

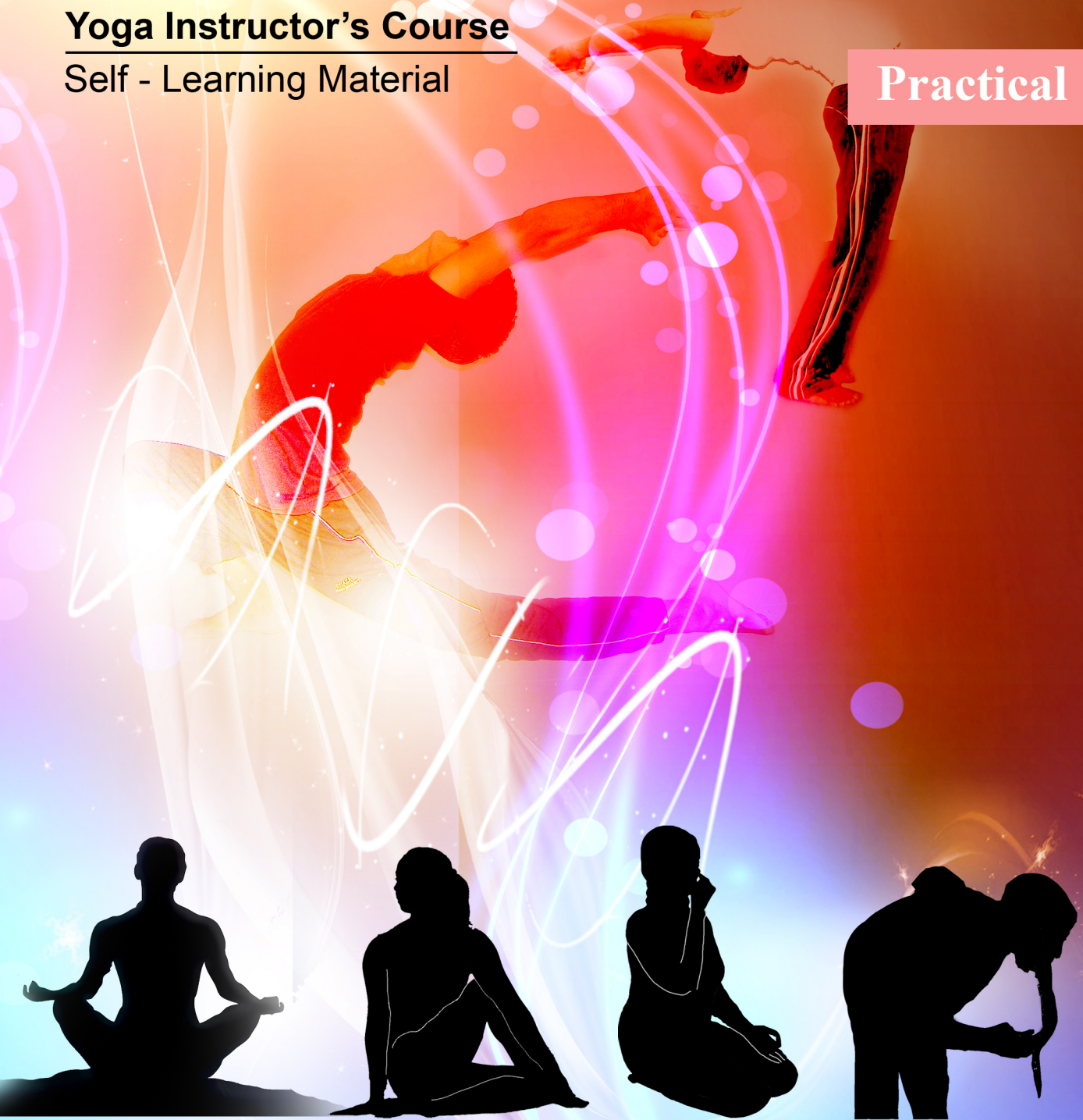
# YIC

Yoga Instructor's Course

Self - Learning Material

# 2

Practical



**S-VYASA Yoga University**

[www.svyasa.org](http://www.svyasa.org)





## FOREWORD

Yoga is not merely theoretical. As proverb goes 'an ounce of practice is worth tons of theory', yoga is extremely practical. Practices with understanding give 100 times more benefit, it is claimed. So here in YIC we introduce six practical dimensions of yoga

- First course on Yogāsanas
- Introducing course on Prāṇāyāma
- 'Om' meditation (Meditation on supreme reality OM)
- SMET (Self Management of Excessive Tension)
- Basic course on Kriyās (Cleansing techniques)
- Fundamental course on science of emotions culture through Devotional sessions.

And translating them to actions by karma yoga modules.

Teaching techniques are part of YIC. We wish all success to our students of YIC through these two volumes of Self Learning Material.

Any suggestions for improvements is most welcome !



Dr H R Nagendra  
Chancellor  
S-VYASA University

Swami Vivekananda Yoga Anusandhana Samsthana  
(A Yoga University)

[www.svyasa.org](http://www.svyasa.org)



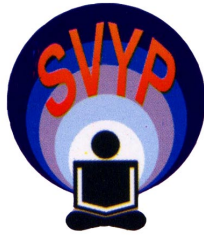
# YIC

## YOGA INSTRUCTOR'S COURSE

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### SELF - LEARNING MATERIAL

2



प्रज्ञानं ब्रह्म

SWAMI VIVEKANANDA YOGA PRAKASHANA

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Swami Vivekananda Yoga Anusandhana Samsthana, 1999

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# Course Introduction

After completion, the students will be able to introduce Yoga to general public, the holistic way to prevent diseases, promote positive health and bring harmony and peace to the society.

- Block 1:** Presents loosening exercises and Sun salutations.
- Block 2:** Presents you the two schools of postures, different postures - standing, sitting, supine, prone postures – method of performing the various postures, its benefits, and its limitations.
- Block 3:** Presents you the definition, schools, postures & Mudrās for Prāṇāyāma- Breathing practices before Prāṇāyāma -Preparatory practices for Prāṇāyāma & various types Prāṇāyāma. We have also introduced Kriyās, its objectives and various types.
- Block 4:** Presents you the devotional music – the science of emotion culture & some chants from Upanishads. Steps to Meditation – the process of cleansing within, Om meditation & Cyclic meditation.
- Block 5:** Gives you the ‘Teaching techniques’ – eight step methods of teaching various postures and examples of eight step method for five Āsanās – standing, sitting, supine and prone.
- Block 6:** Presents you the Karma Yoga Module – tips to Karma Yoga.
- Block 7:** Gives you hints to report writing and the topics for the same.

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# BLOCK – 1

## PREPARATIONS FOR POSTURES

This Block is primarily about preliminary practices to start up with Yogāsanas. It is necessary to normalize breathing rate through breathing practices and loosen the joints through loosening exercises. No prior exposure to Yoga practice or its knowledge is expected.

**This block consists of two units:**

### UNIT 1 LOOSEN YOURSELF

Presents some of the exercises to loosen the joints and the initial postures for all exercises.

### UNIT 2 SŪRYANAMASKĀRA

Discusses the Sūryanamaskāra which combines both Yogāsanas and Prāṇāyāma. It comes in between loosening exercises and Yogāsanas.



# Unit-1

## LOOSEN YOURSELF

### STRUCTURE

#### 1.0 Introduction

#### 1.1 Objectives

#### 1.2 Initial Postures for all exercises and yoga postures

#### 1.3 Loosening Exercises

#### 1.4 Summary

#### 1.5 Review Session

### 1.0 INTRODUCTION

A flexible and strong spine is believed to be mandatory for a healthy growth right from childhood if we can train our muscles holding the vertebral joints properly; a strong foundation is built to acquire a body with good stamina.

#### The Principles of Śīthilikaraṇa Vyāyāma are to

1. Loosen the various joints in the body, and
2. Flex the spine, by repeatedly stretching and relaxing the different muscles.

#### The Objectives are to

- a) Remove lethargy and tardiness in the body,
- b) Develop the stamina of the body, and
- c) Discipline body - mind complex.

#### Special tips for beginners

- 1) Practice the exercises stepwise.
- 2) Count the steps slowly and perform the same with attention.
- 3) Check the performance of each step before increasing the speed.
- 4) Learn to synchronize each step in a group, and
- 5) Increase the number of repetitions depending on your capacity.

## 1.1 OBJECTIVES

In this Unit we will learn to flex our muscles of the spine. It helps to remove the lethargy and tardiness of the body, disciplining the body - mind complex.

## 1.2 INITIAL POSTURES FOR ALL EXERCISES & YOGA POSTURES

Yogāsanas are techniques to bring about very deep rest to different parts of body. This is achieved by performing the postures as per the two major hints given by Patañjali. By definition Yogāsanas are postures that are maintained with ease and for some time स्थिरसुखम् आसनम् ॥ पतञ्जलियोगसूत्रम् - Sthiram sukham āsanam (PYS: 2-46). In the first step of learning the final position of different postures, it is the surface (limb and trunk) muscles that are stretched or contracted to achieve the final posture. After getting to the final posture you move on to the second step wherein you relax all the unnecessary contractions by प्रयत्नशैथिल्यादन्तसमापत्तिः ॥ पतञ्जलियोगसूत्रम् - Prayatnaśaithilyā dāntasamāpattiḥ - release of effort (PYS: 2-47) says Patañjali. In this phase when you pass your awareness to all parts of the body and check whether the muscles are all relaxed you may notice that many unnecessary muscles such as those of face, neck, back, arms thighs were all tightened. Once you relax all these muscles, except that set of muscles required maintaining the final posture, your practice will improve further. This reduces the energy expenditure and helps you to maintain for longer duration without exhaustion. At this stage, your attention has already shifted to the intra-abdominal organs. You may now move on to the third stage to experience अनन्तसमापत्ति - Anantasamāpatti - expanded awareness (PYS: 2-47) at the point of stretch or pain. You may visualize a feeling of expansion, diffusion and 'let go' without changing the final posture.

**STHITI (initial) and Śithilīkaraṇa (Relaxation) postures for all Śithilīkaraṇa Vyāyāma**

**Sthiti: Initial standing posture – (Tāḍāsana)**

1. Stand erect with feet close together.
2. Place the hands along the thighs with fingers stretched out.
3. The legs, trunk and the head are aligned in a straight line.
4. Close the eyes and observe the balance.

**Standing Relaxation Posture - Śithilā Tāḍāsana**

1. Stand erect with legs about six to twelve inches apart, hands hanging freely by the side of the body with the shoulders collapsed.
2. Make sure that the body is completely relaxed.
3. Gently close the eyes.

### **Sthiti (Initial) for Sitting Posture – (Daṇḍāsana)**

1. Sit with both legs stretched with heels together.
2. Place the palms on the floor by the side of the buttocks.
3. Keep the spine, neck and head erect.
4. Close the eyes.

### **Śithila (Relaxation) for Sitting Posture - Śithila Daṇḍāsana**

1. Sit with legs stretched apart and relax.
2. Slightly incline the trunk backwards, supporting the body by placing the hands behind.
3. Fingers point backwards.
4. Let the head hang freely behind or rest on either side of the shoulder.
5. Gently close the eyes.

### **Sthiti (Initial) for Prone Posture**

1. Lie down on the abdomen with legs together, toes pointing outwards, the soles of the feet facing up and chin touching the ground.
2. Stretch the hands straight above the head, biceps touching the ears and palms resting on the ground.
3. Gently close the eyes.

### **Śithila (Relaxation) for Prone Posture - Makarāsana.**

1. Lie down on the abdomen with feet wide apart, heels touching the ground and facing each other.
2. Bend both the elbows and place the right palm on the left shoulder and the left palm on the right shoulder.
3. Rest the chin at the point where the fore-arms cross each other.
4. Gently close the eyes.

### **Sthiti (Initial) for Supine Posture**

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



## Śithila (Relaxation) for Supine Posture - Śavāsana

1. Lie supine on the ground with hands and feet apart.
2. Slightly stretch the body and allow the whole body to relax completely with eyes gently closed.
3. Become aware of different parts of the body starting from toes to head. Feel the spread of relaxation in all parts of the body progressively.
4. With regular long practice, the relaxation will become deeper, natural and spontaneous. Then the whole body is relaxed to the extent that one forgets the body. The mind experiences alert full rest.
- 5.

### 1.3 LOOSENING EXERCISES

#### Jogging

Sthiti: Tāḍāsana

#### PRACTICE

1. Make loose fists of your hands and place them on the chest.
2. Collapse and relax your shoulders.

#### Stage I: Slow Jogging

1. Start Jogging on your toes slowly.
  2. Jog about 20 times.
- As days go by, gradually increase up to 100 times.

#### Stage II: Backward Jogging

1. Lean a little forward and increase the speed of jogging gradually.
2. Start hitting the buttocks with the heels.
3. Repeat this 20 times at your maximum speed.
4. Then gradually slow down the speed.
5. Do not stop.
6. Continue and move on to slow jogging for at least 10 times.



### Stage III: Forward Jogging

1. Lean backward a little and now as you increase the speed again, try to raise the knees higher and higher.
2. Raise the knees forwards to reach the chest level.
3. Repeat 20 times at your maximum speed.
4. Slow down the practice coming back to the stage of slow jogging again.
5. Continue slow jogging for a few rounds, count 10 times.



### Stage IV: Side Jogging

1. Gradually increase the speed taking the heels sideways.
2. As the speed increases bring the heels as much as close to the elbows.
3. Repeat this movement 20 times at your maximum speed.
4. Gradually slow down to come back to slow jogging stage.
5. Keep jogging a few more rounds (10) and finally stop the practice.



### Note

1. Increase the speed of jogging gradually and not too quickly.
2. Try not to stop at any stage of the practice until you have completed all the 4 stages of jogging.
3. Keep the fists on the chest throughout the practice.

### Stage V: Mukha Dhauti to relax

1. Bend forward and place the palms on the respective thighs keeping the arms straight.
2. Inhale through the nose and exhale through the mouth.
3. While exhaling blast out the air forcibly through the mouth.
4. Then, stand in Tāḍāsana and relax for a while.

### Note

1. Exhalation in Mukha Dhauti relieves the strain of jogging and jumping.
2. Pulling the abdomen inwards, during exhalation



## Forward & Backward Bending

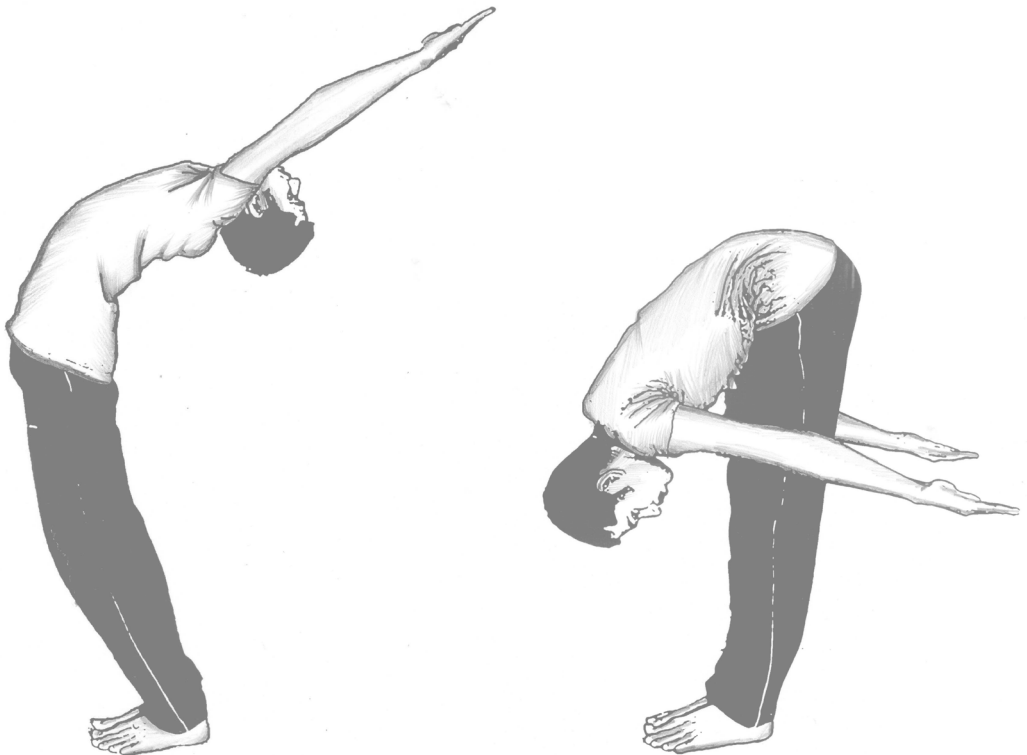
Sthiti: Tāḍāsana

### PRACTICE

1. Stretch the arms straight above the head with the palms facing forward.
2. Inhale and bend backwards with arms stretched above the head.
3. While exhaling bend forward as much as possible.
4. While inhaling come up and bend backwards and go on rapidly to forward bending with exhalation.
5. Repeat 20 times with increasing speed.
6. Gradually slow down and ultimately stop the practice.

### Note

1. Start slowly and gradually increase the speed within your limits.
2. You may also practice this while standing with legs apart when the arms will be moving between the legs.
3. While bending forward do not let the hands touch the ground; swing them in the air backwards.
4. Always bend from the lower waist.
5. Make the movements freely, easily and in a flowing manner.





## Side bending

Sthiti: Tāḍāsana

### PRACTICE

1. Keep the legs about one meter apart.
2. Raise the hands sideways parallel to the ground while inhaling.
3. Bend to the right till the right hand touches the right heel while exhaling. Bend in the same plane.
4. Look at the palm of the left hand directing forwards. Come up with inhalation.
5. Repeat 4 or 5 times to the right and left side alternately.
6. Relax in Tāḍāsana.

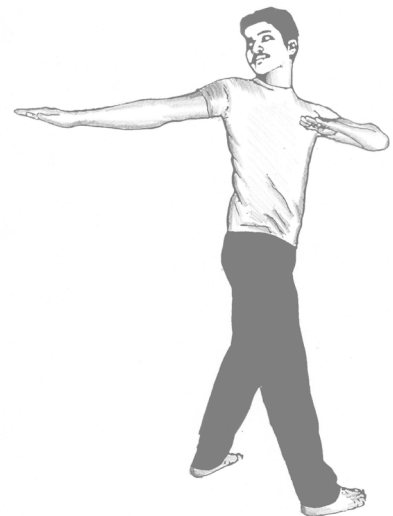


## Twisting

Sthiti: Tāḍāsana

### PRACTICE

1. Spread the legs about one meter apart.
2. Raise the hands sideways parallel to the ground while inhaling.
3. Keep the legs firm on the ground and twist to the right, keeping the right hand straight.
4. Simultaneously twist the neck and look at the tip of the fingers.
5. Bend the left hand at the elbow to bring the hand close to the chest.
6. Come back while inhaling.
7. Repeat the same on the left.
8. Gradually increase the speed to your maximum capacity.
9. Repeat 10 to 20 rounds.



10. Slow down the speed and stop the practice.

11. Relax in Tāḍāsana

**Note**

1. All twisting should be above the waist level. Keep the body below the waist, straight and firm.
2. Do not bend the knees.

**Pavanamuktāsana Kriyā**

Stage I: **Leg Rotation**

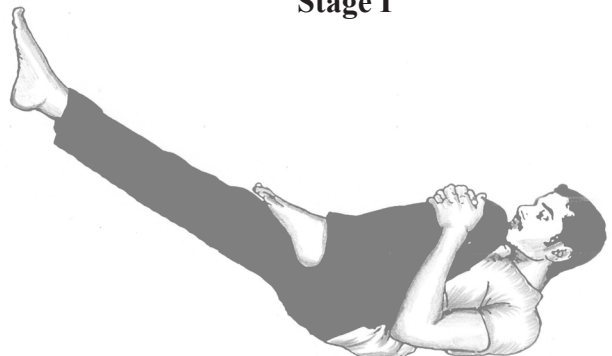
**Sthiti: Supine Posture**

**PRACTICE**

1. While inhaling raise the right leg up to 45° position, without bending the knee. Keep the left leg firm on the ground.
2. At 45° exhale and again while inhaling raise the leg further up to 90° position.
3. Now while exhaling, bend the right leg at the knee and pull the right knee towards the chest with the hands (fingers interlocked) and lift the head simultaneously and place the chin on the right knee. Normal breathing.
4. Lift the left leg and rotate five rounds clockwise and five rounds anti-clockwise with normal breathing without bending the knee.
5. Then lower the left leg to the ground.
6. Now while inhaling release the hands, bring the head back on to the ground and straighten the right leg.
7. While exhaling lower the right leg to 45° position.
8. Here inhale and while exhaling again lower the right leg further down to the ground. Relax for a while.
9. Repeat the same practice on the left side.

**Note**

1. While rotating the leg, try to draw as big a circle as possible in the air.
2. Maintain the compression around the abdomen to have the best results.
3. Here, the leg is raised to 90° position with two inhalations and similarly lowered on to the ground with two exhalations.



**Stage I**

4. Do not bend the leg at the knee, which is being rotated.

## Stage II: Rocking and Rolling

### Sthiti: Supine Posture

1. Inhale and raise both legs to 45° position
2. Exhale here and while inhaling again, raise the legs further up to 90° position.
3. While exhaling fold both the knees and pull them towards the chest with the hands interlocked around the knees and place the chin on the knees.
4. Normal breathing.

## PRACTICE

### a. Rocking

1. Rock the body forwards and backwards 5 to 10 rounds.
2. While rocking forward, try to stand on the toes and while rocking backward, feel the nice massage to the spine.
3. Relax for a while in the same position and go on for rolling.



## Stage II

### b. Rolling

1. Roll the entire body to the right until the right elbow touches the ground.
2. Then roll to the left until the left elbow touches the ground.
3. Repeat this rolling alternately to the right and left 5 rounds.
4. Stop the movement.
5. Inhaling, release the hands, bring the head on to the ground and straighten both the legs to 90°.





6. While exhaling, lower the legs slowly to 45° position.
7. Inhale here and while exhaling again lower the legs further down till the legs are on the ground.
8. Relax in Śavāsana.

#### 1.4 SUMMARY

In this unit you have learnt the purpose and objectives of Śithilīkaraṇa Vyāyāma and some of the important loosening exercises. This in turn helps us to perform the Āsanās better by loosening the joints.

#### 1.5 REVIEW SESSION

- a. Are you able to observe the changes after the practices?
- b. Have you understood the need for relaxation after each exercise?
- c. Have you understood the physical conditions in which you should not practice a particular exercise?

# Unit-2

## SŪRYANAMASKĀRA - सूर्यनमस्कार (Salutations to Sun)

### STRUCTURE

#### 2.0 Introduction

#### 2.1 Objectives

#### 2.2 Twelve-stepped Salutation to Sun God

#### 2.3 Summary

#### 2.4 Review Session

### 2.0 INTRODUCTION

Sūryanamaskāra combines Yogāsanas and Prāṇāyāma. It comes in between Śīthilikaraṇa Vyāyāma and Yogāsanas. It brings about the general flexibility of the body preparing it for Āsanas and Prāṇāyāma this is usually done both at sunrise and sunset, facing the Sun, after chanting the following verse:

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।  
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ ईशावास्योपनिषद्-१५ ॥

**Hiraṇmayena pātreṇa satyasyāpihitam mukham ।  
Tat tvaṁ pūṣannapāvṛṇu satyadharmāya dr̥ṣṭaye ॥ Īśāvāsyopaniṣad-15॥**

Meaning: 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.

### 2.1 OBJECTIVES

In this unit you will be learning the 12 steps of Sūryanamaskāra along with breathing, which prepares the practitioner for Āsanas & Prāṇāyāma.

### 2.2 TWEEVE-STEPPED SALUTATION TO THE SUN

There are mainly two modes of performing Sūryanamaskāra. In one, there are 12 steps or counts and in the other only 10 in each round. Each stage of Sūryanamaskāra is accompanied by regulation of breath. Each round of Sūryanamaskāra is done after the utterance of 'Omkāra' with the appropriate 'Bija mantra', along with the corresponding name of Sun God in the following sequence:

1. ॐ ह्रां मित्राय नमः om hrām mitrāya namaḥ  
Salutations to the friend of all
2. ॐ ह्रीं रवये नमः om hrīm ravaye namaḥ  
Salutations to one who shines
3. ॐ ह्रूं सूर्याय नमः om hrūm sūryāya namaḥ  
Salutations to one who induces activity
4. ॐ ह्रैं भानवे नमः om hraiṁ bhānave namaḥ  
Salutations to one who illuminates
5. ॐ ह्रौं खगाय नमः om hrauṁ khagāya namaḥ  
Salutations to one who moves quickly
6. ॐ हः पूष्णे नमः om hraḥ pūṣṇe namaḥ  
Salutations to one who gives strength
7. ॐ ह्रां हिरण्यगर्भाय नमः om hrām hiraṇyagarbhāya namaḥ  
Salutations to golden cosmic self
8. ॐ ह्रीं मरीचये नमः om hrīm marīcaye namaḥ  
Salutations to Lord of dawn
9. ॐ ह्रूं आदित्याय नमः om hrūm ādityāya namaḥ  
Salutations to son of Aditi
10. ॐ ह्रैं सवित्रे नमः om hraiṁ savitre namaḥ  
Salutations to stimulating power
11. ॐ ह्रौं अर्काय नमः om hrauṁ arkāya namaḥ  
Salutations to one who is fit to be praised
12. ॐ हः भास्कराय नमः om hraḥ bhāṣkarāya namaḥ  
Salutations to one who leads to enlightenment

Mantras are combinations of sounds which are designed to produce a specific effect on the mind and its functioning. The mantra can be spoken aloud, whispered or repeated mentally, but mental repetition is the superior method. When a sound is mentally repeated with awareness and concentration, the thought takes on the form of that sound, it becomes the sound, and the energy inherent in that sound manifests in the mind.

There are six Bija mantras, or seed syllables. The Bija mantras are evocative sounds that have no literal meaning in themselves, but set up powerful vibrations of energy within the mind and body.

## SŪRYANAMASKĀRA - सूर्यनमस्कार

(Salutations to Sun)

Sthiti: Tāḍāsana

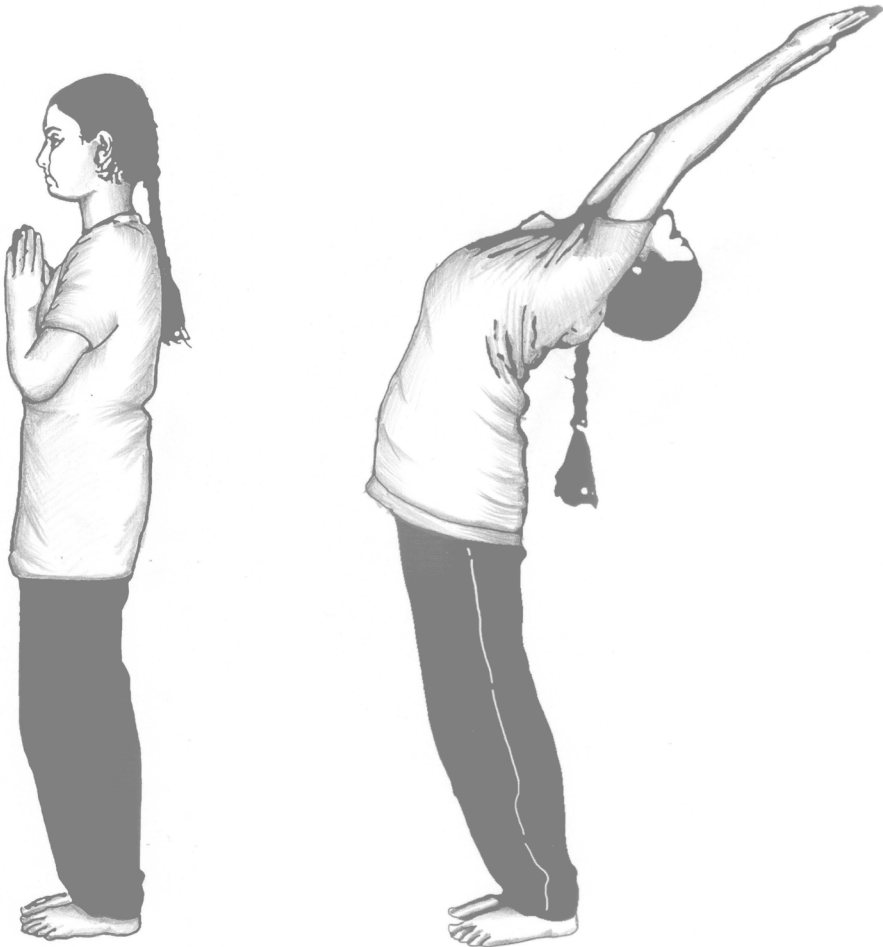
### PRACTICE

Praṇāmāsana - Stand erect with legs together. Bring the palms together to Namaskāra Mudrā

#### Step 1: Hastautthānāsana

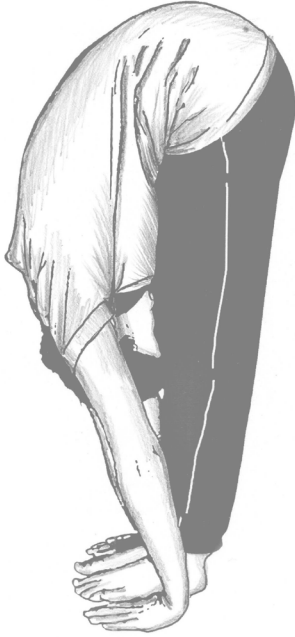
Take the hands above the head while inhaling and bend the trunk backwards.

#### 1 - Inhale



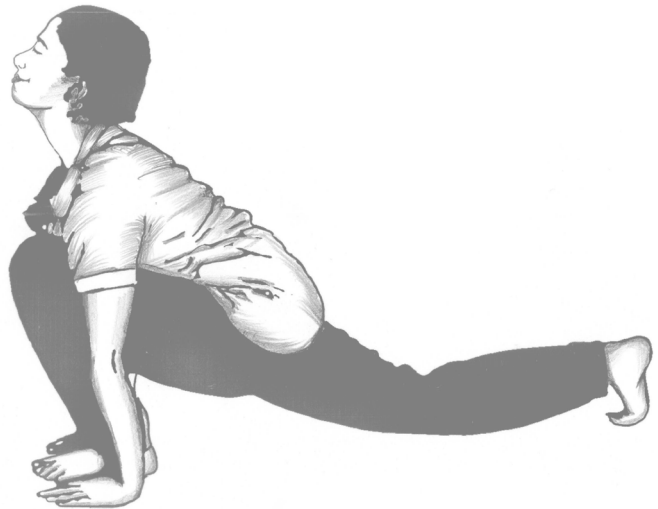
### Step 2: Pādahastāsana

- Bend the body forward while exhaling. Touch the forehead to the knees.
- Keep the palms on the floor on either side of the feet.



**2 - Exhale**

**3 - Inhale**



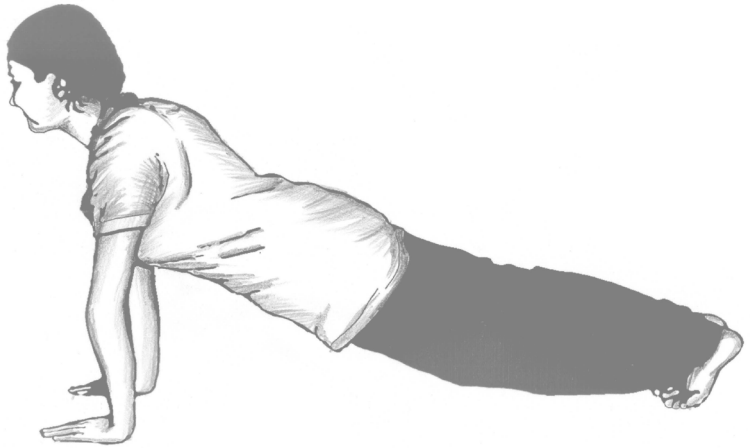
### Step 3: Aśvasaṅcālānāsana

- In this step breathe in and kick the right leg back.
- Push the buttock forward and downward so that the left leg is perpendicular to the ground.
- Look up.

#### Step 4: Caturaṅga Daṇḍāsana

- In this step, exhale and take the left leg also back, resting only on palms and toes. Keep the body straight from head to toes inclined to the ground at about 30°.
- Take care to keep the neck in line with the back.

### 4 - Exhale

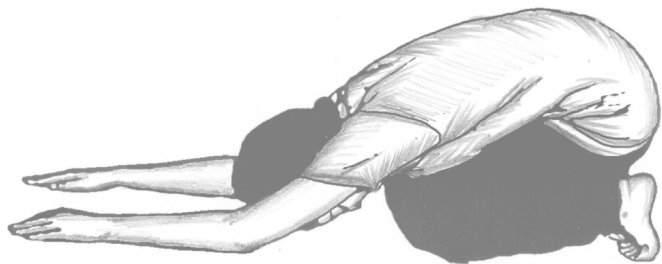


#### Step 5: Śaśāṅkāsana

- While inhaling, bend the legs at the knees and rest them on the floor with buttocks resting on to the inside surface of the feet with heels touching the sides of hips without altering the position of the palms and toes.
- Exhale as you rest the forehead on the floor. Then relax in normal breathing.

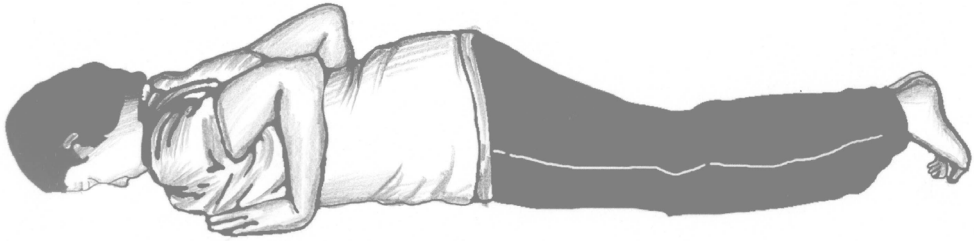
### 5

### Exhale & Normal Breathing

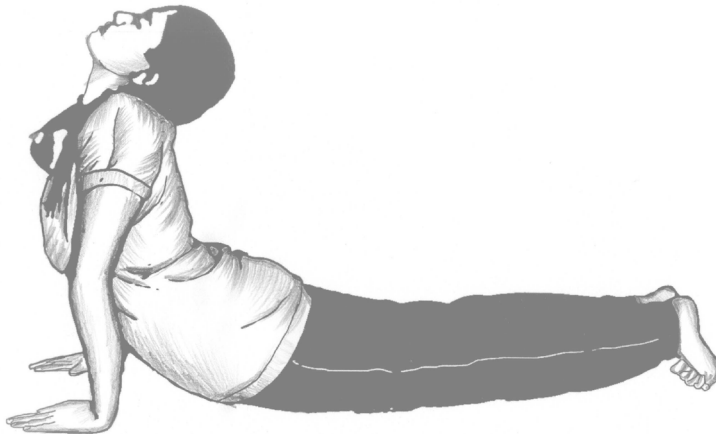


### Step 6: Aṣṭāṅga Namaskāra

- While exhaling without shifting the positions of hands and toes, glide the body forward and hold the breath (Bāhya Kumbhaka) and rest the forehead, chest, hands, knees and toes on the ground. Raise the buttock off the ground.
- Note that eight points of the body are in contact with the ground - hence the name Aṣṭāṅga Namaskāra (Salutation with eight parts).



### 6 - Exhale & Bāhya Kumbhaka



### 7 - Inhale

### Step 7: Bhujangāsana

- Inhale; raise the head and trunk making the spine concave upwards without lifting the position of the hands and feet.
- Arch the back as far as you can until the elbows are straight.
- Keep the knees off the ground.



### **Step 8: Parvatāsana**

While exhaling, raise the buttocks, and push the head down until the heels touch the ground without shifting the position of hands and feet.

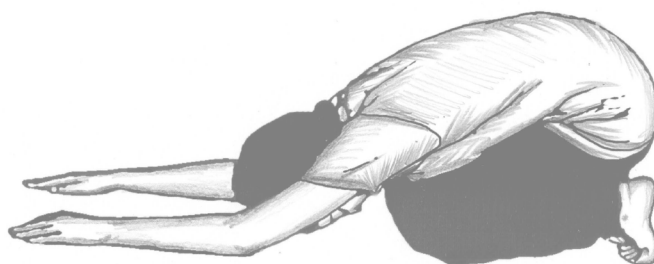
### **8 - Exhale**



### **Step 9: Śaśāṅkāsana**

Same as step 5.

### **9 - Exhale & Normal- Breathing**



### Step 10: Aśvasaṅcālanāsana

Inhale and bring the right leg in between the two hands. Arch the back concave upwards as in step 3 until the right leg is perpendicular to the ground.



**10 - Inhale**

**11 - Exhale**



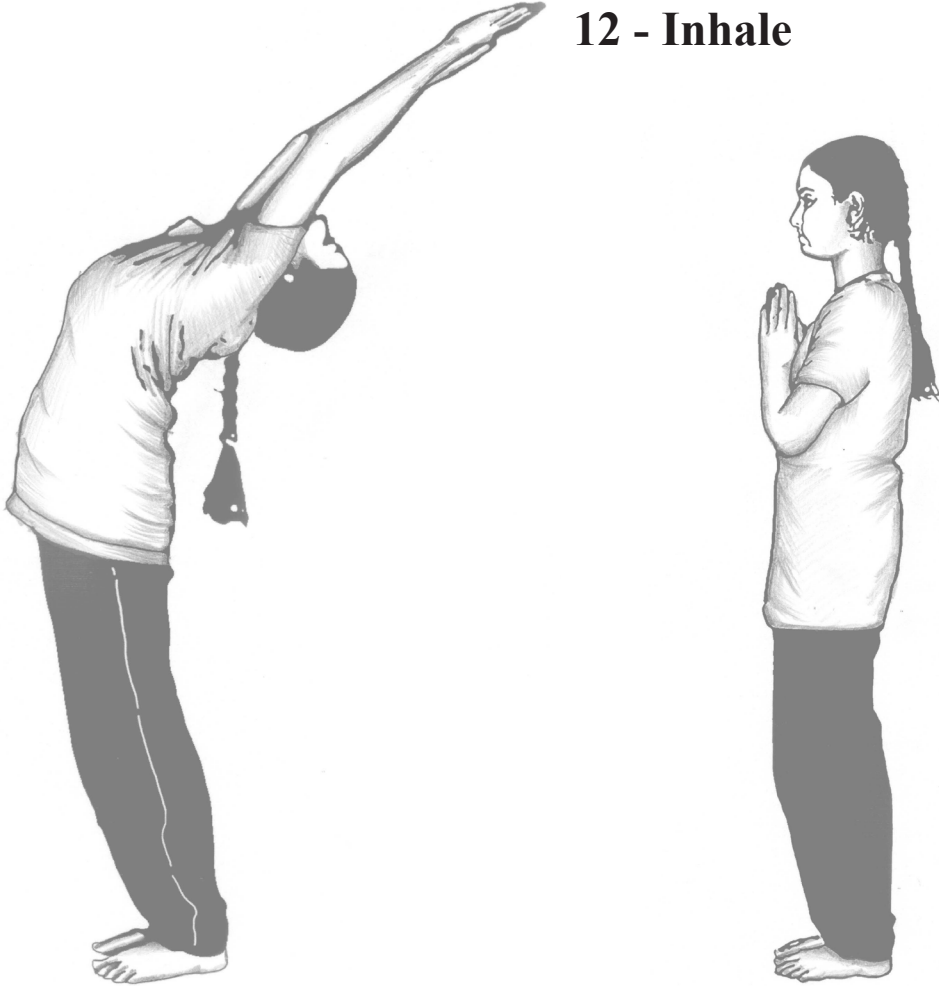
### Step 11: Pādahastāsana

Exhale and bring the left foot forward next to the right foot and reach down with your upper body to touch the forehead to the knees as in step 2.

### Step 12: Hastautthānāsana

Take the hands above the head while inhaling and bend the trunk backwards.

While exhaling come to Pranāmāsana and then come back to Sthiti.



This completes one round of Sūryanamaskāra Repeat 3 rounds.

Note: In 10-stages- Sūryanamaskāra the 5th and 9th stages are omitted.

The prolonged pronunciation of 'Omkāṛ' followed by the Bījākṣara, 'Ha' and the sounds 'R' 'M' which come in every Mantra influences and stimulates the nerve centers in the brain corresponding to the respiratory, circulatory and digestive systems, make them more active, efficient and healthy.

### **2.3 SUMMARY**

In this unit, we have explained the 12 steps involved in sun salutations along with 12 different names of the Sun God along with 'Bija Mantras'. It is said that according to their meanings, instill in us those qualities like friendship, devotion, energy, health strength, luster and vigor as we identify with the Supreme and meditate on those qualities during the practice.

### **2.4 REVIEW SESSION**

a. Are you able to perform Sūryanamaskāra, by synchronizing the Breath?

# BLOCK – 2

## YOGA POSTURES

This Block is primarily of instructions to practice Yogāsanas, following proper breathing pattern, benefits and the limitations of each Āsanas. Key points of each asana are also discussed.

**This Block – ‘Yoga Postures’ has been divided into four units:**

### UNIT 1 STANDING POSTURES

Standing Postures gives you the steps to perform the standing postures following the proper breathing pattern.

### UNIT 2 SITTING POSTURES

Sitting Postures gives you the steps of performing some of the important sitting postures along with the proper breathing pattern.

### UNIT 3 PRONE POSTURES

Prone Postures discusses the step by step methodology for performing prone postures with instructions to breathe in and breathe out.

### UNIT 4 SUPINE POSTURES

Supine Postures focuses in the methods of performing some of the supine postures and finally to Deep relaxation Technique (DRT).

**Each unit consists of review session which you will have to check yourself while practicing.**

# Unit-1

## STANDING POSTURES

### STRUCTURE

- 1.0 Introduction
- 1.1 Objectives
- 1.2 Ardhakaṭi Cakrāsana
- 1.3 Ardha Cakrāsana
- 1.4 Pāda Hastāsana
- 1.5 Trikoṇāsana
- 1.6 Parivṛtta Trikoṇāsana
- 1.7 Pārśva Koṇāsana
- 1.8 Summary
- 1.9 Review Session

### 1.0 INTRODUCTION

Yogāsanas are specialized postures of the body often imitating many of the animal postures. Large number of Āsanas exists. The same Āsana is often named differently and performed in various modes by different schools in our country and abroad. All these are permutations and combinations of the two schools of Yogāsana:

#### ➤ THE TWO SCHOOLS OF YOGĀSANAS

**Type 1:** Dynamic type of Āsanas of the Haṭha Yoga

**Type 2:** Relaxing type of Āsanas performed on the principles laid down by Patañjali in his Yoga aphorisms.

The first school utilizes speed, repetitions, maintenance with strength (Isometric), and often jerks in the mode of performance. The second, system, emphasizes on mental equipoise through relaxation, and effortlessness. Maintenance for longer duration with ease is the key factor in this second school. The objective of the first school is predominantly to shatter the laxity, lethargy and Tamas in general. By repetitions and quick actions it develops the strength of the muscles and the stamina of the organs and systems in the body. These aid the growth process. It is this system that we have chosen in the formative and developmental phases of

students. Relaxation, slow breathing and calming the mind, which form the triplet of Yoga featured in the Yoga lore, is adopted in the later years of man (above say 18 years) where the normal growth of the physical frame would be almost complete. It is here that energy channelization and conservation processes are harnessed and the overshoots and imbalance of the bodily functions are controlled. The real contribution of Yoga to modern world is found at this level. It is this system that we have described in this chapter.

## I. DYNAMIC ĀSANAS

As the name implies, the characteristics of this system of Yogāsanas are energizing movements with speed and repetition. While the physical exercises (Non-yogic) are effective on muscular, circulatory and respiratory systems, the Yogic exercises have an effect on the nervous and glandular systems as well. The Dynamic Yogāsanas stimulate the nervous and glandular systems resulting in evocation of energy. This energy combats laziness by shattering Tamas and gives rise to Rajas (activity). This particular system is recommended for children as well as people who are lethargic. The Sūryanamaskāra and Śīthilīkaraṇa Vyāyāma can be included in this system of dynamic Yogāsanas as it is a combination of different Āsanas, and involves speed. The practice is accompanied by dos and don'ts i.e. Yama (restraints) and Niyama (observations).

## II. RELAXING ĀSANAS

The aim of this system is to develop an inner awareness and unfold the higher levels of consciousness. Movement without jerks and effortless maintenance characterize this system. This results in strength and forbearance or Titikṣā. There is also a proportionate growth of the body. The control of food and other Yamas and Niyamas are common to both systems. While the non-yogic exercises and dynamic Yogāsanas effect in expenditure of energy and perspiration, the Yogāsanas based on aphorisms result in deep relaxation and energy conservation, resulting in freshness. This is basically a nerve culture as it calms down the nerves.

The features of yoga Āsanas are summarized below

1. Evoking the dormant potentiality in man is the goal.
2. To raise man from his animal nature to normalcy and raise him further up the steps to achieve the goal of total freedom.
3. Flexibility of spine is aimed at.
4. Emphasis on positive health and overall personality development is given.
5. Mental equipoise, Prāṇic balance and physical.



## ➤ PHYSICAL EXERCISES AND YOGIC PRACTICES

From time immemorial man is trying to be free from diseases and make his body handsome; strong and ultimately make it immortal. The search for the fulfillment of these desires brought about the development of physical culture where various types of exercises are employed. Exercises can be broadly classified into two types (A) passive, and (B) active. Under Passive type, we have massage and manipulation of muscles by others, where the beneficiary is passive. Whereas in the active type, we have exercises emphasizing on different characteristics, which are enumerated below.

**Strength:** Body building and weight-lifting utilizing the implements like bar-bells, dumb-bells and also vigorous exercises like pull-ups and push-ups etc. The practices may involve moving the joints (isotonic) or tighten, without the muscles changing the joint position (Isometrics).

**Speed:** Sports, athletics, etc.

**Dexterity:** Acrobatics, gymnastics, archery, boxing, etc.

**Endurance:** walking, hiking, swimming, etc.

The common features of all these non-yogic type of exercises are that they involve speed, jerks and repetition. They are energy-expending processes, strengthening the muscular and circulatory system. Any of these practices can be used for maintaining good physical health or as a sport. The attitude of competition, showmanship and materialistic gain often develops tensions etc. Physiotherapy predominantly adopts these physical exercises and movements, to treat several ailments connected with muscles, joints, nerves and other systems.

## ➤ STAGES IN YOGĀSANA

Most people are of the opinion that Yogāsanas are meant for keeping the body fit and healthy. In other words they limit the Āsanas to physical exercises. It is just like going to a millionaire and asking for a rupee!

‘Āsanas’ form one “Aṅga” or limb of the eight-limbed Yoga. This means that he has introduced it with a specific purpose of utilizing the body which is visible and gross, to develop an inner awareness and thus reach higher consciousness. Yogāsanas help us to develop forbearance because of maintenance. While maintaining, we move through three stages which are Sthira, Cira and Sukha.

Initially, the posture is shaky. A beginner cannot reach the final posture immediately. After gradual practice he reaches and achieves steadiness and this stage is called ‘Sthira’. In this stage, however, he is not able to maintain it for the prescribed length

of time due to the effort involved. When he withdraws the effort by relaxation as per the suggestion of Patañjali in the first half of Aphorism 2-47, 'Prayatnaśaithilya-', he reaches the stage 'Cira' in which he is able to maintain it for the prescribed length of time. The mind control begins here. In 'Sthira' the mind gets concentrated on the process of maintaining the final posture. As the posture becomes effortless and natural, the mind according to its nature starts wandering. To avoid this Patañjali gives us a method in the next half of the same Sūtra (2-47) "Anantasamāpatti" or contemplation on the infinite. Here the word 'Ananta' can be interpreted as the chosen deity, or the chosen sound (Mantra) or just expansiveness. When this is done the mind calms down and as it stays in silence it starts experiencing the bliss and this stage is called as 'Sukha'. Patañjali defines the nature of Āsana in the previous Śloka (11-46) viz: '**Sthira Sukham Āsanam**: Posture should be steady and comfortable. The Sukha stage is comparable to Dhyāna. If the posture is Sukha for an appreciably long time (subjectively variant) the person enters the Āsanas 'Siddhi' which is the super-conscious state or 'Samādhi'. This is given by the subsequent Sūtra (2-48) 'tato dvandva anabhighāta': From that (mastery of the posture) no assaults from the pairs of opposites. This is how we derive infinitely more than just the physical benefits.

#### ➤ AN IDEAL HEALTHY BODY

When attempts of Kaṁsa to kill Kṛṣṇa failed, he hits upon a brilliant plan of which he is sure of success. He hosts a carnival of fun and games to which he invites all people including Kṛṣṇa as well as Balarāma. The obstacles are cleverly spaced from the main gate onwards. A rogue elephant attacks Kṛṣṇa and he kills it. Finally, the court wrestler Cāṇūra challenges Kṛṣṇa and the wrestling bout is very beautifully described in Śrīmad Bhāgavata. Cāṇūra is described as 'a man-mountain' with very heavy body having rippling muscles exhibiting strength in every way. The gestures, facial expressions are also given. He is said in comparison to Kṛṣṇa's be tense, stiff, straining every muscle with an angry face. Contrary to it Kṛṣṇa's body is described as, well proportioned with a balanced growth, agility, capable of great speed in movements, having good reflexes and highly flexible. Komala (petal soft) but stone hard when situation arises and naturally relaxed during action due to lack of strain. His psychology is also very congenial; his face is always smiling as if he is ready for a sport; very keen observation due to tranquility of mind and clarity of thought. He keenly observes the 'man-mountain' and notes that he has a slight limp on the right leg probably due to an injury in a past fight. When the fight begins, Kṛṣṇa fights effortlessly and wins by using the strength of Cāṇūra on himself.

This gives us the characteristics of an ideal body:

1. Balanced and harmonious growth,
2. Great speed in movement due to agility,

3. Highly flexible,
4. Komala but stone-hard when the need arises,
5. Relaxation in action and hence conservation of energy , and
6. Tranquility of mind and clarity of thought, i.e., harmony of body and mind.

These characteristics can be achieved with the persistent and regular practice of Yogāsanas.

These effects of Yogāsanas described in yoga texts indicate that Yogāsanas not only work on the Annamaya Kośa but operate in tune with bringing stability and harmony in other Kośas also.

## 1.1 OBJECTIVES

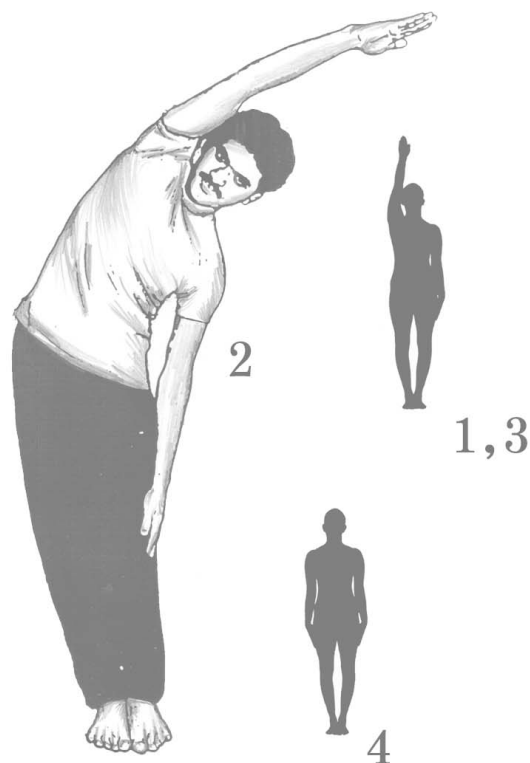
In this unit we have explained the way to practice the various standing postures, its benefits & its limitations.

## 1.2. ARDHAKAṬI CAKRĀSANA

**Sthiti: Tāḍāsana**

### PRACTICE

1. While inhaling, slowly raise the right arm sideways up.
2. At the horizontal level turn the palm upwards.
3. Continue to raise the arm with deep inhalation vertically until the biceps touch the right ear, palm facing the left side.
4. Stretch the right arm upwards.
5. While exhaling bend the trunk slowly to the left.
6. The left palm slides down along the left thigh as far as possible.
7. Do not bend the right elbow or the knees.
8. Maintain for about a minute with normal breathing.



9. Slowly while coming back to vertical position inhale and stretch the right arm up, feel the pull along a straight line from the waist upto the fingers.
10. Bring the right arm down as you exhale to Sthiti position.
11. Come back to Tāḍāsana Sthiti.
12. Repeat the same on the left side, by bending towards the right side.

#### Note

Bend laterally. Do not bend either forward or backward.

#### Benefits

Reduces fat in waist region, stimulates sides of the body. Give lateral bending to the spine, improves function of liver.

#### Limitations

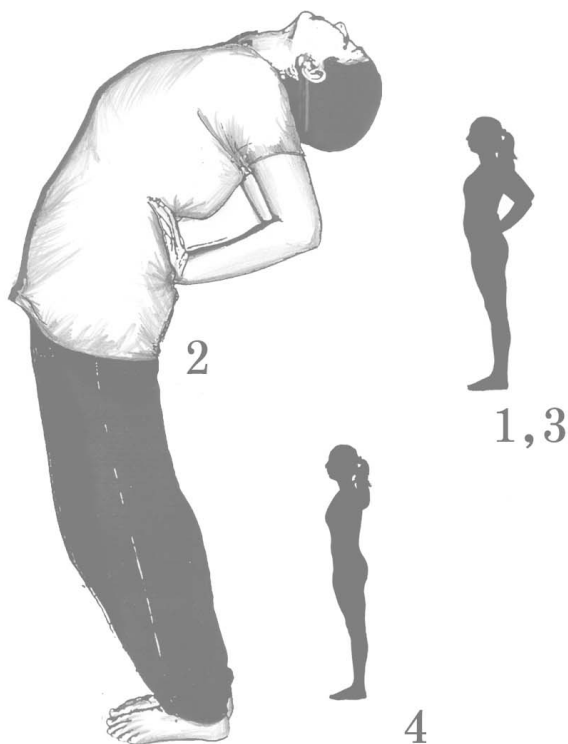
No limitations.

### 1.3. ARDHA CAKRĀSANA

**Sthiti: Tāḍāsana**

#### PRACTICE

1. Support the back at the waist by the palms, fingers pointing forwards.
2. Inhale and bend backwards from the lumbar region. Drop the head backwards, stretching the muscles of the neck.
3. Maintain for a minute with normal breathing.
4. Return to Sthiti.
5. Relax in Tāḍāsana.



#### Benefits

Makes the Spine flexible, stimulates the spinal nerves, and promotes circulation of blood into head. Strengthens the neck muscles. Expands chest and shoulders. Improves breathing.

#### Limitations

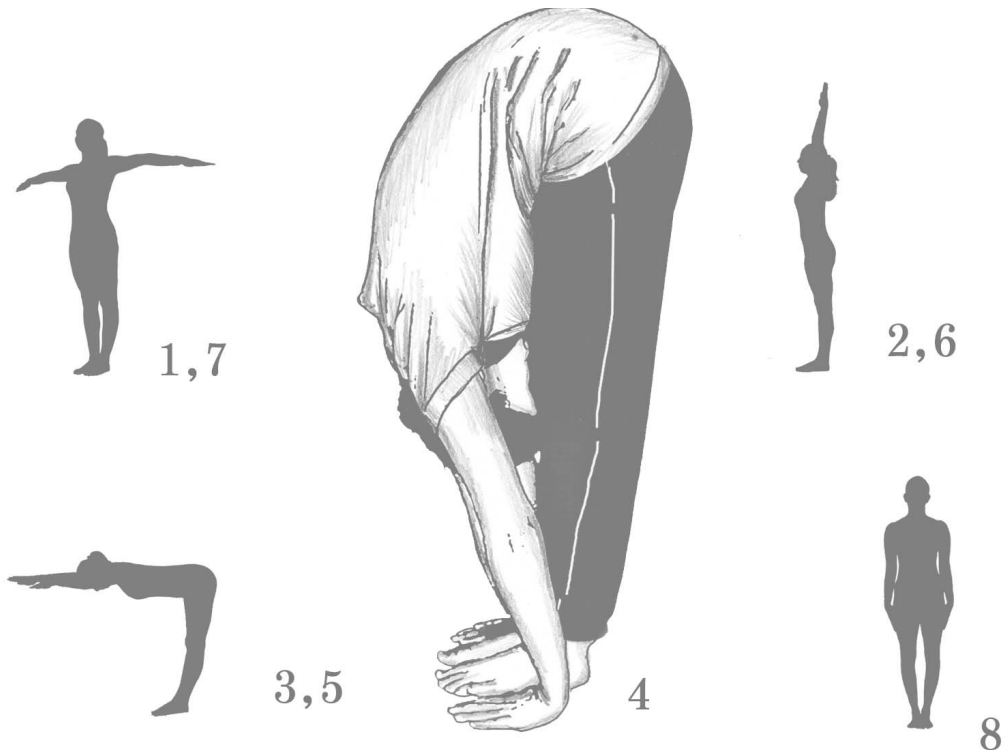
Persons with problems of vertigo have to avoid this posture.

## 1.4. PĀDA HASTĀSANA

Sthiti: Tāḍāsana

### PRACTICE

1. Stand erect with legs together.
2. Inhale slowly and raise the arms sideways.
3. At this horizontal level, turn the palms upwards.
4. Continue to inhale and move the arms upwards until the biceps touch the ears. Turn the palms forward.
5. Stretch up the body from the waist.
6. Keeping the lower back concave, exhale and bend forward until the trunk is parallel to the ground. Stretch out the shoulders at horizontal plane and inhale.
7. Exhale while going down further until the entire palm rests on the ground and chin touches the knees.
8. Maintain in this final posture for about 2-3 minutes without bending the knees.



9. Inhale, come up slowly to the vertical position and stretch the arms above the head.
10. Exhale, drop down the arms, and turn the palms downwards at the horizontal position.
11. Continue to exhale and return to Sthiti.
12. Relax in Tāḍāsana

#### Note

1. Never bend the knees.
2. Keep the neck up until the forward bending at the hip and the waist is completed and then drop the neck freely down to touch the chin to knees.

#### Benefits

Makes the Spine flexible, strengthens the thighs. Helps in preventing constipation and menstrual problems. Improves digestion. Enhances blood flow to the head region.

#### Limitations

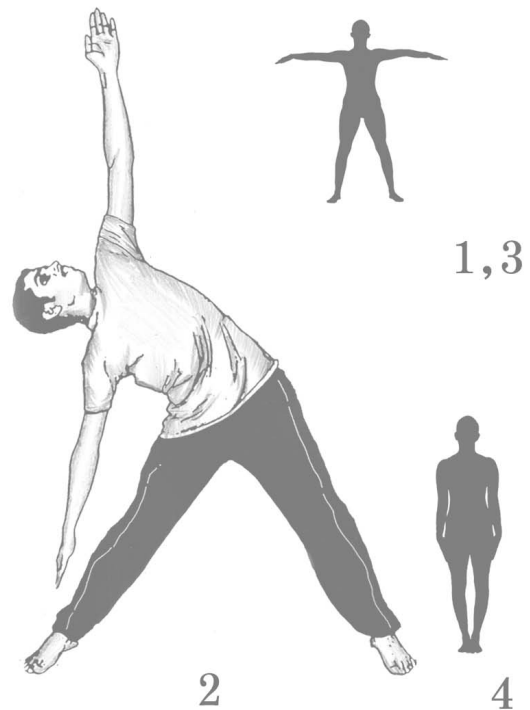
People with vertigo, severe degree of hypertension, cervical spondylosis, and disc prolapsed to avoid this posture.

### 1.5 TRIKOṆĀSANA

**Sthiti: Tāḍāsana**

#### PRACTICE

1. While inhaling, spread the feet apart by about a meter and raise both the hands slowly till they reach the horizontal position simultaneously.
2. Slowly bend to the right side until the right hand reaches the right foot. The left arm is straight up, in line with the right hand. Palms face forward. Stretch up the left arm and see along the fingers.
3. Maintain for about one minute with normal breathing.
4. Return slowly to Sthiti.
5. Repeat on the left side.



#### Benefits

Helps in preventing flat foot, strengthens the Calf and thigh muscles, corrects curvature of back, strengthens the waist muscles and makes the spine flexible.

### Limitations

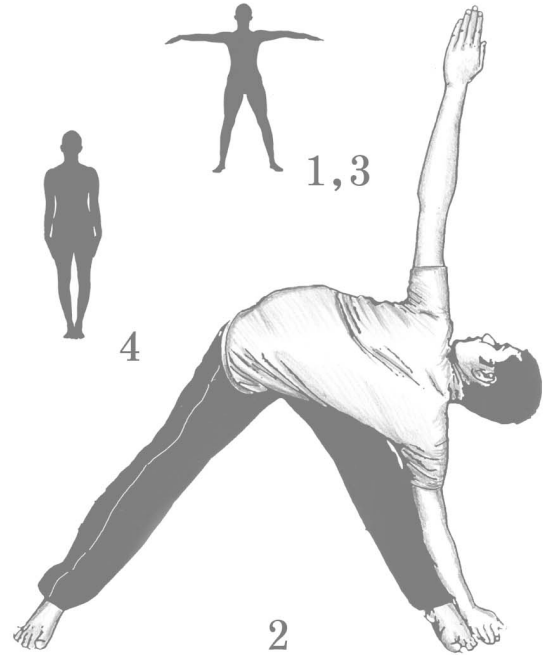
People, who have undergone recent abdominal surgery, slip disc or sciatica may avoid this posture.

## 1.6. PARIVṚTTA TRIKOṆĀSANA

**Sthiti: Tāḍāsana**

### PRACTICE

1. While inhaling spread the legs apart by about a metre by moving the right leg away from the left.
2. While exhaling, the right hand is taken down to the ground on the outside of the left foot, while the left arm is raised up to the vertical position.
3. Turn the face up to look at the raised hand.
4. Maintain at the final posture for 1 minute with normal breathing.
5. Return to sthiti and repeat the same to the left side.



### Benefits

Gives rotational movements to the spine. Improves the functioning of Kidneys and strengthens the thigh muscles.

### Limitations

People with spinal problems, heart problems, and severe hypertension may avoid this posture.

## 1.7. PĀRŚVA KOṆĀSANA

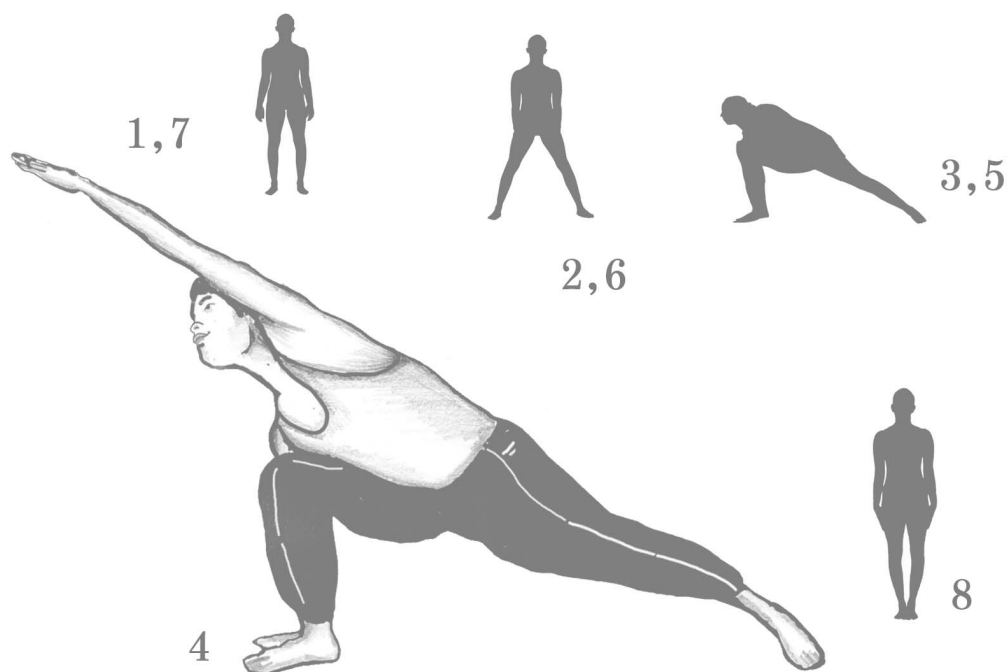
**Sthiti: Tāḍāsana**

### PRACTICE

1. Move the right leg to about one and half meter away from the left foot.
2. Turn the right foot towards right side of the body so that the toes are pointing away from the body.
3. Exhaling, bend the right knee and bring the trunk to rest on the right thigh, place the right hand on the ground beside the right foot.



4. Inhaling, stretch the left arm over the head, biceps touching the left ear and look at the tips of the fingers of left hand.
5. Maintain the posture for a minute with normal breathing.
6. Return to sthiti.
7. Repeat the same to the left side.



#### **Note**

In the final position, there should be a right angle between the thigh and the leg and the other knee should not bend. Both the soles should be fully in contact with the ground.

#### **Benefits**

Expands the thorax, strengthens the thighs, prevents back pain, and stimulates the intestinal peristalsis.

#### **Limitations**

People with Cardiac problems may avoid this posture in the beginning days.

### **1.8 SUMMARY**

In this unit we have learnt some of the standing postures along with the benefits and limitations. You should be able to perform the Āsana keeping in mind the key notes.

## 1.9 REVIEW SESSION

- a) Could you achieve the posture without bending whether forward or backward in Ardhakati Cakrāsana?
- b) Could you stay in the final posture without bending your knees in Ardha Cakrāsana?
- c) Could you touch your nose to the knees without bending your knees Pāda Hastāsana?
- d) Are you able to achieve a right angle between the thigh and the leg, without bending the other knee in Pārśva Koṇāsana?

# Unit-2

## SITTING POSTURES

### STRUCTURE

- 2.0 Introduction
- 2.1 Objectives
- 2.2 Vajrāsana
- 2.3 Śaśāṅkāsana
- 2.4 Supta-vajrāsana
- 2.5 Paścimottānāsana
- 2.6 Uṣṭrāsana
- 2.7 Vakraśana
- 2.8 Ardha Matsyendrāsana
- 2.9 Haṁsāsana
- 2.10 Mayūrāsana
- 2.11 Summary
- 2.12 Review Session

### 2.0 INTRODUCTION

Man has tried to imitate many animal postures while sitting e.g. like that of, rabbit in Śaśāṅkāsana, which in turn has helped him to give stimulation to various organs of the body.

### 2.1 OBJECTIVES

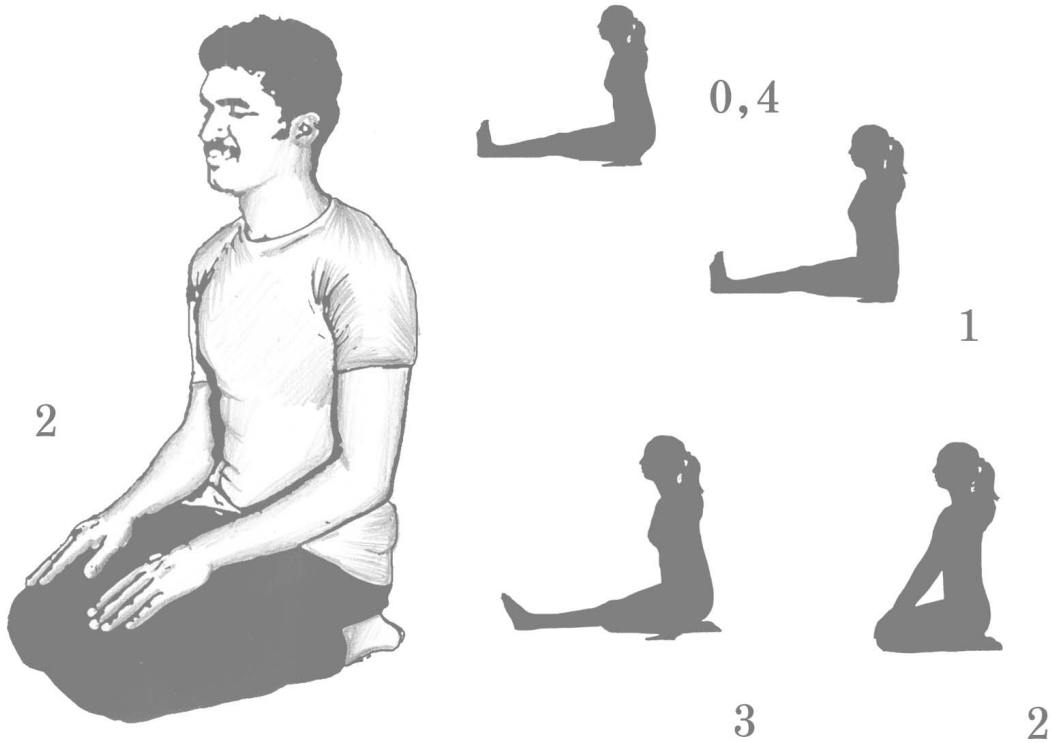
In this unit we will be learning about some of the sitting postures step by step with proper breathing patterns.

## 2.2. VAJRĀSANA

### Sthiti: Daṇḍāsana

#### PRACTICE

1. Fold the right leg and bring the right heel under the right buttock.
2. Sitting on the right heel, fold the left leg and bring the left heel under the left buttock.
3. Sit erect comfortably with the buttocks resting on both the heels and palms resting on the thighs.
4. In the final posture the soles of the feet face upwards, heels are kept together and the entire weight of the body is felt on the back of the feet.



#### Benefits

One of the meditative postures. Keeps the spine erect and prevents drowsiness. Stimulates Vajra Nāḍī at the ankles which increases the awareness. Helpful for cases of Varicose veins, prevents deep vein thrombosis. Makes the ankles flexible and prevents flat foot. The only posture which can be performed even after heavy food. Useful for heel pain.

#### Limitations

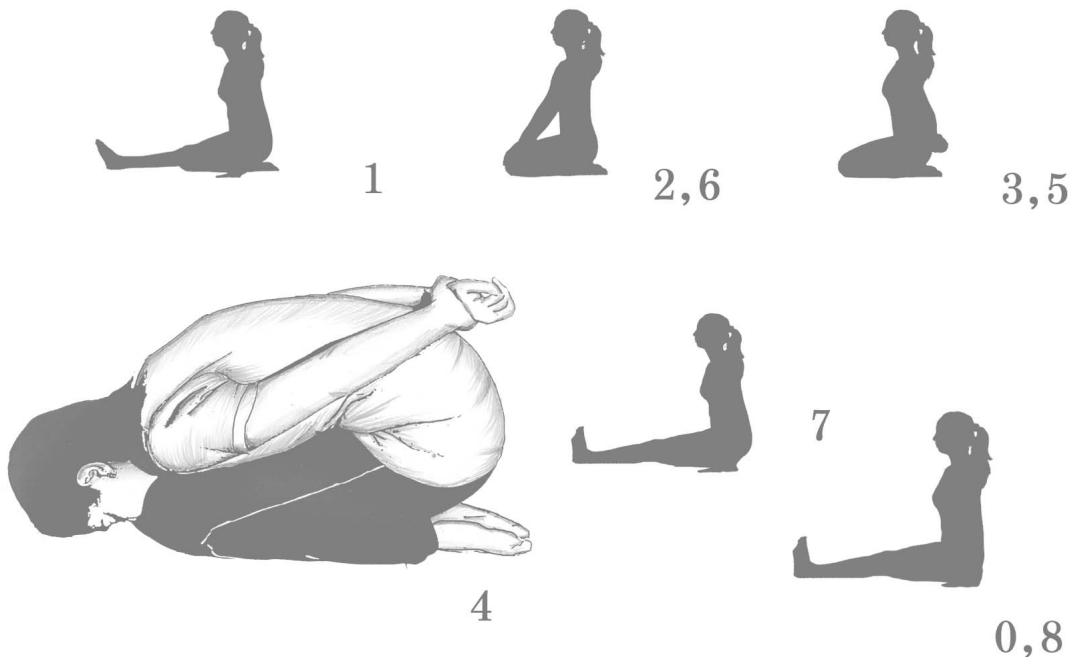
People suffering from stiff ankle due to Rheumatic problems may avoid this posture.

## 2.3. ŚAŚĀṆKĀSANA

### Sthiti: Daṇḍāsana

#### PRACTICE

1. Fold the right leg at the knees and then the left leg and sit on the heels in Vajrāsana resting the palms on thighs.
2. Take the hands behind the back, make a fist of the right palm and hold the right wrist with the left palm.
3. Relax the shoulders.
4. Inhale, lean backwards a little from the waist opening up the chest.
5. Exhale, slowly bend forwards from the waist bringing the forehead on to the ground in front of the knees. Collapse the shoulders.
6. Maintain this position for about one minute with normal breathing.
7. Inhale, slowly come up to the vertical position.
8. Release your hands and come back to Sthiti.
9. Relax in Śīthila Daṇḍāsana.



#### Benefits

Enhances blood flow to the head, stimulates the brain, gives flexibility to the spine, ankles and knees. A good posture for breathing ailments.

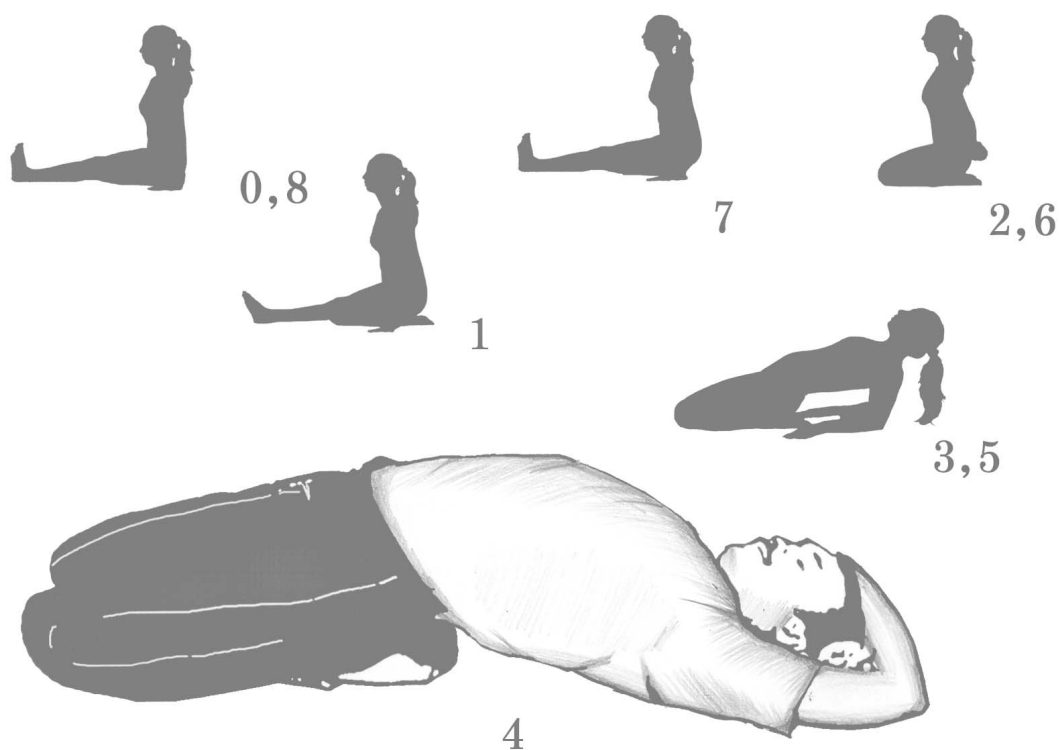
**Limitations** Patients with gastritis and peptic ulcer may avoid this posture.

## 2.4. SUPTA-VAJRĀSANA

**Sthiti: Daṇḍāsana**

### PRACTICES

1. Repeat positions of Vajrāsana as described earlier through 1 and 2. Recline slowly backwards taking the body weight on the right elbow first and then the left.
2. Lie flat on the back. Keep the hands crossed above the head. Keep the knees close together in touch with the ground.
3. Maintain with normal breathing.
4. Return to Sthiti.



### Benefits

Stretches the lumbar vertebra, stimulates the lumbar spinal nerves. Helps to prevent sciatica. Mobilises the hips, ankles and lower back. Helps in cases of varicose veins.

### Limitations

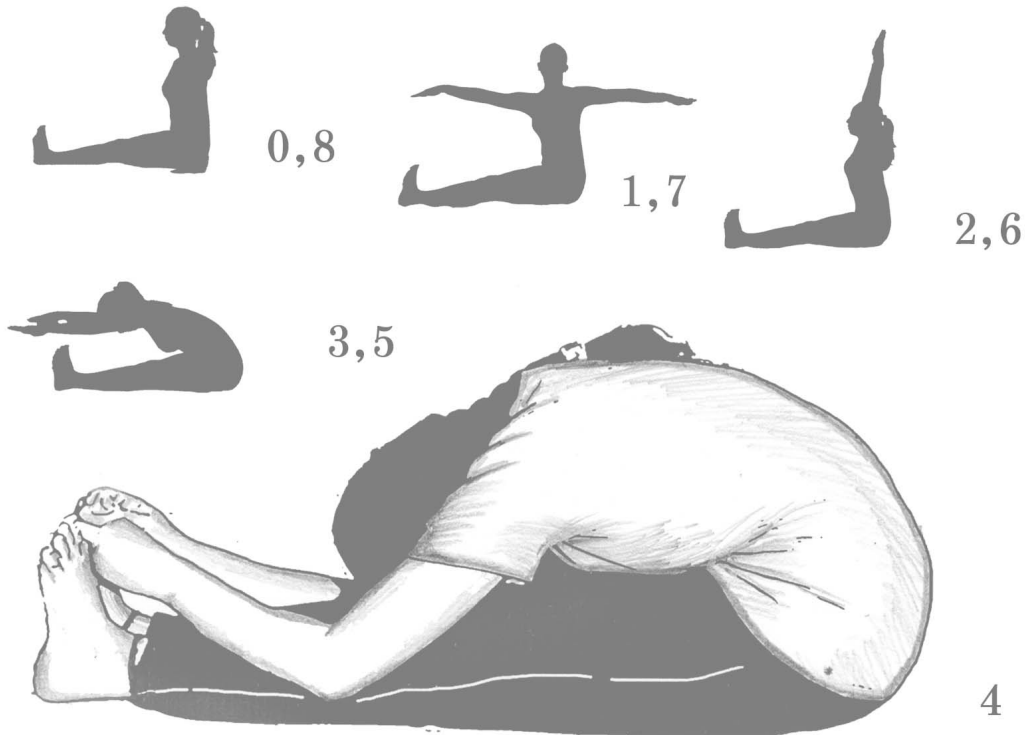
Persons with slip disc, spondylolysis and knee pain have to avoid this posture.

## 2.5 PAŚCIMOTTĀNĀSANA

Sthiti: Daṇḍāsana

### PRACTICE

1. Inhale, raise both the arms sideways at shoulder level parallel to the ground.
2. Turn the palms facing upwards.
3. Continue to inhale and raise the arms further up vertically biceps touching the ears and stretch the trunk from the coccyx region. Now turn the palms forward.
4. Exhale, bend the trunk forward from the lower back. Stretch the arms hands parallel to the ground.
5. Exhale completely, form hooks of index fingers and catch hold of the big toes. Bend the back further forward from the lumbar sacral region so that the trunk is stretched along the thighs and the face rests on the knee. Bend the hands at the elbow and relax the abdomen muscles.
6. Maintain the position for about a minute with normal breathing.
7. Return to Sthiti reversing the steps and the breathing.
8. Relax in Śithila Daṇḍāsana. **Note**



Do not allow the knees to bend.

### Benefits

Gives flexibility to the back bone. Stimulates the spinal nerves and back muscles. Improves digestion and energizes the whole body. Removes constipation.

### Limitations

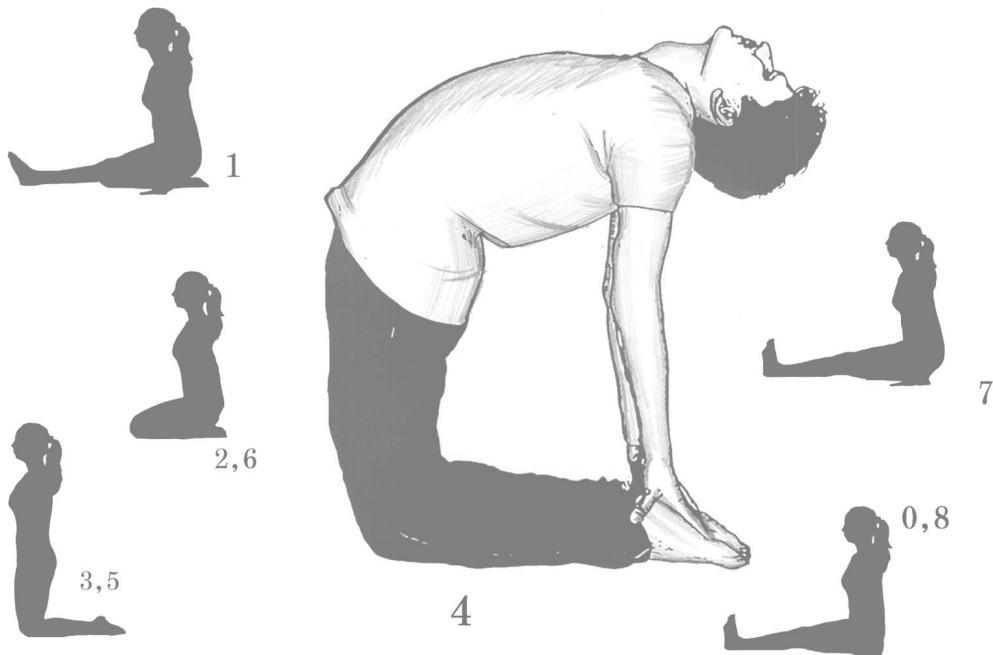
People with heart ailments, back problems and spondylosis should avoid this posture.

## 2.6 UṢṬRĀSANA

### Sthiti: Daṇḍāsana

#### PRACTICE

1. Sit in Vajrāsana.
2. Stand on the knees.
3. Place the palms on the waist with fingers pointing forwards.
4. Inhale and bend the trunk backwards and place the palms on the heels.
5. Maintain for about a minute with normal breathing.
6. Exhale while coming back to Sthiti.
7. Relax in Śīthila Daṇḍāsana.





**Note**

The lower legs should be perpendicular to the ground.

**Benefits**

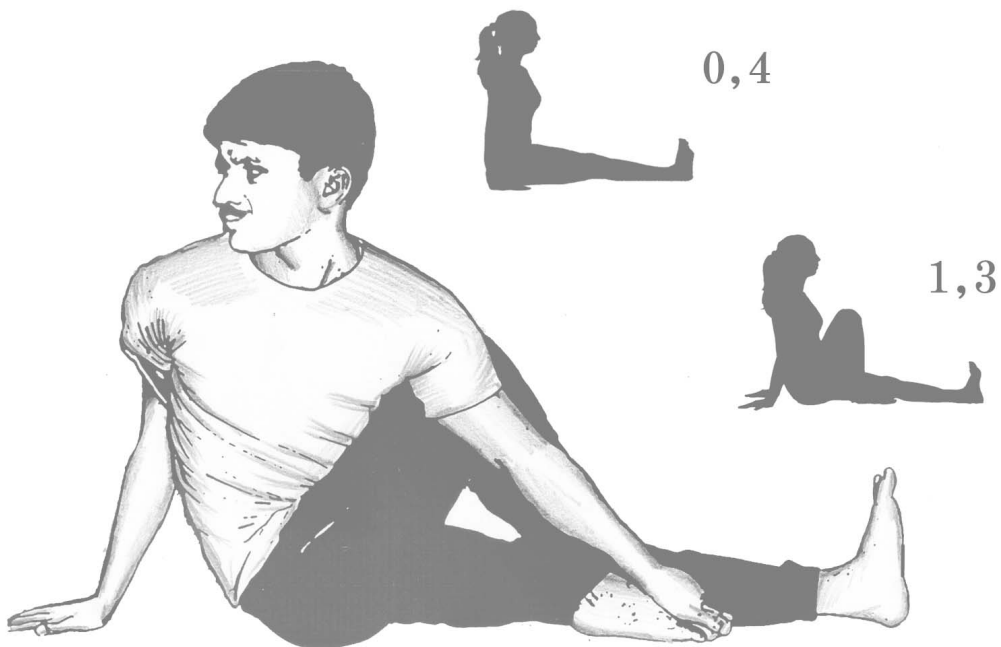
Makes the spine flexible. Increases circulation to the head region.

**Limitations**

Those who have undergone any recent operation at the chest or abdomen, people with hernia problems, severe hypertension and low back pain must be cautious.

**2.7. VAKRĀSANA****Sthiti: Daṇḍāsana****PRACTICE**

1. Bend the right leg at the knee and place it beside the left knee.
2. Straighten and twist the waist towards the right as you exhale. Bring the left arm around the right knee and catch the right big toe.
3. Take the right arm back and keep the palm on the ground in such a way that the trunk is kept erect with a proper twist.
4. After maintaining for about a minute with normal breathing return to Sthiti and relax for a while in Śithila Daṇḍāsana
5. Repeat the same on the other side.



## Benefits

Lateral twist gives flexibility to the spine, tones up the spinal nerves. Prepares the spine for ardha matsyendrāsana. Helps to cure constipation, dyspepsia, stimulates the pancreas and useful for diabetes. Improves the lung capacity.

## Limitations

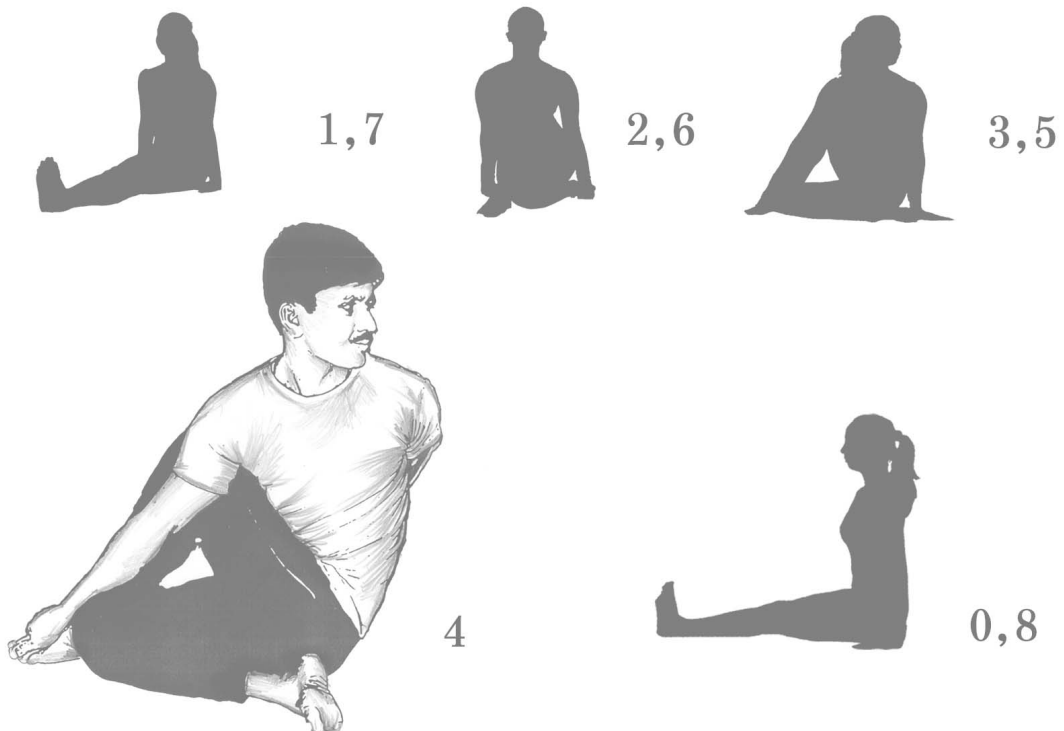
People who have recently undergone abdominal surgery may avoid this Āsana.

## 2.8. ARDHA MATSYENDRĀSANA

### Sthiti: Daṇḍāsana

### PRACTICE

1. Bend the right leg at the knee by drawing it along the ground.
2. Place the sole of the right foot against the inner side of the left thigh.
3. Keep the right heel about 4 to 5 inches away from the perineum.
4. Bend the left knee and place the left foot on the outer side of the right thigh near the right knee.
5. Do not sit on the heels.



6. Inhale, raise the right arm up vertically and stretch up the shoulder.
7. Exhale, twist the waist to the left and bring the right arm over onto the outer side of the left knee. The left knee acts as a fulcrum for getting maximum twist of the spine. Catch the left big toe with the right hand. The right triceps rests on the outer side of the left knee.
8. Now take the left hand behind the back and try to touch the right thigh.
9. Look back over the left shoulder keeping the trunk erect.
10. Maintain for about a minute with normal breathing.
11. Come back to Sthiti.
12. Relax for a while in Śīthila Daṇḍāsana.
13. Repeat the same, on the other side.

### Benefits and Limitations

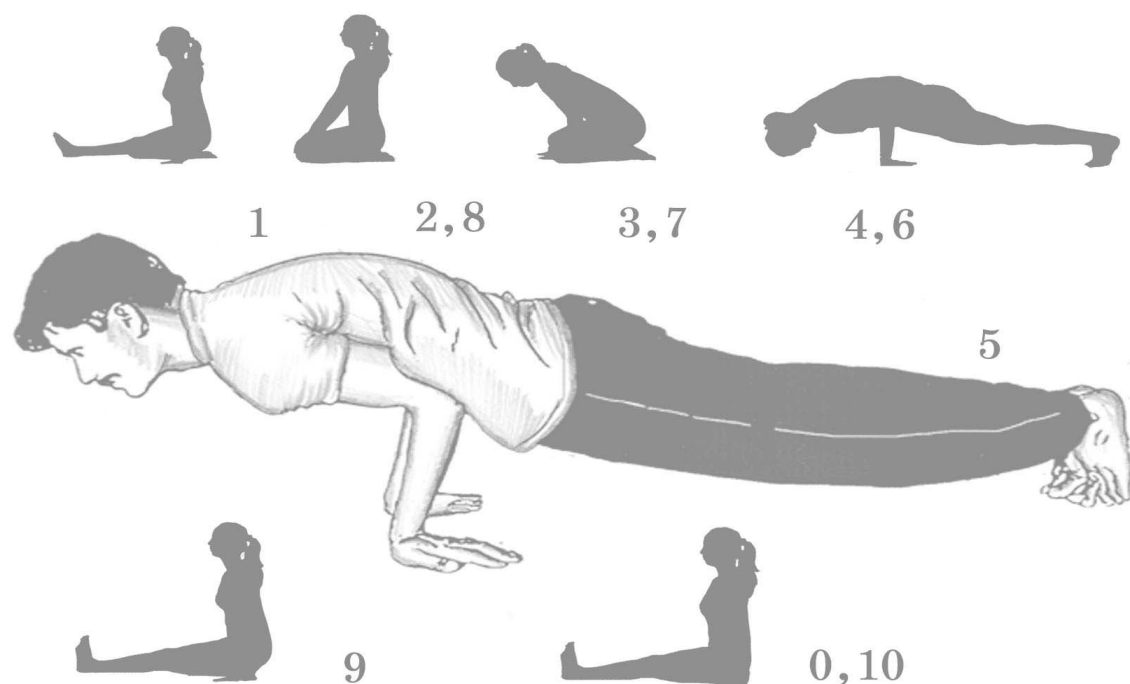
Same as Vākṛāsana.

## 2.9. HAMSĀSANA

Sthiti: Vajrāsana

### PRACTICE

1. Stand on the knees keeping them about 10 inches apart.
2. Place the hands between the knees, fingers pointing inwards (ie., towards the



feet), elbows close to each other.

3. Bend the elbows, lean forward supporting the trunk on the elbows at the navel and place the head down on the floor.
4. Stretch the legs backwards so that toes are on the ground.
5. Now raise the head so that the neck is in line with the trunk. Look in front of you.
6. Maintain this final position with normal breathing. In this position, the body is in a straight line from heels to the head, at an inclination of about 30° to the ground. All the weight of the body should rest on the hands and the tips of the toes.
7. Slowly bring the head down to the floor.
8. Bend the knees and bring the knees forward by the side of the hands.
9. Sit in **Vajrāsana**.
10. Finally relax in leg stretch sitting position.

### **Benefits**

Makes the wrists flexible and the arms stronger. Improves digestion. Helps to clear constipation. Activates the pancreas.

### **Limitations**

Those with abdominal surgery, menstrual problems in women, hernia, hyperacidity and ulcers should avoid this posture.

## **2.10. MAYŪRĀSANA**

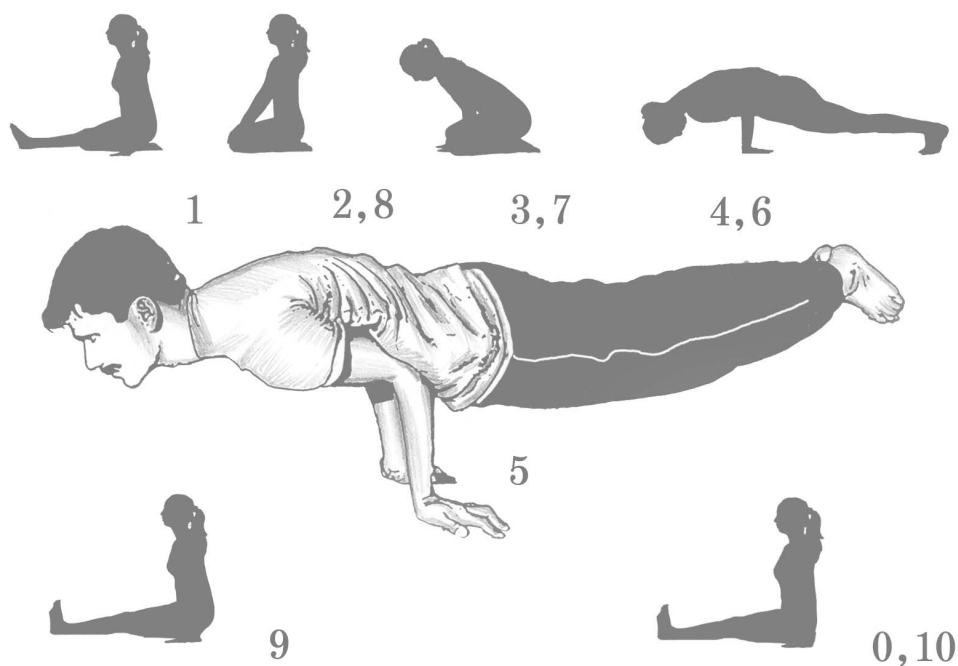
**Sthiti: Vajrāsana**

### **PRACTICE**

1. First four steps are same as in **Hamsāsana**
2. Move forward on the toes to raise the legs off the grounds. Balance the body on the two hands only. Keep the entire body parallel to the ground by keeping the elbows as the supporting points. Look forward. Maintain the final position for some time with normal breathing.
3. Return to **Vajrāsana** and then to leg stretch position in the same way as in **Hamsāsana** and relax.

### **Note**

1. In the final position, you can even elevate the legs and feet higher keeping the knees straight.
2. In the final position, the muscles of the abdomen and not of the chest support the weight of the body.



### Benefits

Beneficial for poor appetite, constipation, irritable bowel. Tones up abdomen, reduces fat on tummy, strengthens the forearms, wrists and elbows. Prevents accumulation of gases. Vitalizes the endocrines in the abdomen. Very good for diabetes.

### Limitations

Same as **Hamsāsana**.

### 2.11 SUMMARY

In this unit we have learnt some of the sitting postures along with the benefits & limitations. You should be able to perform the Āsana keeping in mind the key notes.

### 2.12 REVIEW SESSION

1. Are you able to keep the heels together with soles facing upwards in Vajrāsana?
2. Are you able to touch your forehead to the ground without lifting the buttocks from the soles in Śaśāṅkāsana?
3. Are the lower legs perpendicular to the ground in Uṣṭrāsana?
4. Could you catch hold of the big toe giving a proper twist to your waist in Vakraśana?

# Unit-3

## PRONE POSTURES

### STRUCTURE

- 3.0 Introduction
- 3.1 Objectives
- 3.2 Bhujāṅgāsana
- 3.3 Śalabhāsana
- 3.4 Dhanurāsana
- 3.5 Summary
- 3.6 Review Session

### 3.0 INTRODUCTION

Man has tried to imitate many animal postures while in prone position like that of cobra in **Bhujāṅgāsana**, which in turn has helped him to give stimulation to various organs of the body.

### 3.1 OBJECTIVES

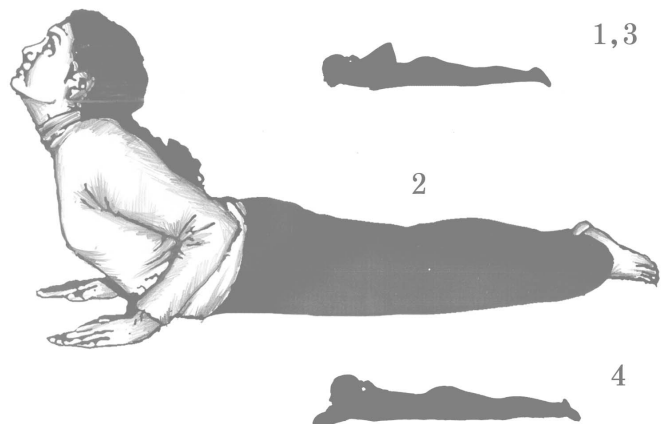
In this unit we will be learning about some of the prone postures step by step with proper breathing patterns.

### 3.2 BHUJĀṄGĀSANA

**Sthiti: Prone Posture**

### PRACTICE

1. Bend the arms at the elbows and place the palms beside the lower chest at the level of the last rib exerting least pressure on the palms.
2. Keep the elbows close to each other and let them not spread out.
3. Inhale and come up.



4. Arch the dorsal spine and neck backwards as far as you can.
5. Keep the body below the navel in touch with the ground.
6. Maintain the final position with normal breathing for one minute with least pressure on the palms.
7. While exhaling come back to Sthiti position.
8. Relax in Makarāsana.

### Benefits

Brings flexibility to the dorsal spine. Strengthens the spinal muscles. Reduces the abdominal fat. Useful in management of bronchial problems and back problems.

### Limitations

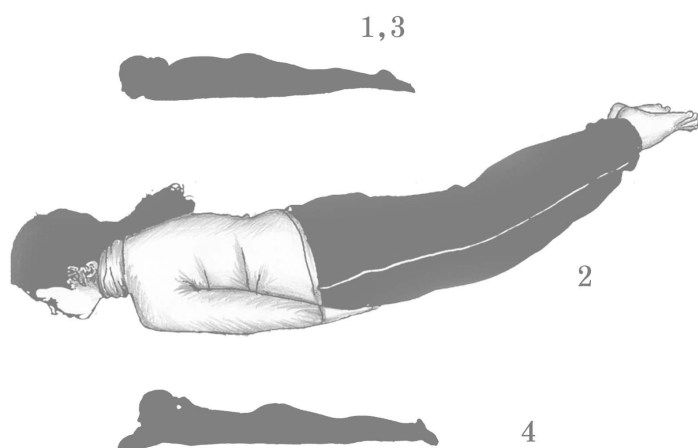
Those who have undergone the abdominal surgery may avoid this Āsana for 2 months. Proceed cautiously in cervical spondylosis.

## 3.3. ŚALABHĀSANA

### Sthiti: Prone Posture

### PRACTICE

1. Make fists of your palms with the thumbs tucked in and place them under the thighs, with back of the hands towards the ground.
2. While inhaling raise both the legs up as far as comfortable without bending the knees.
3. Maintain this position for about one minute with normal breathing.
4. Come back to Sthiti position while exhaling.
5. Relax in Makarāsana.



### Note

Pull up the knee caps and squeeze the buttocks to improve the posture.

### Benefits

Helpful in managing sciatica and low backache. Tones up the kidneys and hip muscles. Reduces fat on thighs and buttocks.

### Limitations

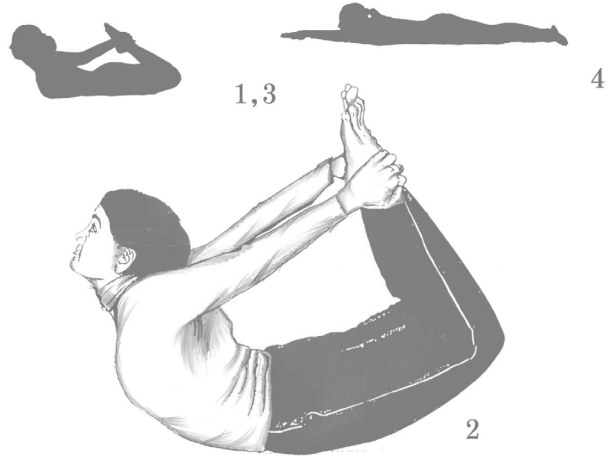
Cardiac patients and diabetics may avoid this posture. Proceed cautiously in low back pain.

### 3.4 DHANURĀSANA

**Sthiti: Prone Posture**

#### PRACTICE

1. Bend the knees and hold the ankles by the palms.
2. As you inhale, raise the head and the chest upwards. Pull the legs outwards and backwards so that the spine is arched back like a bow.
3. Stabilize (rest) on the abdomen.
4. Do not bend the elbows.
5. Look up.
6. Keep the toes together.
7. Maintain for about half a minute with normal breathing.
8. Slowly come back to Sthiti while exhaling.
9. Relax in Makarāsana.



#### Note

Initially the knees will spread out, but with practice they can be brought very near, almost touching each other.

#### Benefits

Useful for diabetes patients. Removes gastro-intestinal disorders, stimulates and helps in slimming the whole body. Gives good stimulation and flexibility to the back.

#### Limitations

People with general debility should be cautious while performing this Āsana. Practice after expert consultation.

### 3.5 SUMMARY

In this unit we have learnt some of the prone postures along with the benefits & limitations. You should be able to perform the Āsanās keeping in mind the key notes.



### 3.6 REVIEW SESSION

- a) Are you able to maintain the final position with normal breathing for one minute with least pressure on the palms in **Bhujāṅgāsana**?
- b) Are you able to maintain the final position without bending your knees in **Śalabhāsana**?
- c) Are you able to raise the thighs and the chest above the ground without bending your elbows in **Dhanurāsana**?

# Unit-4

## SUPINE POSTURE

### STRUCTURE

#### 4.0 Introduction

#### 4.1 Objectives

#### 4.2 Sarvāṅgāsana

#### 4.3 Matsyāsana

#### 4.4 Halāsana

#### 4.5 Cakrāsana

#### 4.6 Ardha Śīrṣāsana

#### 4.7 Śīrṣāsana

#### 4.8 Supine rest - DRT

#### 4.9 Summary

#### 4.10 Review Session

### 4.0 INTRODUCTION

Man has tried to imitate many animal/birds postures while in supine position like that of fish in **Matsyāsana**, which in turn has helped him to give stimulation to various organs of the body. We also have topsy-turvy postures which aid in good circulation in the brain helping the whole nervous system.

### 4.1 OBJECTIVES

In this unit we will be learning about some of the supine postures step by step with proper breathing patterns and also some of the topsy-turvy postures.

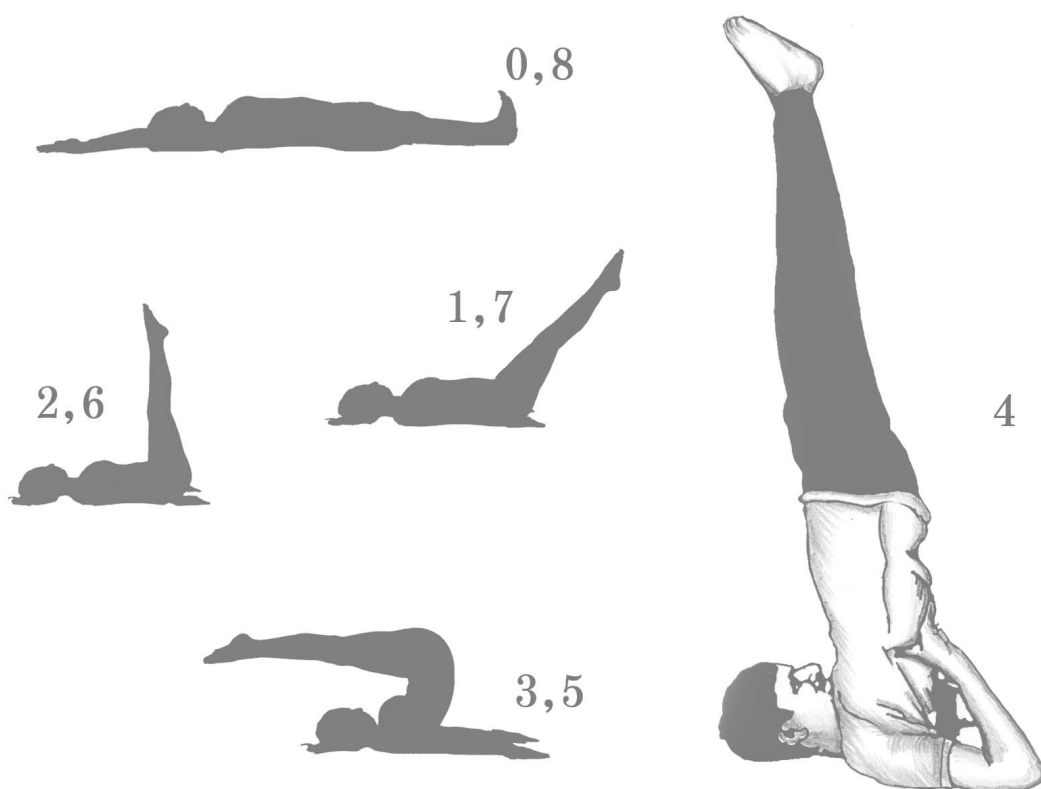
### 4.2 SARVĀṄGĀSANA

**Sthiti:** Supine Posture

### PRACTICE

1. Inhale, raise the legs together slowly and gracefully (without bending the knees) till it forms about 45° to the ground.
2. Continue to inhale and raise the legs further to 90° position. Bring the arms down and place them next to the buttocks.

3. Exhale, raise the buttocks and the 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 palms.
4. While retaining the legs parallel to the ground, straighten the trunk by pushing it with the hands until the chin is well-set in the suprasternal hollow.
5. Inhale and raise the legs vertically keeping the body erect and come to the final shoulder stand position.
6. Maintain effortlessly with normal breathing for about 2-3 minutes. Carefully avoid all jerks.
7. Slowly come back to Sthiti and relax in Śavāsana.



### Benefits

Stimulates and keeps the thyroid healthy. Influences the pelvic organs. Useful in varicose veins, piles, hernia and menstrual disorders.

### Limitations

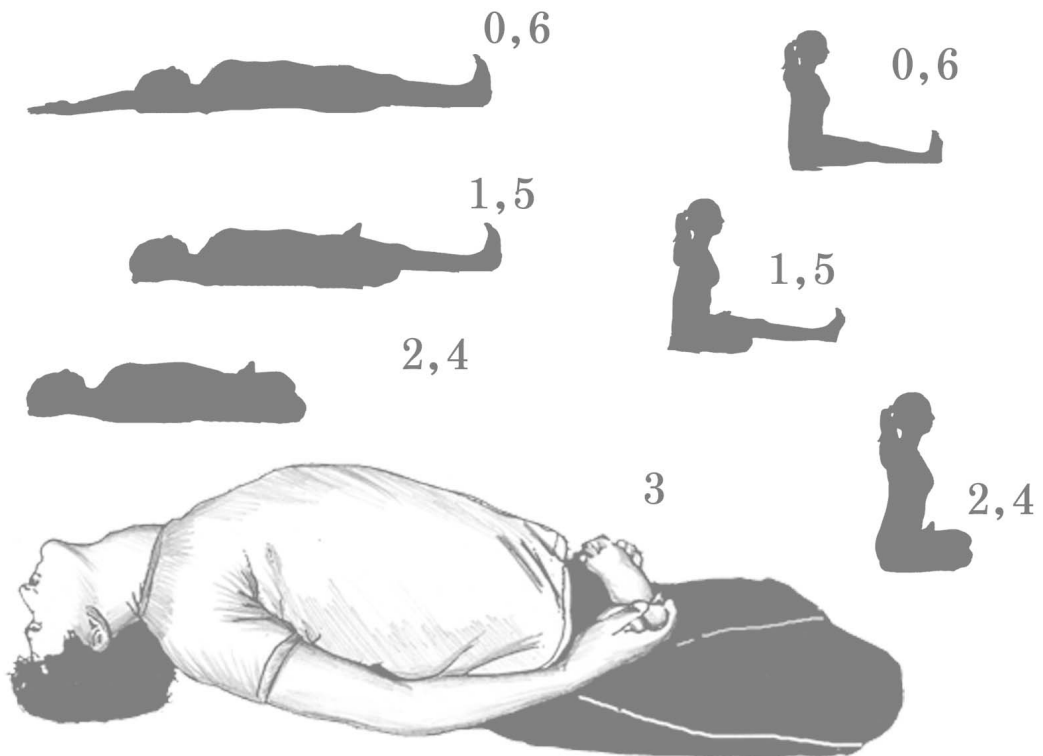
People with Cervical spondylosis, low backpain and hypertension should not do this posture.

### 4.3 MATSYĀSANA

**Sthiti: Supine Posture**

#### **PRACTICE**

1. Take the right leg and place it on the left thigh.
2. Place the left leg on the right thigh as in Padmāsana.
3. Place the palms on either side of the head with fingers pointing towards the shoulders.
4. Inhale, take the weight on the palms and lift the head and the back off the ground.
5. Bring the center of the crown of the head to the ground by bending the dorsal and cervical spine backwards.
6. Exhale and remove the hands after the weight is well-balanced on the head and catch hold of the big toes hooking the index fingers around them.
7. Press the elbows on the ground to bear the weight of the upper half of the body.
8. Maintain this position for one minute with normal breathing.



9. As you exhale come back slowly step by step to supine Sthiti.
10. Relax in Śavāsana.

### Benefits

Complementary to Sarvāṅgāsana, good for diabetes, asthmatics and other respiratory problems.

### Limitations

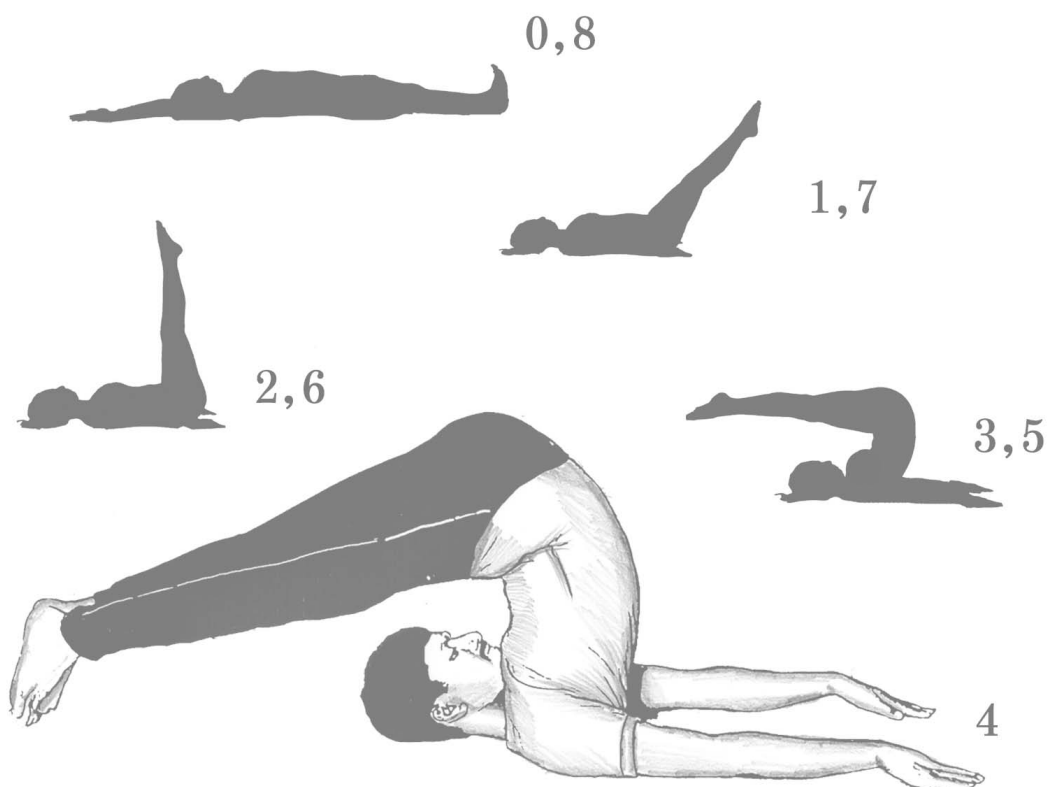
Those who have recently undergone any abdominal or thoracic surgery and persons with cervical spondylosis should avoid this posture for 3 months.

## 4.4 HALĀSANA

### Sthiti: Supine Posture

#### PRACTICE

1. Inhale, raise the legs together slowly and gracefully (without bending the knees) till it forms about 45° to the ground.
2. Continue to inhale and raise the legs further to 90° position and simultaneously bring the arms down placing them next to the buttocks.



3. Exhale, raise the buttocks and the trunk without lifting the head. Support the back by the palms. Rest the elbows on the ground firmly to get better support to the back.
4. Maintaining the legs parallel to the ground, straighten the trunk by pushing it up with the hands till the chin is well set in the suprasternal hollow. Inhale in this position.
5. Exhale, bring down the toes further to touch the ground. Release both hands and rest the arms straight on the ground parallel to each other with palms facing the ground.
6. Maintain this position for one minute with normal breathing.
7. Inhale, come back slowly step by step to rest the trunk on the floor.
8. Now exhale and bring down the legs to the ground.
9. Relax in Śavāsana.

#### **Note**

Make sure that you have achieved perfect balance before you release the hands supporting the trunk.

#### **Benefits**

Stretches and stimulates the back muscles, spinal joints and lumbar nerves. Enhances blood flow to the neck, activating the thyroid and keeps spine flexible.

#### **Limitations**

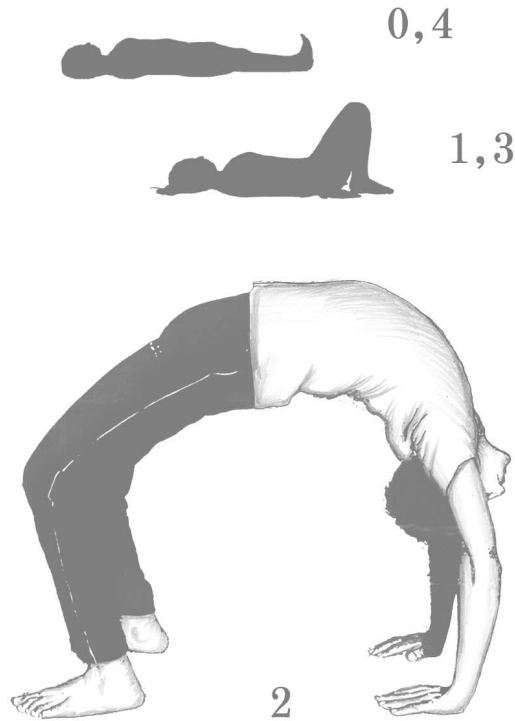
People with any problem with the spine, hypertension and those with the cardiac problems must avoid this Āsana.

### **4.5. CAKRĀSANA**

#### **Sthiti: Supine Posture**

#### **PRACTICE**

1. Take the hands up and place the palms on either side of the head on the ground under the shoulders with fingers pointing towards the back.
2. Bend the knees and fold the legs, and place the heels on the outer side of the buttocks.
3. With palms and the soles of the feet as four points of support, raise the trunk off the ground with an inhalation arching the entire body convex upwards to look like a wheel.
4. Maintain the position for about half a minute with normal breathing.
5. As you exhale come back slowly step by step to supine Sthiti.



#### Note

Come down with control by placing the back of the head to the ground, followed by the neck and the back. Do not collapse the buttocks first.

#### Benefits

Brings very good flexibility to the spine, stimulates and activates all parts of the body. Strengthens the arms, shoulders and legs.

#### Limitations

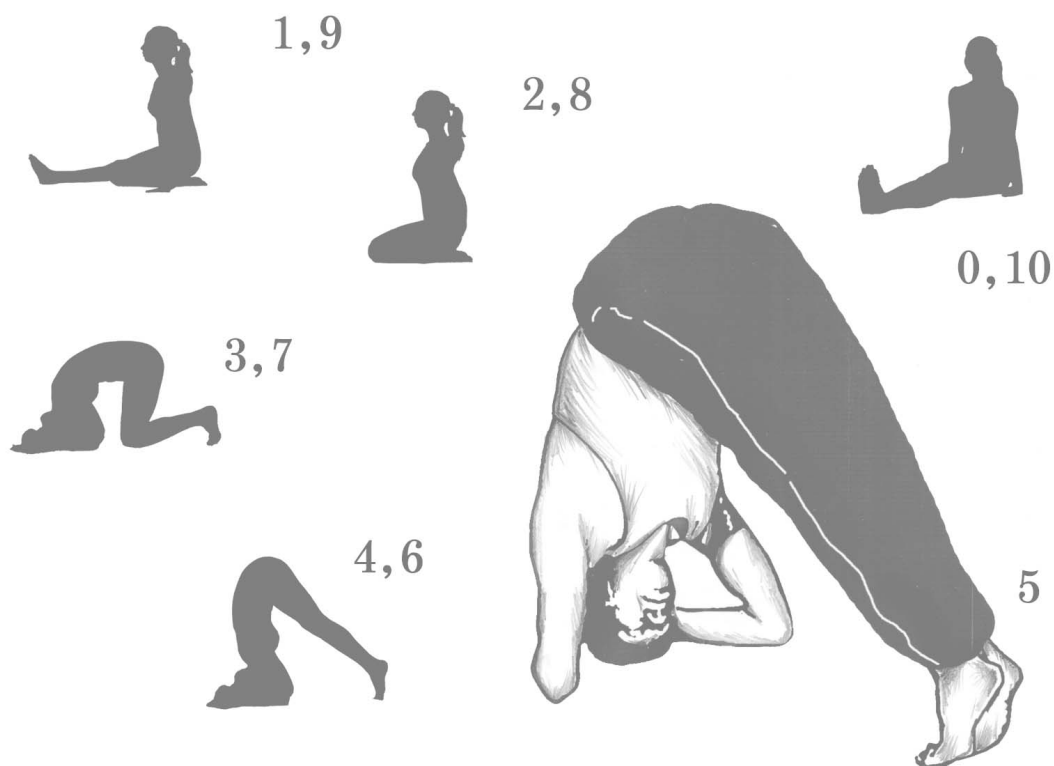
Only those who are free from any disease can perform this Āsana.

### 4.6. ARDHA ŚĪRṢĀSANA

**Sthiti:** Vajrāsana

#### PRACTICE

1. Place a fourfold blanket in front of you on which you will be resting your head in the final position.
2. Place the forearms on the blanket in front of you with the fingers interlocked and the elbows in front of the knees.
3. The distance between the elbows should be equal to the distance from each elbow to the interlocked fingers, forming an equilateral triangle.
4. Place the crown of the head on the blanket in between the interlocked hands.



5. Slowly raise the buttocks and lift the knees off the ground and straighten the legs, keeping the toes on the floor.
6. Thus, you have formed a triangle of the body.
7. Maintain this position as long as you can with the load on the head and the toes.
8. Slowly bend the legs at the knees and lower the knees to the floor.
9. Slowly come back to **Vajrāsana** and rest for a while
10. Then, slowly lie down on the back and relax in Śavāsana.

#### Note

Those who find it difficult to maintain the final position may use wall-support pressing the hands and the head against the wall so that it is easier to maintain balance and to raise the hips.

#### Benefits

This Āsana prepares you for the practice of **Śīrṣāsana**. Useful for tension headache.

#### Limitations

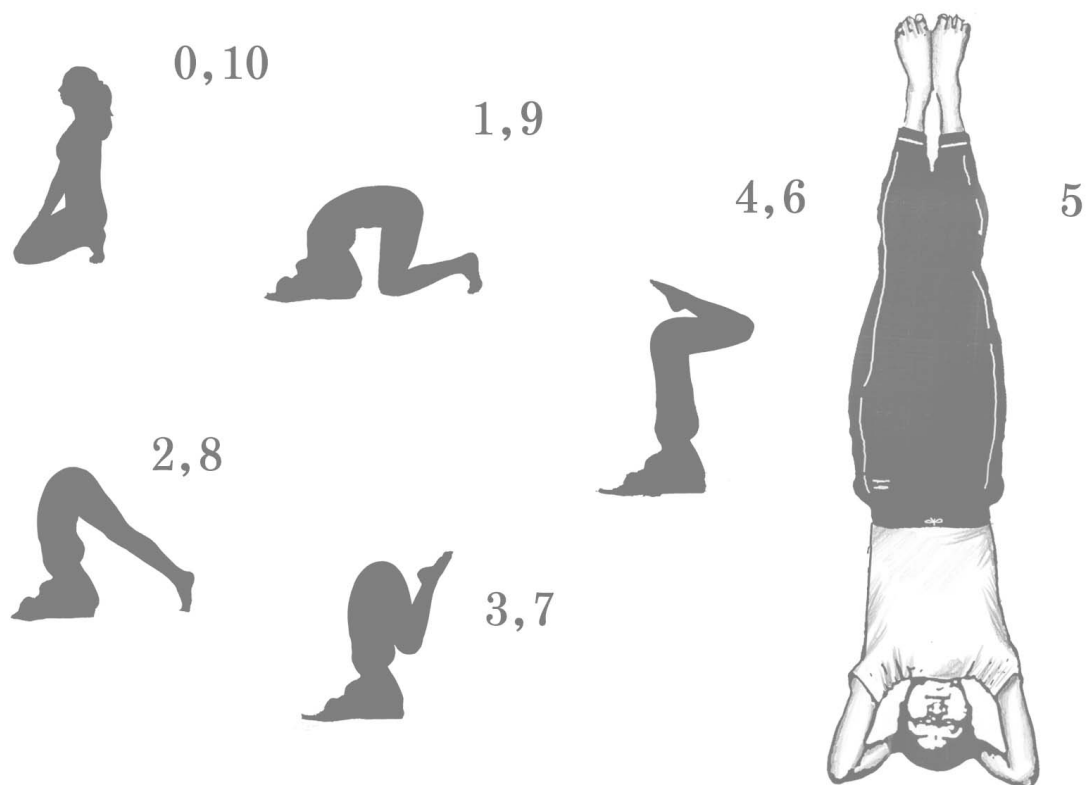
People with High Blood Pressure, Heart problems, Inflammation of the ear, weak capillaries, myopia, severe Asthma, cold or Sinusitis, Slipped disc, weak spine or Vertigo should not practise this.



## 4.7. ŚIRŚĀSANA

### PRACTICE

1. From Ardha Śirśāsana. position slowly walk towards the trunk and head, until the back reaches vertical position.
2. Bend the knees slightly, press the thigh against the abdomen and lower chest.
3. Transfer the body weight slowly from the toes on to the head and arms, maintaining a steady balance.
4. Lift the feet off the ground to about 20 cms, carefully balance on the head and the arms.
5. Bending the knees, gradually raise the calves in a controlled movement. Adjust the trunk slightly to counter balance the weight of the legs.
6. Fold the legs back so that the heels move towards the buttocks.
7. To accomplish this movement, contract the muscles of the lower back. The knees are now pointing down with the legs together.
8. Maintain this position for a few seconds, being aware of complete balance



before proceeding.

9. Slowly straighten the hips so that the thighs move up, bringing the knees to vertical position, Keep the heels near the buttocks,
10. Straighten the knees until the legs are in line with the trunk. The whole body should be in one straight line with the feet relaxed. Balance the body.
11. Maintain the position for one minute with normal breathing.
12. Return to Sthiti reversing the steps with control on each movement.

#### **Note**

- After returning to Sthiti it is mandatory to rest for a while in the following position:
- Make a fist of both the palms and place them one above the other in front of the knees. Slowly bend forward to rest the forehead on the fist till the pressure in the head gets lighter. Then relax in Tāḍāsana so that the pressure in the head comes back to normalcy.

#### **Benefits**

Due to improved circulation to the brain the whole nervous system becomes healthy. Memory improves. Endocrine glands such as the pituitary and the thyroid get revitalised. Helpful in hernia. Seminal weakness can be cured. Improves concentration power remarkably.

#### **Limitations**

Those who have running ears, heart trouble, high blood pressure and weak eye capillaries should not practice Śīrṣāsana.

### **4.8 SUPINE REST**

#### **DEEP RELAXATION TECHNIQUE (DRT)**

##### **Sthiti: Śavāsana**

#### **PRACTICE**

Gently move your whole body, make yourself comfortable and relax completely.

##### **Phase-I**

- Bring your awareness to the tip of the toes, gently move your toes and relax. Sensitize the soles of your feet; loosen the ankle joints; relax the calf muscles; gently pull up the knee caps release and relax; relax your thigh muscles, buttock muscles; loosen the hip joints, relax the pelvic region and the waist region. Totally relax your lower part of the body. **R..e..l..a..x...** Inhale and Chant A-kāra and feel the vibration in your lower parts of the body.

##### **Phase-II**

- Gently bring your awareness to the abdominal region and observe the abdominal movement for a while, relax your abdominal muscles and relax the

chest muscles. Gently bring your awareness to your lower back, relax your lower back, loosen all the vertebral joints one by one. Relax the muscles and nerves around the back bones. Relax your middle back, shoulder blades and upper back muscles, totally relax. Shift your awareness to the tip of the fingers, gently move them a little and sensitize. Relax your fingers one by one. Relax your palms, loosen the wrist joints, relax the forearms, loosen the elbow joints, relax the hind arms-triceps, biceps and relax your shoulders. Shift your awareness to your neck, slowly turn your head to the right and left, again bring back to the center. Relax the muscles and nerves of the neck. Relax your middle part of the body, totally relax. **R..e..l..a..x...** Chant U-kāra and feel the vibration in the middle part of your body.

### Phase-III

- Gently bring your awareness to your head region. Relax your chin, lower jaw and upper jaw, lower and upper gums, lower and upper teeth and relax your tongue. Relax your palates-hard and soft, relax your throat and vocal chords. Gently shift your awareness to your lips, relax your lower and upper lips. Shift your awareness to your nose, observe your nostrils, and feel the warm air touching the walls of the nostrils as you exhale and feel the cool air touching the walls of the nostrils as you inhale. Observe for a few seconds and relax your nostrils. Relax your face muscles, feel the heaviness of the cheeks and have a beautiful smile on your cheeks. Relax your eye balls muscles, feel the heaviness of eye balls, relax your eye lids, eye brows and in between the eye brows. Relax your forehead, temple muscles, ears, the sides of the head, back of the head and crown of the head. Relax your head region, totally relax. **R..e..l..a..x...** and chant M-kāra feel the vibration in your head region.

### Phase-IV

- Observe your whole body from toes to head and relax, chant an “AUM-kāra” in a single breath. Feel the resonance throughout the body.

### Phase-V

- Slowly come out of the body consciousness and visualize your body lying on the ground completely collapsed.

### Phase-VI

- Imagine the vast beautiful blue sky. The limitless blue sky. Expand your awareness as vast as the blue sky. Merge yourself into the blue sky. You are becoming the blue sky. You are the blue sky. Enjoy the infinite bliss. **E..N..J..O..Y..** the blissful state of silence and all pervasive awareness.

## Phase-VII

- Slowly come back to body consciousness. Inhale deeply. Chant an “AUM-kāra”. Feel the resonance throughout the body. The soothing and massaging effect from toes to head.

## Phase-VIII

- Gently move your whole body a little. Feel the lightness, alertness and movement of energy throughout the body. Slowly bring your legs together and the hands by the side of the body. Turn over to the left or the right side and come up when you are ready.

## 4.9 SUMMARY

In this unit we have learnt some of the supine postures, along with two topsy-turvy postures, with their benefits & limitations and Deep relaxation technique (supine rest). You should be able to perform the Āsana keeping in mind the key notes.

## 4.10 REVIEW SESSION

- a) Could you raise the legs vertically keeping the body erect; whole body weight on the shoulders in **Sarvāṅgāsana**?
- b) Could you bring the centre of the crown of the head to the ground, bending the dorsal and the cervical spine backward in **Matsyāsana**?
- c) Are you able to touch the toes to the ground in **Halāsana**?
- d) Could you expand your awareness to the infinite blue sky in DRT?

# BLOCK – 3

## PRĀṆĀYĀMA AND KRIYĀS

PRĀṆA is the basic life principle. Prāṇāyāma is a process for gaining control over Prāṇa. The five manifestations of Prāṇa and the corresponding most comprehensive definition of Prāṇāyāma in the human system are described in Praśnopaniṣat. Also the conventional Prāṇāyāma through regulation of breath is described therein.

Through the practice of proper breathing, Kriyās and Prāṇāyāma, we start operating on the Prāṇamaya Koṣa. Suitable types of Prāṇāyāma and breathing help to remove the random agitations in Prāṇic flows in the Prāṇamaya Koṣa. Thus, the ailments are handled at this Prāṇamaya Koṣa level.

**This Block has been divided into four units:**

### UNIT – 1 BREATHING EXERCISES

Describes the initial breathing practices.

### UNIT - 2 PREPARATIONS

Presents the definition, schools, postures for Prāṇāyāma,, Mudrās for Prāṇāyāma, preparatory practices for Prāṇāyāma & various types Prāṇāyāma.

### UNIT - 3 PRĀṆĀYĀMA

### UNIT - 4 KRIYĀS

Presents Kriyās introduction, objectives and various types.

**Each unit consists of self check exercises called the review session.**

# Unit-1

## BREATHING EXERCISES

### STRUCTURE

#### 1.0 Introduction

#### 1.1 Objectives

#### 1.2 Breathing Practices

##### Standing

##### 1.2.1 Hands in and out breathing

##### 1.2.2 Hands Stretch Breathing

##### 1.2.3 Ankle Stretch Breathing

##### Sitting

##### 1.2.4 Dog Breathing

##### 1.2.5 Rabbit Breathing

##### 1.2.6 Tiger Breathing

##### 1.2.7 Śaśāṅkāsana Breathing

##### Supine

##### 1.2.8 Straight Leg Raise Breathing

#### 1.3 Summary

#### 1.4 Review Session

### 1.0 INTRODUCTION

Deficiencies and subnormal tendencies deep within manifest in Prāṇic imbalances featured by wrong breathing rhythms, speed and haphazardness. Most of the patients with respiratory disorders manifest this imbalance. Correction of breathing patterns is one of the most effective way by which many of these problems in children as well as in the grown ups can be solved. Also good breathing habits harness the energies for systematic development of the physique and the psyche. Respiratory system is a bridge between the conscious and the sub-conscious, voluntary and the involuntary or in general, the body and mind. This system is both voluntary as well as involuntary. Using the voluntary control we change the involuntary functions.

The objectives of the breathing practices described are as below:

1. Bringing into action all the lobes of the lungs for full utilization.
2. To normalize the breathing rate and
3. To make the breathing uniform, continuous and rhythmic.

The principles involved in regularizing the breathing are:

- i. Increase and decrease in the breathing rate.
- ii. Developing awareness of breathing through the movements of different parts of the body.

## 1.1 OBJECTIVES

In this Unit you will be learning the importance of breath awareness which helps in normalizing the breath rate and to make the breathing uniform, continuous and rhythmic.

## 1.2 BREATHING PRACTICES

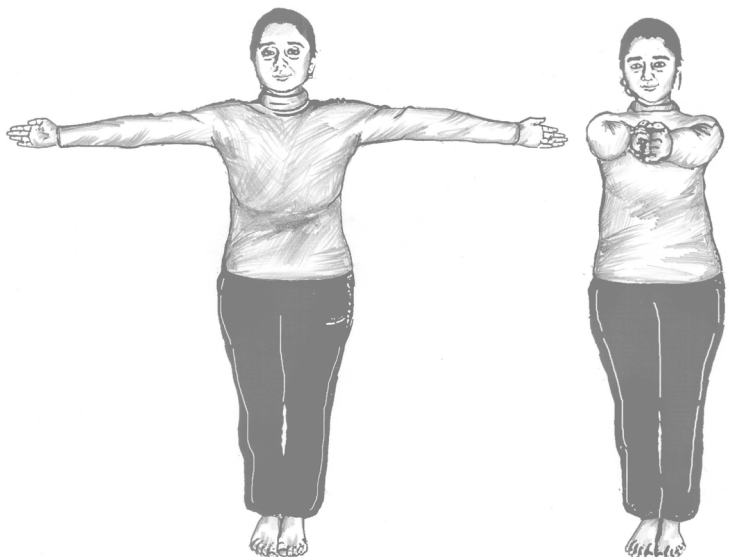
### STANDING

#### 1.2.1 HANDS IN AND OUT BREATHING

**Sthiti: Tāḍāsana**

#### PRACTICE

1. Stretch out your arms in front, in level with your shoulders and bring the palms together.
2. Inhaling spread your arms sideways in horizontal plane.
3. While exhaling bring the arms forward with palms touching each other.
4. Repeat 5 times making your arms movements continuous and synchronizing with the breath flowing in and out rhythmically.
5. Relax in Śīthila Tāḍāsana. Feel the changes in the breath and the body, especially the arms, shoulders and the back of the neck.



### 1.2.2. HANDS STRETCH BREATHING

Sthiti: Tāḍāsana

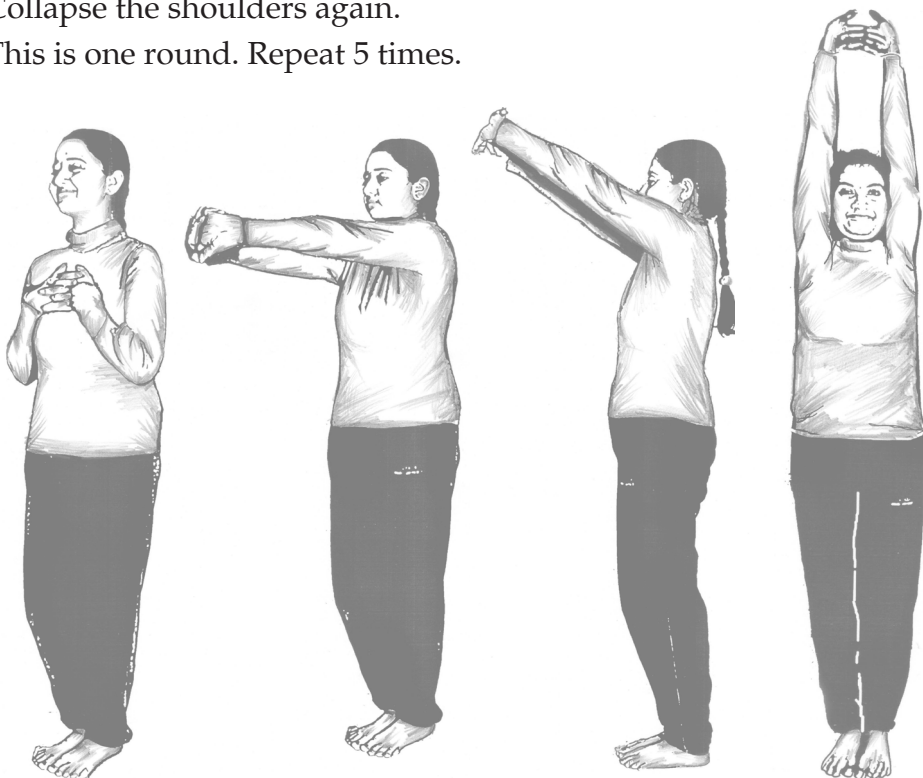
#### PRACTICE

1. Stand erect with feet together (heels together and toes 4 to 6 inches apart) relaxed by the side of the body.
2. Gently bring your hands in front of the chest.
3. Interlock the fingers and place the palms on the chest.
4. Collapse and relax your shoulders.
5. Close your eyes.

#### PRACTICE

##### Stage 1: (Horizontal)

1. While inhaling, stretch the arms straight out in front of your body so that the arms are at shoulder level.
2. At the same time twist the hands so that the palms face outwards.
3. Fully stretch the arms, **but do not strain**.
4. While exhaling reverse the process and bring the palms back on to the chest.
5. Collapse the shoulders again.
6. This is one round. Repeat 5 times.





### Stage II: (At 135°)

1. Repeat the same movements now stretching the arms above the forehead at an angle of 135°.
2. Repeat 5 times.

### Stage III: (Vertical)

1. Again repeat the same movements, this time stretching the arms vertically above the head.
2. While moving up and down the palms close to the nose tip.
3. Repeat 5 times.

#### Note

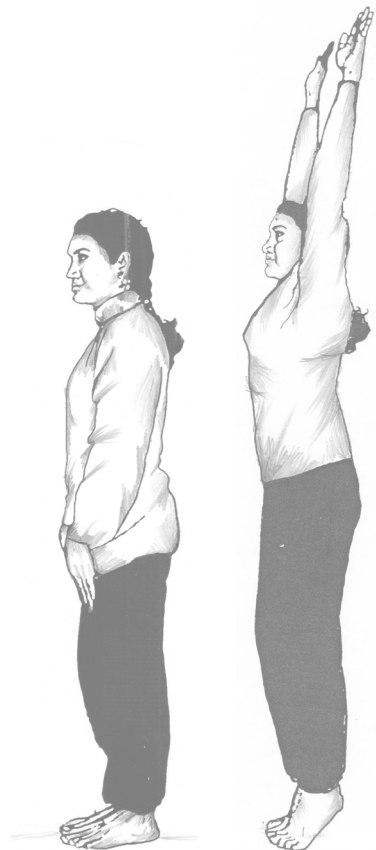
- Collapse the shoulders at the beginning and end of each cycle.
- Maintain perfect awareness of the breathing.
- Exhalation should be longer than inhalation.
- If required, it can be practiced sitting on a chair too. Synchronize the breathing with hand movements.

## 1.2.3. ANKLES STRETCH BREATHING

### Sthiti: Tādāsana

#### PRACTICE

1. Open the eyes and fix your gaze on a point on the wall ahead. Place the palms on front of your thighs.
2. While inhaling, raise your hands and stretch the ankles. Feel yourself growing taller and firm.
3. As you exhale, bring your hands and heels down.
4. Repeat 5 times keeping the movement of hands and ankles continuously, breathing in synchronization. Feel the stretch from your ankles up to finger tips as you reach upwards.
5. Relax in standing position, hands by the side of the thighs. Observe your breath and enjoy the stability for a few seconds.



## SITTING

### 1.2.4 DOG BREATHING

**Sthiti: Vajrāsana**

#### PRACTICE

1. Place the palms of the hands on the ground beside the knees.
2. Make the spine slightly concave and fix the gaze straight ahead.
3. The mouth is opened wide; the tongue is pushed out to its maximum. Practice rapid, forceful inhalation and exhalation, expanding and contracting the abdomen vigorously.
4. Repeat the practice for 30 seconds.
5. Relax in Vajrāsana.

#### Note

Since this dynamic nature of practice is a form of hyperventilation, epileptics and high blood pressure patients should avoid it.



### 1.2.5 RABBIT BREATHING

**Sthiti: Vajrāsana**

#### PRACTICE

1. Keeping the knees together, bend forward and rest the forearms on the floor, keeping the elbows by the side of the knees and palms flat on the ground.
2. Maintain the head at a distance of one hand length from the ground to chin. Open your mouth partially. Protrude the tongue partially. Touch the lower lip resting on the lower set of teeth.
3. Gaze at a point about 2 feet on the ground in front of you.
4. Pant quickly like a rabbit, using only the upper part of the chest. Feel the air moving beautifully in and out of the lungs. Feel the expansion and contraction of the chest muscles. Continue for 20 to 40 breaths.
5. Close your mouth and relax in Śaśāṅkāsana. 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

- Breathe rapidly through the mouth only, using the thoracic muscles.
- Make sure that the abdomen presses on your thighs preventing any abdominal movement.
- Do not drop your head on to the floor.

### 1.2.6. TIGER BREATHING

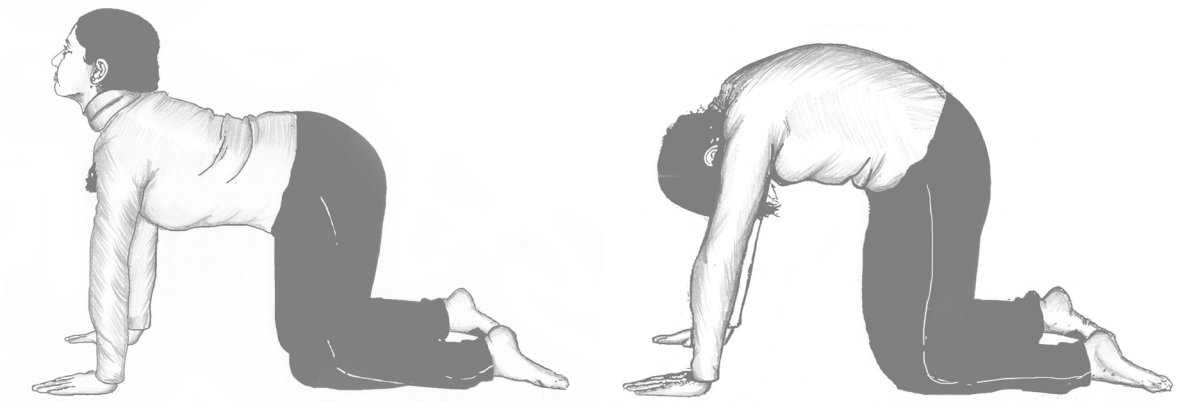
**Sthiti: Daṇḍāsana**

#### PRACTICE

1. Come to Vajrāsana.
2. Lean forward and place the hands flat on the floor in line with the shoulders with fingers pointing forward. Arms, thighs and heels should be about one shoulder width apart. The arms and thighs are perpendicular to the floor.
3. While inhaling raise the head and look at the ceiling.
4. At the same time, depress the spine making it concave.
5. While exhaling, arch the spine upwards and bend the head downward bringing the chin towards the chest.
6. This constitutes one round of tiger breathing.
7. Repeat 5 rounds.

#### Note

- Before starting the practice ensure that you are comfortable while standing on “all-fours” (i.e., two hands and two knees).
- Co-ordinate the movements with breathing.
- Keep the eyes closed and practice with awareness.
- Do not bend the arms or move the thighs forward and backward.



### 1.2.7 ŚAŚĀṆKĀSANA BREATHING

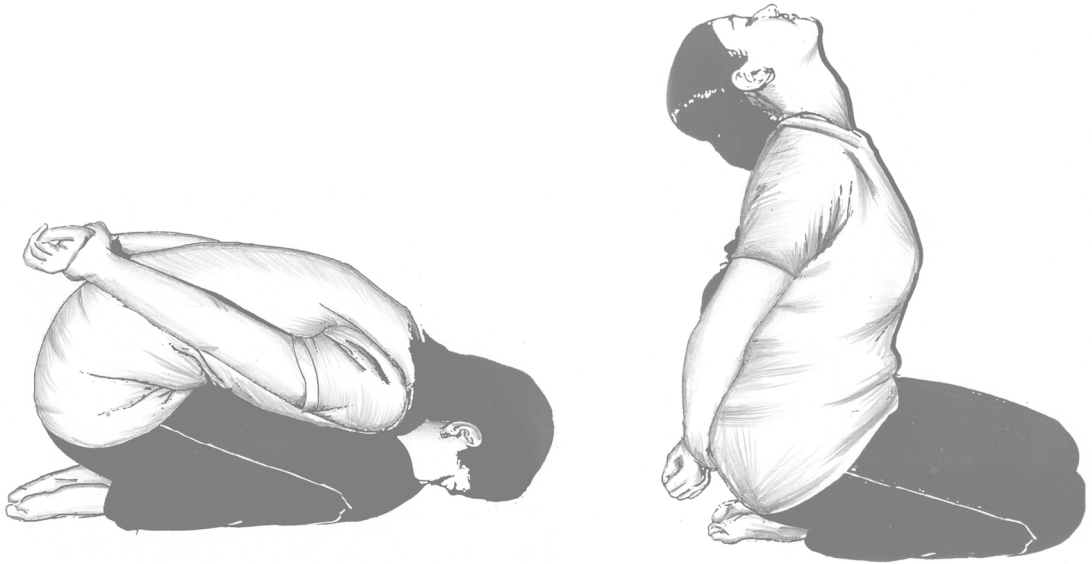
**Sthiti: Vajrāsana**

#### **PRACTICE**

1. Take the hands behind the back, make a fist of the right hand and hold the right wrist with the left hand.
2. Relax the shoulders.
3. While inhaling bend backwards from the waist opening up the chest.
4. While exhaling slowly bend forward from the waist bringing the forehead on to the ground in front of the knees. Collapse the shoulders.
5. While inhaling slowly come up to the vertical position and then slightly lean backwards.
6. This forms one round. Continue ten rounds slowly.

#### **Note**

- Keep the shoulders collapsed.
- You can separate the knees as per your comfort to avoid unnecessary pressure on the abdomen and chest.
- Synchronize breathing with movement.
- Keep your eyes closed and maintain breath awareness.



## SUPINE

### 1.2.8. STRAIGHT LEG RAISE BREATHING

#### Stage I: Alternate legs

#### Sthiti: Supine Posture

#### PRACTICE

1. While inhaling slowly raise the right leg without bending the knee, as far as comfortable (up to  $90^{\circ}$  if possible).
2. While exhaling return the leg to the floor as slowly as possible.
3. Repeat the practice with the left leg.
4. This is one round. Perform 10 rounds.

#### Note

- If you need, you can keep the arms by the side of your body with the palms facing the floor at any convenient position or at shoulder level.
- Do not bend the knee throughout the practice.
- Do not disturb the leg lying straight on the ground in order to be able to raise the other leg further.
- Even if you can, do not raise the leg beyond  $90^{\circ}$ .
- Perfectly synchronize the breathing with leg movements.
- Maintain perfect breath awareness during the practice.

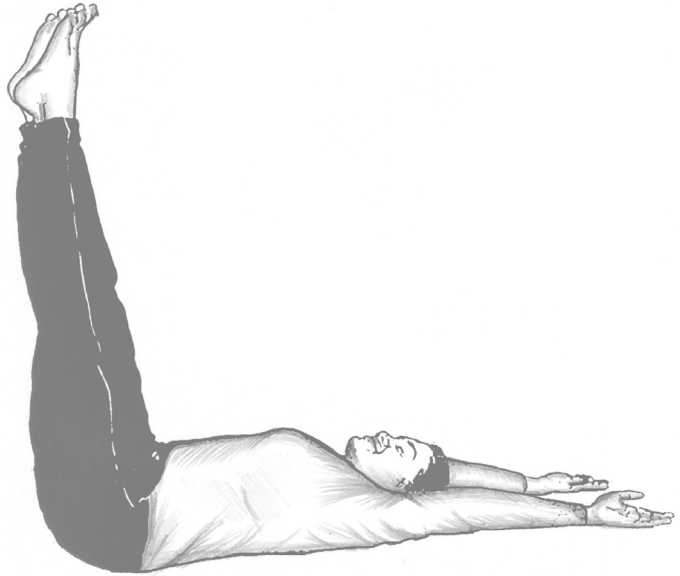


## Stage II: Both legs

### Sthiti: Supine Posture

#### PRACTICE

1. As you get stronger, you can do the leg raising exercise with both legs. **Avoid this exercise if you have low back pain.**
2. Lie on the back with the legs together, hands stretched out over the head, biceps touching the ears and palms facing the ceiling.
3. While inhaling slowly raise both the legs without bending at the knees, as far as comfortable (up to 90°, if possible).
4. While exhaling return the legs to the floor as slowly as possible.
5. Perform 5 rounds.



#### Note

In case of both legs, as you exhale and bring down the legs, there will be a tendency for them to fall down too rapidly as they come close to the floor. So use strength and have control over the movement.

### 1.3 SUMMARY

In this unit you will understand the importance of breathing which brings into action all the lobes of lungs for full utilization.

### 1.4 REVIEW SESSION

- a) Were you able to synchronize your movement with your breathing in all the practices?
- b) What change do you feel in breathing rate after doing tiger breathing?
- c) Can you concentrate on breath and movement while practicing?
- d) In what condition you should not practice Dog breathing?

# Unit-2

## PREPARATIONS

### STRUCTURE

#### 2.0 Introduction

#### 2.1 Objectives

#### 2.2 Preparatory Kriyās for Prāṇāyāma

#### 2.3 Postures for Prāṇāyāma and Meditation.

#### 2.4 Mudrās for Prāṇāyāma and Meditation

#### 2.5 Preparatory Practices for Prāṇāyāma

#### 2.6 Summary

#### 2.7 Review Session

### 2.0 INTRODUCTION

Gaining control over any one of the five facets of **Prāṇāyāma** or more or all of them is **Prāṇāyāma**. **Prāṇāyāma** is the science of harnessing the breath for gaining control over the breath and thereby, on the mind. **Prāṇāyāma** forms the fourth limb of Patañjali's eight-limbed **Aṣṭāṅga** 'Yoga'.

Some of the main techniques are presented in different headings of this booklet for cleansing the respiratory tract, normalizing the functions of the respiratory system, purifying the subtle channels of **Prāṇāyāma**, bringing balance in the **Prāṇamaya Koṣa** and gaining deeper and subtler insights for the control of **Prāṇa**.

### 2.1 OBJECTIVES

In this unit we will introduce the some of the preparatory **Kriyās** before **Prāṇāyāma**, Postures & **Mudrās** for **Prāṇāyāma**.

### 2.2 PREPARATORY KRIYĀS FOR Prāṇāyāma

**ANUNĀSIKA BREATHING** - Cleansing by inhalation and exhalation

**Sthiti: Any Meditative Posture**

1. Exhale completely. Inhale through both nostrils and hold the breath for a few seconds.

2. Blast out the air through both nostrils in short bursts, until the lungs are completely empty. Repeat 5 times.
3. Now close the right nostril using the thumb of the right hand. Inhale, hold for a few seconds and blast out through left nostril in short bursts of air. Repeat several times.
4. Next, close the left nostril using the ring and the little fingers of right hand in Anunāsika Mudrā. Repeat the above process several times through right nostril.
5. Repeat the complete process several times using alternately both the nostrils. This type of breathing clears the respiratory passages and purifies the sinuses in the skull.

**MUKHA DHAUTI** - Cleansing through a single blast breath

**Sthiti: Tāḍāsana**

**PRACTICE**

1. Spread the legs apart by about 2 feet.
2. Lean forward and place the hands on the knees.
3. Inhale deeply and expel the air forcibly as in a jet through the mouth, continuously. This is effected by contracting the diaphragm as prolonged exhalation.
4. Repeat several times.

**MUKHA BHASTRIKĀ** (Cleansing through hyperventilation)

1. Kneel down, with the heels together and sit erect.
2. Inhale fully.
3. While exhaling in a series of expulsions of the breath through the mouth, (keeping the lips puckered as if you are going to whistle) bend forward and rest the head on the ground in front of the knees. The expulsions are done with the help of the abdominal muscles.
4. Inhale, come up slowly.
5. Repeat several times.
6. The purpose of Mukha Bhastrikā is to reduce the level of carbon di-oxide present in the body. Also a cleansing practice.

**VIPARĪTAKARAṆĪ KRIYĀ** - cleansing in inverted posture

**Sthiti: Supine Posture**

**PRACTICE**

1. Raise the legs to 90° keeping the knees straight.



2. Raise the buttocks and the trunk off the ground by supporting the body with the hands at the waist to transfer the weight to the arms and elbows. Keep the elbows as close to each other as possible.
3. Slowly move into the final position of Viparītakaraṇi by raising both legs to vertical position and maintaining the trunk at an angle of 45° to the ground.
4. In the final position the weight of the body rests on the shoulders, neck and the elbows, the trunk is at 45° angle to the floor, the legs are straight and perpendicular to the floor. Note that the chin should not press against the chest.
5. Close the eyes and feel comfortable.
6. Focus the awareness on the perineum i.e., the area between the anus and the genitals.
7. Now slowly in a rolling motion, pull the buttocks inwards.
8. Then contract the anal sphincter muscles and pull the anus inwards and upwards.
9. Hold it as long as possible with normal breathing.
10. Release the Bandha and then retrace the steps to come down to the supine Sthiti and rest in Śavāsana for a while.

#### Note

- Apart from Mūlabandha the following practices can also be done in the final position of Viparītakaraṇi such as Deep abdominal breathing or Kapālabhāti or Aśvinī Mudrā.
- Mūlabandha can also be performed with Antarkumbhaka (holding the breath after inhalation).
- Practise a few rounds.
- Aśvinī Mudrā, in fact, is a good preparatory practice for Mūlabandha and can be practised in the following way “Contract the anal sphincter muscles and pull the anus inward and upward. Hold for 2 to 3 seconds. Then relax. Repeat this as many times as you can with normal breathing. Continue to contract and relax as rhythmically and evenly as possible. Once this is mastered, Mūlabandha can be performed quite effectively.”

#### Benefits

It stimulates and tones the uro-genital and excretory systems. Intestinal peristalsis is also stimulated, relieving constipation and piles. It is also beneficial for anal fissures, enlarged prostate, urgency and frequency of urination of irritable bladder, early case of prolapse of uterus, etc.

## 2.3 POSTURES FOR PRĀṆĀYĀMA AND MEDITATION.

### VAJRĀSANA

**Sthiti: Daṇḍāsana**

#### PRACTICE

1. Fold the right leg and bring the right heel under the right buttock.
2. Sitting on the right heel, fold the left leg and bring the left heel under the left buttock.
3. Sit erect comfortably with the buttocks resting on both the heels and palms resting on the thighs.

#### Note

In the final posture the soles of the feet face upwards, heels are kept together and the entire weight of the body is felt on the back of the feet.

### SIDDHĀSANA (For men)

### SIDDHAYONI ĀSANA (For women)

**Sthiti: Daṇḍāsana**

#### PRACTICE

1. Bend the right leg completely at the knees and place the foot under the left thigh with the heels pressed against the perineum.
2. Bend the left leg at the knee and place the left heel on the right heel.
3. Tuck the toe of the left foot into the fold of the right knee.
4. Push the right hand into the fold of the left knee and pull up the right big toe to ensure that it is kept pressed against the left inner thigh.
5. Make sure that both the knees are resting on the ground.
6. Sit erect with hands resting on the thighs in Cin Mudrā with elbows bent.

#### Note

Although the posture is exactly the same, it gets the name Siddhayoni Āsana in women and Siddhāsana in men.

#### Benefits

Erects the spine. It is very useful for maintaining Brahmacharya and brings stability to the mind.

#### Limitations

It has no limitations.

## SUKHĀSANA

**Sthiti:** Sit in Daṇḍāsana

### PRACTICE

1. Fold the legs and cross them to place the feet under opposite legs.
2. Sit comfortably with spine erect. The hands rest on the thighs in Cin Mudrā with the elbows bent.

#### Note

Here the knees do not touch the ground.

#### Benefits

Erects the spine. It is one of the simple meditative posture and brings stability to the mind.

#### Limitations

It has no limitations.

## PADMĀSANA

**Sthiti:** Daṇḍāsana

### PRACTICE

1. Draw the right leg along the ground and bend the knee.
2. Place the right foot on the left thigh near the left groin.
3. In the same way bring the left foot on the right thigh near the right groin.
4. The soles of both feet are turned upwards with the heels almost meeting each other in front of the pelvic bones.
5. Sit erect with hands on the thighs in **Cin Mudrā** with elbows bent.

#### Benefits

Erects the spine. Its symmetrical posture brings stability to the mind.

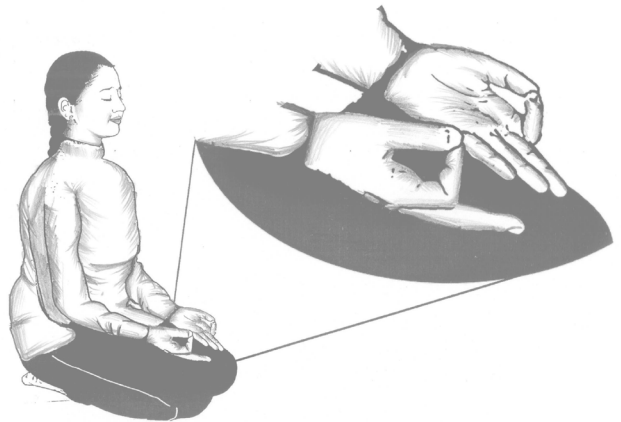
#### Limitations

It has no limitations.

## 2.4 Mudrās for Prāṇāyāma and Meditation

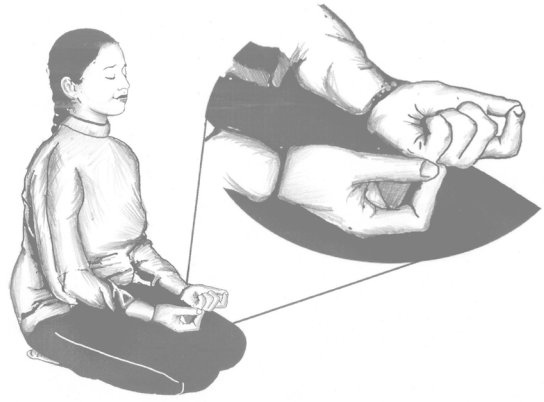
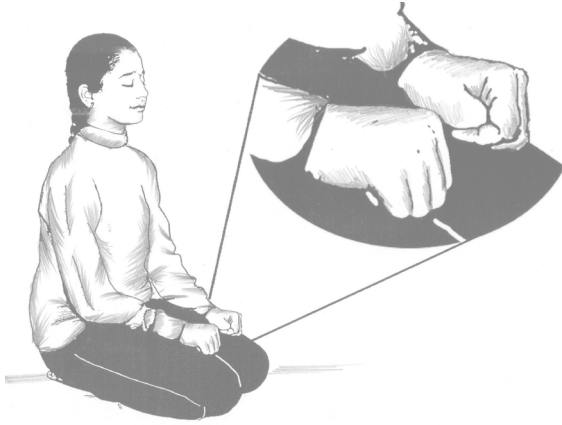
### CIN MUDRĀ

1. Touch the tips of the thumbs with the tips of the forefingers.
2. Keep the other fingers straight.
3. Rest the hands on thighs with the palms upwards.



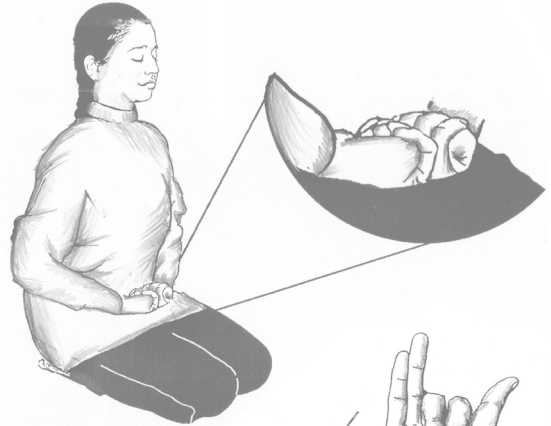
## CINMAYA MUDRĀ

1. The tips of the forefingers touch the tips of the thumbs and all other fingers are folded in to the hollow of the palms.
2. Rest them on the thighs.



## ĀDI MUDRĀ

1. Make fists of both hands with the thumbs tucked in.
2. Rest the fists on the thighs.



## BRAHMA MUDRĀ

Make fists of both palms with the thumb tucked in and place them on either side of the navel with the palms facing upwards and the knuckles touching each other.

### Note

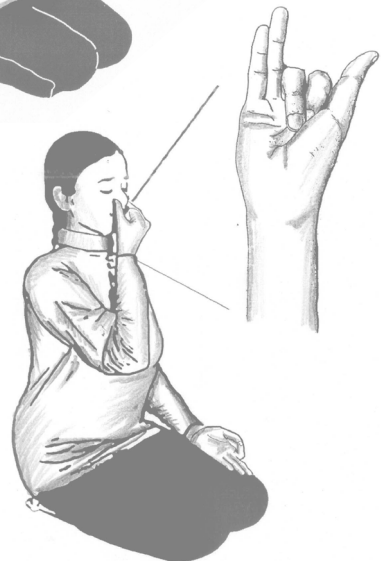
Keep the elbows bent to ensure relaxed arm position in all the above Mudrās.

## NĀSIKĀ MUDRĀ

1. Fold the index and middle fingers of the right hand into the centre of the palm.
2. Use the thumb to gently close the right nostril. Use the ring and the little finger combination to close the left nostril.

### Note

This **Mudrā** is used during different types of uninostril Prāṇāyāma. During alternate nostril breathing when you need to change the fingers to close the alternate nostrils, make sure



that the pressure exerted on the nostril is very gentle. While changing the nostrils, the movement of the hand should be a gentle rotation.

## 2.5 Preparatory practices for Prāṇāyāma

### CLEANSING BREATHING (KAPĀLABHĀTI KRIYĀ)

#### Sthiti: Daṇḍāsana

1. Sit in any meditative posture.
2. Keep your spine and neck erect perfectly vertical to the ground.
3. Close the eyes and collapse the shoulders.
4. Relax the whole body completely.

#### PRACTICE

1. Practice rapid breathing with active and forceful exhalation and passive inhalation.
2. During each exhalation, blast out the air by vigorous flapping movements of the abdomen in quick succession.
3. Inhale passively by relaxing the abdominal muscles at the end of each exhalation.
4. Repeat the exhalation as quickly as possible at the rate of 60 strokes per minute.
5. At the end of one minute, stop the practice.
6. Now observe an automatic suspension of breath. In fact, there will be no urge for breathing for a few seconds.
7. Simultaneously the mind may experience a deep state of silence. Enjoy this state of deep rest and freshness.
8. Wait until the breathing comes back to normal.

#### Note

- Throughout the entire practice the spine must be kept erect without any movement of the trunk, neck or the face.
- It is important to learn to allow the inhalation to happen automatically by relaxing the abdominal muscles at the end of each quick exhalation.
- Kapālabhāti can be practiced through alternate nostrils by alternately closing the right and left nostrils in Nāsikā Mudrā.
- In the beginning it may not be possible to practice continuously at the rate of 60 strokes per minute. Therefore, one can start at the rate of 10 to 20 strokes per minute and repeat it 2 to 3 rounds with normal breathing intervals of a few seconds. With regular daily practice you can increase the speed to 60-120 strokes per minute.
- Persons with high BP, heart problems, vertigo, epilepsy, hernia, slip disc and spondylosis should avoid this practice. Women during menses and later months of pregnancy should also avoid this practice.

## Benefits

- **Physical**

Brain cells are invigorated. It brings brightness to the face with regular practice. It balances and strengthens the nervous system. It removes the drowsiness from the body.

- **Therapeutic**

It provides a nice massage to all the abdominal organs. People with digestive problems are highly benefited. It cleanses the lungs and also the entire respiratory tract. It is good for asthmatics and for other respiratory disorders.

- **Spiritual**

It removes the distractions of the mind and prepares it for meditation. The practitioner achieves a state of Kevala Kumbhaka, i.e. automatic cessation of breath.

- **Limitations**

Practice of Kapālabhāti is to be avoided in case of moderate and severe High Blood Pressure, Ischemic Heart Disease, Vertigo, Epilepsy, Hernia, Gastric Ulcer, Slip Disc and Spondylosis. Women during menses and advanced stage of pregnancy should avoid it.

## 2.6 SUMMARY

In this unit we have given preparatory Kriyās – Kapālabhāti before Prāṇāyāma, Postures & Mudrās for Prāṇāyāma.

## 2.7 REVIEW SESSION

- a) Could you blast out air through both the nostrils in short bursts in Anunāsika Breathing?
- b) Did you enjoy the Kevala kumbhaka after Kapālabhāti?
- c) Write your experience with Kapālabhāti Kriyā and number of strokes you could achieve.

# Unit-3

## PRĀṆAYĀMA

### STRUCTURE

- 3.0 Introduction
- 3.1 Objectives
- 3.2 Vitalizing Prāṇayāma
- 3.3 Vibhāgīya Śvasana (Sectional Breathing)
- 3.4 Balancing Prāṇayāma
- 3.5 Cooling Prāṇayāma
- 3.6 Resounding Prāṇayāma
- 3.7 Summary
- 3.8 Review Sessions

### 3.0 INTRODUCTION

In Praśnopaniṣad, Prāṇa is defined as that basic entity from which the whole universe is made. Matter is its grossest manifestation, whereas, mind is the subtle one and higher states of consciousness are the subtler manifestations of Prāṇa.

#### Some Teaching Tips

1. Opening up the blocked nostrils: Often it is experienced that one of the nostrils is blocked. This may be due to cold or deviated septum or **Prāṇic** imbalances. Following techniques often help them.
  - a) Often jogging releases the nasal blocks.
  - b) Use Neti or Kapālabhāti, if necessary.
  - c) Sit in Pādadhīrāsana (breath balancing pose)) for a few minutes i.e. sit in Vajrāsana, cross the arms in front of the chest, place the hands under the opposite arm pits with thumbs pointing upwards. If only one nostril is blocked or partially blocked, place the hand of that side underneath the opposite arm pit. Maintain the pressure for a minute or two.
2. Use least pressure on the nostrils. Ultimate aim is to use no fingers but to move the breath at will.
3. Emphasize breathing as it is difficult to learn but it is the most useful practice.

4. Steps of introduction are same as Yogāsanas.
5. Can be practiced anytime of the day on empty stomach.

### 3.1 OBJECTIVES

In this unit we will discuss about the various types of Prāṇāyāma, its benefits and limitations.

### 3.2 VITALIZING PRĀṆĀYĀMA

Both Bhastrikā and Kapālabhāti are vitalizing Prāṇāyāma. The overall effects of both are as below:

1. Cleansing, activating and revitalizing of different systems.
2. Moving from Tamas to Rajas.

### BHASTRIKĀ PRĀṆĀYĀMA

The term भस्त्रिका (Bhastrikā) means 'bellows'. We use chest as bellows to have forceful inhalations and exhalations.

#### Technique

1. Sit in Vajrāsana or Padmāsana with spine erect.
2. Relax the whole body and face with a smile.
3. Inhale and exhale by expanding and compressing the chest **vigorously** like bellows. The speed of breathing should reach 120 strokes per minute when learnt fully. In the beginning it could be slower. But concentrate on full inhalations and exhalations.
4. Stop after ten strokes. (The Gheraṇḍa Saṁhitā prescribes 20 strokes in the cleansing part instead of 10 strokes described here.)
5. The breath stops automatically. Let it remain suspended as long as possible. Do not exert. Enjoy the cessation of breath and thereby let the breath stop longer and longer.

There are two distinct parts in Bhastrikā. The first 'Kriyā' and second Prāṇāyāma, the cleansing and the slowing down parts. Hence, Bhastrikā is called a bridge between Kriyās and Prāṇāyāma. Depending on the duration of stoppage of breath (Kumbhaka), Bhastrikā acts as Kriyā or normalizing of breath practice or Prāṇāyāma. **Bhastrikā can be called a Prāṇāyāma if the Kumbhaka duration is sufficiently long.**

#### Benefits

1. Great freshness and agility are experienced in Bhastrikā. It is not only shattering of Tamas and stagnation but also reduction of overtone and hyper-sensitivities to increase the functional efficiency of the cells.



2. This is a fine practice to remedy some of the dangerous effects of Kumbhaka practice done wrongly.

### Precautions

Bhastrikā should be practiced with:

1. Empty stomach
2. Spine erect and body symmetrical, and by
3. Normal healthy persons (hypertensive's or patients of IHD should perform under expert guidance only).

### 3.2. VIBHĀGĪYA ŚVASANA (SECTIONAL BREATHING)

This is a preparatory breathing practice for **Prāṇāyāma**. It corrects the wrong breathing pattern and increases the vital capacity of the lungs. It has four practices:

#### Abdominal (Diaphragmatic) Breathing (Adhama)

**Sthiti: Vajrāsana**

#### PRACTICE

1. Place the hands resting on the thighs in Cin Mudrā.
2. Inhale, (Pūraka) deeply, slowly and continuously, the abdomen bulges out.
3. Before exhaling stop the breath for a few seconds effortlessly.
4. Exhale, (Recaka) the abdomen is drawn inwards continuously and slowly.
5. Before the breath is reversed, stop the breath for a second.
6. Repeat this breathing cycle five times.
7. There should be no jerks in the whole process. It should be smooth, continuous and relaxing.



#### Note

In abdominal breathing the air fills the lower lobes of the lungs. Avoid movement of the chest.

## Thoracic (Intercostal) Breathing (Madhyama)

**Sthiti: Vajrāsana**

### PRACTICE

1. Place the hands resting on the thighs in Cinmaya Mudrā.
2. While inhaling, expand the chest cage forwards, outwards and upwards.
3. While exhaling relax the chest wall and return to resting position.
4. Repeat this breathing cycle five times.

#### Note

Avoid movements of abdomen.



## Upper Lobar (Clavicular) Breathing (Ādi Śvāsa)

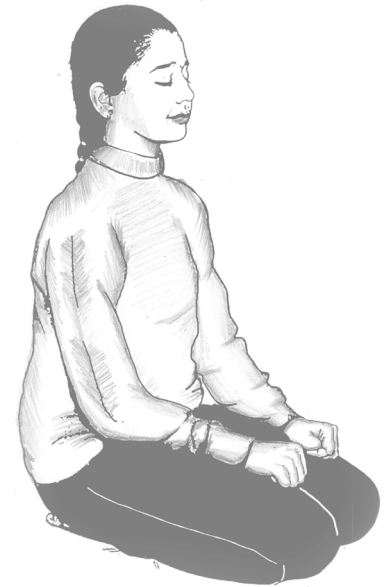
**Sthiti: Vajrāsana**

### PRACTICE

1. Sit in any meditative posture.
2. Place the hands resting on thighs in Ādi Mudrā.
3. While inhaling raise the collar bones and shoulders upwards and backwards.
4. While exhaling drop down the shoulders to the resting position.
5. Repeat this breathing cycle five times.

#### Note

Try and avoid movements of the abdomen and chest.



## Full Yogic Breathing

Full yogic breathing is a combination of all the three sections of sectional breathing.

**Sthiti: Vajrāsana**

### PRACTICE

1. Place the hands resting on the abdomen at the navel in Brahma Mudrā.
2. During inhalation, the Adhama, Madhyama and Ādya Prāṇāyāma occur sequentially.

3. Now exhale in the same sequence (abdominal, chest and clavicular).
4. Repeat this breathing cycle five times.

### Note

- The whole process should be relaxing and comfortable, without any tension on the face.
- Roughly gauge the time of your inhalation and exhalation. Take one third of your inhalation time for Adhama, one third for Madhyama and one third for Ādya.

Follow the same sequence and timing for exhalation.

1. This exercise can be performed - lying down in Śavāsana or sitting in a cross-legged position with head, neck and spine erect.
2. All breathings should be performed through the nose **and not through the mouth.**
3. As you increase the number of rounds of Full Yogic Breathing day after day, you will come to develop this practice as an automatic and normal function of the body.

### Benefits

The purpose of this practice is to make the practitioner aware of the three different components of respiration (Abdominal, Thoracic and Clavicular) and incorporate them into Full Yogic Breathing.

Even 10 minutes of Full Yogic Breathing daily can work wonders.

- You acquire more power and vitality,
- Calmness in daily activities,
- Thinking and clarity of thought improve,
- When you feel tired or angry, practice of full yogic breathing will help in calming down your mind and revitalizing it.

### Limitations

It has no limitations.



## SŪRYA ANULOMA VILOMA PRĀṆĀYĀMA

**Sthiti: Vajrāsana**

### PRACTICE

1. Adopt Nāsikā Mudrā with your right hand.
2. Close the left nostril with the little and ring fingers of Nāsikā Mudrā.
3. Inhale and exhale slowly through the right nostril (Sūrya Nāḍī) only.
4. Keep the left nostril closed all the time during the practice.
5. One cycle of inhalation and exhalation forms one round.
6. Practice nine rounds.



### Note

- Time taken for exhalation should be longer than inhalation.
- Depression patients may practice these Prāṇāyāma 27 rounds before breakfast, lunch, dinner and before sleep (4 times a day).

## CANDRA ANULOMA VILOMA PRĀṆĀYĀMA

**Sthiti: Vajrāsana**

### PRACTICE

1. Adopt Nāsikā Mudrā with your right hand.
2. Close the right nostril with the tip of the thumb.
3. Inhale and exhale slowly through the left nostril (Candra Nāḍī) only.
4. Keep the right nostril closed all the time during the practice.
5. One cycle of inhalation and exhalation forms one round.
6. Practice nine rounds.

### Note

1. Time taken for exhalation should be longer than inhalation.
2. Anxiety patients may practice this Prāṇāyāma 27 rounds before breakfast, lunch, dinner and before sleep (4 times a day).

### Benefits

(For Sūrya anuloma viloma and Candra Anuloma Viloma Prāṇāyāma)

- **Physical**

These **Prāṇāyāmas** help in clearing of the nasal passages. With regular and long practice, flow of breath through each of the nostrils becomes smooth and slow.

- **Therapeutic**

It is very useful for nasal allergy and Deviated Nasal Spectrum (DNS). Sūrya anuloma viloma helps in reducing the obesity effectively and Candra Anuloma Viloma help in increasing weight.

For specific significant improvement, the recommended schedule is to have twenty-seven rounds of this Prāṇāyāma four times a day (before breakfast, lunch, dinner and before going to bed). Systematic practices have benefited large number of obese and under-weight persons to achieve normal weight.

- **Spiritual**

Cleaning of Sūrya and Candra Nāḍīs the first step to bring the balance between the two Nāḍīs. They aid in unfolding of the inner layers of consciousness.

- **Limitations**

For Sūrya Anuloma Viloma Prāṇāyāma, people suffering from high blood pressure, any heart disease and underweight problem should avoid this practice.

For Chandra Anuloma Viloma Prāṇāyāma, people suffering from obesity and any type of allergy should avoid it.



### 3.4 BALANCING PRĀṆĀYĀMA

#### NĀḌĪ ŚUDDHI PRĀṆĀYĀMA

Sthiti: Vajrāsana

#### PRACTICE

1. Sit in any meditative posture.
2. Adopt Nāsikā Mudrā.
3. Close the right nostril with the right thumb and exhale completely through the (left) nostril. Then inhale deeply through the same left nostril.
4. Close the left nostril with your ring and little finger of the Nāsikā Mudrā, release the right nostril. Now exhale slowly and completely through the right nostril.

5. Inhale deeply through the same (right) nostril. Then close the right nostril and exhale through the left nostril. This is one round of Nāḍī Śuddhi Prāṇāyāma.
6. Repeat nine rounds.

#### Note

- This practice helps to maintain balance between Nāḍīs.
- If you feel headache, heaviness of the head, giddiness, uneasiness etc. while doing this practice it means you are exerting much pressure on the lungs.
- The first symptoms of correct practice are the feeling of freshness, energy and lightness of the body and mind.

#### Benefits

- **Physical**

It promotes balance between the two nostrils apart from cleansing the nasal tract. It increases the vitality. Metabolic rate decreases as in case of all other Prāṇāyāma practices. It increases the digestive fire and appetite.

- **Therapeutic**

It lowers the levels of stress and anxiety by harmonizing the Prāṇas. It is beneficial in respiratory disorders such as Bronchial Asthma, Nasal allergy, Bronchitis etc.

- **Spiritual**

It induces tranquility, clarity of thought and concentration. It clears Prāṇic blockages and balances **Iḍā Piṅgalā Nāḍīs**, causing Suṣumnā Nāḍī to flow which leads to deep states of meditation and spiritual awakening. It helps to maintain Brahmacharya which is a pre-requisite for spiritual progress.

#### Limitations

No Limitations.

### 3.5 UJJAYI PRĀṆĀYĀMA

1. Sit in any comfortable meditative posture.
2. Close the eyes and relax the whole body.
3. Be aware of breath in the nostrils.
4. Transfer awareness of breath to throat after sometime.
5. Feel inhalation and exhalation through the throat.
6. Gently contract the glottis so that soft snoring sound is produced.
7. Practise 10 rounds.

**Note:**

Ujjayi Prāṇāyāma may be performed with Khecari Mudrā. (folding of the tongue backward to touch the upper palate)

**Benefits:**

1. It is tranquilizing Prāṇāyāma. It calms down the mind.
2. It is useful to the person suffering from Hypertension.
3. It relieves Insomnia.

### 3.6 COOLING PRĀṆĀYĀMA

#### ŚĪTALĪ PRĀṆĀYĀMA

**Sthiti: Vajrāsana**

**PRACTICE**

1. Place the palms resting on the thighs.
2. Stretch the tongue forward partly out of the mouth and fold it so as to resemble the beak of a crow.
3. Slowly suck in the air through the beak and feel the jet of cool air passing down the throat into the lungs.
4. Slowly exhale through the nostrils, feeling the movement of warm air all the way up from the lungs through the throat and the nasal passages.
5. This completes one round of Śītalī Prāṇāyāma.
6. Repeat nine rounds.



#### SĪTKĀRI PRĀṆĀYĀMA

**Sthiti: Vajrāsana**

**PRACTICE**

1. Place the palms resting on the thighs.
2. Fold the tip of the tongue inward horizontally. The folded tongue slightly comes out between the two rows of teeth and provides a narrow opening on both sides.

3. Slowly suck the air in through the two sides of the tongue. Feel the cool stream of air diffusing throughout the mouth and throat into the lungs.
4. Exhale slowly through both nostrils. Feel the warmth of the exhaled air.
5. This completes one round of Sītākāri.
6. Repeat nine rounds.



## SADANTA PRĀṆĀYĀMA

### PRACTICE

1. Place the palms resting on the thighs.
2. Let the upper set of teeth touch the lower set of teeth.
3. Keep the tip of the tongue just behind the teeth.
4. Inhale through the crevices of the teeth and feel the cool air moving slowly and continuously into the mouth and passing down the throat into the lungs.
5. The warm air is exhaled out slowly through both the nostrils. Feel the warmth of exhaled air.
6. This completes one round of Sadanta.
7. Repeat nine rounds.



### Benefits

- **Physical**

They induce muscular relaxation and an over-all cooling effect. They soothen the eyes, ears and purify the blood. They quench the thirst, appease hunger and generate a feeling of satisfaction. The taste buds and the mouth are sensitized.

- **Therapeutic**

Allergies due to cold can be effectively overcome by prolonged practice. They help in reducing tensions and stresses and induce mental tranquility. Sītākāri and Sadanta keep the teeth and gums healthy. They help reduce blood pressure and acidity in stomach. They cure chronic dyspepsia (indigestion), various chronic skin diseases, and releases even very subtle tensions.



- **Spiritual**

Expansion of awareness - a facet of spiritual growth - takes place as you move from Śitalī (linear awareness) to Sītākāri (surface awareness) and then to Sadanta (3-D awareness).

### **Limitations**

People with Low Blood Pressure should avoid. People suffering from cold, sore throat, bronchitis etc. should avoid. Practitioners with sensitive teeth, missing teeth or dentures should avoid Sītākāri and Sadanta. Instead they can practice Śitalī. Generally, avoid in winter or in cool climates.

## **3.6 RESOUNDING PRĀṆĀYĀMA**

### **BHRĀMARĪ PRĀṆĀYĀMA**

Preparatory practice of M-kāra and N-kāra:

1. In order to chant M-Kāra, you can chant any word ending with 'M' such as 'Om', 'Mum', 'Swim', etc. but stretch the 'M' part only. This will result in 'M-kāra' chanting.
2. Chant 'MM' a few times and observe that your lips are closed, rows of teeth are separated and the tongue is just behind the lower set of teeth. (M-kāra)
3. In order to chant N-Kāra, you can chant any word ending with 'N' such as 'King', 'Ring', 'Sing' etc and stretch the 'N' part only. This results in the 'N-Kāra' chanting.
4. Chant 'NN' a few times and note that your lips are separated during this chanting.
5. While practicing Bhrāmarī, we need to use this sound of 'N-Kāra' and not 'M-kāra' whereas while practicing nādānusandhāna we use the M-kāra'

### **Benefits**

- **Physical**

Creates a soothing effect on the nervous system. Cultures the voice and increases the melody.

- **Therapeutic**

Relieves stress and cerebral tension. Reduces anger, anxiety, insomnia and blood pressure. Good for all psychosomatic problems as it reduces the stresses and tensions. Eliminates throat ailments (tonsils, pains etc.) Speeds up healing of tissue and so may be practised after surgery.

- **Spiritual**

Develop the dimensional 3-D awareness. It aids in expanding the mind towards all pervasive awareness. It induces a meditative state by harmonizing the mind and directing the awareness in words.

## **BHRĀMARĪ PRĀṆAYĀMA**

**Sthiti: Vajrāsana**

### **PRACTICE**

1. Assume Cin mudra.
2. Inhale deeply.
3. Exhaling, produce a low pitched sound resembling the humming of a female bee.
4. Feel the vibrations in the entire head.
5. This is one round.
6. Repeat nine rounds.



### **Note**

- During the practice of Bhrāmarī use 'N-Kāra' and not 'M-Kāra'.
- Touch the tongue to upper (hard) palate.
- Initially the sound vibration is felt more at the throat region only.
- With long practice try to feel the strong vibrations in the entire head region along with its resonating effect throughout the body.
- In the beginning, 5 to 10 rounds of Bhrāmarī is sufficient. Slowly increase to 10 to 15 minutes.
- It can be practiced at any time to relieve mental tension.

## **NĀDĀNUSANDHĀNA**

**(A-kāra, U-kāra, M-kāra, A-U-M)**

**A- kāra Chanting**

**Sthiti: Vajrāsana**

### **PRACTICE**

1. Sit in any meditative posture and adopt cin-mudrā.
2. Feel completely relaxed and close your eyes.
3. Inhale slowly and completely.
4. While exhaling chant 'AAA' in a low pitch.
5. Feel the sound resonance in the abdomen and the lower parts of the body.
6. Repeat nine times.

## **U-kāra Chanting**

### **Sthiti: Vajrāsana**

#### **PRACTICE**

1. Sit in any meditative posture.
2. Adopt cinmaya mudrā.
3. Inhale slowly and completely. While exhaling, chant “UUU” in a loud pitch.
4. Feel the sound resonance in the chest and the middle part of the body.
5. Repeat nine times.

## **M-kāra Chanting**

### **Sthiti: Vajrāsana**

#### **PRACTICE**

1. Sit in any meditative posture.
2. Adopt Ādi mudrā.
3. Inhale slowly and completely.
4. While exhaling chant ‘MMM’ in a low pitch.
5. Feel the sound resonance in the entire head region.
6. Repeat nine times.

## **A-U-M Chanting**

### **Sthiti: Vajrāsana**

#### **PRACTICE**

1. Sit in any meditative posture.
2. Adopt Brahma mudrā.
3. Inhale slowly and completely, fill the lungs.
4. While exhaling chant ‘A-U-M’ in a low pitch.
5. Feel the sound resonance throughout the body.
6. Repeat nine times.

#### **Note**

- Different sounds like A, U, M & AUM are produced loudly so that they generate a fine resonance all over the body. (Resonance will occur only when the frequency of the generated sound matches with the natural frequency of the body).
- These resonant sounds act as stimulations and the post-resonance silence deepens the awareness and releases even very subtle tensions.
- Therefore, while producing different sounds (A, U, M, & AUM) try to adjust the pitch in such a way that a fine resonance is achieved.

### 3.7 SUMMARY

In this unit we have introduced you to various types of Prāṇayāmas.

### 3.8 REVIEW SESSIONS

- a) Could you balance the breath between the two nostrils in Nāḍī Śōdhana Prāṇayāma?
- b) Could you feel the resonance in Bhrāmarī Prāṇayāma?
- c) Were you able to synchronize the hand movements with the breathing in breathing practices?

# Unit-4

## KRIYĀS - CLEANSING TECHNIQUE

### STRUCTURE

#### 4.0 Introduction

#### 4.1 Objectives

#### 4.2 Trāṭaka

#### 4.3 Neti

#### 4.4 Dhouti

#### 4.5 Nauli

#### 4.6 Laghu Śaṅkhaṇḍaprakṣāṇa

#### 4.7 Summary

#### 4.8 Review Session

### 4.0 INTRODUCTION

Kriyās are cleansing practices. In that sense, we all practice Kriyās daily – bathing, washing the face, brushing the teeth, all are Kriyās. But yoga Kriyās refer to special yoga techniques meant to cleanse the inner organs, developed by the yogīs. Among several Kriyās available in the yogic lore six major Kriyās called ṣaḍ Kriyās are quite comprehensive.

They are:

1. Trāṭaka for eyesight.
2. Neti for upper nasal tract (from throat to nostrils).
3. Kapālabhāti for lower respiratory tract (from nostrils to lungs).
4. Dhouti for upper gastrointestinal tract (GIT) upto stomach.
5. Nauli or abdominal viscera. (Agnisāra is the preparatory phase for Nauli).
6. Basti for lower gastrointestinal tract (GIT), especially the rectum. (for Śaṅkhaṇḍaprakṣāṇa the entire GIT).

**The objectives of Yoga Kriyās are to -**

- Cleanse the inner tracts namely the optical path, respiratory tract and GIT and thereby refresh the inner passages. Tardiness is removed thereby.
- Develop an inner awareness.

- Desensitize the possible hypersensitive reactions in the pathways.
- Build the stamina and forbearance capacity.

## 4.1 OBJECTIVES

In this unit we will be learning the techniques of some Kriyās.

## 4.2 TRĀṬAKA

### PREPARATIONS

1. Get candles, candle stand and match box.
2. Wash your eyes with cool and clean water (with eye cup if available) before starting the practice for good result.
3. When you practice in a group, sit around the candle stand, making a circle at sufficient distance from the candle stand (1.5 to 2 meters). The maximum number of participants in a group around could be about ten. Keep the candle at the same level as the eyes.
4. Arrange a few chairs for those who are not able to sit on the ground.

### INSTRUCTIONS:

1. Sit in any comfortable meditative posture, if necessary you may sit in a chair.
2. Remove your glasses and wrist watches.
3. Keep your spine, neck and head in a line. Collapse your shoulders.
4. Close the eyes and adopt Namaskāra Mudrā'.
5. Maintain a smile on your face throughout the practice.
6. Calm down your mind. Observe your body & breath.
7. Begin the session by chanting the verse from the **Upanisads** praying for the welfare of the teacher and the student.

### STARTING PRAYER:

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

**om sahanāvavatul saha nau bhunaktul saha vīryam karavāvahail tejasvi nā vadhītamastul mā vidviṣāvahail**

**om śāntiḥ śāntiḥ śāntiḥ ॥**

May he protect us both (i.e., 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.

1. Gently take your hands behind the back, catch the right wrist with left palm, make a loose fist with the right hand and feel the pulse of right hand using your fingers of left hand.
2. As you exhale, gently bend forwards to touch the ground and surrender to the Almighty.
3. Come back as you inhale.

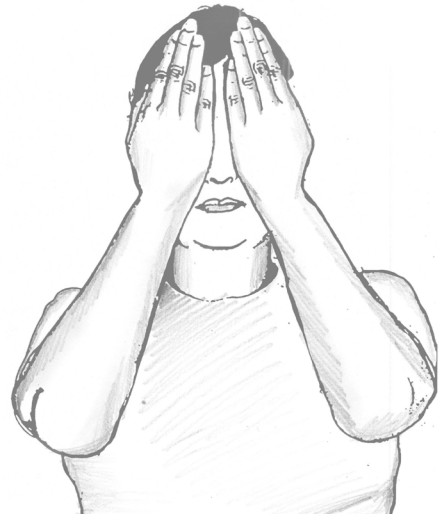
### **Preparatory Eye Exercises**

#### **Up and Down Or Vertical Movements**

1. Open your eyes with a few blinks.
2. Gently move your eyeballs up-down, up-down, up-down, continue another seven rounds (counting mentally). Move your eyeballs smoothly and continuously. Try to avoid jerky movements and keep your head steady, practise at your own pace. Practice palming.

#### **Right and left or horizontal movement of eyeballs.**

1. Gently open your eyes with a few blinks.
2. Gently move your eyeballs right-left, right-left, right-left; continue seven more rounds. Move your eyeballs smoothly and continuously. Try to avoid jerky movements and keep your head steady, practice at your own pace.
3. After completing ten rounds gently stop the practice and close your eyes.
4. Rub your palms against each other, form a cup of your palms and cover your eyes.
5. Practice simple palming. Do not touch the eyelids with your palms directly. Relax your eye muscles completely. Relax for a while.
6. Feel the warmth and darkness in your eyes. Make sure that your eyes are totally in dark.
7. After sufficient relaxation, gently drop your hands down.
8. Feel the cool sensation around the eyeballs. Relax for a few seconds. Do not open your eyes immediately.



### **Diagonal movement of eyeballs (two directions).**

1. Open your eyes with a few blinks.
2. Gently move your eyeballs to extreme right-up, extreme left-down; right-up, left-down; right-up, left-down; continue another seven rounds. As you move the eyeballs smoothly and continuously to extreme right-up and extreme left-down positions, try to avoid jerky movements and keep your head steady, practice at your own pace.
3. After completing ten rounds gently stop the practice and close your eyes.
4. Rub your palms against each other, form a cup of your palms and cover your eyes.
5. Give press and release palming. As you inhale deeply, press the palms around the eyes. As you exhale completely, release the pressure, continue four more rounds, count mentally. Do not press the eyeballs with your palms directly. Relax your eye muscles completely.
6. After completing five rounds, gently drop your hands down.
7. Feel the cool sensation around the eyeballs. Relax for a few seconds. Do not open your eyes immediately.

### **Diagonal movement in the opposite direction**

1. Open your eyes with a few blinks.
2. Gently move your eyeballs left-up, right-down; left-up, right-down; left-up, right-down; continue another seven rounds as you move the eyeballs smoothly and continuously to extreme left up and extreme right-down. Try to avoid jerky movements and keep your head steady, practise at your own pace.
3. After completing ten rounds gently stop the practice and close your eyes.
4. Rub your palms against each other, form a cup of your palms and cover your eyes.
5. Give press and release palming.
6. After completing five rounds, gently drop your hands down.
7. Feel the cool sensation around the eyeballs. Relax for a few seconds. Do not open your eyes immediately.

### **Rotational movement of the eyeballs - clockwise and anti-clockwise clockwise movement**

1. Now, let us proceed to rotational movement of the eyeballs.
2. Open your eyes with a few blinks.
3. Gently move your eyeballs to the left, up, right, down; left, up, right, down; left, up, right, down, continue another seven rounds; count mentally. Move



your eyeballs clockwise, smoothly and continuously, according to your own pace. Try to avoid jerky, sudden movements and keep the head steady.

4. After completing ten rounds gently stop the practice and close your eyes.
5. Rub your palms against each other, form a cup of your palms and cover your eyes.
6. Here give constant pressure palming. Press constantly around the eyeballs with your palms. Inhale deeply and exhale completely. Do not press on the eyeballs. Relax your eye muscles completely.
7. After completing five rounds of deep slow breathing, gently drop your hands down.
8. Feel the cool sensation around the eyeballs. Relax for a few seconds. Do not open your eyes immediately.

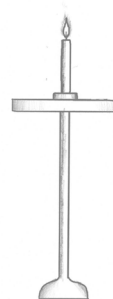
### **Anti-clockwise movement**

1. Now, proceed to anti-clockwise rotation of the eyeballs.
2. Open your eyes with a few blinks.
3. Gently move your eyeballs in anti-clockwise direction - right, up; left, down; right, up; left, down; right, up, left, down; continue to move your eyeball smoothly and continuously at your own pace anti-clockwise. Try to avoid jerky sudden movements and keep your head steady.
4. After completing ten rounds gently stop the practice and close your eyes.
5. Rub your palms against each other, form a cup of your palms and cover your eyes.
6. Give constant pressure palming.
7. If you feel like changing your position, you may do so. Take rest for some times before you start Jyoti Trāṭaka.

### **JYOTI TRĀṬAKA (in three stages)**

#### **Step I: Effortless Gazing or Focusing at flame**

1. Let us start Stage-I of Jyoti Trāṭaka i.e., "Effortless gazing or Focussing".
2. Gently open your eyes with a few blinks and look at the floor. Do not look at the flame directly.



3. Slowly shift your vision to the base of the candle stand, then move to top of the stand, then to the candle and then slowly look at flame of the candle. Now, start gazing at the whole flame without any effort. **Do not blink your eyes.** There may be a few irritating sensations, but use your willpower and gaze in a relaxed way. If tears appear, allow it to flow freely. This is a sign of good practice. Let the tears wash out the impurities from the eyes. Learn to ignore the irritation and watering of the eyes.
4. Gaze at the flame about 30 seconds.
5. Slowly close your eyes, rub your palms against each other for a few seconds, form a cup of your palms and cover your eyeballs.
6. Give press and release palming.
7. After completing five rounds, gently drop your hands down.
8. Feel the cool sensation around the eyeballs. Relax for a few seconds. Do not open your eyes immediately.

## **Step II: Intensive focusing at the tip of the wick of the flame**

1. Pass on to Stage-II of **JYOTI** Trāṭaka i.e., “Intensive focusing” (Dhāraṇā) .
2. Gently open your eyes with a few blinks and look at the floor. Do not look at the flame directly.
3. Slowly shift your vision to the base of the candle stand, then move to top of the stand, then to the candle and then slowly look at the flame of the candle. Now, start gazing at the whole flame without any effort.
4. Slowly gaze at the tip of the wick of candle, the small black cord. Focus your attention at one point. This is a practice of focusing and concentration. Keep on gazing, use your willpower. Let the tears come out and try not to blink your eyes. By practice the gaze becomes steady, making the mind one-pointed.
5. Gaze at the flame for about 30 seconds.
6. Slowly close your eyes, rub your palms against each other for a few seconds then form a cup of your palms and cover your eyeballs.
7. Give constant pressure palming. Press constantly around the eyeballs with your palms and inhale deeply and exhale completely. Continue four more rounds. Count mentally. Do not touch the eyeballs with your palms directly. Relax your eye muscles completely.
8. After completing five rounds, gently drop your hands down.
9. Feel the cool sensation around the eyeballs. Relax for a few seconds. Do not open your eyes immediately.

### **Note for Stage-I & II**

- Continuously gaze at the flame, no blinking or winking, smooth and effortless gazing.

- Use your willpower and ignore watering or irritation in the eyes. Gradually increase the duration of gazing up to 60 seconds over a few weeks of practice.

### Step III: De-focusing

1. Let us proceed to Stage-III of **JYOTI** Trāṭaka i.e., “De-focusing”.
2. Gently open your eyes with a few blinks and look at the floor. Do not look at the flame directly.
3. Slowly shift your vision to the base of the candle stand then move to the top of the stand, then to the candle and then slowly look at the flame of the candle. First fix your attention at the flame, then gradually widen your vision. Slowly de-focus your attention from the flame and have a de-focused gaze on the flame. With expansive awareness, collect all the details of the flame such as color of the flame, shape of the flame, and aura around the flame. Then observe the aura expanding more and more and see the small light particles around the flame.
4. Recognize the subtle changes achieved by de-focusing.
5. After one minute of de-focusing, gaze or focus on the flame. Slowly close your eyes and retain the image in your mind. Visualize the flame between your eyebrows and collect all the details with your eyes closed. When the image disappears go for palming.
6. This time we combine palming with breathing and bhrāmari. First apply constant pressure around your eyes, then inhale and chant bhrāmari Mm....; feel the vibrations of bhrāmari throughout the body; repeat the same.
7. Inhale - chant Mm.... as you exhale, inhale Mm...., inhale Mm.... and the last round inhale Mm....; feel the sound resonance in the entire head region specially round the eye region.

### Step IV : Silence

1. Feel the silence and relax for a while. After sufficient relaxation, gently drop your hands down. Sit quiet for some time and feel the deep comforting effect of the practice. Be aware of the changes taking place inside you. Recognize that the mind has become completely calm; your concentration, willpower and sharpness of eyesight have improved.
2. Gently bring your hands behind the back, catch hold of the right wrist with your left palm, make a loose fist with the right hand and feel the pulse of the right hand.
3. As you exhale, gently bend down towards the floor and surrender to the Almighty.
4. Come back as you inhale.

5. Gently give a feather massage around the eye muscles with three fingers (index, middle and ring fingers).

### **Tips for Practitioners**

1. This is to be practiced in the dark preferably in the evening.
2. Remove glasses, wrist watches, and belts and make yourself comfortable in the posture.
3. Sit with your head, neck and spine upright. Always open the eyes with a few blinks.
4. During eye exercises you must not move your head and must carry on eyeball movement only.
5. During **JYOTI** Trāṭaka, when you open the eyes, don't look at the flame right away. Start looking at the floor and then slowly bring your gaze onto the flame.
6. During palming don't let the palms touch or press the eyeballs.
7. During palming breathing should be very slow, deep and with awareness.
8. Palms are placed in such a way that there is complete darkness to the eyes.
9. The facial muscles, eyebrows and eyelids should remain totally relaxed with a beautiful smile on the face.
10. Trāṭaka should be performed after āsanās and prāṇāyāmas.
11. Trāṭaka must be practiced on a steady flame.
12. The practitioner should always avoid undue strain to the eyes.

### **BENEFITS**

- **Physical**

It keeps away the eyestrain by improving the stamina of eye muscles and by giving deep relaxation to them. It makes the eyes clear, bright and radiant. It cleanses the tear glands and purifies the optical system.

- **Therapeutic**

Errors of refraction get corrected. It strengthens the ability of the lens to adjust better to distances. It balances the nervous system, relieving nervous tension, anxiety, depression and insomnia.

- **Spiritual**

It helps to develop intense concentration and improves memory. It helps to develop a strong will-power. It is an excellent preparation for meditation.

## LIMITATIONS

Epileptics should avoid gazing of flickering candle flames. They can, however, choose a totally steady object to gaze on. If you are a sensitive person who has insomnia, this practice at night makes your mind too widely awakened and difficult to go to sleep. Hence you can practise Trāṭaka one hour before going to bed. In case of tension headache, one may avoid this practice, as it may tend to aggravate the pain.

### 4.3 NETI

#### Jala Neti (Cleaning the nasal passage)

##### Sthiti: Tāḍāsana

##### PRACTICE

1. Add about half a teaspoon of salt to a Neti Pot full of sterile lukewarm water.
2. Stand with the legs apart
3. Hold the Neti pot in your right hand.
4. Insert the nozzle of the Neti pot into the right nostril.
5. Keep the mouth open and breathe freely through the mouth.
6. Tilt the head first slightly backwards, then forwards and sideward to the left so that the water from the pot enters the right nostril and comes out through the left by gravity. Allow the flow till the pot is empty.
7. Repeat the same on the left side.
8. To clear the nasal passages of the remaining water, blow out the water by active exhalation through alternate nostrils as in Kapālabhāti.



##### Benefits

It helps to clear nasal passages. Removes cold, hypersensitivity, headache, sinusitis, bronchitis and stimulates olfactory nerves.

##### Limitations

Neti should be avoided if you have had a recent ear infection or nasal septum operation. Also avoid neti for a few days after a bleeding nose.

## Sūtra Neti or Rubber Catheter Neti

### Sthiti: Tāḍāsana

#### PRACTICE

1. Insert the blunt end of a thin soft rubber catheter horizontally into the right nostril.
2. Gently push it along the floor of the nose until the tip is felt in the back of the throat.
3. Insert the right index and the middle finger through the mouth and catch the tip of the catheter at the back of the throat.
4. Pull it out through the mouth and gently massage the nasal passage by catching the two ends of the tube.
5. Remove the catheter through the nose.
6. Repeat on the left side.



#### Note

- Take care not to push the catheter vertically into the nostril.
- Before you start this practice, cut and trim the nails of the fingers to be used for inserting in the mouth, as it may injure the throat when you are trying to grasp the tip of catheter in the throat.

#### Benefits

Clears the nose and pharynx. Tremendous willpower is increased in process of catheter insertion. Desensitizes dust pollution in nasal allergy patients.

#### Limitations

Same limitations as jalaneti including, back pain, hypertension, cardiac problems. Avoid during latter part of pregnancy.

#### Sitkarma kapāla Neti

This is similar to Jala Neti, with the difference that the water comes out of mouth instead of through the opposite nostril.

#### Vyutkarma kapāla Neti

1. Take a mouthful of luke-warm saline water.
2. Bend forwards and relax the soft palate so that the water comes out of the nose.
3. Neti kriya is to be followed by a few rounds of Kapālabhāti, so as to keep the nasal passage clear.

## Benefits

Neti, in general, purifies most structures in the head and neck. Neti not only clears the nasal passages but also renders the nose resistant to many irritants like water, cotton, rubber, ghee, milk etc. Hence it is very helpful in removing the hypersensitivity as seen in persons suffering from Allergic Rhinitis. Vision becomes more subtle.

## 4.4 DHOUTI

### Vamana Dhouti

#### Sthiti: Tāḍāsana

#### PRACTICE

1. Drink about one and a half liters of lukewarm saline water (about 1% saline) as quickly as you can until you feel like vomiting it out.
2. Churn the stomach by twisting exercises.
3. Stand with feet apart at shoulder width and bend the trunk forward forming an angle of about 80 degrees to the ground.
4. Now with the help of the middle three fingers of the right hand, tickle the back of the throat to vomit out (vaman) all the water.
5. Repeat the process of tickling the throat until no more water comes out which may mean that all water has been vomited.
6. With continued practice one can stimulate the vomiting sensation and vomit out the water without using the fingers at the throat.
7. Relax completely in DRT for about 15 to 20 minutes.
8. Have a bland breakfast after about half an hour.



#### Note

- This is to be done early in the morning on an empty stomach.
- A bland breakfast could preferably consist of Indian Khichadi (rice and lentil-dhal, cooked with or without salt), along with a tea-spoonful of pure ghee. Avoid coffee or tea for breakfast.
- With long practice one can learn to vomit all the water as if it is a continuous jet. This is called **Gajakarnī**.

## **Daṇḍī Dhouti**

### **Sthiti: Tāḍāsana**

#### **PRACTICE**

1. Drink luke-warm saline water as in Vaman Dhouti.
2. Take a rubber tube (**Daṇḍī**) about 1cm. in diameter and about a metre long.
3. Slowly place one end of the tube and swallow it down the gullet into the stomach. When it reaches the stomach, slowly bend forward. All the water will come out by siphon action. Suck in and bulge out the stomach, if necessary. Remove the tube gently.



#### **Note**

- Drink three liters of lukewarm water and rotate your body by raising hands and head and shake abdominal muscles - vomit or insert finger at root of tongue, press and vomit.
- These Kriyās should be performed early in the morning preferably before dawn and after clearing the bowels.
- Frequency of practice: Normal healthy persons - once a month. Persons with Hyperacidity - once in 3 days. Persons with Asthma - Once a week, may practice daily for about 3 to 7 days during periods of flare up of wheezing with phlegm.

#### **Benefits**

1. Vaman dhouti or kunjā kriyā removes hyperacidity.
2. Good for flatulence and dyspepsia (indigestion).
3. Cleanses the stomach of all its contents.
4. Promotes proper functioning of the stomach and prevents hyperacidity.
5. Dhouti kriyā is extremely useful for curing Asthma and bronchitis to clear the air passages through reflex stimulation for udāna prāṇa.

#### **Limitations**

Avoid - in case of severe abdominal pain, abdominal surgery, tonsillitis, hypertension, ischemic heart diseases and during menstruation.



## Vastra Dhouti

### Preparation

1. Use white thin & soft cotton cloth without any stitches of 5-6cms. width and about 7 to 10 meters long.
2. Place it in a bowl of water on the table in front of you and stand comfortably in **Tāḍāsana**.

### Sthiti: Tāḍāsana

#### PRACTICE

1. Catch one end of the cloth with both hands and start swallowing slowly with deep awareness and ease. Drink sips of water along with the cloth if it does not move on smoothly.
2. Make sure that about 20-25cms of the cloth is left out towards the end.
3. After completing wait for a few seconds, churn the abdomen by movement or Agnisāra.
4. Lean forward and start pulling out the cloth slowly with ease and relaxation.
5. If the cloth is not coming out easily, wait, take a deep breath and relax, drink a few sips of water and then continue.



#### NOTE

- Do the practice under supervision of a guide.
- Never pull heavily on the cloth as the food tube (esophagus) may go into a spasm and make the procedure very strenuous.

## 4.5 NAULI

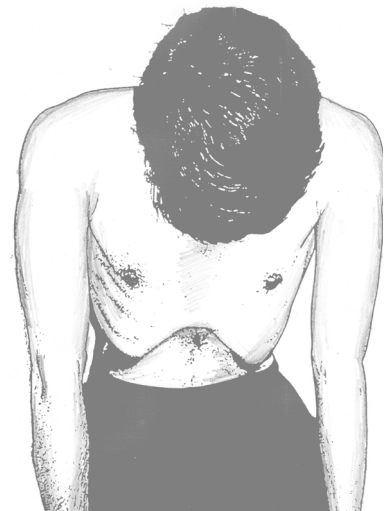
Nauli is an abdominal kriya in which isolated contraction and rolling manipulation of the abdominal recti muscles (rectus abdominis) which form the front linear wall of the abdominal cavity are accomplished. The following are preparations for Nauli.

### Uḍḍīyāna Bandha and Agnisāra

### Sthiti: Tāḍāsana

#### PRACTICE

1. Stand with the legs 2 to 3 feet apart, bend forwards slightly from the waist and place the palms on the thighs with the arms straight.



2. Make yourself quite comfortable in this position.

### **Stage I: Uḍḍīyāna Bandha**

1. Exhale completely through the mouth by vigorously contracting the abdominal muscles.
2. Simultaneously press the hands against the thighs, tighten the arms, shoulders, neck muscles and lift up the ribs.
3. As a result of this, the diaphragm automatically rises up, producing a concave depression of the abdomen. The abdominal wall gets sucked in as if to press the spine.
4. Hold this condition as long as comfortable.
5. Then inhaling slowly release the abdominal muscles and return to the upright position.
6. Rest for a while and then go for the next round.
7. Repeat 5 rounds.

### **Stage II: Agnisāra**

1. In the position of **Uḍḍīyāna** Bandha , move the abdominal wall in and out vigorously like a pump as many times as you can (while holding the breath in exhalation).
2. This movement of the abdominal wall is done through mock inhalations & exhalations i.e., it seems as if one is inhaling and exhaling whereas it is not so.
3. Then stop the movement of the abdominal wall, release the bandha and while inhaling come up to **Tāḍāsana** and relax.
4. Repeat a few times.

### **Benefits**

1. It massages the abdomen, stimulating the associated nerves, strengthening the muscles and encouraging optimum health of the abdominal organs.
2. It improves blood circulation to the whole trunk area and strengthens all the internal organs.
3. It is a panacea for many abdominal and stomach ailments including constipation, indigestion, and diabetes.
4. The digestive fire is stimulated nicely.
5. It can also alleviate depression, dullness and lethargy.

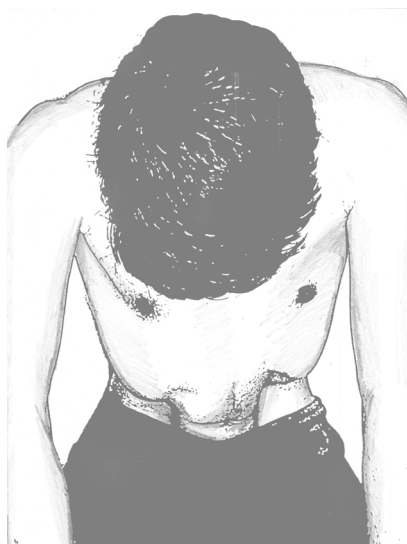
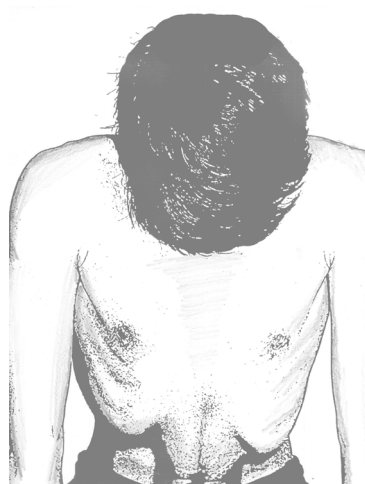
### **Madhyama Nauli**

Maintaining, **Uḍḍīyāna** give a forward and downward push to the abdominal

point just above the pelvic bone in the mid-line, where the two recti originate. This push brings about the contraction of these muscles which stand out in the center, leaving the other muscles of the abdominal wall in a relaxed condition.

### **Dakṣiṇa Vāma and Nauli**

1. For dakṣiṇa (right) Nauli, one has to contract the right rectus alone leaving the other muscles including the left rectus relaxed.
2. For vāma (left) nauli, only left rectus is contracted leaving the others relaxed.



### **Nauli Cālana**

When one has gained full control over these three types of Nauli, rolling of the recti muscles clockwise and anti-clockwise is practised. This is called nauli cālana.

### **Benefits**

Stimulates and activates the abdominal organs. Stimulates the intestines, tones up recti muscles, helps to relieve constipation, piles and gastritis.

### **Limitations**

Avoid in cases of acute ulcers in stomach, for one year after abdominal surgery, people with weak lung efficiency try under expert guidance. Avoid in hypertension, ischaemic heart diseases, severe backache and hernia. Avoid during menstruation.

## 4.6 LAGHU ŚAṆKHAPRAKṢĀLANA

### PRACTICE

1. Drink a glass or two of lukewarm saline water.
2. Perform the following exercises:

#### Step I: Tāḍāsana Stretch

1. Stand with the legs about 10cms apart and arms by the sides.
2. Steady the body and distribute the weight on both feet.
3. Raise the arms above the head. Interlock the fingers and turn the palms upward.
4. Bend the neck backwards and look at the back of the hands.
5. Inhale and stretch the arms and chest upwards. Raise the heels to come up on the toes.
6. Stretch the whole body from toes to the fingers, without disturbing the balance. Do not move the position of the feet.
7. Hold the breath in this position for a few seconds.
8. Exhaling lower the heels and bring the hands to the top of the head.
9. Repeat the same 8 to 10 times.

#### Note

If you are not able to maintain the balance while you are looking at up the back of the hands, you may look and concentrate on a point on the wall in front of you.

#### Step II: Swing Tāḍāsana

#### Sthiti: Tāḍāsana

### PRACTICE

1. Fix the gaze on a point directly in front.
2. Interlock the fingers and turn the palms upwards.
3. Inhale and raise the arms over the head.



4. While exhaling bend to the right side from the waist.
5. Do not bend forward or backward or twist the trunk.
6. Hold this position for a few seconds while retaining the breath outside.
7. Inhale and slowly come to the upright position.
8. Repeat on the left side.
9. Practice 8 to 10 times on both sides.



### **Step III: Waist twisting posture**

#### **Sthiti: Tādāsana**

#### **PRACTICE**

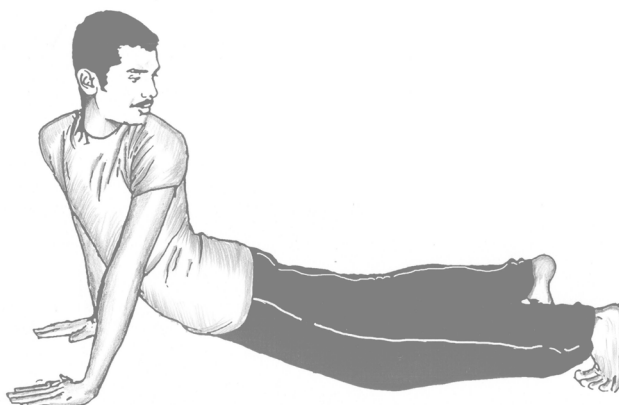
1. Stand with the legs about half a meter apart and arms by the side.
2. Inhale deeply while raising the arm to the shoulder level. Exhale and twist the body to the left.
3. Bring the right hand to the left shoulder and encircle the left arm around the back. Look over the left shoulder as far as possible.
4. Keep the spine erect.
5. Accentuate the twist and feel the stretch in the abdomen.
6. Inhale and return to the starting position.
7. Perform the rotation smoothly without jerk or stiffness.
8. Repeat the same on the other side.
9. Practice 8 to 10 times each side.

### **Step IV: Bhujāṅgāsana Twisting**

#### **Sthiti: Prone Posture**

#### **PRACTICE**

1. Lie down on your abdomen either with legs half a meter apart or close together. The toes rest on the ground. Place the palm by the side of the chest.



2. Assume the final position of Bhujangāsana.
3. Twist the head and the upper portion of the trunk and look over the right shoulder to look at the heels.
4. In the final position, the arms remain straight or slightly bent as the shoulders and the trunk are twisted.
5. Feel the stretch of the abdomen and the back.
6. Return to starting position.
7. Repeat the same on the other side.
8. Practice 8 to 10 times each side.

## Step V: Crow Twisting

### Sthiti: Tādāsana

#### PRACTICE

1. Sit in the squatting position with feet about one foot apart and place the hands on the knees.
2. Inhale deeply. Now exhale completely and bring the right knee to the floor near the left foot.
3. Using the right hand as a lever, push the right knee towards the left, simultaneously twisting the trunk and neck to the left.
4. Keep the toes of the right foot on the floor or stretch out the toes and sit on the right heel.
5. Try to squeeze the lower abdomen with the combined pressure of both the thighs.
6. Look over the left shoulder.
7. Repeat the same to other side.
8. Practice 8 to 10 times each side.
9. At this stage you may feel the urge to empty the bowel. Proceed to the toilet, empty the bowel in a relaxed mood and come back to continue the practice.
10. Come to śavsana position and practice deep relaxation technique.



#### Note

- If you are not able to defecate after the first round of exercise, again drink a glass or two of lukewarm saline water and repeat the same practice. If you are not able to defecate even after five rounds, stop practice and relax in DRT for about half an hour. The extra water will be excreted in urine after some time.

- This is to be done early morning on an empty stomach.
- Eat Khichadi (rice and dal boiled together) half an hour after the practice and you may add about one to two teaspoon pure ghee. Lunch should be simple, vegetarian and less spicy diet. Avoid spicy food for the day.

### **Benefit**

It offers a complete wash out to alimentary canal. Keeps health of abdominal organs by removing all impurities. Cures chronic constipation, irritable bowel syndrome, inflammatory bowel disorder, mal-absorption syndrome, dyspepsia (indigestion) and piles etc. very good for adults with diabetic mellitus.

### **Limitations**

People with hypertension, heart disease and general debility must avoid this practice.

## **4.7 SUMMARY**

In this unit we have learnt the various cleansing techniques which help us to eliminate the toxins accumulated in our body.

## **4.8 REVIEW SESSION**

- a) Could you vomit all the in taken water out in **Vamana Dhouti**?
- b) Could you defecate after all the exercises in **Laghu śāṅkhaprakṣāḷana**
- c) Could you do effortless gazing at the flame in **Jyoti Trāṭaka**?

## BLOCK – 4

# MEDITATIONS AND DEVOTIONAL MUSIC

Meditation is the process of systematically allowing the mind to become still for specific periods of time each day. Through meditation, the relationship between consciousness and the world gradually changes. This is a process of Yoga, the joining. It is the first step. Once blissful silence is coming on in daily experience, many other things can be done to enhance and expand it. But first we have to establish a base in consciousness, awaken the silent inner seed of who we are, so to speak.

Chant the prayers from Upaniṣads keeping in mind the meaning. It helps to cleanse your heart too. Sing loudly with the group; sway with the sound. Let your heart melt, let tears roll down your cheeks freely; let go your feelings without inhibitions. You feel light in the head. Your emotional suppressions diminish, diffuse and vanish like the mist before sunshine. You come out of the session with a lightness of heart and the gloom of unknown sorrow changes into a bright gleam of joy. The world appears a better place. Serve others, too, with this elixir of happiness by emotions culture.

The universal prayers, Bhajans, Nāmāvalis, Dhūns and diffusing Om Kāra the end can be found in this block.

**This Block has been divided into three units:**

### UNIT 1 OM MEDITATION

Gives us the techniques of meditation and instructions for Om Meditation

### UNIT 2 CYCLIC MEDITATION.

Gives us the techniques of meditation and instructions for Cyclic Meditation.

### UNIT 3 DEVOTIONAL MUSIC

Presents the Science of emotional culture & some Vedic chants from the Upaniṣads, Devotional Songs and also selected verses from Bhagavadgītā pertaining to Bhakti Yoga, Jñāna Yoga, Karma Yoga and Rāja Yoga.

**Each unit consists of self check exercises called the review session.**



# Unit-1

## MEDITATION

### STRUCTURE

- 1.0 Introduction
- 1.1 Objectives
- 1.2 Meditation & Silence
  - 1.2.1 Simple process of Meditation
  - 1.2.2 OM- Dhyāna (MEDITATION)
- 1.3 Summary
- 1.4 Review Session

### 1.0 INTRODUCTION

The culturing of mind is accomplished by focusing of the mind i.e. Dhāraṇā initially, followed by relaxed dwelling of the mind in a single thought i.e. Dhyāna for longer and longer durations leading ultimately to super-consciousness i.e. Samādhi. A progressive habituation allows the mind to remain relaxed during the period of Meditation or Dhyāna.

### Emotions Culture

To handle and gain control over the basic cause for mental agitations, we use the Yoga techniques that control our emotions. A devotional session containing Prayers, Chants, Bhajanas, Nāmāvalīs, Dhunas, Stotras etc., helps to build a congenial atmosphere to evoke, recognize, attenuate and dissipate the emotions. Thus, control over emotions is obtained through the in Bhakti Yoga devotional session. The emotional imbalances and upsurges are eliminated by such control.

### 1.1 OBJECTIVES

In this unit we have introduced the Techniques of Meditation and the Steps of Om Meditation.

### 1.2 MEDITATION AND SILENCE

Modern research has now thrown light on the Yogic processes especially meditation. Experiments on TM (Transcendental Meditation) have shown that meditation can induce higher mental states .

It is shown that Transcendental Meditation (TM) for 20 minutes and Cyclic Meditation (CM) for 25 minutes can give much more rest than 6 hours of sound sleep.

Meditation is a Yogic process of providing deep rest to our mind and body, by allowing the mind to calm down to its basal states.

Features of meditation are:

1. Mind dwells on a single thought of choice,
2. Deep relaxation of all parts of the body,
3. Reduced metabolic rate by slowing of breath,
4. Freshness, lightness and a feeling of expansion at mental level,
5. Calmness, peace and serene bliss, and
6. Continuous awareness.

The benefits are many. Improved Concentration, Memory, Emotional Equipoise and higher Creativity are felt.

### **Simple Process of Meditation**

1. Sit in Padmāsana or any comfortable posture with spine erect.
2. Close the eyes and relax the whole body.
3. Feel the breath - cool air entering through the nostrils and warm air coming out.
4. Perform 5 rounds of Bhrāmarī.
5. Now repeat Bhrāmarī in the mind and feel the vibrations all over the body.
6. Learn to enjoy the state of inner silence.
7. Share your experiences with the teacher.
8. Use the post-meditation phase to harness your memory and creativity.

### **OM- DHYĀNA (MEDITATION)**

#### **Sthiti: Any Meditative Posture**

#### **PRACTICE**

##### **Phase I**

1. Sit in any comfortable meditative posture feeling completely relaxed.
2. Close your eyes and start chanting OM mentally. Allow the mind to repeat OM continuously without any break. If there are distractions, chant OM faster, not giving a chance for distractions.
3. After a while the chanting slows.

## Phase II

1. As you slow down the Japa of OM, observe the gap between two Omkaar. As you slow down further, the gap goes on becoming wider and wider to diffuse into silence.

## Phase III

1. The experience of inner silence helps to expand from the three dimensional awareness of the body to all pervasive awareness beyond the limits of the body.
2. The depth of silence becomes deeper and more expansive. Visualize and feel an ocean of silence with gentle soft waves of OM on it. Now merge into complete silence and reach the stage of Ajapā (no repetition). This silence is the source of Creativity, Power, Knowledge and Bliss. Remain in this state for a while.



## Phase IV

1. From this deep ocean of silence in the heart region, let one OM emerge as an audible sound which diffuses into the entire body and the space all around. Enjoy the beautiful vibrations.
2. Blink the eyes slowly, gently open the eyes and come out of meditation.

### Note

Try to touch (this state of deep rest and inner silence several times in the day whenever, you have some free time.

## 1. 3 SUMMARY

In this unit we have learnt about the techniques of Meditation and tips for Emotions Culture.

## 1.4 REVIEW SESSIONS

Could you touch the state of silence in Om meditation?

# Unit-2

## CYCLIC MEDITATION

### STRUCTURE

#### 2.0 Introduction

#### 2.1 Objectives

#### 2.2 Concept

#### 2.3 Method

#### 2.4 Summary

#### 2.5 Review Session

### 2.0. INTRODUCTION

Cyclicity is one of the key facets of nature. We find this cyclicity present in the Nature, internally and externally. The Earth revolves in the solar system, stars move around in larger orbits, planets circle around the Sun, seasonal changes repeat themselves year after year, days & nights roll on one after the other, alternating mornings.

Afternoons and evenings, electrons moving around the nucleus, menstrual cycles, sleep cycles, breathing rhythms, circulatory cycles and brain cell operations – all go to show that cyclicity is the main facet of Nature, internal & external. Activity & rest, a higher activity region compensated by a low activity region in the cosmos (or Nature) occur alternatively. Utilization of renewable sources of energy in the external world is the essence of ecologically friendly technology which utilizes the cyclicity of Nature. Any Sādhana for inner growth should also incorporate Cyclicity for smooth operation.

Human tendency is to be in stimulation most of the time and he rarely knows the method of relaxation. Cyclic Meditation is an art which provides us the adequate knowledge of relaxation technique in spite of various kinds of stimuli that we tend to in our day-to-day life.

### 2.1 OBJECTIVES

In this unit we have given the step by step methodology of Cyclic Meditation – series of yoga practices with successive stimulation to relaxation.

## 2.2 CONCEPT

Cyclic Meditation, built on the principle of alternate stimulation and relaxation incorporates this concept of cyclicity as explained in the introduction and hence is in tune with the Nature. A number of stimulations of varying intensity suited to different levels of stress bringing out harmonious growth in tune with one's innate nature.

The smallest and the most profound amongst the Upaniṣads is the Māṇḍūkya Upaniṣad. In tradition, the commentary kārīka on the Upaniṣads is regarded as part of the Upaniṣads itself. In that, we have essence of all sādhanā beautifully described thus:

लये सम्बोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः ।  
सकषायं विजानीयात्समप्राप्तं न चालयेत् ॥ माण्डूक्योपनिषत् कारिका ३-४४ ॥

**Laye sambodhayeccittam vikṣiptam śamayetpunaḥ ।  
Sakaṣāyaṁ vijānīyātsamaprāptaṁ na cālayet ॥ (Māṇḍūkyopaniṣat kārīkā 3.44)**

**Stimulate and awaken the sleeping mind, calm down the distractions, recognize the innate stagnations and stay in steadiness without distributing it.**

The two major problems in sādhanā are that the mind is either drowsy and sleepy or hyperactive with distraction. When we activate the system, the stagnation is shattered which may lead to distractions. Calming of distractions is the remedy. But again it may lead to subtle stagnation which has to be recognized to make further progress. Devoid of distractions and featured by wakefulness, if the mind gets steadied, it is the right state to stay in without further disturbance.

## 2.3 METHOD

### Step I: STARTING PRAYER

Lie on your back. Relax and collapse the whole body on the ground; legs apart; hands apart; palms facing the roof; smiling face; let go all parts of the body. As you repeat the prayer feel the resonance throughout the body.

लये सम्बोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः ।  
सकषायं विजानीयात्समप्राप्तं न चालयेत् ॥ माण्डूक्योपनिषत् कारिका ३-४४ ॥

**Laye sambodhayeccittam vikṣiptam śamayetpunaḥ ।  
Sakaṣāyaṁ vijānīyātsamaprāptaṁ na cālayet ॥ (Māṇḍūkyopaniṣat kārīkā 3.44)**

Meaning: In the state of oblivion awaken the mind: when agitated pacify it; in between the mind. If the mind has reached the state of perfect equilibrium, then do not disturb it again.

## STEP II: INSTANT RELAXATION TECHNIQUE (IRT)

Bring your legs together, join the heels, toes together and palms by the side of the thighs. Keep your face smiling till the end. Gently bring your awareness to the tip of the toes. Stretch the toes, tighten the ankle joints, and tighten the calf muscles. Pull up the knee caps. Tighten the thigh muscles. Compress and squeeze the buttocks. Exhale and suck in the abdomen. Make the fists of the palms and tighten the arms. Inhale and expand the chest. Tighten the shoulders, neck muscles and compress the face. Tighten the whole body from the toes to the head. Tighten...tighten...tighten... Release and relax. Legs go apart, arms go apart, palms facing the roof. Assume the most comfortable position; let the whole body sink down. Let all the groups of muscles beautifully relax. Collapse the whole body. Enjoy the relaxation.



## STEP III: LINEAR AWARENESS

### STANDING POSTURES

#### Tāḍasana (Palm Tree Posture)

1. Tāḍasana is the sthiti or starting posture and relaxation posture, stand at ease position with legs apart for all standing Asanas. Stand erect with feet and legs close together, hands by the side of the body along the thighs, fingers pointing downwards, shoulders collapsed and relaxed. Be firm and Steady, but not tensed and tight. Breathe normally with eyes gently closed; face smiling. Chant Omkara or Bhrāmarī to generate 3-D Awareness.
2. Feel the whole body resonating.
3. Feel the fine massaging effect.



#### Benefits

1. Strengthens the legs, thighs and trunk.
2. Helps in balancing and keeping the body erect.
3. Enhances the awareness in and of the whole body.

#### Note

- Feel all the changes in the whole body or entire body. Allow the changes to continue
- Feel the resonating wave throughout the body while chanting Omkara/ Bhramari.

## CENTERING

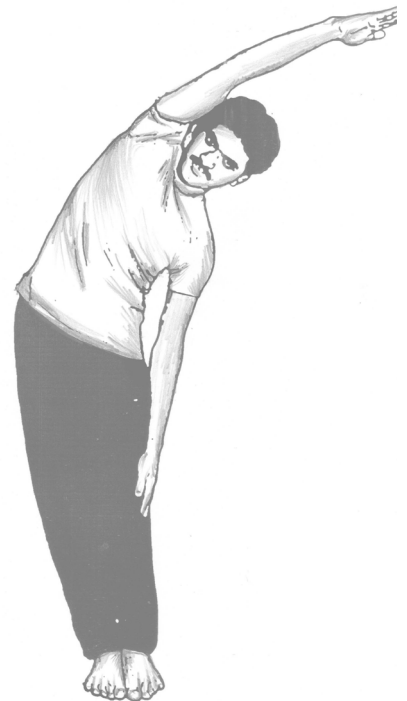
Now slowly lean forward. Feel the weight of the entire body on the toes. Pointed awareness. Slowly lean backwards. Feel the weight on the heels. Surface awareness. Come to the center. Lean to the right. The weight of the entire body is on the right edge of the right foot. Linear awareness. Lean to the left. Come to the center. Feel surface awareness. Now the whole body is centered, the weight of the body is equally distributed throughout the soles of the feet. Collapse the shoulders, arms hanging freely down. Smiling face. Feel all the changes taking place throughout the body.

## STEP IV: STANDING ĀSANAS

### ARDHAKAṬI CAKRĀSANA

1. Now we pass on to the first set of stimulation and relaxation.
2. Ardhakati Cakrāsana - the half wheel posture.

3. Slowly start raising the right arm sideways up, to raise the arm slowly and continuously to horizontal position, enjoy the movement. As the right arm reaches 90° positions twist the palms at the wrist. Concentrate on pointed awareness at the wrist and glide the right arm up to 135° position. Beautiful pointed awareness on the deltoid muscles of the right arm. As the right arm reaches up the vertical position, feel the nice stimulation in the shoulder muscles. The right biceps touching the right ear, feel the beautiful surface awareness. Feel the blood gushing down the arm. Smiling face. Stretch the right arm from the tip of the fingers of the right palm. The entire right portion of the body gets stretched, but not the face. Keep the face always smiling and relaxed. Slowly start bending down to the left. Left palm sliding down along the left thigh. Fine movement of surface awareness. Enjoy the fine stretch of the waist muscles on the right side and compression on the left side. Observe all the changes taking place in your body. Slowly start coming back to vertical position. Feel the blood flowing down and spread of nerve impulses throughout the body. Again stretch and pull

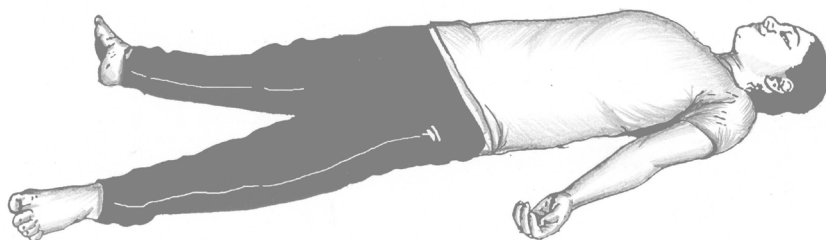


up the right arm. Feel the entire right portion of the body stretched from the toes to the tip of the fingers. Slowly start bringing the right arm down to  $135^{\circ}$  gliding down smoothly. Feel the pointed awareness at the shoulder as you reach horizontal position and at the wrist as you slowly turn the palm downwards. Further, bring down the right arm to  $45^{\circ}$ . Feel the tingling sensation at the tips of the fingers. Continuously glide down the hand by the side of the thigh and hang it freely. Have a glance of the whole body again from toes to head. Entire right portion of the body is beautifully charged with nerve impulses and energized.

4. Now let us perform AKC from the left side. Slowly start raising the left arm sideways upward to  $45^{\circ}$ . Glide smoothly upwards to horizontal position, palm twisted upwards. Beautiful pointed awareness at the wrist. Left arm beautifully moving up to  $135^{\circ}$ . Then to vertical position. Left biceps touching the left ear. Now stretch up the left arm from the tip of the left fingers. Entire left portion of the body gets stretched up but not the face; face smiling and relaxed. Slowly start bending to the right. Right palm sliding down the right thigh. Movement of surface awareness, beautiful stretch of the left waist muscles. Enjoy the changes going on. Feel the heart beat and the nerve impulses spreading throughout the body. Slowly start coming up to the vertical position. Feel the nerve impulses from the tips of the fingers of the left palm. Pull up the left palm. Entire left portion of the body gets stretched up. Slowly bring the left arm down to  $135^{\circ}$ , then further down to horizontal position. Twist the wrist downwards and enjoy the pointed awareness. Glide your arm down further to  $45^{\circ}$ . Continuously drop down the hand by the side of the thigh and hang it freely. Collapse the shoulders. Have a glance of the whole body again from toes to head. Entire left portion of the body is charged with nerve impulses, energized and light. Enjoy the sense of well being. Both the sides of the body are now equally energized.

## STEP V: QUICK RELAXATION TECHNIQUE (QRT)

Now slowly sit down and then lie down to Śavāsana from the right side. Let all the movements be slow and continuous. The entire right arm stretched, head on the right biceps, left leg on the right leg, left palm on the left thigh, the weight getting transferred to the ground from the right side, beautiful sharp linear awareness. Slowly turn over, the muscles of





the back collapsing on the ground, bring down the right arm along the ground. Legs apart, arms apart, palms facing the roof. Assume the most comfortable position.

### **PHASE I - OBSERVING THE ABDOMINAL MOVEMENTS**

Bring your awareness to the movements of the abdominal muscles moving up and down as you breathe in and out. Recognize the haphazardness and jerky movement of the abdominal muscles. Do not manipulate the breathing, let it be natural, simply observe the abdominal movement. Count five rounds mentally, one inhalation and one exhalation forming one round.

### **Phase II - ASSOCIATE WITH BREATHING.**

Synchronize the abdominal movements with the breathing. While inhaling the abdomen bulging up and while exhaling the abdomen sinking down. Inhale... deeply and exhale... completely. Continue up to five rounds.

### **PHASE III - BREATHING WITH FEELING.**

As you inhale, the abdominal muscles are coming up. Feel the whole body getting energized and feel the lightness. As you exhale, feel the whole body collapsing and sinking down nicely. Release all the stresses and tensions completely. Inhale deeply and exhale completely. Continue up to five rounds.

Bring your legs together and hands by the side of the body. Come up straight with the support of the elbows to the sitting, legs stretched, relaxation position (Sthiti) - Dandāsana. Let all the movements be slow, and continuous without jerks. Legs apart. Take support of the palms behind the back. Relax the neck muscles, the head hanging freely down backwards or resting on either of the shoulders. Feel the changes throughout the body.

### **STEP VI: SITTING ĀSANAS**

Now we pass on to the next set of stimulation and relaxation. Vajrāsana, Śaśankāsana and Ardha-uṣṭrāsana/ uṣṭrāsana combination.

#### **VAJRĀSANA**

Slowly fold the right leg backward and then the left leg, sitting on the heels, coming to the Vajrasana position. Palms on the thighs and keep the spine erect. Enjoy the effect of harmonizing, the beautiful balance. Recognize all the changes in the body.

#### **ŚAŚĀNKĀSANA**

Now slowly start taking the arms behind. Hold the right wrist with the left palm. Start feeling the pulse at the right wrist, feel the heart beat. Now slowly start bending



down forward for Śaśānkāsana. The abdominal and chest muscles pressing on the thigh, beautiful surface awareness. Now collapse the forehead on the ground. Fine surface awareness. Collapse the shoulders. Observe all the changes going on, the increased flow of blood into the head and feel the heaviness in the head region. Inhale

and chant M-kara, Mmm... Feel the resonance throughout the head, 3D awareness. Slowly come up to Vajrāsana. Carefully follow all the changes in the head region. Feel the lightness in the head. Feel the heart beat, fine 3d awareness throughout the body. Slowly release the arms, place them on the thighs near the knees.



## UṢTRĀSANA

Slowly rise up to stand on the knees for **Ardha- Uṣtrāsana**,. Standing on the knees, observe all the changes in the head region. Slowly slide the palms up along the thighs, fingers together and support the waist with the palms, fingers pointing forwards. Slowly start bending backwards from the waist. Relax the neck muscles; head hanging freely down. Beautifully stretching of the abdominal and thoracic muscles. This is Ardha-Uṣtrāsana.

Those who can, go further down to Uṣtrāsana by placing both the palms on the soles of the feet. Have a beautiful smile on the face. Inhale and chant Aaa; slowly return by releasing the arms and placing them on the waist. Feel the avalanche of nerve impulses throughout the body. Feel the heartbeat. Slowly come back to Vajrāsana and place the palms on the thighs. Feel all the changes and let the changes continue; fine 3-dimensional awareness throughout the body. Unfold the right leg and the left leg. Assume the leg stretched position. Head hanging freely backward or resting on either of the shoulders.



## STEP VII: DEEP RELAXATION TECHNIQUE (DRT)

Slowly slide down to śavāsana with the support of the elbows. Legs apart, hands apart, palms facing the roof. Let the whole body collapse on the ground. Let us make ourselves comfortable and relax completely.

## Step VIII: CLOSING PRAYER

ॐ सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।  
सर्वे भद्राणि पश्यन्तु मा कश्चित् दुःखभाग भवेत् ॥  
ॐ शान्तिः शान्तिः शान्तिः

om sarve bhavantu sukhinaḥ sarve santu nirāmayāḥ।  
sarve bhadraṇi paśyantu mā kaścīt duḥkhabhāga bhavet॥  
om śāntiḥ śāntiḥ śāntiḥ

### Meaning

Let all be happy, free from diseases. Let all align with reality, let no-one suffer from miseries. Om peace, peace, peace.

## 2.4 SUMMARY

In this unit we have learnt the concept & method of Cyclic Meditation a method developed by S-VYASA effectively used in SMET (Stress Management of Excessive tension) programs.

## 2.5 REVIEW SESSION

- What changes did you experience at different levels – physical, mental, emotional & intellectual?
- Did you experience anything different which normally you do not?

# Unit-3

## DEVOTIONAL MUSIC

### STRUCTURE

- 3.0 Objectives
- 3.1 Introduction to Science of Emotions' Culture
  - 3.1.1 Harnessing the Right Brain
  - 3.1.2 Physiology of Emotions
  - 3.1.3 Kāma, Prema and Bhakti
  - 3.1.4 Sing with Bhāva
- 3.2 Devotional Songs
- 3.3 Summary
- 3.4 Review Sessions

### 3.0 OBJECTIVES

In this unit we introduce you to the science of emotions' culture – the devotional session. Songs in devotional sessions are aimed to tune the heart-strings towards a self-elevating Bhakti Bhāva.

### 3.1 INTRODUCTION TO SCIENCE OF EMOTIONS' CULTURE

Our emotions control our behavior especially at crucial junctures. The challenges of the modern era pose a great threat to the emotional faculty of man. Yet the culturing of our emotions - development of our emotional faculties finds no place in the whole scheme of education. Man looks lost amidst the atrocities of life unable to overcome his emotional conflicts, blocks, and turmoil. The result is deep unrest, agony and psychosomatic ailments.

Yoga trains us to:

- I. Systematically sharpen and sensitize our emotions, and
- II. Consciously expand and diffuse the overtones of such sensitization. Thus, Yoga offers a fine tool for the development of the emotional personality of man.

### 3.1.1 Harnessing the “Right Brain”

Brain researchers have found that the right lobe of the brain is the seat of emotions, creativity, etc. which we have been calling as the “heart”. The “head” representing the intellect has its abode in the left lobe of the brain. Modern science has helped to develop the left brain but the right is grossly neglected. This lopsided growth is at the base of most of the modern ailments and increasing unrest and decreasing quality of life. Thus, harnessing the right brain has become very necessary.

Bhakti yoga or the Yoga of devotion aims to fill this need. This science of emotions’ culture develops the right brain, purifies the emotions and elevates man to experience ecstatic bliss of Divinity.

Bhakti Laharī audio cassettes of SVYASA consist of Prayers, Ślokas, Nāmāvalīs, Bhajanas, Chants, etc. and Vyāsa Puṣpāśjali (SVYP Publications) has the script of the same. These devotional songs harness the emotional personality through the science of emotions’ culture by invoking, amplifying and diffusing the emotions. Through release of emotional suppressions, you can achieve better health, harmonious growth of head and heart, and great bliss.

### 3.1.2 Physiology of Emotions

In thinking, changes are confined predominantly to the skull region. When any thought persists, it intensifies, triggering the centers of emotions in the right brain and limbic cortex. This discharges nerve impulses that activate the sympathetic nervous system and also releases hormones that are transmitted through the blood stream. This in turn sets off a series of chain reactions resulting in wide spread physiological changes.

The emotions are thus, felt all-over the body such as tears in the eyes, choking in the throat, rushing of blood to the face, goose-flesh, etc. At their termination the nervous system slowly returns to normal. The changes due to emotions or feelings are more intense and lasting compared to mere thinking.

### 3.1.3 Kāma, Prema and Bhakti

Love is one of the most powerful emotions manifest in all beings. At its grossest level it projects itself as lust. This Kāma is insatiable and energy-sapping. Its effect is like a tempest after sunset. Selfishness reigns supreme in this. But Prema (pure love) is elevating. Its gentle spring always remains fresh. Featured by Tyāga (sacrifice), the lover finds his happiness in that of his beloved. “Tat Sukha Sukhitvam” (Nārada Bh. Sūt: 24) is the formula, says Nārada. Much greater is the bliss of Prema compared to the joy of Kāma. Bhakti is Prema (love) with total surrender. With the “Śaraṇāgati” of himself and his ego at the feet of the Lord, man merges himself into his Lord culminating in Sākṣātkāra. In this state, the Bhakta experiences an ecstatic bliss.

### 3.1.4 Sing with Bhāva

As mentioned earlier, songs in devotional sessions are aimed to tune the heart-strings towards a self-elevating Bhakti Bhāva.

Come, join the group, and sing aloud. This is the way to purify your emotions and grow towards perfection or Divinity.

In training the right brain, it is the Bhāva (attitude) that matters more than mere words. That is why hymns, whatever be the language, have universal appeal. There is a heavenly rhythm, a harmony and a melody in every sound and sigh. If these are fine-tuned with Prema and Bhakti, one reaches the heights of happiness – the zenith of ecstasy.

Sing loudly with the group; sway with the sound. Let your heart melt, let tears roll down your cheeks freely; let go all your feelings without inhibitions. You feel light in the head. Your emotional suppressions diminish, diffuse and vanish like clouds before sunshine. You come out of the session with a lightness of heart and the gloom of unknown sorrow changes into a bright gleam of joy. The world appears a better place. Serve others too with this elixir of happiness by emotion culture.

### 3.2 VEDIC CHANTING & DEVOTIONAL MUSIC

व्यासप्रार्थना (Vyāsa Prārthanā)  
व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे ।  
नमो वै ब्रह्मनिधये वसिष्ठाय नमो नमः ॥  
व्यासं वसिष्ठनप्तारं शक्तेः पौत्रमकल्मषम् ।  
पराशरात्मजं वन्दे शुकतातं तपोनिधिम् ॥

vyāsāya viṣṇurūpāya vyāsarūpāya  
viṣṇave |  
namo vai brahmanidhaye vasiṣṭhāya  
namo namaḥ ||  
vyāsaṁ vasiṣṭhanaptāram śakteḥ  
pautramakalmaṣam |  
parāśarātmajaṁ vande śukatāthaṁ  
taṇonidhim ||

#### Prayer to Vyāsa

Salutations to Vyāsa, the embodiment of Viṣṇu; to Viṣṇu embodying Vyāsa; and to Vasiṣṭha, the treasure house of creator Brahmā himself.

The lineage of saga Vyāsa is described in this Śloka. I offer my salutations to that grand sage who was a treasure of Austerity.

किं नाम रोदिषि सखे (KIM NĀMA RODIṢI SAKHE)

किं नाम रोदिषि सखे त्वयि सर्वशक्तिः आमन्त्रयस्व  
भगवन् भगदं स्वरूपं त्रैलोक्यमेतदखिलं तव पादमूले  
आत्मैव हि प्रभवति न जडः कदाचित् ॥

kiṁ nāma rodiṣi sakhe  
tvayi sarvaśaktiḥ āmantrayasva  
bhagavan bhagadam svarūpam  
trailokyametadakhilam tava pādāmūle  
ātmaiva hi prabhavati na jaḍaḥ  
kadācit ||

#### O Dear! why weep ?

Friend! why are you crying? All powers are in you; invoke the auspicious nature of yours. All the three worlds are at your

feet. Self is the Lord that shines and not the matter.

– Swami Vivekananda

विवेकानन्द प्रार्थना (VIVEKĀNANDA  
PRĀRTHANĀ)

नमः श्री यतिराजाय विवेकानन्दसूरये ।  
सच्चित्सुखस्वरूपाय स्वामिने तापहारिणे ॥

namaḥ śrī yatirājāya  
vivekānandasūraye |  
saccitsukhasvarupāya svāmine  
tāpahāriṇe ||

**Prayer to Swami Vivekananda**

Salutations to the great monk, seer and  
Guru (teacher) Vivekananda Sūrya  
who is an embodiment of existence,  
consciousness and bliss.

**PRAYER BEFORE SUNRISE**

**प्रातस्मरणस्तोत्रम्**

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं  
सत्-चित्-सुखं परमहंसगतिं तुरीयम् ।  
यत् स्वप्न-जागर-सुषुप्तमवैति नित्यं  
तद् ब्रह्म निष्कलमहं न च भूतसंघः ॥१॥

प्रातर्भजामि मनसो वचसामगम्यं  
वाचो विभान्ति निखिला यदनुग्रहेण ।  
यन्नेति नेति वचनैर्निगमा अवोचुः  
तं देवदेवमजमच्युतमाहुरग्रयम् ॥२॥

प्रातर्नमामि तमसः परमर्कवर्णं  
पूर्णं सनातनपदं पुरुषोत्तमाख्यम् ।  
यस्मिन्निदं जगदशेषमशेषमूर्तौ  
रज्वां भुजङ्गम इव प्रतिभसितं वै ॥३॥  
ॐ शान्तिः ॐ शान्तिः ॐ शान्तिः

**Prātaḥ Smaraṇa Stotram**

*Prātaḥ Smarāmi Hṛdi  
Saṁsphuradātma Tatvam  
Sat-Cit-Sukhaṁ Paramahaṁsagatiṁ  
Turiyam  
Yat Svapna-Jāgara-Suṣuptamavaiti  
Nityam  
Tad Brahma Niṣkalamahaṁ Na Ca  
Bhūtaśaṅghaḥ (1)*

*Prātarbhajāmi Manaso  
Vacasāmagamyam  
Vāco Vibhānti Nikhilā Yadanugraheṇa  
Yanneti Neti Vacanairnigamā Avocuḥ |  
Taṁ Devadevamajamacyuta  
Māhuragryam (2)*

*Prātarnamāmi Tamasāḥ  
Paramārka-varṇam  
Pūrṇam Sanātanapadam  
Puruṣottamākhyam |  
Yasmin Idam Jagadaśeṣamaśeṣa-  
Mūrtau  
Rajjvām Bhujaṅgama Iva  
Pratibhāsitaṁ Vai (3)  
Om Peace Peace Peace*

This is a beautiful Stotra to be chanted in the early morning before sunrise, if possible. In an atmosphere which is calm, serene, fresh and full of latent energy. We, through the words of this Stotra by Ādi Śaṅkarācārya, remember our real nature - the Brahman, the Ātman.

Every morning we remember our Self (Ātman) which is Existence-Consciousness-Bliss, Absolute, beyond all forms, eternal. It is beyond the states of waking, dream and sleep.



Every morning we tune ourselves again and again to our Self which is beyond mind and speech. It can be described only as 'NOT this', 'NOT this'. It is the God of gods, Immutable and Supreme.

Every morning we surrender to that all pervasive Reality which is as bright as the Sun. It is immanent and eternal. It is in that appears the world of manifold forms like a snake superimposed on a rope.

I remember, I worship and I salute Him.

Om, Peace, peace, peace.

## PRAYER BEFORE MEDITATION

ध्यानमन्त्रः - *Dhyānamantraḥ*

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥  
भ गी - ६ ॥२५ ॥

*Śanaiḥ Śanairuparamed Budhyā  
Dhṛtiḡrīḥitayā  
Ātmasaṁsthaṁ Manaḥ Kṛtvā Na  
Kiñcidapi Cintayet (Bh Gī 6(25))*

### Prayer before meditation

With the intellect set in steadiness, with the mind fastened on the Self, let us calm down the mind again and again and attain (quietude by degrees), let us not think of anything.

आवर्तनध्यानमन्त्रः (Āvartana dhyāna mantrah)

लये सम्बोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः ।  
सकषायं विजानीयात्समप्राप्तं न चालयेत् ॥  
माण्डूक्योपनिषत् कारिका ३-४४ ॥

laye sambodhayeccittaṁ vikṣiptaṁ  
śamayetpunah ।  
sakaṣāyaṁ vijānīyātsamaprāptaṁ na  
cālayet ॥ māṇḍūkyopaniṣat kārīkā  
3-44 ॥

### Prayer before Cyclic Meditation

In the state of drowsiness - awaken the mind, when agitated - pacify it; recognize the deeper mind full of desires, blocks, stagnations etc, reaching the state of perfect equilibrium, do not disturb that state again.

ध्यानानन्तर प्रार्थना (Dhyānānantara prārthanā)

ॐ सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।  
सर्वे भद्राणि पश्यन्तु मा कश्चित् दुःखभाक् भवेत् ॥  
ॐ शान्तिः शान्तिः शान्तिः

om sarve bhavantu sukhinaḥ sarve  
santu nirāmayāḥ ।  
sarve bhadraṇi paśyantu mā kaścit  
duḥkhabhāk bhavet ॥  
om śāntiḥ śāntiḥ śāntiḥ

### Prayer after meditation-

Let all be happy, free from diseases. Let all align with reality, let no-one suffer from miseries. Om peace, peace, peace

## PRAYER BEFORE SUN SALUTATION

सूर्यनमस्कारमन्त्रः - *Suryanamaskāra Mantraḥ*

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।  
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥  
ईशावास्योपनिषत् - १५ ॥



hiraṇmayena pātreṇa satyasyāpihitam  
mukham |  
tattvaṁ pūṣannapāvṛṇu satyadharmāya  
dṛṣṭaye || īśāvāsyopaniṣat-15 ||

### Sun Salutation

Like a lid to a vessel, O Sun! Your golden  
orb covers the entrance to Truth. Kindly  
open the same and lead us to Truth.

### SALUTATIONS TO SAGE

#### PATAÑJALI

#### योगासनमन्त्रः - *Yogāsana Mantrāḥ*

योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च वैद्यकेन ।  
योऽपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं  
प्राञ्जलिरानतोऽस्मि ॥

*Yogena Cittasya Padena Vācām Malam  
Śarirasya Ca Vaidyakena*

*Yo Pākarottam Pravaram Munīnām  
Patañjalim Prāñjalirānatosmi*

#### Prayer before Yogāsanas

I offer my salutations with folded hands  
to Patañjali, the renowned amongst the  
sages, who removed the impurity of mind  
through Yoga; of speech by Grammar  
and of body by Āyurveda.

### PRAYER BEFORE PRĀṆĀYĀMA PRACTICE

#### प्राणायाममन्त्रः - *Prāṇāyāma Mantrāḥ*

प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् ।  
मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञांश्च विदेहि न इति ॥  
प्र उप २(१३) ॥

*Prāṇasyedam Vaśe Sarvaṁ Tridive Yat  
Pratiṣṭhitam*

*Māteva Putrān Rakṣasva Śrīśca  
Prajñāmśca Videhi Na Eti (Pra. Up.  
2(13))*

#### Prayer for Prāṇāyāma-

Whatever exists in three worlds (the  
heaven too) is all under the control of  
Prāṇa. (O Prāṇa) protect us as a mother  
protects her sons; give us affluence and  
intelligence.

#### भुशुण्डप्रार्थना (BHUSUNḌA PRĀRTHANĀ)

स (भुशुण्डः) विश्रान्तमतिः शान्तो वीतरागो  
महामतिः ।  
चिरञ्जीवी तथा स्वर्गे न भूतो न भविष्यति ॥

योग वासिष्ठः २१-३ ॥

sa bhuṣuṇḍaḥ viśrāntamatih śānto  
vītarāgo mahāmatih |  
cirañjīvī tathā svargo na bhuto na  
bhaviṣyati || yoga vāsiṣṭha 21-3 ||

#### Prayer of Bhuṣuṇḍa

He is the one whose thought has ceased.  
He is calm, free from passion, all-knower  
and long-lived. One like him never was  
or will be in heaven.

### PRAYER BEFORE FOOD

#### भोजनमन्त्रः - *Bhojana Mantraḥ*

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।  
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥  
भ गी १५(१४) ॥

अन्नपूर्णे सदापूर्णे शङ्करप्राणवल्लभे ।  
ज्ञानवैराग्यसिद्धयर्थं भिक्षां देहि च पार्वति ॥  
ब्रह्मार्पणं ब्रह्महविः ब्रह्माग्नौ ब्रह्मणा हुतम् ।  
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

भ गी १५(१४) ॥

ॐ शान्तिः शान्तिः शान्तिः

*Ahaṁ Vaiśvānaro Bhūtvā Prāṇinām  
Dehamāśritaḥ  
Prāṇāpānasamāyuktaḥ Pacāmyannam  
Caturvidham (Bha Gī 15(14))  
Annapurṇe Sadāpurṇe Śaṅkara  
Prāṇavallabhe  
Jñānavairāgyasidhyartham Bhikṣām  
Dehi Ca Pārvatī  
Brahmārpanam Brahmahaviḥ  
Brahmāgnobrahmaṇā Hutam  
Brahmaiva Tena Gantavyam  
Brahmakarmasamādhinā (Bha Gī 4(24))  
Om Peace Peace Peace*

#### **Prayer before food-**

Abiding in the body of living beings as Vaiśvānara, associated with Prāṇa and Apāna, digest the four kinds of food.

O mother Pārvatī, you are the bestower of food Annapūrṇa, always full, the life-line of Lord Śaṅkara; please give us both the boon of wisdom and renunciation.

The oblation is Brahman, the clarified butter is Brahman, offered by Brahman in the fire of Brahman; unto Brahman verily he goes who cognizes Brahman alone in his action.

Om Peace, Peace, Peace.

#### **मृत्युञ्जयमन्त्रः - MṚTYUÑJAYA MANTRA**

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।  
उर्वारुकमिव बन्धनात् मृत्योर्मुक्षीय मामृतात् ॥  
यजुर्वेदः ८-६ ॥  
ॐ शान्तिः शान्तिः शान्तिः

om tryambakaṁ yajāmahe sugandhim  
puṣṭivardhanam |  
urvārukamiva bandhanāt  
mṛtyormukṣīya māmṛtāt || yajurvedah  
8-6 || om śāntiḥ śāntiḥ śāntiḥ

## Devotional Session (Bhajans)

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।  
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥  
अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।  
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥  
अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।  
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥

*mūkam karoti vācālaṁ paṅguṁ laṅghayate girim |  
yatkrpā tamahaṁ vande paramānandamādhavam | |  
akhaṇḍamaṇḍalākāraṁ vyāptaṁ yena carācaram |  
tatpadaṁ darśitaṁ yena tasmai śrīgurave namaḥ | |  
ajñānatimirāndhasya jñānaaṅjanaśalākayā |  
cakṣurunmīlitaṁ yena tasmai śrīgurave namaḥ | |*

1

गुरु (GURU)

सच्चिदानन्द गुरु सच्चिदानन्द ।  
ॐ गुरु जय गुरु सच्चिदानन्द ॥

1

गुरु (GURU)

*Saccidānanda Guru Saccidānanda  
Om Guru Jaya Guru Saccidānanda.*

2

गुरु हमारे मन मंदिर मे गुरु हमारे प्यार ।  
सारे विश्व का वो है दाता नारायण  
भगवान् ॥  
ॐ गुरु देवजय गुरु देव । ॐ गुरु देव जय  
गुरु देव ।  
गुरु हमारे तन मन सब है गुरु हमारे प्राण ।  
ज्ञान भक्ति का वो है दाता  
नारायणभगवान् ॥१॥

*Guru Hamāre Mana Mandira Me Guru Hamāre  
Pyār  
Sāre Viśva Kā Vo Hai Dātā Nārāyaṇa Bhagavān  
Om Guru Dev Jaya Gurū Dev. Om Guru Deva Jaya  
Gurū Dev  
Guru Hamāre Tana Mana Saba Hai Guru Hamāre  
Prāṇ  
Jñāna Bhakti Kā Vo Hai Dātā Nārāyaṇa Bhagavān*

ॐ गुरु देव जय गुरु देव । ॐ गुरु देव जय  
गुरु देव ।  
गुरु हमारे धन-दौलत है गुरु हमारे प्यार ।  
सारे विश्व को ज्ञान प्रदाता  
नारायणभगवान् ॥२॥

*Om Guru Dev Jaya Gurū Dev. Om Om Guru Dev  
Jaya Gurū Dev.  
Guru Hamāre Dhana-Daulata Hai Guru Hamāre  
Pyār  
Sāre Viśva Ko Jñāna Pradātā Nārāyaṇa Bhagavān*

ॐ गुरु देव जय गुरु देव । ॐ गुरु देव जय  
गुरु देव ।

*Om Guru Dev Jaya Gurū Dev. Om Guru Dev Jaya  
Gurū Dev.*

3

गुरू महिमा गुरू महिमा  
अपार महिमा गुरू महिमा ।  
किं वचनीयं गुरू महिमा ।  
किमवचनीयं गुरू महिमा ॥

3

*Gurū Mahimā Gurū Mahimā  
Apāra Mahimā gurū Mahimā |  
Kiṁ vacanīyaṁ Gurū Mahimā |  
Kima Vacanīyaṁ Gurū Mahimā*

अणोरणियान् गुरू महिमा ।  
महतो महीयान् गुरू महिमा ।  
सच्चिदानन्द गुरू महिमा ।  
भावय हे मन गुरू महिमा ॥

4

पा लिये हमने सद्गुरू चरणम् ।  
सद्गुरू चरणम् भव भय हरणम् ।  
श्री गुरू चरणम् सब दुःख हरणम् ।  
सद्गुरू चरणम् भव भय हरणम् ॥

5

गणेश (GAṆEŚA)

महागणपते नमोस्तुते मातङ्ग गजमुख  
हे नमोस्तुते ।  
हिमगिरिजासुत नमोस्तुते ॐकारेश्वर  
नमोस्तुते ।

6

मातङ्गवदना आनन्दसदना ।  
महादेव-शिवशंभोनन्दन ।  
मायाविनाशक मूषकवाहन ।  
माता महेश्वरि-भवानिनन्दन ।  
विद्वविनाशक मंगलचरणा ॥

7

विनायका विनायका विश्वाधारविनायका ।  
सिद्धिविनायक भव भय नाश ।  
सुरमुनिवन्दित श्री गणेशा ॥  
गजानना गजानना गौरीपुत्रा गजानना ।  
मूषकवाहन मोदक हस्ता ।  
चामर कर्णाविलम्बित सूत्रा ॥

8

पाहि पाहि गजानना पार्वतीतनया गजानना ।  
सच्चिदानन्द गजानना चिन्मयरूपा गजानना ।  
लम्बोदर हे गजानना लम्ब उरगधर  
गजानना ।  
गजानना गजानना गजानना गजानना ॥  
पाहि पाहि गजानना पार्वतीतनया गजानना ॥

Aṇoraṇiyān Gurū Mahimā |  
Mahato Mahīyān Gurū Mahimā |  
Saccidānanda Gurū Mahimā |  
Bhāvaya He Mana Gurū Mahimā ||

4

Pā Liye Hamane Sadgurū Caranam |  
Sadgurū Caranam Bhava Bhaya Haraṇam |  
Srī GurūCcaranam Saba Duḥkha Haraṇam |  
SadgurūCcaranam Bhava Bhaya Haraṇam |

5

गणेश (GAṆEŚA)

Mahāgaṇapate Namostute Manātaṅ Gamukha  
Henamostute |  
Himagirijāsuta Namostute Om Kāreśvara  
Namostute |

6

Mātaṅga Vadanā Anandasadanā |  
Mahādeva-Sivaśambhonandana |  
Māyāvināśaka Mūṣakavāhana |  
Mātā maheśvari-Bhavāninandana |  
vidnavināśaka maṅgalacaraṇā

7

Vināyakā Vināyakā Viśvādhārā Vināyakā  
Siddhivināyakā Bhava Bhaya Nāśā  
Suranunivandita Śrīgaṇeśa  
Gajānanā Gajānanā Gaurīputrā Gajānanā  
Mūṣakavāhana Modakahastā  
Cāmara Karnaṅvilambit Sūtrā

8

Pāhi Pāhi Gajānanā Pārvatītanayā Gajānanā  
Saccidananda Gajānanā Cinmayarūpā Gajānanā  
Lambodara He Gajānanā Lamba Uragadhara  
Gajānanā  
Gajānanā Gajānanā Gajānanā Gajānanā  
Pāhi Pāhi Gajānanā Pārvatītanayā Gajānanā

9

शिव (ŚIVA)

ॐ शिव ॐ शिव परात्परा शिव  
 ॐ शिव तव शरणम् ॥  
 नमामि शंकर भजामि शंकर उमामहेश्वर तव  
 शरणम् ॥  
 गौरीशंकर शंभोशंकर सांव सदाशिव तव  
 शरणम् ॥

10

आत्मलिंगम् भजो रे परमात्मलिंगम्  
 भजो रे ॥  
 नागलिंगम् नवमणिलिंगम् । नाभिकमला  
 उद्भवलिंगम् ।  
 परमेश्वरलिंगम् भजो रे सर्वेश्वरलिंगम्  
 भजो रे ॥

11

ब्रह्मपरात्पर पूर्ण महेश्वर आदिनाथ श्री  
 केदारेश्वर ।  
 बिल्वदलप्रिय पूर्ण महेश्वर धिमि धिमि धिमि  
 धिमि नादहरा ।

12

देवी (DEVĪ)

जय जय जय देवी जगदम्बा ।  
 संकट हारिणी मंगल-कारिणी ।  
 ज्ञानशक्ति दे ज्ञानमयी प्रेममयी  
 कल्याणमयी ।  
 शुभदे मातादेवी जगन्माता ॥

13

जय दुर्गे जय दुर्गे महिशविमर्दिनजय  
 दुर्गे ।  
 मङ्गलकारिणजय दुर्गेजगज्जननि जय जय  
 दुर्गे ॥  
 जय दुर्गे जय दुर्गे महिशविमर्दिनि जय  
 दुर्गे ।  
 वीणा-पाणिनि पुस्तक-धारिणि अंब जय जय

9

शिव (ŚIVA)

Om Siva Om Siva Parātparā Siva  
 Om Kārā Siva Tava Saraṇam ॥  
 Namāmi Saṅ Bhajāmi Saṅ Umāmaheśvara Tava  
 Saraṇam ॥  
 Gaurīsaṅ Sambhoṣaṅ Sāmva Sadāśiva Tava  
 Saraṇam

10

Ātmaliṅgam Bhajo Re Paramātmaliṅgam Bhajo  
 Re ॥  
 Nāgaliṅgam Navamaṇiliṅgam. Nābhikamalā  
 Udbhavaliṅgam  
 Paramēśvaraliṅgam Bhajo Re Sarveśvaraliṅgam  
 Bhajo Re ॥

11

Brahmaparāptara Pūrṇa Maheśvara Adinātha Sri  
 Kedāreśvara ।  
 Bilvadalapriya Pūrṇa Maheśvara Dhimi Dhimi  
 Dhimi Dhimi Nādaharā ।

12

देवी (DEVĪ)

Jaya Jaya Jaya Devī Jagadambā ।  
 Saṅkaṭa Hārīṇī Maṅgala-Kārīṇī ।  
 Jñānaśakti De Jñānamayī Premamayī  
 Kalyāṇamayī ।  
 Subhade Mātādevī Jaganmātā ।

13

Jaya Durge Jaya Durge Mahiṣavimardinī Jaya  
 Durge  
 Mmagalakārīṇī Jaya Durge Jagajjanani Jaya Jaya  
 Durge  
 Jaya Durge Jaya Durge Mahiṣavimardinī Jaya  
 Durge  
 Viṇā-Pāṇini Pustaka-Dhārīṇī Ambā Jaya Jaya

वाणी । जगदंबजय जय वाणी ।  
 वेदरूपिणी सामगायनी । अंब जय जय  
 वाणी । जगदंब जय जय वाणी ॥

14

हे शारदे माँ हे शारदे माँ । अज्ञानता से हमे  
 पारदे माँ ॥प॥  
 तु स्वर की देवी ये संगीत संगीत तुझसे । हर  
 शब्द तेरा हर गीत तुझसे ।  
 हम है अकेले हम है अधूरे । तेरी शरण हम  
 हमे प्यार दे माँ ॥१॥

मुनियों ने समझी गुणियों ने जानी । वेदोंकी  
 भाषा पुराणोंकी वाणी ।  
 हम भी तो समझें हम भी तो जानें । विद्या का  
 हमको अधिकार दे माँ ॥२॥

तू श्वेत वर्णी कमल पे विराजे । हाथोंमे वीणा  
 मुकुट सिर पे साजे ।  
 मन से हमारे मिटा दे अंधेरे । हम को उजालों  
 का संसार दे माँ ॥३॥

15

अम्बा शंभवी चंद्रमौलिरबला अपर्णा उमा  
 पार्वती  
 काली हैमावति शिवात्रिनयना कात्यायनी  
 भैरवी ।  
 सावित्री नवयौवना शुभकरी सामांज्य  
 संदायिनी  
 चिद्रूपी वरदेवता भगवती श्रीराजराजेश्वरी ॥

रंजनी निरंजनी मनोरंजनी शिवरंजनी  
 शंभुमोहिनी शंभवी चंद्रशेखरमनोहरी  
 कारुण्य लावण्यकादम्बरी करूणा विलासिनी  
 कादम्बरी  
 कादम्बरी अम्बा कादम्बरी माहेश्वरी अम्बा  
 माहेश्वरी  
 कारुण्य लावण्य कादम्बरी करूणा  
 विलासिनी कादम्बरी ॥

Vāṇī. Jagāṇḍabā Jaya Jaya Vāṇī  
 Vedarūpiṇī Sāmagāyanī | Mabā Jaya Jaya Vāṇī  
 Jagadambā Jaya Jaya Vāṇī

14

He Śārade Mām̐ He Śārade Mām̐  
 Ajñānatā Se Hame Pāra De Mām̐ ||  
 Tu Svāra Kī Devī Hai Saṅgīta Tujha Mem̐  
 Hara Śabda Terā Hara Gīta Tujha Mem̐ |  
 Hama Hai Akele Ham Hai Adhūre  
 Terī Śaraṇa Ham Hamem̐ Pyāra De Mām̐ ||1||

Muniyom̐ Ne Samajhī Guṇiyom̐ Ne Jānī  
 Vedom̐ Kī Bhāṣā Purāṇom̐ Kī Vāṇī |  
 Hama Bhī To Samajhem̐ Hama Bhī To Jānem̐  
 Vidyā Kā Hamako Adhikār De Mām̐ ||2||

Tū Śveta Varṇī Kamala Pe Virāje  
 Hāthom̐ Pe Vīṇā Mukuṭa Sirape Sāje |  
 Mana Se Hamāre Miṭā De Andhere  
 Hama Ko Ujālom̐ Kā Saṁsāra De Mām̐ ||3||

15

Ambā Śaṁbhavī Candramaulirabalā Apaṇṛā Umā  
 Pārvatī  
 Kālī Haimāvatī Sivātrinayanā Kātyāyanī  
 Bhairavī |  
 Sāvitṛī Navayauvanā Śubhakarī Sāmārjya  
 Sandāyini  
 Cidrūpī Varadevatā Bhagavatī Srīrājarājeśvarī |

Rañjanī Nirañjanī Manorañjanī Śivarañjanī  
 Śambhumohinī Sambhavī Camdraśkharamanoharī  
 Kārūṇya Lāvṇyakādambarī Karūṇā Vilāsinī  
 Kādambarī  
 Kādambarī Ambā Kādambarī Māheśvarī Ambā  
 Māheśvarī  
 Kārūṇya Lāvṇya Kādambarī Karūṇā Vilāsinī  
 Kādambarī |

16

## श्रीराम (ŚRĪRĀMA)

श्रीरामा जयरामा दाशरथ हे रघुरामा ॥  
 कल्याणरामा कोदण्डरामा जानकिरामा श्री  
 रघुरामा ॥  
 कोदण्डरामा कल्याणरामा जानकिरामा  
 जयरामा  
 लावण्यरामा कारुण्यरामा पालितसुंदर  
 सीतारामा ॥  
 राम जय राम श्रीराम जयराम  
 श्री राम जय राम जय जय राम ॥

17

प्रेममुदित मन से कहो राम राम राम ।  
 श्रीराम राम राम श्रीराम राम राम श्रीराम  
 राम राम राम ॥

पाप कटै दुःख मिटै लेते रामनाम ।  
 भवसमुद्र सुखद नाव एक रामनाम ॥  
 परम शांति सुखनिधान नित्य रामनाम ।  
 निराधार को आधार एक रामनाम ॥  
 परमगोप्य परम इष्ट मंत्र रामनाम ।

संत हृदय सदा बसत एक रामनाम ।  
 महादेव सतत जपत दिव्य रामनाम ।  
 काशी मरत मुक्त करत कहत राम नाम ॥  
 माता पिता बंधु सखा सबहि रामनाम ।  
 भक्तजन जीवनधन एक रामनाम ॥

18

दाशरथनंदन राम राम जय सीताराम जय  
 राम राम ।  
 कौशल्यासुत राम राम जय सीताराम जय  
 राम राम  
 लक्ष्मणसेवित राम राम जय सीताराम  
 जय राम राम  
 मारुतिपूजित राम राम जय सीताराम जय  
 राम राम

16

## श्रीराम (ŚRĪRĀMA)

*Srīrāmā Jayarāmā Dāśaratha Ha Raghurāmā ॥  
 Kalyāṇarāmā Kodaṇḍarāmā Jānakirāmā Sri  
 Raghurāmā ॥  
 Kodaṇḍarāmā Kalyāṇarāmā Jānakirāmā  
 Jayarāmā  
 Lāvāṇyarāmā Kārūṇyarāmā Pālitāsundara  
 Sītārāmā ॥  
 Rāma jaya Rāma Srīrāmā Jayarāmā  
 Srī Rāma Jaya Rāma Jaya Jaya Rāma ॥*

17

*Premamudita Mana Se Kaho Rāma Rāma Rāma  
 Śrīrāmā Rāma Rāma Rāma Śrīrāmā Rāma Rāma  
 Rāma Śrīrāmā Rāma Rāma Rāma Rāma*

*Pāpa Miṭe Duḥkhā Kaṭe Lete Rāma Nāma  
 Bhavasamudra Sukhada Nāva Eka Rāma Nāma  
 Paramaśānti Sukhanidhāna Nitya Rāma Nāma  
 Nirādhāra Ko Ādhāra Ekha Rāma Nāma  
 Paramagopya Parama Iṣṭa Mantra Rāma Nāma*

*Santa Hṛdaya Sadā Basata Eka Rāma Nāma  
 Mahādeva Satata Japata Divya Rāma Nāma  
 Kāsi Marata Mukta Karata Kahata Rāma Nāma  
 Mātā Pitā Bandhu Sakhā Sabahi Rāma Nāma  
 Bhaktajanana Jīvanadhana Eka Rāma Nāma*

18

*Daśarathanandana Rāma Rāma Jaya Sītārāmā Jaya  
 Rāma Rāma ॥  
 Kauśalyāsuta Rāma Rāma Jaya Sītārāmā Jaya  
 Rāma Rāma  
 Lakṣmaṇasevita Rāma Rāma Jaya Sītārāmā Jaya  
 Rāma Rāma  
 Mārutipūjita Rāma Rāma Jaya Sītārāmā Jaya Rāma  
 Rāma*

आत्मनिवासी राम् आत्मनिवासी राम् ।  
 दशरथनन्दन राम जय जय जानकिजीवन  
 राम् ॥  
 अयोध्यवासी राम् अरण्यवासी राम् ।  
 अहल्योद्धारक राम अधर्मनाशक राम् ॥  
 आपद्बांधव राम् आत्मनिवासी राम् ।

### वृष्ण (KṚṢṆA)

राधे राधे राधे राधे राधे गोविन्द वृन्दावन  
 चन्दवृन्दावन चन्द ।  
 अनाथनाथा दीन बंधो राधे गोविन्द ॥  
 नन्दकुमारा नवनितचोरा राधे गोविन्द वृन्दावन  
 चन्दवृन्दावन चन्दा ॥१॥

अनाथनाथा दीन बंधो राधे गोविन्द ॥  
 पुरण पुरुष पुण्यश्लोक राधे गोविन्दवृन्दावन चन्द  
 वृन्दावन चन्दा ॥२॥

अनाथनाथा दीन बंधो राधे गोविन्द ॥  
 पण्डरिनाथपान्दुरंग राधे गोविन्दवृन्दावन चन्द  
 वृन्दावन चन्दा ॥३॥

अनाथनाथा दीन बंधो राधे गोविन्द ॥  
 जय जय विट्ठल जय हरि विट्ठल राधे  
 गोविन्दवृन्दावन चन्द वृन्दावन चन्दा ॥४॥

अनाथनाथा दीन बंधो राधे गोविन्द ॥

२ ॥स्मित स्मित सुन्दर मुखारविन्दा नाचो  
 नंदलाला नंलाला ।  
 मीरा के प्रभु लाला नंदलाला ॥

### मिश्र (MISRA)

मुकुन्द माधव गोविन्द बोल ।  
 केशव माधव हरि हरि बोल ॥  
 राम राम बोल राम राम बोल ।

Ātmanivāsī Rām Ātmanivāsī Rām  
 Daśarathanandana Rāma Jaya Jaya Jānakijīvana  
 Rām  
 Ayodhyāvāsī Rām Aranyavāsī Rām  
 Ahalyoddhāraka Rām Adharmanāśaka Rām  
 Āpadbāndhava Rām Ātmanivāsī Rām

### वृष्ण (KṚṢṆA)

Rādhe Rādhe Rādhe Rādhe Rādhe Govindā  
 Vṛndāvana Canda  
 Anātha-Nāthā Dīnabandho Rādhe Govindā.  
 Nandakumārā Navanītacorā Rādhe Govindā  
 Vṛndāvana Candā (1)

Anātha-Nāthā Dīnabandho Rādhe Govindā  
 Purāṇapurūsha Puṇyaśloka Rādhe Govindā  
 Vṛndāvana Candā (2)

Anātha-Nāthā Dīnabandho Rādhe Govindā  
 Paṇḍharināthā Pāṇḍuraṅgā Rādhe Govindā  
 Vṛndāvana Candā (3)

Anātha-Nāthā Dīnabandho Rādhe Govindā  
 Jaya Jaya Viṭṭhala Jaya Hari Viṭṭhala Rādhe  
 Govindā Vṛndāvana Candā (4)

Anātha-Nāthā Dīnabandho Rādhe Govindā

Smita Smita Sundara Mukhāravindā Nāco  
 Nandalālā Namdalālā  
 Mīrā ke Prabhu Lālā Nandalālā

### मिश्र (MISRA)

mukunda mādhaba govinda bola  
 keśava mādhaba hari hari bola  
 rāma rāma bola rāma rāma bola



मुकुन्द माधव गोविन्द बोल ॥ध्रु॥  
 कृष्ण कृष्ण बोल कृष्ण कृष्ण बोल ।  
 मुकुन्द माधव गोविन्द बोल ॥

शिव शिव बोल शिव शिव बोल ।  
 मुकुन्द माधव गोविन्द बोल ॥  
 रामकृष्ण बोल रामकृष्ण बोल ।  
 मुकुन्द माधव गोविन्द बोल ॥

23

राम जिसका नाम है अयोध्या जिसका धाम  
 है ।  
 ऐसे दशरथनन्दन को हमारा भी प्रणाम है ॥  
 कृष्ण जिसका नाम है गोकुल जिसका धाम  
 है ।  
 ऐसे नन्दनन्दन को हमारा भी प्रणाम है ॥  
 पाण्डुरङ्ग नाम है पंढरपुर धाम है ।  
 ऐसे भक्तिदाता को हमारा भी प्रणाम है ॥  
 विश्वनाथ नाम है काशी जिसका धाम है ।  
 ऐसे मुक्तिदाता को हमारा भी प्रणाम है ॥

24

ॐ कार षट्कम्  
 (OM KĀRA ṢAṬKAM)

ॐ कार जप लेना यह जीवन बनाना ।  
 यह जीवन ॐ कार यह जीवन ॐ कार ॥  
 ध्रु ॥

यह अकार है शब्द का मूल  
 उकार मध्यस्थान मकार अन्त है ।  
 यह जीवन ॐ कार ॥  
 यह जाग्रत है अकाररूपी स्वप्न वैचित्र्य  
 उकार ।  
 सुषुप्तिसार मकार यह जीवन ॐ कार ॥  
 यह ॐ कार है परब्रह्मरूप अकार सृष्टि का  
 उकार स्थिति का मकार प्रलय का यह जीवन  
 ॐ कार ॥  
 यह जीवन है शब्दतरङ्ग देशकालरूप  
 नामरूपभेद  
 यह जीवन ॐ कार ॥  
 यह ॐ कार है देशातीत काल से अतीत

*mukunda mādharma govinda bola||dhru||*  
*kṛṣṇa kṛṣṇa bola kṛṣṇa kṛṣṇa bola|*  
*mukunda mādharma govinda bola||*

*śiva śiva bola śiva śiva bola|*  
*mukunda mādharma govinda bola||*  
*rāmakṛṣṇa bola rāmakṛṣṇa bola|*  
*mukunda mādharma govinda bola||*

23

*rāma jisakā nāma hai ayodhyā jisakā dhāma hai|*  
*aise daśarathanandana ko hamārā bhī praṇāma*  
*hai||*  
*kṛṣṇa jisakā nāma hai gokula jisakā dhāma*  
*hai|*  
*aise nandanandana ko hamārā bhī praṇāma hai||*  
*pāṇḍuraṅga nāma hai paṇḍharapura dhāma hai|*  
*aise bhaktidātā ko hamārā bhī praṇāma hai||*  
*viśvanātha nāma hai kāśī jisakā dhāma hai|*  
*aise muktidātā ko hamārā bhī praṇāma hai||*

24

ॐ कार षट्कम्  
 (OM KĀRA ṢAṬKAM)

*om kāra japa lenā yaha jīvana banānā|*  
*yaha jīvana om kāra yaha jīvana om*  
*kāra||dhru||*  
*yaha akāra hai śabdakā mūla*  
*ukāra madhyasthāna makāra anta hai|*  
*yaha jīvana om kāra||*  
*yaha jāgrata hai akārarupī svapna vaicitrya*  
*ukāra|*  
*suṣuptisāra makāra yaha jīvana om kāra||*  
*yaha om kāra hai parabrahmarūpa akāra sṛṣṭi kā*  
*ukāra sthiti kā makāra pralaya kā yaha jīvana om*  
*kāra||*  
*yaha jīvana hai śabdātaraṅga deśakālarūpa*  
*nāmarūpabheda*  
*yaha jīvana om kāra||*  
*yaha om kāra hai deśātīta kāla se atīta*

स्वरूप अव्यक्त यह जीवन ॐ कार ॥  
 यह ॐ कार है मन्त्र का मूल अजप साधन  
 का  
 जीवन सार्थकता यह जीवन ॐ कार ॥

25

निर्वाणषट्कम् (NIRVĀṆAṢAṬKAM)

मनोबुद्ध्यहङ्कार चित्तानि नाहम्  
 न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।  
 न च व्योमभूमिर् न तेजो न वायुः  
 चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ध्रु ॥

न च प्राणसंज्ञो न वै पञ्चवायुः  
 न वा सप्तधातुर न वा पञ्चकोशाः ।  
 न वाक्पाणिपादं न चोपस्थपायू  
 चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥

न मे द्वेषरागौ न मे लोभमोहौ  
 न मे वै मदो नैव मात्सर्यभावः ।  
 न धर्मो न चार्थो न कामो न मोक्षः  
 चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥

न पुण्यं न पापं न सौख्यं न दुःखं  
 न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।  
 अहं भोजनं नैव भोज्यं न भोक्ता  
 चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥

न मृत्युर् न शङ्का न मे जातिभेदः  
 पिता नैव मे नैव माता न जन्मः ।  
 न बन्धुर् न मित्रं गुरुर नैव शिष्यः  
 चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥

अहं निर्विकल्पो निराकाररूपो  
 विभुत्वाच्च सर्वत्र सर्वेन्द्रियाणाम् ।  
 न चा सङ्गतं नैव मुक्तिर् न मेयः  
 चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥

- आदि शङ्कराचार्य

svarūpa avyakta yaha jīvana om kāra ॥  
 yaha om kāra hai mantra kā mūla ajapa sādhana  
 kā  
 jīvana sārthakatā yaha jīvana om kāra ॥

25

निर्वाणषट्कम् (NIRVĀṆAṢAṬKAM)

manobuddhyahaṅkāra cittāni nāham  
 na ca śrotrajihve na ca ghrāṇanetre |  
 na ca vyomabhūmir na tejo na vāyuh  
 cidānandarūpaḥ śivo'haṁ śivo'ham || dhru ||

na ca prāṇasañjño na vai pañcavāyuh  
 na vā saptadhātur na vā pañcakośāḥ |  
 na vākpāṇipādāṁ na copasthapāyū  
 cidānandarūpaḥ śivo'haṁ śivo'ham ||

na me dveṣarāgau na me lobhamohau  
 na me vai mado naiva mātṣaryabhāvaḥ |  
 na dharmo na cārtho na kāmo na mokṣaḥ  
 cidānandarūpaḥ śivo'haṁ śivo'ham ||

na puṇyaṁ na pāpaṁ na saukhyaṁ na duḥkham  
 na mantro na tīrthaṁ na vedā na yajñāḥ |  
 ahaṁ bhojanaṁ naiva bhojyaṁ na bhoktā  
 cidānandarūpaḥ śivo'haṁ śivo'ham ||

na mṛtyur na śaṅkā na me jātibhedaḥ  
 pitā naiva me naiva mātā na janmaḥ |  
 na bandhur na mitraṁ gurur naiva śiṣyaḥ  
 cidānandarūpaḥ śivo'haṁ śivo'ham ||

ahaṁ nirvikalpo nirākārarūpo  
 vibhutvācca sarvatra sarvendriyāṇām |  
 na cā saṅgataṁ naiva muktir na meyaḥ  
 cidānandarūpaḥ śivo'haṁ śivo'ham ||

- Ādi Śaṅkarācārya

This is yet another beautiful and famous Stotra by Śrī Śaṅkarācārya. It reminds us that our nature is Knowledge and Bliss Absolute. Ācārya says that all that can be seen, that can be worked upon by our physical body, that which is a conception of our mind and intellect, that which is felt, that which is measurable - all that is not our nature. The Ācārya wants us to remember, "I transcend all these phenomena. I am Knowledge Absolute, Bliss Absolute".

This Stotra, composed in the Bhujāṅgaprayāta meter, is very melodious. Chanted normally in the evening, it calms down our mind and takes us to a mood of blissful silence and pacification.

### **3.3 SUMMARY**

In this unit we have learnt about the techniques of Meditation and tips for emotions' culture through Devotional Sessions.

### **3.4 REVIEW SESSIONS**

- a. Were you able to sing the song with Bhāva as suggested in the text?

# BLOCK – 5

## TEACHING TECHNIQUES

**This block consists of one unit:**

### UNIT 1 THE EIGHT-STEPPED METHOD

Gives you the ‘Teaching techniques’ – eight step methods of teaching various postures and examples of eight stepped method for five Āsanas – standing, sitting, supine and prone.

# Unit-1

## THE EIGHT STEP METHOD

### STRUCTURE

- 1.0 Introduction
- 1.1 Objectives
- 1.2 Classroom Arrangement
- 1.3 Teaching Techniques of Āsana through Eight-Stepped Method
- 1.4 Initial posture for all Āsana
- 1.5 Eight-Stepped Method for Standing Āsanās – Pādahastāsana
- 1.6 Eight-Stepped Method for Sitting Āsanās – Vagrāsana
- 1.7 Eight-Stepped Method for Prone Āsanās – Bhujāṅgāsana
- 1.8 Eight-Stepped Method for Supine Āsanās – Sarvāṅgāsana
- 1.9 Summary
- 1.10 Review Session

### 1.0 INTRODUCTION

Yogāsanas are physical postures often imitating the natural positions of the animals meant to make the mind tranquil. Through these postures, the physical revitalization and deep relaxation and mental calmness are achieved. Now let us go through some points which have to be remembered before starting the Āsana session.

- 1. First start the session with the prayer:

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

**om sahanāvavatul saha nau bhunaktul saha vīryaṁ karavāvahail tejasvi nā  
vadhītamastul mā vidviṣāvahail om śāntiḥ śāntiḥ śāntiḥ ॥**

**Meaning:** May he protect us both, May he nourish us both; may we both work together with great energy; may our studies be enlightened and fruitful; may we not hate each other any where at any point of time. Om peace, peace, peace.

Peace with the Nature, peace with the neighborhood, peace within your own self.

Posture relaxation (Vagrāsana) to be assured while performing the prayer. Spine,

Neck and Head erect. The prayer to be conducted in lead and follow manner. After completing the prayer, bend forward with a sense of surrender. The meaning of the prayer to be told at the end.

1. All Āsanas to be done with full awareness and to be done slowly.
2. All Āsanas to be done on empty stomach.
3. All Āsanas should be done with:
  - a) Relaxation of muscles. e.g. with smiling face.
  - b) Slowness of breath.
  - c) Calmness of mind.
4. Āsanas should not be done in a repeated manner like physical exercises.
5. Āsanas should not be done with force.
6. Do to the best of your capacity.

### **1.1 OBJECTIVE**

In this unit we will be learning about the teaching technique of the Āsanas through the eight-stepped method.

### **1.2 CLASSROOM ARRANGEMENT**

Before starting a yoga session, the arrangement of the classroom is also very important.

1. Room should be spacious to accommodate all the students.
2. Well-ventilated with cross ventilation. Try not to use the fan.
3. Exhibit spiritual pictures to create a spiritual atmosphere.
4. Black board and duster – Essential for teaching.
5. Start the class with two faculties; one teacher, one demonstrator.
6. Let the ladies be on one side and the gents on the other.
7. Place the yoga mat on the dais horizontally and for the students vertically.
8. There should be one arm length between the students.
9. Students should sit in zigzag position.
10. Loose comfortable dress is necessary for limb movement. Ladies should be careful with their ornaments (bangles). They should tie the hair properly.
11. Students should bring notebook.
12. Fold the mats and keep them neatly.
13. While going back switch off the lights.
14. Arrange the slippers outside the classroom neatly.

### 1.3 TEACHING TECHNIQUES OF ĀSANA THROUGH EIGHT-STEPPED METHOD

#### Step I

1. Name of the Āsana which is being taught. It should be given in English, Sanskrit and the local language.
2. Meaning of the Āsana. e.g. TāḍĀsana, 'tāḍa' in Saṁskṛta is palm tree.
3. Justification: Final position will be like that of a palm tree.
4. Category: Whether the Āsana is cultural, meditative or relaxing posture.
5. Complementary for the Āsana.
6. Type of the Āsana: whether the Āsana is Prone, Supine, Standing or Sitting.
7. Counts: 4 or 8

#### Step II

##### Demonstration

First tell about 'Sthiti' (initial posture) and Sithila (relaxing posture).

##### 1. Sthiti: Taḍasana

**Relaxation:** Shithila Taḍasana – legs apart, hands hanging Loosely  
(For Standing Āsanās)

##### 2. Sthiti: Daṇḍāsana

**Relaxation:** Shithila Daṇḍāsana  
(For Sitting Āsanās)

##### 3. Sthiti: Lying on stomach with hands stretched above your head and legs together.

**Relaxation:** Makarāsana  
(For Prone Āsanās)

##### 4. Sthiti: Lying on your back with hands stretched above your head and legs together

**Relaxation:** śavasana  
(For Supine Āsanās)

Breathing is normal for all sthiti positions.

1. Silent Demonstration
2. Demonstration with counts.
3. Demonstration with counts, breathing and explanation.

### Step III

#### Limitations and Benefits of the Āsana.

- a) Teacher must emphasize on Limitations and ensure that a person does not perform a posture contra-indicated to him or her.
- b) Benefits (Physical, Therapeutic and Spiritual) to be told to the students.

### Step IV

**Individual practice:** The class will follow the instructor and the demonstration and practice of the Āsana. Correction can be done by the instructors.

### Step V

**Practice in pair:** Class will be divided into two groups A & B. When 'A' group is performing, 'B' group will be watching; make corrections if necessary and vice versa. The teacher and the demonstrator can also make corrections.

### Step VI

**Key points:** Demonstrator again performs the Āsana according to the instructions from the teacher, with subtle points (like bending of knees, closing eyes, breathing etc.) involved in the practice and proper explanation at every stage.

### Step VII

#### Whole group practice

- a) Teacher instructs, while all the students will perform.
- b) Teacher must emphasize on synchronization of body, mind and on stretching position and compression position.

### Step VIII

#### Questions and Answers session with closing prayer.

The teacher will clarify the queries of the student if any.

#### Closing prayer saluting Patañjali:

योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च वैद्यकेन ।  
योऽपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोस्मि ॥

Yogena cittasya padena vācāṃ malaṃ śarīrasya ca vaidyakena ।  
Yo'pākarottam pravaram munīnām patañjaliṃ prāñjalirānatosmi ॥

**Meaning:** We salute the sage Patañjali, who has given Yoga for healthy mind and body, medicine for physical ailments, grammar for the speech.



## 1.4 INITIAL POSTURES FOR ALL ĀSANAS

**STHITI (initial) and Śithila (relaxation) postures for all Śithilikaraṇa Vyāyāma and Yogāsana.**

**Sthiti: Initial standing posture - Tāḍāsana**

1. Stand erect with feet close together.
2. Place the hands along the thighs with fingers stretched out.
3. The legs, trunk and the head are aligned in a straight line.
4. Close the eyes and observe the balance.

**Śithila Tāḍāsana - Standing Relaxation Posture**

1. Stand erect with legs about six to twelve inches apart, hands hanging freely by the side of the body with the shoulders collapsed.
2. Make sure that the body is completely relaxed.
3. Gently close the eyes.

**Śthiti Initial Sitting Posture - Daṇḍāsana**

1. Sit with both legs stretched with heels together.
2. Place the palms on the floor by the side of the buttocks.
3. Keep the spine, neck and head erect.
4. Close the eyes.

**Śithila Daṇḍāsana - Sitting Relaxation Posture**

1. Sit with legs stretched apart and relax.
2. Slightly incline the trunk backwards, supporting the body by placing the hands behind.
3. Fingers point backwards.
4. Let the head hang freely behind or rest on either side of the shoulder.
5. Gently close the eyes.

**Sthiti Initial Prone Posture**

1. Lie down on the abdomen with legs together toes pointing outwards, the soles of the feet facing up and chin touching the ground.
2. Stretch the hands straight above the head, biceps touching the ears and palms resting on the ground.
3. Close the eyes.

### **Prone Relaxation Posture - Makarāsana.**

1. Lie down on the abdomen with feet wide apart, heels touching the ground and facing each other.
2. Bend both the elbows and place the right palm on the left shoulder and the left palm on the right shoulder.
3. Rest the chin at the point where the forearms cross each other.
4. Gently close the eyes.

### **Initial Supine Posture**

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

### **Supine Relaxation Posture - Śavāsana**

1. Lie supine on the ground with hands and feet apart.
2. Slightly stretch the body and allow the whole body to relax completely with eyes gently closed.
3. Become aware of different parts of the body starting from toes to head. Feel the spread of relaxation in all parts of the body progressively.
4. With regular long practice, the relaxation will become deeper, natural and spontaneous. Then the whole body is relaxed to the extent that one forgets the body. The mind experiences alert full rest.

## **1.5 EIGHT-STEPPED METHOD FOR STANDING ĀSANAS – PĀDAHASTĀSANA**

Follow the same method for all standing Āsanās

### **Step 1**

Name	:	Pādahastāsana
Meaning	:	Hand to foot posture.
Justification	:	It is a forward bending posture.
Type	:	Standing
Category	:	Cultural
Complimentary	:	Ardha Cakrāsana
Counts	:	8

## Step 2

### Demonstration

1. Silent Demonstration
2. Demonstration with counts
3. Demonstration with counts, breathing and explanation

### Sthiti : Tāḍasana

**One - Ekam** Inhale, raise the hands to horizontal position.

**Two - Dve** Further inhale and raise the hands to vertical position, biceps touching the ears. Stretch your hands as much as possible.

**Three- Trīṇi** Exhale making the back concave, bend forward from the root of the back half way until the trunk is parallel to the ground.

**Four - Catvāri** Exhale further, stretch and go down further till the palms rest on the ground, and the nose touches the knees or to the best of your capacity. Do not bend at the knees. Normal breathing, eyes gently closed, try to contract the abdomen to expel the maximum amount of air.

**Five - Pañca** Inhaling slowly come back half a way, parallel to the ground.

**Six - Ṣaṭa** Inhaling further, come to the horizontal position, stretch your hands above your head.

**Seven - Sapta** Exhaling bring the arms to the vertical position.

**Eiḡt - Aṣṡha** Exhaling further, turn palms down, drop your arms slowly by the side of the body.

## Step 3

### Benefits and Limitations

#### Benefits

Makes the Spine flexible, Strengthens the thighs. Helps preventing constipation and menstrual problems. Improves digestion. Enhances blood flow to the head region.

#### Limitations

People with vertigo, severe degree of hypertension, cervical spondylosis, and disc prolapse to avoid this posture.

## Step 4

### Individual practice

Whole class practice according to the instruction of the teacher.

## Step 5

### Practice in groups

The class is divided into two groups A and B. Group A will practice and B will watch.

If there is any correction group B will correct them. Next group B will practice and group A will correct if it is necessary.

## Step 6

### Key points

1. Eyes closed, face smiling; don't bend at the knees.
2. Keep the neck up till the bending at the hip is completed then drop the head freely to touch the knees with your nose, or the forehead close to the knees.

## Step 7

### Whole group practice

Keeping the subtle points in mind, whole class will practice according to the instructions of the teacher.

## Step 8

Questions and Answers with closing prayer.

## 1.6 EIGHT-STEPPED METHOD FOR SITTING ĀSANAS – VAKRĀSANA

### Step 1

<b>Name</b>	:	Vakrāsana
<b>Meaning</b>	:	Twist posture
<b>Type</b>	:	Sitting
<b>Justification</b>	:	Upper portion of the body is twisted completely.
<b>Category</b>	:	Cultural
<b>Counts</b>	:	8
<b>Complimentary</b>	:	Self

### Step 2

#### Demonstration

1. Silent Demonstration.
2. Demonstration with Counts
3. Demonstration with counts, breathing and explanation

## **Sthiti: Daṇḍāsana**

**Ekam** Inhale, fold the right leg at your knees & keep it near the left knee.

**Dve** Exhale; stretch the hands to the horizontal plane.

**Trīṇi** Inhale, twist from the waist region to the right side (maintain the hands at the shoulder level)

**Catavāri** Exhale, bring the left arm around the right knee and catch the right big toe. Take the right arm back and keep the palm on the ground in such a way that the trunk is kept erect with a proper twist at the waist region, chin on the right shoulder.

Normal breathing at the final posture, stay in the posture comfortably for one or two minutes.

**Pañca** Inhale – stretch the hands at the shoulder level.

**Ṣaṭa** Exhale - Untwist the waist hands still remaining at the shoulder level.

**Sapta** Inhale – Keep the hands beside the body palms, on the ground.

**Aṣṭa** Exhale, unfold you right leg – keep it straight.

Relax in Daṇḍāsana.

### **Step 3**

#### **Benefits & Limitations**

1. Stimulates the Pancreas – useful for diabetes.
2. Relieves constipation - Aids digestion.
3. Helps to reduce the fat around the waist region.
4. Lateral twist gives flexibility to the spine – tones the spine & nerves
5. Removes backache, helpful in kidney problems.
6. Expels gas from the abdomen.
7. Strengthens the spleen.

#### **Limitations:**

People who have undergone recent abdominal surgery may avoid this posture.

### **Step 4**

#### **Individual practice**

Whole class practice according to the instruction of the teacher.

### Step 5

#### Practice in groups

The class is divided into two groups A and B. Group A will practice and B will watch. If there is any correction they will correct them. Next B group will practice and group A will correct if it is necessary.

### Step 6

#### Key Points

Back Erect, try not to bend the stretched leg.

### Step 7

#### Whole group practice

Keeping the subtle points in mind, whole class will practice according to the instructions of the teacher.

### Step 8

Questions and Answers with closing prayer.

## 1.7 EIGHT-STEPPED METHOD FOR PRONE ĀSANAS – BHUJAṄGĀSANA

### Step 1

Name	:	BHUJAṄGĀSANA
Meaning	:	Cobra posture
Type	:	Prone
Justification	:	In the final posture the body resembles the head of the Cobra.
Category	:	Cultural
Counts	:	4
Complimentary	:	Śalabhāsana

### Step 2

#### Demonstration

1. Silent Demonstration.
2. Demonstration with Counts.
3. Demonstration with counts, breathing and explanation.

**Relaxation:** Makarāsana

**Sthiti** Prone posture stretch the hands above your head, join your legs, touch the forehead to the ground.

**Ekam** Inhale, Bend the arms at the elbows, place the palms near the last rib bone – exerting least pressure on the palm – let the elbows not spread out – chin on the ground.

**Dve** Further inhaling come up – raise the body upto the navel region – arch the dorsal spine – bend back your neck as far as you can – hang your head freely – maintain this position with normal breathing for a minute or as long as you can.

**Trīni** Exhale/ come down – chin on the ground.

**Catvāri** Further exhaling – stretch the hands above your head, forehead on the ground.

Relax in Makarāsana

### Step 3

#### Benefits & Limitations

1. Flexibility to the Dorsal Spine.
2. Strengthens the spinal muscles.
3. Strengthens the back muscles.
4. Reduces the abdominal fat
5. Good for respiratory systems – expands the lung capacity – Bronchial Asthma, Nasal allergy patients are benefited.

#### Limitations

Those who have undergone recent abdominal surgery should avoid this practice.

### Step 4

#### Individual practice

Whole class will practice according to the instructions of the teacher.

### Step 5

#### Practice in pair

The class is divided into two groups A and B. Group A will practice and b will watch. If there is any correction they will correct them. Next B group will practice and group A will correct if it is necessary.

### Step 6

#### Key points

1. Do not strain the arch of the dorsal spine and neck. Do to the best of your capacity.

2. Eyes closed in the final position, face smiling, stay in the position effortlessly, comfortably. If not possible to stay go back and come again and stay in the position.
3. Legs should be together, soles facing up, the lower part of the body in touch with the ground, the elbows when bent close together, raise the head first and then the upper portion of the trunk slowly.

## Step 7

### Whole group practice

Keeping the subtle points in mind, whole class will practice according to the instructions of the teacher.

## Step 8

Questions and Answers with closing prayer.

## 1.7 EIGHT-STEPPED METHOD FOR SUPINE ĀSANAS – SARVĀṄGĀSANA

### Step 1

<b>Name</b>	:	Sarvaṅgāsana
<b>Meaning</b>	:	The inverted posture
<b>Justification</b>	:	‘Sarva’ means all; ‘Aṅga’ means limbs of the body
<b>Type</b>	:	Supine
<b>Category</b>	:	Cultural
<b>Complimentary</b>	:	Matsyāsana
<b>Counts</b>	:	8

### Step 2

#### Demonstration

1. Silent Demonstration.
2. Demonstration with counts.
3. Demonstration with counts, breathing and explanation.

#### Sthiti : Śavāsana

**Ekam** Inhale; slowly raise both the legs up to 45° from the ground.

**Dve** Inhaling further raise to 90°, bring the arms by the side of your body.

**Trini** Exhaling raise your trunk of the body by taking support of the arms and elbows, without lifting the head. Press the elbows on the ground firmly and



support the back at the waist region with both the palms. Bring the legs parallel to the ground. Straighten the trunk by pushing it with your hands until the chin touches the chest.

**Catvāri** Inhale and raise the legs vertically, keeping the body erect and the chin touching the chest. Come to the final shoulder-stand position. The whole body below the shoulders is in one straight line in inverted position.

**Pañca** Inhaling slowly come back with the legs perpendicular to the ground. Slide your hands down further to the buttocks and come to viparītakaraṇi position.

**Ṣaṭa** Exhaling slowly bring your legs to 90°.

**Sapta** Further exhaling bring your legs to 45°.

**Aṣṭa** Exhaling further drop your legs and relax in Śavsana.

### **Benefits and Limitations**

**Physical Benefits:** Activates the whole body.

#### **Therapeutic Benefits**

Stimulates and keeps the thyroid healthy. Influences the pelvic organs. Useful in varicose veins, piles, hernia and menstrual disorders.

**Spiritual Benefits:** Calms the mind

#### **Limitations**

People with Cervical spondylosis, low back pain and hypertension should not do this posture.

### **Step 4**

#### **Individual practice**

Whole class practice according to the instructions of the teacher & demonstration.

### **Step 5**

#### **Practice in groups**

The class is divided into two groups A and B. Group A will practice and group B will watch. If there is any correction they will correct them. Next group B will practice and group A will correct if it is necessary.

### **Step 6**

**Questions and Answers:** Students will be encouraged to ask questions. The teacher will clarify the queries of the students, if any.

### **Step 7**

Key points: With instructions and demonstration, key points will be explained. The following are the key points:

1. The knees should not be bent. The body should not be stiff.
2. The body to be kept in a straight line without any strain, effortlessly. Eyes closed, face smiling.

### **Step 8**

#### **Whole group practice**

Keeping the subtle points in mind, whole class will practice according to the instructions of the teacher and demonstrator.

## **1.9 SUMMARY**

In this unit we have learnt about the teaching techniques of Āsanās by following the eight-stepped methods.

### **1.10 REVIEW SESSION**

- a) Write Eight-stepped method for Trikoṇāsana, Pascimottānāsana, Dhanurāsana and Pavanamuktāsana.

BLOCK – 6

KARMA YOGA

# Unit-1

## KARMA YOGA MODULE

### STRUCTURE

#### 1.0 Introduction

#### 1.1 Objectives

#### 1.2 Tips to Karma Yoga

#### 1.3 The Work Module

#### 1.4 Summary

#### 1.5 Review Session

### 1.0 INTRODUCTION

To remain in complete bliss and contentment while at work is Karma Yoga. Convert all work into yoga by learning this art of 'action in inaction' (कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ॥भगवद्गीता ४-१८॥ - karmaṇyakarma yaś paśyedakarmanī ca karma yaḥ ॥bhagavadgītā 4-18॥). To achieve this state of योगस्थः कुरु कर्माणि ॥भगवद्गीता २-४८॥- yogasthaḥ kuru karmāṇi ॥bhagavadgītā 2-48॥ (act while totally established in yoga) or complete bliss in action, you need to maintain an internal awareness of your mental activities all the time. You need to bring about a total attitudinal change in your working style. The 4 major laws of Karma yoga are described in Bhagavad Gita so that you can enjoy every moment of your work totally free from all stresses. Work with a sense of duty; work without getting intensely attached but with focused attentiveness to it; never allow the anxieties about the results interfere with your mind during the currency of the job and accept failure and success with equanimity.

We are all made out of the three personality dimensions i.e. Trigunas - Tamas, Rajas and Sattva. Tamas is laziness, lethargy, inability to think and ignorance. Meaning of Tamas is darkness. Result of such actions is confusion. Rajas means 'to shine'. We are dynamic, active and 'go getters'. Good planning, execution knit and are together in this 'intelligent' phase of our personality. Desire motivated action called Kāmya karma features this Rajas. Desires for the sense pleasures, name, fame, money characterize Rajas. Ego is strong and we are often called 'A' type personalities at this stage. But it is much later when we grow, we realize that this ego-centered action is childishness as the proverb tells us 'Empty vessels make more noise'. Though we can achieve great things as we have done in the new era of science and technology, the result is 'fatigue', tensions and stresses. We see this in action today. Stress has become the biggest killer and challenge of modern era.

The third is Sattva. Sattva means Essence - the good characteristic and features in all of us. The humanitarian characters of love, compassion, sharing, control on ourselves etc. We should not only enjoy ourselves but share our wealth, food and good things of the world with others. Awareness about the society around us becomes prevalent. A sense of duty dominates our actions. Result: greater happiness and better social harmony in us.

In an attempt to escape action and responsibility, we may get away to an isolated place, and even sit with our limbs controlled and senses blocked. But what happens to the mind?

These three personality traits in us will keep us in control in all our actions.

### **1.1 OBJECTIVES**

In this block you will be introduced to the tips of Karma Yoga and the module for Work.

### **1.2 TIPS TO KARMA YOGA**

Using the techniques of Karma Yoga we learn the art of 'working in relaxation with total Awareness in Action'. Not losing sight of the innate bliss and poise, the path of work teaches us to interact in society judiciously and effectively. To retain this objectivity and attunement to a clearer and more subtle state of mind, as a judge does while hearing the powerful arguments of both the parties, is the trick of Karma Yoga. The regular release of stress & tension helps us to spread the insight throughout the action phase. Application of the Karma Yoga techniques helps to reduce the accumulation of tension and stress and thus makes the possibility of a Tension-free Life, a Reality.

#### **Three Methods towards achieving the Goal**

Karma Yoga offers us three methods towards achieving the goal.

The first step in this whole growth process is; thus, to shatter the Tamas, remove the resistance to action, both physical and mental.

The second step is to Overcome the problems of Rajas manage the most difficult situations as fire-fighting with ease and not get lost.

And the third step is to Resolve all conflicts that arise on our way towards achieving the goal.

How we do our action is very important. It is the degree of attachment that decides the reactions set up in or motive behind the action in us. Greater the intensity of attachment to fruits of action, stronger the likes and dislikes, greater will be the depressions and excitements. Being tossed up and down in emotional imbalances we drain all our energies. Fatigue and misery will be the outcome. Hence when

action is done with the attitude of 'Duty', the intensity of attachment is considerably reduced; unattached action starts and we become happier and less miserable in our interactions. Also the unnecessary worries, doubts, etc are reduced; clarity in thinking brings an objective approach and helps us to solve the problems more effectively. It is often the strong attachments, worries, and expectations of results that bind us.

All of us should remain in the Arena of Action itself and learn the art of living. Yes, a temporary rest from work can help us to forebear the pressures of work a little better. But what is far more important is to learn the mode of action, a process by which we convert Kāmya Karma into Karma Yoga.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।  
कर्मैन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥भगवद्गीता ३-७॥

yastvindriyāṇi manasā niyamyārabhate'ṛjuna ।  
karmendriyaiḥ karmayogamasaktaḥ sa viśiṣyate ॥Bhagavadgītā 3-7॥

'But he excels, O Arjuna! Who, restraining the senses by the mind, unattached, directs his organs of action to the path of work.'

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।  
लोकसंग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥भगवद्गीता ३-२०॥

karmaṇaiva hi saṁsiddhimāsthitā janakādayaḥ ।  
lokasaṅgrahamevāpi sampaśyankartumarhasi ॥Bhagavadgītā 3-20॥

Kṛṣṇa says to Arjuna that kings like Janaka achieved perfection and the ultimate state through work. As they did, O Arjuna, you also, have to perform action with the motive of preserving the social harmony and world order.

As we grow, our narrow 'self-centered' nature expands. We are no more concerned only about ourselves, our wants and the material gains. We are concerned about our family, our community, our village or city. As our outlook broadens, we identify with the nation to which we belong, then to humanity in general. Our concern manifests in doing good to others. It turns into a patriotic urge or social urge for service. We give up our comforts; reduce our requirements so that we can give to others. We use our faculties-Jñānendriyas and Karmendriyas to become more useful to the society or the nation in which we live. Our strong attachments to gain something for ourselves diminish. Thus, the motivation of 'doing good to others'; 'Serving the society or nation' elevates us from Kāmya Karma to Karma Yoga.

Zeal for doing good to others with love and compassion at its base manifests as sacrifice in expression. The attachment and the desire to get something material in return reduces; that turns work into Karma Yoga.

‘Doing good to others’ as we have seen, can be through service zeal or patriotic urge. It cuts at the root of our selfishness, brings sacrifice, self-restraint in spite of sufferings. It is an expression of love for our fellow-beings of our country, of our society. We become steady; our lower urges of sense pleasures get burnt in the flame of patriotism or service. Life becomes holy and sanctified. All actions get focused on one point; the life mission emerges; calm and patient work transforms the ‘Arena of Action’ into a region of Karma Yoga. The motivation of work changes from ‘material return for our own sense-pleasures’ to ‘remove the ignorance and pain of others’— Naturally, a change in ourselves and acquisition of greater wisdom, become mandatory. If we are sincere, we find a great change transforming us to make us fit instruments of service.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।  
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥भगवद्गीता ३-९॥

yajñārthātkarmaṇo’nyatra loko’yaṁ karmabandhanaḥ ।  
tadarthaṁ karma kaunteya muktasaṅgaḥ samācara ॥bhagavadgītā 3-9॥

The world is bound by actions other than those performed for Yajña. Do therefore, O son of Kunti, earnestly perform action for Yajña devoid of attachment.

The way of the Yajña concretizes the concept of ‘Unattached action’, the core of Karma Yoga. Yajña can easily be practiced even by an ignorant in the society. Since Yajña is the (Kāmadhuk — the fulfiller of desires), even the dull, ignorant would go to performing it. Gītā 3.10 goes to the origin of Yajña.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।  
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥भगवद्गीता २-४७॥

karmaṇyevādhikāraṣte mā phaleṣu kadācana ।  
mā karmaphalaheturbhūrmā te saṅgo’stvakarmaṇi ॥bhagavadgītā 2-47॥

‘Seek to perform your duty; but lay not claim to its fruits. Be you not the producer of the fruits of karma; neither shall you lean towards inaction.’

**For effective action and best results we should work with an unperturbed composure of mind. That is the secret to work - the unattached way, the essence of Karma Yoga.**

Unattached action does not mean carelessness in action or towards results. We are certainly cognizant of the success or failure. We analyze the reasons as to why the task resulted in success, or failure: We note the special features and shortcomings in performing the set task. This objective analysis helps us to correct our mistakes, improve the methods and move towards better efficiency. We gain greater control over our instruments of understanding Jñānendriyas and Karmendriyas. There is

a continuous move towards better Precision and Perfection. The energy draining component in the process of working – emotional excitements and depressions resulting from strong attachments are cut out.

The sense of duty is a broadened motivation which helps one to learn that skill. He has to understand, allow himself to change and time his systems to the inherent components of reduced attachments in such broadened motivations. It is the understanding, the willingness to change and to adopt the skill in action, in action that brings growth that converts karma to yoga. 'kauśalam' is not efficiency in work, efficiency is an outcome. A man may be very efficient in his work. He may have a sharp intellect, fine analytical power. Hence his analysis, planning, preciseness in action will bring great efficiency in work. He may be very fine with his hands. Difficult jobs appear to be done with ease. His physique can be so congenial that he does good efficient work. He may be sweet-tongued. He can inspire others to get the work done, though he himself can be efficient in work.

**Equanimity Is Yoga** समत्वं योग उच्यते॥भगवद्गीता २-४८॥ samatvaṁ yoga ucyate॥bhagavadgītā 2-48॥ 'Working in Awareness', the tool for grinding ourselves, for washing out the stagnations makes us steady, dehypnotizes us from our delusions, establishes us in poise. Bliss emerges. Loss or gain neither depresses us nor excites us. Steady like a rock, we will not hesitate to efficiently carry on the responsibilities and duties given to us. 'Working in awareness' further establishes us in a state of 'samatva' which verily is Yoga. Gradually the secrets of nature unravel themselves as we grow further.

A review of all these tips leads us to a fuller understanding of the stages of progress in Karma Yoga. In man, the Kāmya Karma the desire activated actions attached to fruits of action, shatters the laziness, lethargy, TAMAS and brings him to activity. Left to himself it may lend him to hyper-activity and uncontrolled RAJAS. By harnessing the energies of Rajas, leads man to SATTVA and raises him further from the scope of Karma Yoga. The steps can be portrayed as follows:

1. Unattached action (Attitude in action counts).
2. Duty-sense and working the Yajña way.
3. Reduction of personal likes and dislikes.
4. Objective outlook, development of clarity, sharpness and efficiency.
5. Service and patriotic urges featuring love, sacrifice and self-restraint.
6. Emergence of conflicts - Dharma sandigdha - doubts arise and analysis begins.
7. Working in awareness; the first secret unraveled.
8. Jīvanmukta state – stagnations shattered living in awareness with a sense of instrumentality.



9. Siddha – the master living in cosmic consciousness featured by superhuman qualities and siddhis.
10. The Universal Love and Brotherhood.
11. Naiṣkarmya sthiti – the Ultimate merger.

Each one of us is at different levels of evolution. Each of us have to begin from where we are. We should begin our journey. The above steps are something like the milestones which we find on our journey. Conscious effort has no substitute. The grace of a Guru, the vision of a teacher, the content of a scripture, a book can show to the disciple, the student a glimpse into the higher dimensions of life. That vision can often give a direction to him. But the hard work and the conscious effort to mould shape and transform himself by developing a proper attitude, reducing the strong bondages of likes and dislikes are but mandatory. Thus Sādhana gets accelerated in the beaming light of proper analysis, understanding or Jñāna associated with the actual process, Yoga. Glimpses of awareness have to be stabilized; the flashes of truth need to be extended in our day-to-day transactions. If our system is already prepared (Sattva śuddhi is present) the whole process of spreading the awareness throughout the day and night fructifies fast. On the other hand, if the instruments of understanding (Jñānendriyas) and of action (Karmendriyas) are gross and undeveloped, systematic, disciplined, steady sādhanā or practice is the only course.

After this far we imbibe the qualities of unattached action and the state of awareness, the bliss, peace and stability of mind also get determined. Even moments of awareness bear great fruits of joy and bliss, simple application of analysis even for a short time clear a large cluster of doubts. As we grow in sādhanā, our understanding becomes more & more comprehensive leading to higher & higher bliss. It is not that we go on doing the sādhanā for months, years and decades. **The path of Karma Yoga is actions performed with conscious, intelligent awareness.** They are actions done in freedom with discrimination, constantly endearing ourselves with as deep inner blissful presence of the Lord. Finally, it leads us to the state of the Niūkarmya sthiti.

In conclusion, the path of action, is of vital value for the modern man and the nations involved in ambitious plans with gigantic efforts using science and technology, to reconsider the direction of life and efforts, to revitalize the higher values of life on a firmer scientific basis, to re-establish peace, harmony, love, etc.. In and amidst different nations full with conflicts and chaos, unrest and misery, doubts and suspicious, and thus to create nuclei of ideal living in different parts of our globe.

### 1.3 THE WORK MODULE

The first step is to choose a work or a target; it may be cleaning the path way towards your apartment or to landscape the foot path or to plant more saplings to shade the roads nearby or cleaning the slum or educating the children in the slum. The following are the step by step process to achieve a target.

1. **Objectives** – The proposed target.
2. **Planning** is a process which is decided in advance what is to be done in the coming future. The planning process includes a group of related methods and techniques that provides the basis of defining a detailed list of activities that are to be completed and how the work will get done, by who, when and for how much. In summary, the project plan development provides the specifics of:
  1. WHAT? (Objective, scope and statement of work)
  2. WHAT-IF? (Contingency Plans)
  3. HOW? (Development approach, work breakdown, processes & procedures)
  4. WHO? (Project organization and resource schedule)
  5. WHEN? (Schedule & milestones)
  6. WHERE? (Facilities required)

### 3. Execution

The execution phase of a project is known as “project execution” and it can follow several courses that are difficult or impossible to predict. The steps necessary to keep a project focused and results-oriented will vary, depending on the pace of the project, the effectiveness of the teamwork, and the nature of the emerging outcomes. As a project progresses, team members will gain increased insight into each side, which is helpful in developing and modifying the team’s work.

Execution involves Project - control steps which involve activities like:

1. Review the completed activities.
2. Identify milestones reached.
3. Identify problems or issues.
4. Update project schedule and progress information.

#### **4. Identify Problem Area**

Many times the project team is busy getting on with 'completing the project' and not spending the time & energy to anticipate the problems. Listed below are some potential problems that may arise:

1. Lack of good data activity progress.
2. Inadequate definition or requirements.
3. Frequent & uncontrolled changes to the baseline requirements.
4. Poor time & estimates
5. Inadequate tracking & directing of project activities.

#### **5. Solution**

Tracking, Monitoring and Reviewing process is necessary at each step for identifying the problems and solving it. Preventing problems is far easier and less costly than solving them and the best way to locate a problem is to always be looking for it.

#### **6. Status Report is presented having the following components:**

1. Task
2. Plan
3. Review
4. Action
5. Achieved results

### **1.4 SUMMARY**

In this block we have introduced some tips about Karma Yoga i.e. convert all work into work yoga by learning this art of 'Action in Inaction'. Combination of this ancient wisdom with modern work module would do wonders!

### **1.5 REVIEW SESSION**

Combine the ancient Karma yoga tips and write a work module for landscaping the footpath to your apartments with green grass embedded with the name of the apartment.

# BLOCK – 7

## REPORT

# Unit-1

## Report Writing

In this block we have given some tips for writing report. We have also given the topics for report writing out of which you have to pick ONE of them.

### GUIDELINES FOR WRITING REPORT

**Report** is an account given of a matter after investigation or consideration.

#### Select a topic

You are given a list of suitable topics and you can select the same based on your interest area.

You will want to apply your ideas in any work that has already been done: To relate and apply your ideas to other people's ideas. You may want to start by choosing a general area in which you are interested. May be you have several possible ideas. Write them all down. Do not reject any idea at this point.

To get your ideas moving on the areas, consider all the aspects of each that might be relevant. Think about the issues, talk to people, read around the subject and write something about them.

#### Preliminary Reading

For ideas and to gain focus on the chosen topic, try some or all of the following:

1. Look through a good, recent introductory textbook and, if appropriate, more specialized works.
2. Look through some current periodicals in the field.
3. Sometimes it is possible to see examples of projects done by students in previous years. Ask your tutor or ask in the library.
4. For many subject - fields one can consult *Abstracts* (summaries) of all major works in the field.

#### Reading Notes

Your preliminary reading will not only be useful for choosing your topic. You will need to go back to some of the same sources to do a *Literature Review* for your project. So keep careful notes at every stage.

Your reading notes can include article summaries from *Abstracts*. If you are using a computerized bibliographic source, you might be able to transfer information to

your own disc or print it out there and then. Do not expect to remember what you have searched and where you found things. It is very easy to forget.

*Label your notes* so that somebody else could read and understand them. This should mean that you, too, understand them when you re-read them.

### **Timetable your Report**

Basic **Time Management** skills may be even more relevant here than in other aspects of study. At the start of your research period you must already know exactly when your project is due. Using that, construct a timetable, working backwards, with plenty of time for writing up.

Do not underestimate the time needed for writing up and finishing your report, as well as planning extra time for any un-foreseen problems, allow time for feedback on your draft (from a tutor, for example) and for revising it. If the report has to be bound, know how this is to be done, and allow time for that. Also take into account the extra pressure on your time if writing up the report coincides with exams and the completion of your other assessments.

### **Literature survey**

You need to read the important things that have been written about the area that you are researching and you may be required to write a review of the literature on the topic.

Data that is secondary for some research may be primary for other kinds of research. The following sources would be secondary for most research.

You will certainly read some of the following: Internet, Books, Encyclopedias, Newspapers, Journals, Magazines, Conference Proceedings and Reports.

### **Writing the Report**

It is not sensible to leave all your writing until the end. There is always the possibility that it will take much longer than you anticipate and you will not have enough time. There could also be pressure upon available word processors as other students try to complete their own reports. It is wise to begin writing up some aspects of your research as you go along. Remember that you do not have to write your report in the order that it will be read. Often it is easiest to start with the method section. The use of a word processor makes it very straightforward to modify and rearrange what you have written as your research progress and your ideas change. The very process of writing will help your ideas to develop. Last but by no means the least, ask someone to proof read your work.

Let your friends, family and classmates know that you are busy writing and explain that it is important that you are not disturbed.

## Structuring a Report

1. You have to divide your report into **eight parts** starting from introduction to conclusion or summary.
2. A report is used for reference and is often quite a long document. It has to be clearly structured for you and your readers to quickly find the information wanted.
3. You need to plan carefully to make sure that the information which you have gathered gets put under the correct headings. Decide on your headings and subheadings.
4. For example, the headings and subheading you need will be determined by the aims of your report and the requirements of your course.
5. Make a list of the main parts that you will need for your report. Then add your own headings and sub headings as appropriate.
6. Go through the material you have gathered and list all your points and any supporting information under the appropriate headings.
7. Go through the points under each heading and underline the most important. Cross over anything that may seem to be irrelevant, or put them under another heading if they are out of place. Leave the points which you are unsure about. You can decide whether to include or reject them later.
8. Arrange the headings into a logical sequence. Read through what you have planned and decide whether or not to include the points about which you were unsure.
9. Decide what supporting information should go into the appendices and what should remain in the main body.
10. Draft some interim conclusions by summarizing, analyzing and evaluating your findings.
11. Consider what recommendations (if required) should be made.
12. Write a full draft, taking account of the points on structure outlined above, and the points on layout outlined below.

## WRITING SKILLS

### Transition Words and Phrases

Transition words and phrases help establish clear connections between ideas and ensure that sentences and paragraphs flow together smoothly, making them easier to read. Use the following words and phrases in the following circumstances.

**Read through the draft, checking for errors and making revisions. Use the spell check on your computer and also a grammar check, if available.**

**Key points and suggestions for your knowledge**

**To indicate more information:**

Besides  
Furthermore  
In addition  
Indeed  
In fact  
Moreover  
Second...Third..., etc.

**To indicate an example:**

For example  
For instance  
In particular  
Particularly  
Specifically  
To demonstrate  
To illustrate

**To indicate a cause or reason:**

As  
Because  
Because of  
Due to  
For  
For the reason that  
Since

**To indicate a result or an effect:**

Accordingly  
Finally  
Consequently  
Hence



So  
Therefore  
Thus

**To indicate a purpose or reason why:**

For fear that  
In the hope that  
In order to  
So  
So that  
With this in mind

**To compare or contrast:**

Although  
However  
In comparison  
In contrast  
Likewise  
Nevertheless  
On the other hand  
Similarly  
Whereas  
Yet

**To indicate a particular time frame or a shift from one time period to another:**

After  
Before  
Currently  
During  
Eventually  
Finally  
First . . . Second . . . etc.  
Formerly  
Immediately  
Initially  
Lastly  
Later

Meanwhile  
Next  
Previously  
Simultaneously  
Soon  
Subsequently

**To summarize:**

Briefly  
In brief  
Overall  
Summing up  
To put it briefly  
To sum up  
To summarize  
To conclude:  
Given these facts  
Hence  
In conclusion  
So  
Therefore  
Thus  
To conclude

**Parts of a Report**

1. **Cover Sheet** - This should contain some or all of the following: full Title of the Report; your Name, the name of the Unit of which the project is a part, the name of the Institution, the Date.
2. **Contents or Table of Contents**
  1. Headings and Subheadings used in the report with their page numbers. Remember that each new chapter should begin on a new page.
  2. Use a consistent system in dividing the report into parts. The simplest may be to use chapters for each major part and subdivide these into sections and sub sections. 1, 2, 3, etc, can be used as the numbers for each chapter. The sections for chapter 3 (for example) would be 3.1, 3.2, 3.3, and so on. For a further subdivision of a subsection you can use 3.2.1, 3.2.2, and so on.

### **3. Introduction**

This is the overview of the whole report. It should let the reader see, in advance, what is in it. This includes what you set out to do, how reviewing literature focused and narrowed your research, the relation of the methodology you chose to your aims, a summary of your findings and of your analysis of the findings.

### **4. Aims and Purpose or Aims and Objectives**

### **5. Literature Review:**

This should help to put your research into a background context and to explain its importance. Include only the books and articles which relate directly to your topic.

### **6. Appendix**

You may not need an appendix, or you may need several. You could include data not used in the body, that are necessary, or useful, to get the full benefit from your report. There may be maps, drawings, photographs or plans that you want to include. The plural of an appendix is two or more appendices or appendixes. If an appendix or appendices are needed, design them thoughtfully in a way that your readers will find convenient to use.

### **7. Bibliography**

List all the sources to which you refer in the body of the report. These will be referenced in the body of the text using the Harvard Style.

## **CHECK LIST FOR THE COMPLETED REPORT**

### **Title page**

1. Name, student number
2. Course, subject
3. Due date, lecturer's name
4. Title of assignment

Did you check the requirements for the title page with the particular lecturer?

### **Table of contents**

1. Numbered correctly?
2. Page references in line?
3. Correlation with the rest of the text?

### **Text**

1. Headings consistent in size and style?
2. Headings and subheadings numbered correctly?

3. Body of text - the same style and size throughout the document?
4. Pages numbered?
5. Any blank spaces in the text?
6. Any headings at the bottom of the page and the supporting text at the top of the next page?
7. Any headings without supporting text?
8. Any headings/subheadings that should be merged?
9. Any sections that should be subdivided?
10. Printing clear and legible?

### **Introduction and Conclusion**

1. Consistent with the text?
2. Your own?

### **Illustrations/ diagrams**

1. Original illustrations/diagrams?
2. Acknowledged correctly when from another source?
3. Any unnecessary illustrations?
4. Illustrations in a frame?
5. Captions to illustrations?
6. Illustrations on the correct page and in the correct position?
7. Illustrations listed separately following the Table of Contents?
8. List of illustrations' included in Table of Contents?

### **Citations**

1. All quotations in inverted commas?
2. All information that is not your own acknowledged?
3. Format of citation correct?

### **Language**

1. Spell-check facility used?
2. Writing Centre consulted?

### **Bibliography**

1. Ask your lecturer which bibliographic referencing style you should use.
2. You will choose a bibliographic referencing style so that you know how to format of each entry correct?

3. Note that a bibliography is always listed in alphabetical order by author or title in the case of no author.

### **Stapled/ bound / spiral or hard bound?**

1. Requirements of particular lecturer checked?
2. Ask your lecturer which bibliographic referencing style you should use.

### **TOPICS FOR REPORT WRITING**

1. Yoga - Need of the hour
2. Streams of Yoga & Unity in Diversity
3. Karma Yoga
4. Jñāna Yoga
5. Rāja Yoga
6. Bhakti Yoga
7. Hatha Yoga
8. Techniques of Meditation
9. Laya Yoga
10. Physical Exercises & Yoga
11. Prānāyāma
12. Awareness
13. Yoga & Working Women
14. Promotion of Positive Health
15. Spiritual Dimension of Yoga
16. Youth and Yoga
17. Creativity
18. Voice Culture (Svara Yoga)
19. Sports and Yoga
20. Stamina Building
21. Drug Addiction & Yoga
22. Yoga and Science
23. Yoga for Children
24. Yoga for Lawyers
25. Alcoholism & Yoga
26. Yoga & Tantra
27. Rehabilitation of Criminals
28. Yoga & Psychology
29. Yoga for Politicians

30. Parapsychology & Yoga (Quantum Physics)
31. Technology and Yoga
32. Ageing & Yoga
33. Applications of Yoga for Society and Social Problems
34. Meditation and Relaxation Therapies
35. Role of Yoga as Preventive and Treatment of Specific Diseases
36. Yoga Interventions and Anxiety
37. Psycho-physiological Effects of Yoga in regular Hatha Yoga Practice
38. Yoga and Music Therapy
39. Being Happy – “ yoga way”
40. Kundalini Yoga – an exploration
41. Physical Education and Yoga Education – what will you prefer?
42. Panca kośa Model – the deeper study at Prashanti
43. Integral Yoga by Sri Aurobindo
44. Building Nation through Yoga way
45. Yoga for Women
46. Yoga and Youth
47. All Round Personality Development and Yoga
48. Yoga , Spirituality in Indian Education System
49. Indian Psychology and Western Psychology – the journey
50. Mind Culture and Emotions
51. Yoga in Sports
52. Yoga for Corporate & Professionals
53. Yoga for Stress Management
54. How Yoga is Science?
55. Addiction and intervention of Yoga
56. Yoga and Mudrās
57. Parapsychology & Yoga (Quantum Physics)
58. Yoga for Obesity – trends
59. Yoga for Diabetic – trends
60. Yoga for Cancer - trends
61. Yoga and common ailments
62. The Future Role of Yoga Therapy and Standardization of Yoga Education
63. Role of Professional Licensing and Accreditation in Yogic Tradition

**\* Choose ANY ONE topic for writing a report (about 25 pages)**

## Notes

# Happy Assembly

The ultimate purpose of life is to reach supreme blissful state Ānandamaya Koṣa and to go beyond to that eternal happiness. Our goal is to keep the mind away from worries, anxieties, emotions, blame games, depression of the past, fears of the future and to be in the present, expressing the inner happiness. One of the ways to calm down the mind and to attain peaceful relaxed state is to get into such an activity where you have an innocent entertainment.

In S-VYASA at Prashanti Kuteeram we call it as Ānandamelā /Night Assembly/ Happy Assembly.

The Objective is to express the divinity within.

The aim is to remove introversion, and bring out the hidden talents.

*Annamaya Koṣa* – Muscles relaxed and flexible, the outcome is dexterity.

*Prāṇamaya Koṣa* – Increase - Slow down the breath – Kevala Kūmbhaka

*Manomaya Koṣa* – Daivī sampat like universal love, tolerance, forgiveness etc should be cultivated. Mind should be calm, serene and peaceful above negative thoughts and emotions like infatuation, anger, greed arrogance etc

*Vijñānamaya Koṣa* – Resolution of subtle conflicts. Wrong notions should diminish.

*Ānandamaya Koṣa* – Silencing of the mind, Expansion, personality transformation.

On the whole Happy assembly should help in four fold consciousness development

- Civic sense
- Service zeal
- Patriotic urge
- Spiritual urge

## **The tools**

**Music** –Solo Bhajans, group singing

**Thematic dance drama** – Life and Messages of Swami Vivekananda, Ramakrishna Paramahansa, Sarada Devi and other Yogis.

**Drama** – The theme of Bhakti Yoga, Karma Yoga, Jñāna Yoga and Rāja Yoga from Swami Vivekananda's life.

**Debate, quiz and presentations** – Advanced Āsana pyramid presentation – Om symbol, swastika symbol and 'Yoga' word..... etc, Swami Vivekananda's speech at the Parliament of Religions.

**Topics:** Swami Vivekananda: An Inspiration for the Youth, What is real happiness?

**Video clips** – Depicting Parables of Sri Ramakrishna Paramahansa

## **Humor and laughter -**

Q. What did the Yogi say to the sandwich vendor at the ball game?

A. Make me one with everything!

After the man received his sandwich, he gave the vendor a \$20 bill. The vendor just smiled. The man, infuriated, demanded, "Where is my change." The vendor replied, "O, one with everything, change comes from within."

Q. What did the yogi tell the door-to-door salesperson who came to his home selling vacuum cleaners?

A. Too many attachments!

Q. How many Iyengar Yogis does it take to replace a light bulb?

A. Only one !

BUT, they will need: a sticky mat, a backless chair, two blocks, five blankets, a bolster, six ropes, two belts, six assorted benches, a bandage, a slant board, two quarter rounds, three weights, one wooden horse and a certificate

Q. What did the sign in the window of the Yoga master searching for a new disciple say?

A. Inquire within!



Q. Why did the yogi refuse anesthesia when having his wisdom teeth removed?

A. He wanted to transcend-dental-medication!

Q. How do you make God laugh?

A. Say: *"This is mine"*.

Q: What do Yoga meditation and an apple peeler have in common?

A: They both take you to the core.

Q: How many contemplative monks does it take to change a light bulb?

A: Three. One to *change* the light bulb. One to *not* change the light bulb. One to *neither* change nor not change the light bulb.

Four monks were meditating in a monastery. All of a sudden the prayer flag on the roof started flapping. The younger monk came out of his meditation and said: *"Flag is flapping"*

A more experienced monk said: *"Wind is flapping"*

A third monk who had been there for more than 20 years said: *"Mind is flapping."*

The fourth monk who was the eldest said, visibly annoyed: *"Mouths are flapping!"*

**Note:**

It is advisable for the students to get familiar with the standard international code for Sanskrit to pronounce the Ślokas and Mantras from ancient Indian texts correctly. It will benefit them to understand the language and feel the vibration of Ślokas while chanting them.

**Standard International transliteration code**  
**(Used to transliterate Sanskrit words in the text)**

अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ऐ आ औ अं अः  
a ā i ī u ū ṛ ṝ ḷ ḹ e ai o au am aḥ

क ख ग घ ङ  
ka kha ga gha ṅa

च छ ज झ ञ  
ca cha ja jha ṇa

ट ठ ड ढ ण  
ṭa ṭha ḍa ḍha ṇa

त थ द ध न  
ta tha da dha na

प फ ब भ म  
pa pha ba bha ma

य र ल व श ष स ह  
ya ra la va śa ṣa sa ha

त्र क्ष ज्ञ ॐ  
tra kṣa jña om

Swami Vivekananda Yoga Anusandhana Samsthana – S-VYASA deemed University upgraded to Category “A” by ministry of HRD, pioneering in world class Yoga Education for more than 25 years. Prashanti Kutiram the campus hails 32 kms from Bangalore, the Abode of Peace and tranquility. The campus lies sprawling in 110 acres in the lap of nature amidst greenery, just about 15 kms from the bountiful Bannerughatta National Park

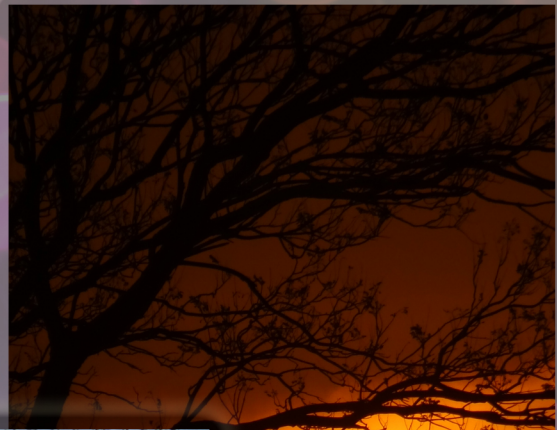
The unique University mix of Ashram and Modern University with Gurukul system offering short term and long-term courses like YIC up to PhD level with professional accreditation by CYAI. Up till now, 50 PhD's, 100 MSc's are produced with over 266 Research Publications in indexed, Peer-reviewed and in Scientific Journals. Taking ahead the vision of Swami Vivekananda to “Combine the Best of the East with the Best of the West”, by giving everybody experience of Yoga way of Life while discovering the goal of life. Along with the education the University pours life into two other yoga fields - Yoga research called Anvesana and Yoga Therapy Home called Arogyadhama. It's a Centre of Advanced Research (CAR) in Yoga and Neurophysiology accredited by the Indian Council of Medical Research (ICMR). By providing opportunity at Holistic well-being we not only create a job but create carrier for each and everybody who get trained with us. It's not merely a bread-earning educational system but a personality-developing and world-building tool through yoga.”

Dr HR Nagendra, who quit NASA in 1971 to take up the Yoga life, is the Chancellor and the leading force behind the S-VYASA movement; he found that the modern science has only touched the physical dimension. Nature has many subtle and causal dimensions which ancient Seers of India had fathomed, realized, documented and time tested for its usefulness. So he jumped into this wisdom contained in Upanishads of Yoga and Spiritual Lore. He says, “The Educational System in S-VYASA is holistic, based on the consciousness-based approach of yoga systems and Spiritual Lore.

The courses are launched to suit the need & convenience of all. DDE, the Distance Education programmes caters to seven short term and long term courses, such as Bachelor's, Master's of Science in Yoga and Yoga Education, Post Graduate Diplomas in Yoga Therapy and Yoga Therapy for Doctors. School of Yoga and Natural medicine and Sushruta Ayurveda College trains doctors with 250 beds Arogyadhama (wellness center). It functionally integrate many of the health care delivery systems (Modern Medicine, Yoga therapy, Ayurveda, Naturopathy, Physiotherapy and Acupuncture), about 400 students getting trained to become doctors. Our ultimate goal is to develop a course recognized by MCI to train doctors who learn to treat patients holistically using the best of all systems of health care for which Yoga can provide the necessary scientific base.

The results of Nation-wide Stop Diabetes Movement (SDM), under the leadership of Dr R Nagarathna are very encouraging. We have the follow up going on in Goa, Karnataka, Rajkot, Rajasthan, MP, and Maharashtra; soon spreading to Tamil Nadu, Pondicherry, West Bengal, Assam, Andhra, etc. Our focus on research will be Diabetes for the next 5 years. We have centers across the globe in 30 countries. Which specializes in three fold activities: Education, Research (essentially in life sciences, Management and education) and Service (like SDM. Our team in LA is planning to set up a Residential University - an extension of S-VYASA in Los Angeles; we are working out the details. For more details please refer our official website ([www.svyasa.org](http://www.svyasa.org)) and our research journal I-JOY and I-PPP ([www.ijny.org](http://www.ijny.org). in / [www.ijppp.org.in](http://www.ijppp.org.in) ) has now been indexed in Pub Med - the first and the only Journal on Yoga and Indian Medicine to get this distinction.





**S-VYASA Yoga University**

[www.svyasa.org](http://www.svyasa.org)







*S-VYASA deemed University upgraded to Category “A” by ministry of HRD, unique with mix of Ashram and Modern University with Gurukul system offering short term courses such as YIC, a gateway to all long-term courses like BSc, PGDYT, MSc upto PhD level. Taking ahead the vision of Swami Vivekananda to “Combine the Best of the East with the Best of the West”, by giving everybody experience of Yoga way of Life while discovering the goal of life. By providing opportunity at Holistic well-being, we not only create a job but create carrier for each and everybody who get trained with us. It’s not merely a bread-earning educational system but a personality-developing and world-building tool through yoga. The Educational System in S-VYASA University is highly creative, based on the consciousness-based approach of yoga systems and Spiritual Lore.*



**To promote Health by using the best of all Health Care Systems Modern Medicine, Yoga Therapy, Naturopathy, Physiotherapy, Ayurveda and Acupuncture treatments.**

# S-VYASA Yoga University

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