5. Instant Relaxation Technique

### **Sitalikarana vyayama**

6. Padahastana & Arsha chakrasana Breathing
7. Trikonasana Breathing
8. Katichakrasana Breathing
9. Pavanamuktasana Kriya
10. Quick Relaxation Technique

### **Asana**

11. Ardha chakrasana
12. Padahastasana
13. Parivritta trikonasana
14. Vakrasana/ardhamatsyendrasana
15. Bhujangasana
16. Shalabhasana
17. Uddiyana bandha/Agnisara kriya
18. Nauli kriya
19. Vipareetha karani

### **Pranayama**

20. kapalabhati
21. Vibhaga pranayama[sectional breathing]
22. Nadishuddhi

- 23. Sitali/Sitkari/Sadanta
- 24. Bhramari

### **Meditation**

- 25. Nadanusandhana
- 26. OM Meditation

### **Kriyas**

- 27. Vamana dhauti
- 28. Laghu Shankha prakshalana

## **14. Head & Neck Pain**

### **List of practices**

#### **Breathing Exercises**

- 1. Hand stretch Breathing
- 2. Tiger Breathing
- 3. Shashankasana Breathing
- 4. Suryanamaskara
- 5. Quick Relaxation Technique

#### **Asana**

- 6. Ardhakati Chakrasana
- 7. Padahastasana
- 8. Trikonasana
- 9. Vakrasana/Ardha matsyendrasana
- 10. Ushtrasana
- 11. Bhujangasana
- 12. Shalabhasana
- 13. Deep Relaxation Technique

**Pranayama**

14. Kapala bhati
15. Vibhaga Pranayama
16. Chandrbhedana
17. Nadishuddhi
18. Sitali/Sitkari/Sadanta
19. Bhramari

**Meditation**

20. Nadanusandhana
21. OM meditation

**Kriyas**

22. Jalneti
23. Vamana Dhauti

**AVOID-**

- Supine postures, Dhanurasana
- Extreme forward bending
- Sutra neti

# 15. HYPERTENSION

The increased blood flow and pressure in the walls of the arteries is called hypertension. It will affect the heart and blood vessels. High blood pressure is a symptom as opposed to a specific disease and represents a quantitative rather than qualitative deviation from the normal. The pressure reached highest during each heart beat is called systole and the lowest one is the diastole. Systemic blood pressure rises with age, incidence of cardio vascular disease.

## List of PRACTICES

### Breathing Exercise

1. Hand stretch breathing
2. Trikonasana Breathing
3. Tiger Breathing
4. Alternate Leg raise breathing
5. Setubandhasana Breathing
6. Quick Relaxation Technique

### Asana

7. Ardhakati Chakrasana
8. Vrikshasana
9. Garudasana
10. Garudasana/Ardhamatsyendrasana
11. Gomukhasana
12. Bhujangasana
13. Deep Relaxation Technique

### Pranayama

14. Vibhaga Pranayama[Sectional Breathing]
15. Chandrabhedana

- 16. Nadishuddhi
- 17. Ujjayi
- 18. Shitali/Sitkari/Sadanta

### **Meditation**

- 19. Nadanusandhana
- 20. OM Meditation

### **Kriyas**

- 21. Kapalabhati[20-40 strokes per minute only]

AVOID-All inverted postures and Head stand

## **16. Knee Pain**

### **List of Practices**

#### **Breathing Exercise**

- 1. Tiger Breathing
- 2. Folded leg lumbar stretch
- 3. Pavanamuktasana Breathing
- 4. Straight Leg Raising
- 5. Suryanamaskara
- 6. Quick Relaxation Technique

#### **Asana**

- 7. Bhujangasana
- 8. Shalabhasana
- 9. Vipareetha karani
- 10. Halasana
- 11. Sethubandhasana

- 12. Paschimatanasana
- 13. Deep Relaxation technique
- Pranayama
- 13. Kapalabhati
- 14. Vibhaga Pranayama
- 15. Nadishuddhi
- 16. Bhramari

### **Meditation**

- 17. Nadanusandhana
- 18. OM meditation

AVOID-Suryanamaskara in case of acute pain

## **17. Menstrual Disorder**

A menstrual disorder is a physical or emotional problem that interferes with the normal menstrual cycle, causing pain, unusually heavy or light bleeding, delayed menarche or missed periods.

### **List of practises**

#### **Breathing Exercises**

- 1. Tiger Breathing
- 2. Shashankasana Breathing
- 3. Pavanamuktasana Kriya
- 4. Uttanapadasana Breathing
- 5. Suryanamaskara
- 6. Quick Relaxation Technique

#### **Asana**

- 7. Padahastasana
- 8. Ardhashakrasana



9. Trikonasana
10. Sarvangasana
11. Matsyasana
12. Halasana
13. Setubandhasana
14. Bhujangasana
15. Shalabhasana
16. Dhanurasana
17. Shashankasana
18. Suptavajrasana
19. Marichasana
20. Janushirasana
22. Ushtrasana
23. Baddhakonasana
24. Upavishta Konasana
25. Deep Relaxation Technique

### **Pranayama**

26. Kapalabhati
27. Vibhaga Pranayama[Sectional Breathing]
28. Nadishuddhi
29. Sitali/Sitkari/Sadanta

### **Meditation**

30. Nadanusandhana
31. OM meditation

# **18. Carcinoma**

## **List of practices**

### **Breathing exercises**

1. Padahastasana&Ardha chakrasana Breathing
2. Ardhakati Chakrasana Breathing
3. Trikonasana Breathing
4. Tiger Breathing
5. Navasana Breathing
6. Uttanapadasana Breathing
7. Rabbit Breathing
8. Quick Relaxation Technique

### **Pranayama**

9. Kapalabhati
10. Vibhaga Pranayama[Sectional Breathing]
11. Sooryanuloma Pranayama
12. Chandranuloma Pranayama
13. Nadishuddhi
14. Bhramri
15. Sitali/Sitkari/Sadanta

### **Meditation**

16. OM MEDITATION
17. CYCLIC MEDITATION
18. Pranic Enegising Technique [PET]

# 19. Step by step instructions

## Prayers before and after Yoga Session

Sit in any comfortable posture and adopt Namaskara Mudra. Focus on your breathing, take deep inhalation and deep exhalation. Keep the spine erect and relax the facial muscles. Gently close your eyes and relax the whole body. Start the yoga session with the prayer, verse of Upanisads praying for the welfare of the teacher and the student.

*Om sahanavavatu, Sahanou bhunaktu,  
Saha viryam karavavahai,  
Tejasvinavadhitamastu, ma vidvisavahai,  
Om Santih Santih Santih*

May he protect us both ( the teacher and the student ). May he nourish us both. May we both work together with great energy. May our study be enlightening and fruitful. May we not hate each other. Om Peace, Peace, Peace.

## Closing Prayer of the Yoga Session :

*Sarve bhavantu sukhinah,  
Sarve santu niramyah  
Sarve bhadrani pasyantu,  
Ma, kascit duhkha bhagabhavet,  
Om Santih Santih Santih*

May all be happy. May all be free from diseases. May all see things auspicious. May none be subjected to misery. Om Peace Peace Peace.

## **Starting positions for all practices (STHITI)**

### **Type – Standing**

- Stand erect with feet close together, knees together
- Hands along with thighs with fingers stretched out
- The legs, trunk and the head aligned in a straight line.

### **Type - Sitting**

Sthiti: Dandasana

- Sit with both legs stretched, heels together
- Place the palms on the floor by the side of the buttocks
- Make the spine, neck and head erect
- Close the eyes.

### **Type - Prone**

Sthiti - Prone

- Lie down on the abdomen with legs together toes pointing outward and the soles of the feet facing up.
- Chin touching the ground
- Stretch the hands straight above the head, biceps touching the ears and palms resting on the ground.
- Close the eyes.

### **Type - Supine**

Sthiti - Supine

- Lie down on the back with the legs, feet and knees together
- Stretch the hands straight above the head, biceps touching the ears and the palms facing the ceiling
- Close the eyes.

## **RELAXATION POSTURE**

### **Standing :Tadasana**

- Stand erect, legs slightly apart, hands hanging freely by the side of the body, shoulders relaxed.
- Make sure the body is completely relaxed
- Eyes gently closed

### **Sitting :SthitiDandasana**

- Sit with legs stretched apart and relaxed
- Slightly incline the trunk backward, supporting the body by placing the hands behind
- Palms facing backwards.
- Let the head hang freely behind or rest on either of the shoulders
- Eyes gently closed

### **Prone :Makarasana**

- Lie down on the abdomen with the feet wide apart, heels touching the ground and facing each other.
- Bend both the hands and place the right palm on the left shoulder and the left palm on the right shoulder
- Rest the chin at the point where the forearms cross each other.
- Eyes gently closed

### **Supine :Savasana**

- Lie supine on the ground with hands and feet apart
- Slightly stretch the body and allow the whole body to relax completely

- By becoming aware of the different parts of the body, starting from the toes to the head, a feeling of relaxation is propagated. Gradually one learns to suggest oneself to relax part by part.
- As one gets the control, the art of relaxation will be natural and spontaneous. Then the whole body is relaxed to the extent that one forgets the body. The mind experiences alertful rest.
- Eyes gently closed.

## **MUDRA**

### **Cin Mudra**

Touch the tips of the thumbs with the tips of the forefingers

### **Cinmaya Mudra**

The tips of the forefingers touch the tips of the thumbs and the middle finger, the ring finger and the little fingers are folded to touch the palms

### **Adi Mudra**

Fold the thumb inside and fold the other fingers touching the palms.

### **Bramha Mudra**

Make a fist of both the palms with the thumb tucked inside and place them by the side of the navel.

### **Namaskara Mudra**

Join both the palms and place them on the chest with the thumbs touching the sternum.

## **Vibhaga Pranayama (Sectional breathing)**

This is a preparatory breathing for Pranayama. It corrects the breathing pattern and increases the vital capacity of the lungs. It has three sections.

### **Abdominal Breathing or Diaphragmatic Breathing (Adhama)**

#### **a) Starting Position:**

Sit in any meditative posture.

#### **b) Practice:**

- Inhale deeply, slowly and continuously. This is called puraka, the abdomen is made to bulge continuously with the air entering specially in the lower section of the lungs.
- Before exhaling stop the breath (antar kumbhaka) for second.
- While exhaling (recaka) the abdomen is drawn inwards continuously and slowly.
- Before the breath is reversed, stop the breath (bahyakumbhaka) for a second and then inhale.
- Repeat the breathing cycle. There should be no jerks in the whole procession. It should be smooth, continuous and relaxing.
- The diaphragm separating the thorax from the abdomen descends during inhalation with the building of the abdomen. This increases the airflow into the lower sections of the lungs. The rhythmic movement of the diaphragm massages the contents of the abdomen gently, and helps the organs to function normally. It promotes the general circulation also.

## **Thoracic (Chest) Breathing or intercostals Breathing (Madhyama)**

### **a) Starting Position**

- Sit in any meditative posture

### **b) Practice:**

- In this practice expanding and contracting the chest only performs inhalation and exhalation. Air flows through both nostrils, slowly and continuously. The abdomen is controlled to avoid its bulging.
- The middle lobes are opened up fully by this type of breathing.

## **Upper Lobar Breathing or Clavicular Breathing (Adhya)**

### **a) Starting position:**

- Sit in any meditative posture

### **b) Practice:**

- Raise the collarbones while inhaling.
- Keep the abdominal muscles contracted
- The air is forced into the upper most regions of the lungs this ventilating the upper lobes. The sparingly used upper lobes of the lungs will be properly aerated by this breathing.

## **Full Yogic Breathing**

### **a) Starting Position**

- Sit in any meditative posture

### **b) Practice:**

- In full yogic breathing technique all the other three types will be combined.



- During inhalation, the adhama, madhyama and adhya occur sequentially and during exhalation the same sequence namely abdominal, chest and clavicular breathing occur.
- The whole process should be relaxing and comfortable without any tension in the face.

**Four Mudras** are generally associated with these sectional-breathing practices. They are :

- Cin mudra - abdominal breathing or adhama
- Cinmaya Mudra - thoracic or chest or madhyama
- Adi mudra - clavicular or adya
- Brahma mudra - complete yogic breathing
- Sit in any meditative posture
- Slowly such the air, which enters in through the two sides of the tongue, diffuse throughout the mouth and move down the trachea into the lungs.
- Promote kevalakumbhaka and feel its effects
- The warm air is exhaled out slowly through the trachea, and the nostrils and the breath stops automatically.
- The deep relaxation obtained due to cooling, extends the kevalakumbhaka.
- This completes one round of Sitkari. Repeat nine rounds

## **MEDITATION**

### **Nadanusandhana**

["A" kara-9,"U" kara-9,"M" kara-9,A-U-M-9]

#### **a)'A' kara chanting**

Starting position

1. Sit in any meditative posture

2. Feel completely relaxed and close your eyes.
3. Inhale slowly and completely fill the lungs
4. Adopt chin mudra and while exhaling chant 'A' kara in a low voice.
5. Feel the sound resonance in the abdomen and the lower parts of the body.
6. Repeat nine times

**b)'U'kara chanting**

1. Inhale slowly and fill the lungs
2. Adopt Chinmayi mudra and while exhaling chant 'U'kara in low voice.
3. Feel the sound resonance in the chest and middle part of the body,
4. Repeat nine times.

**c)'M'kara chanting**

1. Inhale slowly and completely fill the lungs
2. Adopt Aadi Mudra and while exhaling chant 'M' kara in low voice.
3. Feel the sound resonance in entire head region.
4. Repeat nine times.

**d)'OM' Chanting**

1. Inhale slowly and completely fill the lungs
2. Adopt brahma mudra and while exhaling chant 'AUM' in a low voice.
3. Feel the sound resonance through out the body
4. Repeat nine times.

## **Om Meditation**

Sit in any meditative posture feel completely relaxed

### **PHASE-1**

Close your eyes and start chanting OM mentally. Allow the mind to repeat OM continuously without break. If there are distractions, you chant OM faster, not giving a chance to distractions. After a while the chanting slows down. Consciously slow it down further. If the mind jumps to distractions, again increase the speed of OM chantings. Thus, by increasing and allowing the speed to slow down, you should be able to have an unbroken stream of OM in your mind.

### **PHASE-2**

Make the chanting soft, gentle and effortless. As you progress on the path of meditation, you will reach the second phase in which you start feeling the vibration of OM in the particular part of the body and later throughout the body.

### **PHASE-3**

As you slow down the chanting OM, observe the gap between OM. Further you slowdown, widens the gap in to silence.

### **PHASE-4**

The very deep experience of silence helps to expand from the three dimensional awareness of the body to all pervasive awareness. The silence becomes more deeper and merging to complete silence. This silence is the source of Creativity, Power, Knowledge and Bliss.

## **Breathing Exercises**

### **Hands In And Out Breathing**

- Stand in Tadasana
- Stretch out your arms in front, in level with your shoulders and bring the palms together.
- Inhaling spread your arms sideways in the horizontal plane. While exhaling bring the arms forward with palms touching each other.
- Repeat five times making your arms movement continuous, breath flowing in and out rhythmically. Synchronise breathing with arm movements.
- Relax in Tadasana feel the changes in breath and body, especially in arms, shoulders and chest.

### **Ankle Stretch Breathing**

- Stand in Tadasana
- Open the eyes and fix your gaze on a point in front of you. Place the palms in front of your thighs.
- While inhaling rise your hands and stretch your ankles.
- As you exhale bring your hands and heels down.
- Repeat five times keeping the movements of the hands and ankles, continuously breathing in synchronisation. Feel the stretch, from ankles to your fingers as you reach upwards.
- Relax in standing position, hands by the side of the thighs. Observe your breathe and enjoy the stability for a few seconds.

## HAND STRETCH BREATHING

- Stand in Tadasana
- Gently bring your hands in front of the chest. Interlock the fingers and place the palms on the chest.

### Stage-1 [Horizontal]

- Relax your shoulders and close your eyes.
- While inhaling stretch the arms straight out in front of your body at shoulder level. At the same time palms facing outwards without strain.
- While exhaling reverse the process and bring the palms back on the chest.
- Relax the shoulders
- Repeat for five times.

### Stage-2 [at 135°]

- Repeat the same movements by stretching the arms at an angle of 135°
- Repeat five times.

### Stage-3 [vertical]

- Repeat the same movements by stretching the arms vertically above the head.
- Repeat five times.

*[Note-Maintain perfect awareness of breathing. Exhalation should be longer than inhalation. If required it can be practiced sitting on a chair too. Synchronise breathing with hand movements]*

## Trikonasana Breathing

- Stand in Tadasana

- Spread the legs about a meter apart.
- Raise the hands sideways parallel to the ground at shoulder level while inhaling.
- Bend to right till the right hand touches below the right knee while exhaling. Bend in the same plane.
- Look at the left palm facing forward. Come up on inhalation.
- Repeat five times on each side.
- 

### **Rabbit Breathing**

- Sit in Vajrasana
- Keeping the knees together, bend forward and rest the forearms on the floor, with the elbows by the side of the knees and palm flat on the ground.
- Maintain the head at a distance of one hand length from the ground to chin. Open your mouth partially and protrude the tongue with its tip just touching the lower lip.
- Gaze at a point about two feet on the ground in front of you and start the practice.
- Pant quickly like a rabbit, using only the upper part of the chest. Feel the air going in and out of the lung. Feel the expansion and contraction of the chest muscles. Continue to twenty to forty breaths.
- To finish, close your mouth and relax in shahankasana. Stretch your hands forward with the forehead resting on the ground. Feel the relaxation of chest and thorax. Allow your breath to return to normal.

*[Note-Breath rapidly through mouth only using thoracic muscles*

*-Make sure that the abdomen presses on your thighs, preventing any abdominal movements.*

*-Do not drop your head on to the floor.]*

## **Dog Breathing**

- Sit in Vajrasana
- Place your hands before your knees, Palms resting on the ground with fingers facing forward. Keep the arms straight.
- Lower the spine to a concave arch so the line of your vision is parallel to the ground.
- Open the mouth wide and stretch out the tongue as much as you can. Close your eyes.
- Start breathing rapidly through the mouth by flapping the abdomen forcefully. The abdominal muscles drawn in during exhalation and bulge them out during inhalation making a panting sound, like dog after a run.
- Keep the neck muscles and face relaxed.
- Feel the abdominal movement and the sensation of the air going in and out of your lungs, the tingling sensations in your throat and neck.
- Practice for nine times initially, later you may increase it to a minute. But takes care not to exceed your capacity.
- Relax in Shashankasana with forehead and elbows on ground, arms stretched outwards. Observe the sensation in the throat and the abdomen.

## **Tiger Breathing**

- Sit in Dandasana
- Fold your right leg, bringing right heel under right hip. Sitting on right heel, fold the left leg, bringing left heel under left hip, both the soles facing up.
- Spread out the knees, keeping an arm distance between them. Lean forward and place the arms on the floor, the elbows just in front of the knees, palms on the ground.
- Crouch down on your hands and knees, with hands and thighs vertical like pillars. Maintain a distance of about the length of your forearm between the two palms and knees.
- Spread out the legs so that the palms, knees and the heels are in the straight line.
- While inhaling lift your head up and gaze up, arch your spine down making it concave. While exhaling bring your head down, chin touching the chest, arching the back upwards, making it convex.
- Hold this position for a moment, feeling the expansion of the chest and the shoulders and the abdominal stretch, keep the eyes open.
- To finish, relax in Shashankasana.

## **Shashankasana Breathing**

- Sit in Vajrasana
- Take your hand back, make a fist of the right hand and hold the right wrist with the left hand and relax the shoulders.



- While inhaling bend slightly backwards from the waist opening up the chest.
- While exhaling slowly bend forward from the waist bring the forehead on to the ground in front of the knees. Relax the shoulders.
- While inhaling slowly come up to the vertical position and slightly lean backward. This forms one round.
- Repeat for ten rounds.

[Note-You can separate the knees as per your comfort to avoid unnecessary pressure on the abdomen and chest. Synchronise the movements with breathing. Keep your eyes closed and maintain breath awareness.

### **Bhujangasana Breathing**

- Lay in prone position
- While inhaling raise the head and trunk up to the navel with minimum support of the palms. While exhaling slowly bring the trunk and head back to starting position.
- Repeat ten rounds

Note-If possible, keep the hands at the back with the fingers interlocked. But you must not exert. Synchronize movements and breathing. Keep your eyes closed.

### **Shalabhasana Breathing**

- Lie down on your abdomen, legs together, hands stretched out over the head and chin touching the floor.

- Make fist of your hands with thumbs tucked in and place them underneath the thighs.

### **Stage-1 [Ardha Shalabhasana breathing]**

- While inhaling raise the right leg up as far as comfortable without bending the knee.
- While exhaling return the right leg back on to the floor slowly
- Repeat with the left leg in the same way. Practice ten rounds.

**Note-**Take firm support of your wrist while raising your leg up. Accordingly place the fist so that you can take maximum support. Do not bend the knees at all. Eyes closed. Synchronise the movements with breathing.

### **Stage-2 [Shalabhasana Breathing]**

- While inhaling, raise both legs together as far as you can.
- While exhaling bring them back on to the floor slowly.
- This is one round. Practice ten rounds.

### **Setubandhasana Breathing**

- Starting position: Supine
- Fold both the legs, placing the heels on the ground near to the hip.
- While inhaling raise the hip and the trunk up as far as you can.
- While exhaling slowly lower them down to the floor. Repeat five rounds.

**Note-** Feel the stretch in lumbar region while going up and release of the stretch while coming down. Synchronise breathing with movements.

### **Navasana Breathing**

- Starting position; Supine
- Bring the hands by the side of the body. Inhale deeply and raise the legs, head and trunk off the ground.
- Keep the legs at an angle of about 30° to 35° from the floor and top of the head in line with the toes. Simultaneously raise the hands at the shoulder height parallel to the ground. Look towards the toes.
- Exhale slowly and lower the legs, head and trunk. Repeat the practice for ten times.
- Relax in Shavasana

**Note-**In final position, the balance of the body rests on the hips and no part of the spine should touch the floor. Do not hold the breath during practice.

### **Uttanapadasana Breathing**

- Starting position: Supine  
Stage-1
- While inhaling slowly raise your right leg without bending the knee as far as comfortable [up to 90° if possible]. While exhaling return the leg to the floor as slowly as possible without bending the knee.
- Repeat the practice with the left leg for ten times.

**Note-**Do not bend the knee at any cost. Do not disturb the leg lying straight on the ground in order to be able to raise the other leg more.

## **Stage-2**

- While inhaling slowly raise both the legs without bending the knees, as far as comfortable [Up to 90° if possible]. While exhaling lower the legs to the floor as slowly as possible without bending the knees. Repeat five times.

## **Padahastasana & Ardha Chakrasana Breathing**

Starting position: Tadasana

- Stretch the arms straight above the head, palms facing forward.
- Inhale and bend backward with arms over the head [Ardha chakrasana] and while exhaling bend forward bringing the arms down as much as possible [Padahastasana]. While inhaling come up and bend backward. Repeat the forward bending with exhalation.
- Repeat for twenty times.

**Note**-Always bend from your lower waist.

## **Trikonasana Breathing**

- Stand relaxed in tadasana, Spread the legs about one meter apart. Raise the hands sideways parallel to the ground at shoulder level while inhaling.
- Bend to the right till the right hand touches the knee while exhaling. Bend in the same plane.
- Look at the left palm facing forwards. Come up with inhalation.
- Repeat for five times.

## **Katichakrasana Breathing**

- Stand in Tadasana. Spread the legs about a half meter apart. Raise the hands sideways parallel to the ground while inhaling.
- Keep the legs firm on ground and twist to the right, keeping right hand straight at shoulder level, simultaneously look at the tip of the fingers and left hand bent at the elbow close to the chest.
- Comeback while inhaling. Repeat the same on the left.

## **Pavanamuktasana Kriya**

### **Stage I: Leg Rotation**

Position: Supine posture

- Lie down on your back.
- Slowly without bending the knee, while inhaling raise the right leg up to 45 degree position. Keep the left leg straight on the ground.
- Exhale at 45 degree and while inhaling raise the right leg further up to 90 degree position.
- While inhaling, bend the right knee and bring the thigh closer to the chest.
- Interlock the fingers and place the over the knee or just below the knee if possible.
- Inhale deeply, raise the head and shoulder off the ground, try to keep the chin on the right knee or closer to the right knee with the normal breathing in the position.
- Rotate the left leg 5 rounds clockwise and 5 rounds anti-clockwise without bending the knee with normal breathing.

- Slowly lower the left leg to the floor.
- Bring back the head to the floor, while inhaling release the interlocked fingers and straighten the right leg to 90 degree position.
- Exhale and slowly lower the right leg to 45 degree position.
- Inhale deeply and while exhaling lower the right leg to the floor. With the normal breathing relax for few seconds.
- Practice the same movements on the left side.
- Note : While rotating the leg, the circular movement should be as large as possible.
- Suck in the abdomen in while rotating the leg for the good effect.
- While rotating the leg do not bend the knee.
- If cramping is experienced in the abdominal muscles inhale deeply and relax the whole body with exhalation.

## **Stage II: Rocking and Rolling**

Position: Supine posture

- While inhaling raise both legs to 45 degree, take an exhalation here and while inhaling raise the legs to 90 degree position.
- Bend both the knees and try to bring the thighs closer to the chest.
- Interlock the finger and clasp the hands around the knees.
- Keep the chin on the knees or try to bring the chin closer to the knees.
- Normal breathing in this position.

## **1. Rocking:**

- Rock the whole body forwards and backwards, practice 5 to 10 rounds.
- Try to come up into the squatting position on the feet while rocking forward and while rocking backward feel the massaging effect in the spine.
- Relax for few seconds in the same position and move on to the rolling practice.

## **2. Rolling:**

- Roll the whole body to the right side, your sides of the legs and elbows should touch the floor.
- Roll the body to the left side, your sides of the legs and elbows should touch the floor.
- Repeat the practice alternately to the right and left for 5 times.
- Slowly stop the practice and relax for a while.
- While inhaling, release the hands, lower the head to the floor and raise the both legs to 90 degree.
- While exhaling, slowly bring the legs to 45 degree position.
- Inhale deeply and while exhaling slowly bring the legs down to the floor.
- Relax in Savasana.

## **Benefits:**

- Massages the back, buttocks and hips.
- Reduces the abdominal fat.

- Strengthens the lower back muscles and loosens the spinal vertebrae.

**Contra-indications:**

- Avoid this practice who is suffering from high blood pressure and back problems such as sciatica and slipped disc.

**Lumbar Stretch**

**Type I - With folded legs**

Position: Dandasana

**Practice:**

- Fold the right leg and place the right heel on the left thigh.
- Raise the arms above the head, keeping them straight.
- While exhaling, bend forward from the root of the waist region; try to hold the left toes with the hands or bend forward as much as possible. Try to touch the forehead to the left knee or bend as much as possible.
- Relax in the position as long as possible with normal breathing.
- While inhaling, come up with arms stretched up.
- Practice 10-15 times.
- Change the leg and repeat the same on the other side 10-15 times.

**Note:**

- Do not bend the knees, while bending forward.
- Gradually increase the speed to your maximum capacity



## **Type II - With legs apart**

Position: Dandasana

### **Practice:**

- Sit with the legs spread apart or as wide as possible.
- Raise the arms above the head, keeping them straight.
- While exhaling, bend forward as much as possible from the waist.
- Catch the right foot with both hands and try to touch the right knee with the forehead.
- While inhaling, come up and raise the hands above the head region.
- Repeat 10-20 times

### **Note:**

- During the practice do not bend the knees, try to keep the knees straight.
- Gradually increase the speed to your maximum capacity.

## **Sukshma Vyayama**

### **[Strengthening Exercise]**

### **Manibandha Shakti Vikasaka [Wrist Strengthening]**

#### **I. Starting position Tadasana**

#### **II. Practice**

#### **Stage 1 (Arms stretched in front)**

- Stretch your arms straight in front of the chest at shoulder level, keeping them parallel to the ground.
- Make tight fists of your hands (palms facing down).
- Now, move the fists up and down vigorously from the wrists.
- Repeat 10 rounds.

### **Stage 2 (Arms bent)**

- Stretch your arms sideways at the shoulder level, keeping them parallel to the ground.
- Now bend them at the elbows and bring the hands near the chest, palms facing downwards.
- Make loose fists of your hands and move them up and down from the wrist with force.

### **NOTE:**

- The movement should be from the wrists and forceful and vigorous.
- While bringing your fists up and down , try to touch the forearm.
- Keep the arms as stiff as possible.
- Normal breathing.

## **Griva Shakti Vikasaka [Neck Strengthening]**

### **I. Starting position: Tadasana**

- Relax your neck completely, keep your eyes open.

### **II. Practice**

- Inhale and exhale through the nose (“Bellows effect”) vigorously making the veins of your neck stand out.

- Blow out your stomach while inhaling; draw it in while breathing out.
- Repeat twenty times.

## **Karatala Shakti Vikasaka [Forearms Strengthening]**

**I. Starting position** (Sthiti): Tadasana

### **II. Practice**

- Stretch the arms sideways at shoulder level with palms facing downwards.
- Bend the elbows and spread out and stretch all the fingers.
- Bring the palms near the chest.
- Now, move the palms up and down vigorously from the wrist.
- Feel the strong tightness and stretch in the fingers and palms.
- Normal breathing.

## **Kaphoni Shakti Vikasaka [Elbow Strengthening]**

**Starting position** (Sthiti): Tadasana

### **II. Practice**

#### **Stage 1 (With fists)**

- Stretch the arms straight down beside the body, palms facing forward and make tight fists.
- Bend the arms at the elbows and raise your clenched fists forward to the level of the shoulders with a jerk.

- Then stretch them downwards again with a jerk.
- Repeat 20 times.

### **Stage 2 (With open palms)**

- Here, keep your palms open (facing forward) and with the fingers close together.
- Repeat jerking your arms up and down from the elbows as before.
- Repeat twenty times.

### **NOTE:**

- The elbows should remain stationary.
- The fists / palms must come up to the level of the shoulders and then down straight.
- The fists / palms must neither touch the shoulders when going up, nor touch the thighs when coming down.

## **Bhuja Bandha Shakti Vikasaka [Upper Arms Strengthening]**

### **I. Starting position (Sthiti): Tadasana**

- Make fists of your hands with the thumbs tucked in.
- Bend the elbows and raise the forearms till they are parallel to the ground (forming right angle with the upper arm), and the fists facing each other.

### **II. Practice**

#### **Stage 1 (Alternate arms)**

- Now, push the right arm forward forcefully and vigorously to the level of the shoulder.
- Then, pull it back to the starting position.

- Next, push the left arm forward and pull it back in the same manner.
- Thus, move the arms alternately and vigorously.
- Repeat 20 times. Normal breathing.

### **Stage 2 (Both arms)**

- Do the same movement as above with both arms together, now.
- Repeat twenty times.

### **NOTE:**

- Push and pull the arms forcefully and vigorously.
- When pushed forward, the arms should be parallel to the ground and palms facing up.
- When pulled back, the elbows must not go back beyond the body (i.e. the starting position).

## **Jhangha Shakti Vikasaka [Thighs Strengthening]**

### **I. Starting position (Sthiti): Tadasana**

### **II. Practice**

#### **Stage 1 (Chair sitting)**

- Stretch out the arms straight in front at the shoulder height, palms facing downwards.
- While inhaling, bend your knees gradually till your thighs come parallel to the ground.
- Hold the breath and maintain this position.
- Come up while breathing out.
- Repeat 5 times.

**NOTE:**

- The knees must be together throughout the practice.
- Heels or toes must not be raised from the ground at any time during the practice.
- If find difficult to hold the breath, you can do it with normal breathing initially for a few days.
- Keep the arms parallel to the ground all through.
- Keep the back, neck and head as erect as possible.

**Stage 2 (Knee spreading)**

- Spread your arms sideways at shoulder height.
- Raise your heels (both touching each other) and throw your entire weight on the toes.
- While breathing in bend the knees and spread them apart but never sit on your heels.
- Hold your breath in this position.
- Then, while exhaling begin to rise gradually.
- Repeat ten times.

**NOTE:**

- Never sit on the heels.
- Breathe normally during the practice for a few days, in case of difficulty in holding the breath.

**Jangha shakti Vikasaka 2(Thighs) Jumping up****I. Starting position (Sthiti):Tadasana****II. Practice - Stage 1**

- While breathing in open up your arms and jump up simultaneously and come down on your toes with the feet going apart.

- While breathing out, reverse the whole process and get back to the starting position.
- Repeat ten times.

## **Stage 2**

- Now, just reverse the breathing pattern and repeat the movements in the same manner.

## **NOTE:**

- Palms should not touch each other while going up. They should not even touch the thighs.
- While coming down (after jumping up), the legs should not bend at the knees.
- Always come down on the toes.

## **Katishakti Vikasaka [Hip Strengthening]**

### **Stage 1**

#### **I. Starting position (Sthiti): Tadasana**

- Clench your right hand to form a fist with the thumb tucked in and take it behind the back. Now, hold the right wrist with the left hand.
- Both hands are in contact with the back.

#### **II. Practice**

- While breathing in deeply, bend backward as far as is feasible by keeping the hands in contact with the back.
- Maintain this posture for few moments.
- Then, while breathing out, bend forward trying to touch the knees with your head.
- Repeat this practice ten times.

## **Stage 2**

### **I. Starting position**

- Same as above except that the left hand should be formed into a fist and right hand holding the left wrist.

### **II. Practice**

- Same as in stage 1

### **NOTE:**

#### **For both stages**

- The hands at the back must always be in contact with the body.
- Hold the positions (forward and backward) for a moment.

## **Kati shakti Vikasaka 2 (Back) Forward and backward bending**

### **I. Starting position (Sthiti):Tadasana**

- Spread your legs apart as far as possible.
- Place your hands on the hips with the thumbs pointing forward and the fingers pointing backwards.

### **II. Practice**

- While inhaling bend backward from the waist as far as possible. Maintain this posture for some time.
- Then while exhaling bend forward trying to touch the head to the ground without bending the knees.
- Repeat this for 10 rounds.



**NOTE:**

- Hands continue to be on the hips all through.
- Do not bend the knees any time during the practice.
- Make the movements as per your capacity.

**Pindali Shakti Vikasaka [Calves Strengthening]****I. Starting position (Sthiti): Tadasana**

- Clench the fists and stretch your arms forward at shoulder height.

**II. Practice**

- While inhaling, squat down as much as possible.
- Hold your breath, stand up while your arms describe one full circle in a manner of rowing a boat.
- On completion of the circle, the arms should be held before the chest, fists touching each other then exhale sharply while pulling the arms slightly backwards and expanding the chest.
- Repeat 10 times.

**NOTE:**

- The knees should remain close to each other all through.
- The feet should remain on the ground all through

# Yoga Therapy For Joints

These set of simple techniques help to loosen the joints of the body. It is useful in eliminating the energy blockages in the joints. Recommended for those with Rheumatism, Arthritis, High blood pressure, Heart problems or other ailments where vigorous physical exercise is not advised.

Practice with awareness:

- Perform with awareness of the actual physical movements.
- This method helps to co-ordinate between mind, body and breath.
- Synchronize the breath with physical movements with awareness.
- This method of practice is useful for harmonizing, revitalizing and improves the functions of the internal organs.

Give rest in between the practice:

- After two or three exercises, relax and close your eyes to calm down the mind and body.
- Focus on your natural breath effortlessly, feel the breath and sensitize the breath consciously.
- After a minute or so continue the practice in a relaxed way.
- If you feel tiredness during the practice, rest in Savasana.

Note:

- Only those muscles associated with any particular practice should be used while the rest of the body should be completely relaxed.
- Try to practice with eyes closed for the maximum benefits.
- Perform the exercise with awareness throughout the practice.

### **1. Passive Rotation of Toes:**

**Position:** Dandasana or Sitting on a Chair.

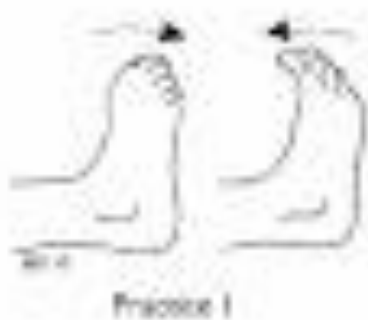
**Practice:**

- Bend the right leg at the knee, place the right foot on the left thigh.
- Move the individual toes with the left hand ( passive movement ) bending them forward and backward, right and left, rotating clockwise and anti-clockwise 5 times each.
- Then hold all the toes with the left-hand squeeze and bend them forward and backward 5 times.
- Repeat the same practice with the left foot.

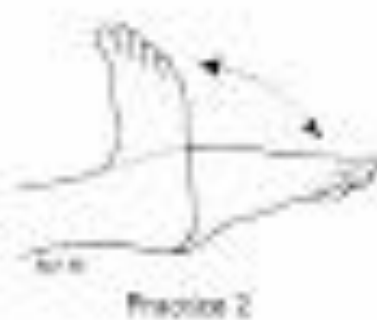
### **2. Toe Bending**

**Position :**

- Sit with legs outstretched and keep the feet slightly apart.
- Rest the palms slightly behind the buttocks, fingers pointing backwards.
- Slightly lean backward taking the support of the straight arms.
- Keep the spine erect.



Toe Bending



Ankle Bending

**Practice:**

- Focus on your toes.
- Move the toes of the feet slowly forward and backward.
- Keep the feet upright, the ankles relaxed and motionless during the practice.
- Hold each position (forward and backward) for a few seconds.
- Practice with normal breathing.
- Repeat 10 times.

**Note:**

- Can practice this exercise while sitting on a chair.
- If necessary, do this practice with each foot separately.

**3. Ankle Bending:**

Position: Same as Toe Bending Practice.

**Practice:**

- Focus on your feet.
- Move the feet slowly forward and backward, bending them from the ankle joints.

- Try to stretch the feet forward to touch the floor if possible and then draw them back towards the knees.
- Hold the each position (forward and backward) for a few seconds.
- Repeat 10 times.

**Note:**

- Can be practiced sitting on a chair.
- If necessary, practice with each foot separately.
- While inhaling, move the feet backward and while exhaling move the feet forward.
- Can be practiced with normal breathing also.

#### **4. Ankle Rotation:**

**Position:Dandasana**

**Practice:**

- Keep the legs apart about a foot.
- Focus on your feet.
- Rotate the feet in clockwise and anti-clockwise rotation.
- Repeat 10 rounds.
- Practice with normal breathing.



**Note:**

- Heels should be kept firmly on the floor throughout the practice.
- Do not bend the knees.

- Can be done sitting on a chair or cot keeping the knees straight.

## **5. Knee Rotation:**

**Position: Dandasana**



### **Practice:**

- Raise the right thigh.
- Straighten the right knee to 90 degree.
- Interlock the palms under the thigh to support.
- Keep the right leg parallel to the floor.
- Rotate the right lower leg around the knee joint five times clockwise and five times anti-clockwise with normal breathing.
- Slowly bring the right leg down on the floor.
- Repeat the same movements with the left leg.

### **Note:**

- Let the leg below the knee hang freely while rotating.
- This practice can be done sitting in a chair or at the edge of a cot.

## **6. Knee Cap Tightening**

**Position : Dandasana****Practice:**

- Focus on your knees and close the eyes.
- Slowly pull up the knee caps and then slowly release.
- Repeat 20 times with normal breathing.
- Practice with awareness.

## **Surya Namskara [Sun Salutation]**

**Introduction:**

Surya Namaskara is a unique yoga based exercise for overall Personality Development (Body, Mind and Intellect). It loosens stretches and massages the whole body. This practice tones the joints, muscles of the internal organs of the body. It is the combination of the asana, pranayama, mantra and meditation techniques. It is more beneficial for children in their growing age. It helps them to develop balanced state of mind, healthy body, concentration, memory development.

Mantra plays a vital role in surya namaskara. It generates vibrations in the body to correct the functions of exocrine and endocrine systems of the glands. It stimulates all the vital internal organs of the body.

**Prayer:**

***Hirnmayena Patrena, Satyasyapihitam Mukham  
Tat tvam Pusan Apavrnū Satya Dharmaya Drstaye***

Like a lid to a vessel, O Sun, your Golden orb covers the entrance to Truth. Kindly open thy entrance, to lead me to Truth.

**Bija Mantra[Sacred root word]:**

Every Namaskara is performed by chanting Omkara with Bija Mantra and a name of the Sun.

1. Om Hram Mitraya Namaha
2. Om Hrim Ravaye Namaha
3. Om Hrum Suryaya Namaha
4. Om Hraim Bhanave Namaha
5. Om Hroum Khagaya Namaha
6. Om Hrha Pushne Namaha
7. Om Hram Hiranyagarbhaya Namaha
8. Om Hrim Maricaye Namaha
9. Om Hrum Adityaya Namaha
10. Om Hraim Savitre Namaha
11. Om Hroum Arkaya Namaha
12. Om Hrah Bhaskaraya Namaha

**Position: Tadasana**

Stand straight with legs together. Slowly bend the elbows and place the palms together in front of the chest. Adopt namaskara mudra, mentally offering homage to the Sun. Focus on your breath and look forward. Gently close your eyes with relaxed facial muscles.

**Position: 1 Mantra : Om Hram Mitraya Namaha**

While inhaling raise and stretch both the hands above the head. Upper arms should touch the ears and bend the head, arms and upper trunk backward. Feel the stretch from the navel to the throat region. Do not bend the knees and elbows.

**Benefits:** Opens the lungs and tones the abdomen muscles, chest, forearms and upper arms.

**Position: 2 Mantra : Om Hrim Ravaye Namaha**



While exhaling bend the body forward from the root of your waist region until the fingers or palms of the hands touch the floor on either side of the feet. If possible try to touch the forehead to the knees. Keep the knees straight and ensure that upper arms and the ears are aligned.

**Benefits:** Increases the flexibility of spine and reduces the excess of fat in the abdominal region. Improves the functions of digestive systems. Memory and concentration will improve and increases the blood supply to facial muscles eyes and brain.

**Position: 3    Mantra: Om Hrum Suryaya Namaha**

Keep the palms on the side of and in the line of the feet. While inhaling stretch the right leg back, rest the toes of the right feet and right knee on the floor. Arch up the chest, thoracic region and lower the spine. Bend the head backward and look up. Keep the palms and left foot in the same line.

**Benefits:** Massages the abdominal muscles and tones up lungs. Strengthens the calf muscles and thigh muscles. Improves the function of thyroid glands as throat is stretched up.

**Position: 4    Mantra: Om Hraim Bhanave Namaha**

While exhaling take the left leg back and balance the body on the palms and toes. Whole body is in slanted straight position. Gaze 2 feet ahead on the ground. Do not bend or arch up the neck and spine.

**Benefits:** Balances the whole body in a line. Strengthens palms, wrists, elbows, muscles of upper arms and forearms. Entire spine region is relaxed.

**Position: 5    Mantra: Om Hroum Khagaya Namaha**

While inhaling rest the knees on the ground, suck in the abdomen muscles and rest the buttocks on the heels. Do not change the positions of palms and toes. While exhaling rest the forehead on the ground and relax in normal breathing.

**Benefits:** Regulates the function of adrenal glands, abdominal glands and digestive system. Increases the supply of blood to the head, facial muscles and eyes. Helps to calm down the mind.

**Position: 6    Mantra    Om Hrha Pushne Namaha**

While exhaling raise the body from the fifth position and stretch the body forward without disturbing palms and toes. Hold the breath and rest the forehead, chest, hands, knees and toes on the ground. The knees, chest and forehead should touch the floor simultaneously. Do not rest abdomen on the ground and raise the hips little upward.

**Benefits:** Strengthens the leg and arm muscles.

**Position: 7    Mantra    Om Hram Hiranya Garbhaya Namaha**

Lower the buttocks and hips on the ground. While inhaling raise the head and trunk. Arch the back and push the chest forward without lifting the positions of the palms and toes. If possible keep the knees off the ground.

**Benefits:** Increases suppleness of spine, enhances elasticity of lungs. Strengthens the palms, wrists and toes. Tones the liver and massages the kidneys and adrenal glands.

**Position: 8    Mantra    Om Hrim Maricaye Namaha**

While exhaling without disturbing the position of palms and feet, raise the buttocks and lower the head between the arms. Try to keep the heels on the ground so that soles are completely pressed on the floor. Keep the legs and arms straight.

**Benefits:** Tones the calf muscles and thigh muscles. Improves the function of thyroid glands.

**Position: 9 Mantra Om Hrum Adityaya Namaha**

While inhaling rest the knees on the ground, suck in the buttock muscles and rest the buttocks on the heels. Do not change the positions of the palms and toes. While exhaling rest the forehead on the ground and relax in the normal breathing.

**Benefits:** Regulates the function of adrenal glands, abdominal glands and digestive system. Increases the supply of blood to the head, facial muscles and eyes. Helps to calm down the mind.

**Position: 10 Mantra Om Hraim Savitre Namaha**

While inhaling come up from ninth position placing the right foot between two palms. Let the left leg be kept stretched resting left knee and toes on the ground. Lower the spine and arch the back concave upwards as in step 3.

**Benefits:** Improves the function of thyroid glands. Tones up lungs, calf muscles and thigh muscles. Massages and stretches the abdominal organs.

**Position: 11 Mantra Om Hroum Arkaya Namaha**

While exhaling from the tenth position come up by bringing forward the left foot placing it by the side of the right foot in between palms. Keep the knees straight. Try to rest the forehead on the knees.

**Benefits:** Increases the flexibility of spine and reduces the excess of fat in the abdominal region. Improves the functions of digestive systems. Memory and concentration will improve and increases the blood supply to facial muscles eyes and brain.

**Position: 12 MantraOm Hrah Bhaskaraya Namaha**

While inhaling come up slowly straightening the spine, raising the chest, shoulder, head and neck back to normal position. Palms with Namaskara Mudra in relaxing posture.

**Benefits:** Helps to keep mind calm and steady

**General Notes for Practitioner:**

- Perform Surya Namaskara in empty stomach. Four hours gap after meals, two hours gap after breakfast, one hour gap after beverage. Best time to practice in the early morning around Sunrise or in the evening around Sunset.
- Practice in open air atmosphere or well ventilated rooms.
- Perform on a clean mat or carpet.
- Wear loose, light and comfortable clothing.
- Maintain 30 minutes gap for taking bath before or after the practice.
- Practice Surya Namaskara before the asana session.
- Chanting of Mantras with Omkara, Bijamantra and names if essential to get full benefit.

**Contra - indications:**

- Ladies should avoid Surya Namaskara during menstruation. Consult doctors during pregnancy.
- Surya Namaskara should not be practiced by people suffering from Hernia, High blood pressure, Spinal disorders and Coronary artery diseases. People suffering from back problems, slipped disc and sciatica should consult the doctor or yoga expert.

**Note:**

- Skip 5 and 9 positions for yoga therapy of Anxiety and Depression.
- Skip 5 and 9 positions for dynamic yoga for weight reduction.

## **Asana**

### **Meditative Postures**

#### **Vajrasana**

- Sit on Dandasana
- Fold your right leg, bringing your right heel under your right buttock. Sitting on the right heel, fold your left leg, bringing your left heel under your left buttock, both the soles facing the sky. Now your buttocks are resting on both the heels, palms placed loosely on the thighs.

#### **Padmasana**

- Sit in Dandasana
- Bend the right leg along the ground at the knee joint
- Place the right foot at the left groin. In the same way place the left foot at the right groin and both soles are turned upwards. Heels almost meet in front of the pelvic bones.
- Sit erect. Hands on the thighs with elbows bent.

#### **Siddhasana (For men) Siddhayoni (for women)**

- Sit in Dandasana
- Bend the right leg along the ground at the knee-joint and right heel touching the perineum

- Bend the left leg at the knee and place the left heel on the right heel
- Make sure that both the knees are resting on the ground
- Sit erect. Hands on the thighs with elbows bent.

### **Sukhasana**

- Sit in Dandasana
- Fold and cross both the legs
- Sit comfortably with spine erect

### **Standing Postures**

#### **Ardhakati Chakrasana**

- Stand in Tadasana. While inhaling raise the right arm sideways up above the head until the biceps touch the ear, palm facing left.
- Bend slowly on the left side; slide the left palm down as far as possible along the left leg. Exhale as you bend. Raised hand should not bend at the elbow. Knees straight, breathe normally. Maintain for a minute.
- Inhaling completely slowly stretch up the trunk and the arm to vertical position. Bring the hand down and exhale.
- Repeat on the left side, by bending towards the right.

#### **ARDHA CHARASANA**

- Stand in Tadasana. Support the back at the waist by the palms, fingers together pointing forward supporting the waist.
- Exhale; bend backward from the lumbar region. Head bends backwards, stretching the muscles of the neck.

Inhale while bending. Retain the position for about a minute; normal breathing. Return to Tadasana.

### **Parivrtta Trikonasana**

- Stand in tadasana. Take the feet one meter apart while raising the hand to horizontal position. Slowly bend the waist to bring the right hand over the left foot, without bending the knees.
- Left hand stretched up vertically & turning the head towards left hand, looking at the fingers.
- Maintain for about a minute, come back to Tadasana. Repeat the same on the left side.

**Note**-If possible the palms resting on the ground outside the foot.

### **TRIKONASANA**

- Stand in Tadasana. Raise the hands slowly till they reach the horizontal position as the right foot is moved to about a meter away from the left foot. Inhale.
- Slowly bend to the right side in the same position. The fingers of the right hand close to the right foot. the left arm are straight up, in line with the right hand. Palm facing forward. Stretch up the left arm and see the fingers.
- After maintain, return to the vertical position, with hands to shoulder level, repeat on the left side.

### **Vrikshasana**

- Stand in Tadasana. Hold the right foot with the right hand and bring it up to press against the inner side of the left thigh, just above the level of the knee.

- Stretch the arms above the head to Namaskara Mudra. Focus your vision at a point in front of you.
- Maintain normal breathing for about one minute. Release without over stretching.

### **Garudasana**

- Stand in Tadasana. Focus the gaze on the fixed spot in front of you. Bend the right leg and twist it around the left leg.
- The right thigh should be in front of the left thigh and top of the right foot should rest on the calf of the left leg.
- Bend the elbows and bring them in front of the chest. Twist the forearm around the other with the left elbow remaining below.
- Place the palm together to resemble an eagle's beak.
- Slowly bend the left knee and lower the body until the tip of the right big toe touches the floor. Keep the eye focussed on the fixed point.
- Maintain in the position for about one minute. Repeat the same with other side. Relax in Tadasana.

### **Padahastasana**

- Stand in Tadasana. Inhale and raise hands while going up. Stretch up the body from the coccyx.
- Making the back concave, bend forward till the body comes to horizontal position. Attempt to push the bottom of the spine forward while bending. Breathe out while going down. Then inhale.
- While exhaling go down further, till the palm can rest on the ground and forehead can touch the knees. Maintain the position for about two minute without allowing the knees to bend. Return to Tadasana.



## **MALASANA**

- Stand in Tadasana
- Stretch the arms in front of the body at shoulder height parallel to the ground.
- Squat down with the knees together, the soles and heels resting on the floor.
- Separate the knees and push the trunk forward until the armpits extend over the knees.
- Bend forward and catch the back part of the ankles with palm.
- While exhaling, bend forward still further and if possible, bring the head down to the toes and rest the forehead on the toes.
- Hold the posture as long as comfortable with normal breathing. Then, while inhaling slowly raise the head and release the ankle grip of the palms.
- Bring the knees together and with the arms parallel to the ground, come up, lower the hands and rest in Tadasana.

## **Sitting Postures**

### **Paschimatanasana**

- Sit in Dandasana
- Raise both the arms sideways at shoulder level parallel to the ground on partial inhalation.
- Turn the palms facing up and raise the arms further up vertically and stretch the trunk from coccyx region as you inhale fully, biceps touching the ears. Again turn the palm facing forward.
- Bend the trunk from the lower back, on partial exhalation. Hands parallel to the ground over the legs.

- Exhale completely, from hooks of index fingers and catch hold of the big toes. Bend the back further forward from the lumbar region so that the trunk is stretched along the thighs and face rests on the knee. Bend the hands at the elbow and relax abdominal muscles.
- Maintain the position for about a minute with normal breathing.
- Slowly return to Dandasana reversing the steps and breathing.

### **Vakrasana**

- Sit in Dandasana
- Bend the right leg at the knee and place the right foot by the side of the left knee of the extended leg.
- Straighten and twist the waist towards the right side and take the left hand round the right knee and catch hold of the right big toe. Take the right hand behind, keep the palm on the ground in such a way that the trunk is kept erect, with proper twist. Breathe normally. After maintaining for about a minute return to Dandasana.
- Repeat the same on the other side.

### **Ardha Matsyendrasana**

- Sit in Dandasana
- Bend the right leg at the knee along the ground and place the heel about 4 to 5 inches away from the perineum.
- Place the left foot by the side of the right thigh near the knee on the outer side.
- Bring the right hand around the outer side of the left knee passing between the chest and the knee catch hold

of the left big toe. The right shoulder blade rests on the outer side of the left knee.

- Take the left hand around the back and try to touch the right thigh. Look back over the left shoulder and keep the trunk vertical. Do not sit on the heels. Maintain for about a minute.
- Come back to Dandasana; repeat the same, on the other side.

## **Badha Konasana**

Position: Dandasana

Practice:

- Bend the knees and bring the soles of the feet together at a comfortable distance from the body with the outer edges of feet resting on the mat.
- Bring the feet as close to the perineum/groin as possible.
- Bring the hands to hold onto the feet or hook the big toes from the index and middle finger.
- Press the soles of your feet together as your knees drop open to both sides as far as it is naturally comfortable.
- While exhaling, slowly bend forward from the root of your waist region as much as possible and drop your head, stay for 4-5 seconds.
- While inhaling, slowly come back to the starting position.

Practice 8-10 rounds.

- **Benefits:**  
Recommended for menstrual disorders and menopause problems.
- Therapeutic asana for sciatica, flat foot and infertility.

- Stimulates the abdominal organs, ovaries, prostate gland, bladder and kidneys. Helps to reduce anxiety and fatigue.
- Strengthens and improves flexibility to inner thighs, groins & knees.

### **Precautions:**

- People with groin, knee and low back injury should avoid this exercise.
- People with high blood pressure, heart related problems should not practice this posture.

### **Shashankasana/Yoga Mudra**

- Sit in Vajrasana
- Take the hands back, make a fist of the right palm and hold the right wrist with the left palm.
- Relax the shoulders.
- While inhaling lean backward from the waist opening up the chest.
- While exhaling slowly bend forward from the waist bringing the forehead on to the ground in front of the knees. Collapse the shoulders.
- Maintain this position for a minute.
- While inhaling slowly come up to the vertical position.

### **Ustrasana**

- Sit in Dandasana
- Adopt Vajrasana
- Stand on your knees
- Place the palms on the waist and fingers pointing forwards.
- Inhale and bend the body backwards and face the palms on the heels. Hold the position for little breathing.

- Exhale while coming back
- Relax in Dandasana

### **Gomukasana**

- Sit in Dandasana
- Bend the left leg underneath the right leg so that the heel of the left leg is touching the right buttock.
- Bring the right leg over the top of the bent left leg so that the right heel touches the left buttock.
- Adjust the right knee so that it is above the left knee.
- Place the left arm behind the back and the right arm over the right shoulder
- The back of the left hand should lie in contact with the spine while the right palm rests against the spine.
- Try to clasp the fingers of both hands behind the back.
- Bring the raised elbow behind the head so that the head presses against the inside of the raised arm.
- Hold the head, neck and spine erect. Stay in this position for a minute.
- Unclasp the hands, straighten the legs and repeat with the left knee uppermost and the left arm over the left shoulder.

### **Supta Vajrasana**

- Sit in Dandasana
- Adopt Vajrasana
- Recline slowly backwards taking the body weight on both elbows with inhalation.
- Lie flat in the back. keep the hands crossed above the head. Keep the knees close together, touching the ground. Maintain for few breathings.
- Release in reverse order and relax in Dandasana.

## **Janushirasana**

- Sit in Dandasana
- Bend the right leg along the ground, placing the heel against the perineum and the sole touching the inner side of the left thigh. Place the palms by the side of the hips keeping the spine erect.
- While inhaling raise the arms above the head.
- While exhaling slowly bend forward and hook the big toe of the left foot with the index fingers. Press both the thumbs on the big toe.
- In the final position try to touch the forehead to the knee. The elbow joints touch the ground .Maintain the final position for little breathing.
- While inhaling return to the starting position. Relax. Repeat the same on other side.

Note- The knee of the bent leg should be on floor. Do not bend the straight leg while in the final position.

## **Maricyasana**

- Sit in Dandasana
- Bend the right knee vertically and place the right foot flat on the floor close to the perineum. The inner side of the right foot should touch the inner side of the left thigh.
- Stretch the right shoulder forward till the right armpit touches the perpendicular right shin. Turn the right arm around the right shin and the thigh, bend the right elbow and throw the right forearm behind the back at the level of the waist. Move the left hand behind the back and clasp the right hand with left at the wrist or vice versa. If that not possible then clasp the palms or the fingers.

- Now, turn the spine to the right keeping the out stretched left leg straight.
- Exhale; bend forward. Rest the forehead on the left knee. While in this position, keep both the shoulders parallel to the floor and breathe normally. Maintain in this position for a minute.
- Release in reverse order and repeat the same on the other side.
- Relax in Dandasana

### **Hamsasana**

- Sit in Vajrasana
- Stand on the knees keeping them apart
- Place the hands between the knees, fingers pointing inwards[towards the feet],elbow joints close to each other.
- Bend the elbows, supporting the body at the navel and place the head down at the floor.
- Stretch and straighten the legs backwards so that toes are on the ground.
- Raise the head so that the neck is in line with the trunk. Look in front of you.
- Maintain this final position with normal breathing. The body is in a straight line from heels to the head, but inclined. And all the weight of the body should rest on the hands and the tips of the toes.
- Slowly bring the head down to the floor.
- Bend at the knees and bring the knees forward by the side of the hands.
- Sit in Vajrasana. Relax

## **Prone Postures**

### **Bhujangasana**

- Lay down in prone position
- Bring the palms to the level of the last rib bone and place them on the ground. Keep the hands bent at elbows, least pressure to be exerted on the hands. Maintain the elbows touching the body, let it not spread out.
- Raise the head first and then the upper portion of the trunk slowly, till the navel portion, just as the cobra raises its hood. Arch the dorsal spine well. Keep the body below the navel straight and in touch with the ground. Maintain this position for a minute.
- Return to prone position and relax in Makarasana.

### **Shalabhasana**

- Lay down in prone position
- Form a fist with the thumb tucked inside and places it under the thighs.
- Inhale and hold the breath. Raise the legs up together from the waist without bending the knees.
- Maintain for few breathings. Slowly bring down the legs with exhalation. Relax in Makarasana.

### **Dhanurasana**

- Lay down in prone position
- Bend the knees and hold the ankles by the hands. The toes should be together. As you inhale raise the head, chest and also the legs, so that the spine is arched backwards like a bow. Stabilise on the abdomen. Elbows must be kept unbent. Look up. Initially the knees will spread out, but with practice they can be brought very



near, almost touching each other. Maintain for few breathings. Slowly come back to prone position.

- Relax in Makarasana

### **Makarasana**

- Lay down on the abdomen with the legs apart and toes pointing outwards. Complete feet touching the ground. Arms stretched over the head and chin touching the floor.
- Bend the right arm and place the right palm on the shoulder.
- Bend the left arm and place the left palm on the right shoulder.
- Allow the head to relax on to the folded arms so that the neck is supported at the point where the two arms crossed.
- Relax in this position for little breathing.

## **Supine Postures**

### **Pavana Muktasana**

- Lay down in supine position
- Raise the right leg keeping it straight about 45° from the ground.
- Keep the left leg firmly on the ground. Inhale partially
- Place the right leg perpendicular to the ground, complete inhalation.
- Bend the right leg and press the knees over the chest by holding the legs by interlocked fingers of the hand. Exhale bring the knee to touch the chin. Normal breathing.
- Return in reverse order and repeat with the left leg.

## **Sarvangasana**

- Lay down in supine position.
- Raise the legs together slowly without bending at the knee till it forms about 45° to the ground.
- Raise the leg further to 90° position and bring the arms simultaneously placing them near the hips.
- Raise the hips and trunk, taking support of the arms and elbows, without lifting the head. Rest the elbows on the ground firmly and support the back with both the palms. Straighten the trunk with hands till the chin is well set in the suprasternal hollow. Bring the legs parallel to the ground.
- Keep the body erect stretching it up vertically supporting on the shoulders but relaxed. Maintain for few breathings. Carefully avoid all jerks and keep the head on ground.
- Release in reverse order and relax.

## **Matsyasana**

- Lay down in supine position.
- Take the right leg and place it on the left thigh.
- Place the left leg over the right leg on the right thigh as in Padmasana. Take the hands on either side of the head and fingers facing towards the shoulders.
- Taking the weight on the palms, lift the head and back off the ground. Bring the centre of the crown of the head to the ground by bending the dorsal and cervical spine backwards.
- Remove the hands after the weight is balanced on the head. Catch hold of the big toes locking the index fingers around them. Maintain for few breathing.

## **Halasana**

- Lay down in supine position.
- Raise the legs together slowly without bending at the knee till it forms about 45° to the ground.
- Raise the leg further to 90° position and bring the arms simultaneously placing them near the hips.
- While exhaling raise the legs without bending the legs and move in to Halasana position in a dynamic way. Maintain for few breathings.
- Release in reverse order and relax in Shavasana

**Note-**Halasana steps are same as in sarvangasana, except the final position where the toes are touching further on the ground.

## **Setubandhasana**

- Lay down in supine position.
- Fold both the legs at the knees and bring the heels near the body.
- As we inhale raise your hips and trunk up as much as you can. Hold this position for few breathing without straining yourself.
- While exhaling slowly lower the body back on to the floor.
- Relax in Shavasana

# Relaxation Techniques

Relaxation techniques help to relieve stress and strain in the body. It relaxes the whole psycho physiological system. One of the most powerful tools in controlling large number of diseases caused by tensions, hypertension and insomnia. These techniques should be performed after the asana session or any time when the body becomes tired. The tension in all the muscles of the body must be consciously released to get complete relaxation.

## **Instant Relaxation Technique [I.R.T]**

Position: Savasana

- Join the legs, heels and toes together, hands slightly away from the sides of the body.
- Relax the facial muscles throughout the practice.
- Start tightening from the toes.
- Tighten the ankle joints, calf muscles and pull up the knee caps.
- Tighten the thigh muscles, squeeze the buttock muscles.
- Exhale and contract the abdomen in.
- Make fists, tighten the wrist joints, forearm, elbow joints and biceps and triceps.
- Inhale and expand the chest region.
- Tighten the shoulders, neck muscles and squeeze the facial muscles.
- Tighten the whole body from the tip of the toes to the head region.
- After tightening the whole body, immediately release the whole body by exhaling through the mouth.

- Keep the legs and arms apart and open the palms facing upwards.
- Relax the whole body slowly.

**Note:**

- This practice can be done sitting on a chair.
- Energies the body and helps to release the stress or tension.

## **Quick Relaxation Technique [Q.R.T]**

**Position:** Savasana

Lie down flat on your back, legs apart, heels facing each other, hands by the side of the body slightly away, palms facing upwards, eyes closed gently and relax the facial muscles. Relax the whole body and be aware of the abdominal movements.

### **Step I: Observation of Abdominal Muscle Movement**

- Focus your mind to the abdomen region. Feel the mutual expansion and contraction of abdomen. Concentrate on the movements of the abdomen muscles moving up and down, bulging up and sinking down.
- The movements automatically and naturally become slow and regularized as you keep feeling and observing the same. Practice 5 rounds.

### **Step II : Synchronization with Breathing**

- Synchronize the breathing along with the abdomen movements. While inhaling the abdomen bulges up, while exhaling abdomen sinks down.
- Feel the deep breath go down to the lungs as your inhale and full exhalation emptying the lungs, each time. Practice 5 rounds.

### **Step III: Breathing with Feeling**

- Synchronize the breathing and the abdominal movement with feeling. While inhaling, feel the whole body getting energized with positive energies. While exhaling, feel the toxins and negative energies going out of the body.
- In every inhalation the body gets energized due to the supply of oxygen and becomes lighter. In every exhalation the body relaxes normally and naturally. Feel it.
- Feel the whole body collapsing and sinking down, releasing all the stresses and tensions completely. Practice 5 rounds.

To enhance the relaxation, slowly bring your awareness to the navel region and chant "A" Kara. Feel the vibration of the "A" Kara and sensitive the vibration. Eyes should be closed throughout the practice.

Slowly bring the legs together and move the toes. Bring the hands close to the body and move the fingers. Move the head to left and to right slowly. Fold the left leg, slide the right hand upwards, and turn to the right, stretch the left leg on the right leg. Rest your head on the biceps for few seconds.

Keep the left palm on the ground, with the support of the left hand, slowly get up to any comfortable sitting posture. Rub the palms briskly to generate enough heat, make a cup shape and transfer the heat generated around the eye balls and massage the whole face gently. Looking at the ground slowly open your eyes.

### **Benefits:**

- Creates deep awareness at the mind level.
- Gives the relaxation to the abdominal muscles.

## **Deep Relaxation Technique [D.R.T]**

### **Position: Savasana**

#### **Practice:**

- Lie down on your back, keep the legs apart.
- Relax the body with normal breathing.

#### **Step - 1**

- Focus your mind to the lower part of the body. Slowly focus on tip of the toes, gently move them and relax. Feel the relaxation in the soles of the feet and ankle joint. Relax around the calf muscles and gently pull up the knee caps, release and relax. Shift your awareness to the thigh region, feel the relaxation around thigh muscles. Loosen the buttock muscles, hip joints and mentally feel the relaxation in the part. Focus on your pelvic region and waist, relax totally. R..e..l..a..x. To enhance the relaxation in the lower part of the body chant A..A..A - Kara and feel the vibrations in the lower parts of the body.

#### **Step - 2**

- Slowly bring your awareness to the middle part of the body. Focus on the movement of the abdomen for few seconds and feel the relaxation in the abdominal muscles. Relax the chest muscles. Shift the awareness to the lower back and relax. Feel relaxation around the muscles of back bones. Relax the middle back, upper back muscles. Totally relax the shoulder blades.
- Sensitize the tip of the fingers and relax them one by one mentally. Relax the palms, loosen the wrist joints and relax them. Feel the relaxation in the forearms

region, elbow joints and biceps and triceps and relax the shoulders. Focus on your neck region, feel the relaxation around the neck muscles. Slowly move the head to the left and right and bring back to the center. Totally relax the middle part of the body. R..E..L..A..X. To enhance the relaxation middle part of the body, Chant U - Kara and feel the vibration in the middle part of the body.

### **Step - 3**

- Shift your awareness to upper part of the body. Relax the cheek and chin muscles. Feel the relaxation in lower jaw and upper jaw, lower and upper teeth, lower and upper gums, lower and upper lips. Feel the relaxation in your soft and hard palate region, throat and vocal cord. Focus your mind to that particular part of the body and relax it mentally. Relax your throat and vocal chords; sensitize relaxation in your soft and hard palates. Relax your upper and lower lips.
- Focus your mind on your nostrils and observe breathing effortlessly. Feel the cool air is entering your through the nostrils while inhaling, feel the warm air is touching the walls of nostrils while exhaling. Sensitive the breath, feel the breath, observe few seconds and relax the nostrils. Shift the awareness to your eye region, relax the eyeballs, eyelids and eyebrows. Sensitive the temple region and relax forehead, ears, the sides of the head, back of the head and the crown region. Totally relax the upper portion of the body. R..E..L..A..X and chant M - Kara, feel the vibrations in your head region.

### **Step - 4**



- Observe the whole body from the tip of the toes to crown region and relax effortlessly. To enhance the relaxation of the body chant an AUM in a single breath. Feel the soothing and massaging effect throughout the body. Experience the relaxation of each and every part of the body.

#### **Step - 5**

- Co-ordinate between body, mind and the breath. Expand your awareness as vast as sky. Visualize the limitless blue sky and experience the blissful state of silence within you and around you. Enjoy the silence, the bliss and feeling of relaxation through out the body.

#### **Step - 6**

- Slowly comeback to body consciousness. While inhaling, Chant an "AUM" Kara. Feel the resonance throughout the body.

#### **Step - 7**

- Bring your awareness to your physical body. Move your body a little. Feel the lightness and energy throughout the body. Gently bring your legs together and the hands by the side of the body. Turn to your left or right and come up effortlessly.

## 20. Relevance of Ayurveda to Yoga

A core component of Ayurveda relates to balancing the constitution (dosha) in the body. Doshas are defined as energetic principles that govern psychological and physiological functions in the body. There are three doshas. Namely Vata, Pitta and Kapha. According to Ayurveda, health exists when there is balance between these three doshas. In every individual the proportions of the three doshas differ, generally with one or two dosha predominating. There is continuous interaction among the doshas and the balance and imbalance depends on the person's lifestyle and environment, including for example, sleep patterns, eating habits, stress level etc. Yoga has a major role in balancing the doshas through Asanas, Pranayama and Meditation.

Yoga practice gives strength, steadiness, boldness and lightness but it has to be practiced according to the individual dosha type. For example,

- Vata persons are prone to physical exhaustion and fatigue, hence mild and gentle yoga postures are recommended. Dynamic and energetic practice should be avoided.
- Pitta persons have excessive heat in the body and thus need to remain cool and to practice cooling and relaxing postures.
- Kapha persons are cool by nature and need to practice strong and dynamic yoga postures.

Whilst all asanas can be performed in case of all doshas, note that the dominant dosha should be aligned with the daily practice to achieve the desired effect.

Yoga and Ayurveda both facilitate the balanced flow of prana and combined together they both empower a complete approach to the wellbeing of the body, the mind, and the spirit.

### **Best Asanas for specific dosha Types:**

The following are generally best postures for the different dosha types, but again note that the particulars of an individual's body structure and organic condition are more important than the dosha type in asana practice.

**Vata Dosha:** Following postures are appropriate

- Steady, calming, grounding postures
- Start with joint movements (warm up exercise) and deep breathing before asana practice.
- Sun salutation with deep inhalation and exhalation

Sitting poses such as Lotus pose (padmasana ), Diamond pose(Vajrasana) and Spinal twist like Ardha Matsyendrasana are beneficial.

Standing, balancing posture helps to develop patience and concentration. Asanas like Vrksasana, Trikonasana, Natarajasana are beneficial.

Backward bends are excellent to facilitate releasing of excessive vata from spine (which makes stiffness) and keep the spine supple. Bhujangasana, Shalabhasana and Ushtrasana are recommended. Shavasana, a deep relaxation more than 10 minutes will be beneficial.

**Pitta:** Following postures are appropriate

- Relaxing, cooling and gentle postures. No strong workouts. After every practice, end the session with cooling postures and cooling pranayama.

- Once pitta people gained flexibility, they can practice warm up exercise once a week to maintain the joint flexibility rest of the days can practice asanas directly.
- Moon Salutation (Chandra Namaskar)
- Standing pose: Vrikshasana, Trikonasana, Kati chakrasana, Ardha Katichakrasan, Padhahastasana are recommended. Hip openers and forward bending postures are good in reducing excessive pitta.
- Sitting Postures: Matseyendra and Ardha Matsyendra sana, Paschimotanasana and other sitting forward bends.
- Prone Position: Dhanurasana, Naukasana, Bhujagasana, followed by child pose would be beneficial.
- Supine position: Pavanamuktasana, Sarvangasana, Halasana is good for pitta.
- Relaxation : 20 mts – Yoga Nidra, Deep relaxation techniques.

**Kapha :** Following postures are appropriate

- Warming, Stimulating, Energizing postures. Strong dynamic postures are recommended. Lack of physical activity in kapha people tend to gain weight .
- Minimise forward bending and sitting postures as these postures increase kapha by contracting chest and reduced movement.
- Surya Namaskara
- Chest openers like Bhujagasana, Matsyasana, Ushtrasana, Chakrasana, Shalabasana, Dhanurasana, Trikonasana.
- Strong postures should be always followed by a few minutes shavasana.

### **Recommended pranayama for balancing doshas:**

Pranayama has direct effect on balancing heat and cold in the body which balances the dosha. Practice of Pranayama everyday improves circulation, eliminates toxins, balances dosha, sustains health and brings calmness to mind.

#### **Vata:**

- Chandrabhedana Pranayama
- Bhastrika pranyama
- Nadishuddi pranayama

#### **Pitta:**

- Sheetal Pranyama
- Sheetkari pranayama
- Bhramari pranayama

#### **Kapha :**

- Suryabhedana Pranayama
- Bhastrika Pranyama
- Kapalabhati

**Yogena chittasya, padena vachan |  
Malam sharirasya cha vaidyakena ||**

Through Yoga the Chitta, through grammar the language, and through medicine the physical body

**Yopakarottam pravaram muninam  
Patanjalim pranjaliranosmi ||**

Who among all those Sages handed this over I respectfully bow to Patanjali.