

UNIT I

SCIENCE OF YOGA, HISTORY AND DEVELOPMENT OF YOGA INDIAN CULTURE AND ITS TRADITIONS OF YOGA etc.

• **ORIGIN OF YOGA**

Yoga is an ancient art based on a harmonizing system of development for the body, mind, and spirit. It is a practical aid, not a religion. The continued practice of yoga will lead one to a sense of peace and well being and also a feeling of being in harmony with one's environment.

The word YOGA comes from the Sanskrit root “YUJ”, which means, “to join” or to “Yoke”. Yoga is one of the six systems of Indian philosophy. The classical form of yoga, based on the text ascribed to Patanjali, became known in the middle ages as Raja yoga or Royal Yoga.

Other forms of yoga also developed, which might be followed together with, or independently of, the classic yoga. Among these, the practices of Hata Yoga have become famous throughout the world, and term yoga is often used to denote them. Hatha yoga seems to be a late development in Hinduism, and the earliest texts on the subject date from little before the Muslim invasion. It is closely connected with Tantrism, though many practitioners of Hata Yoga are not Tantrists.

Hata yoga is based on fantastic physiological theory, teaching the existence of a dormant divine potential energy, called Kundalini, “ The Serpent Power”. At the base of the spine, a vein, known as Sushumna, runs through the backbone, linking the kundalini, by way of six psychic centers (Called Chakras, or “Wheels”), with the supreme center of psychic power, at the top of the skull, called Sahasrara, and described as a lotus with a thousand petals. The aim of the yogi, according to this system, should be to raise the kundalini through the vein sushumna from one chakra to another until at last it unites with the Sahasrara, when full salvation is achieved. This requires an intense development of the will so that all the automatic process of the body are brought fully under the control of the mind, and the yogi can control the rhythm of his heartbeats at will, live for days without food and water, and survive for an appreciable length of time even without breathing. Despite exaggerated claims, there is ample evidence that some yogis have achieved an almost superhuman control over their bodies. Yogic practices, in their less extreme forms, are believed to be conducive to health, clarity of intellect, and long life; Many Indians and some Westerners perform yoga exercises without any special religious purpose.

HISTORY OF YOGA

The history of yoga can be divided into the following four broad categories.

- Vedic yoga
- Preclassic yoga
- Classical yoga
- Postclassical yoga

These categories are like static snapshots of something that is actuality in continuous motion

– the “march of History”

VEDIC YOGA

The yogic teachings found in the above-mentioned Rig-veda and the other three ancient hymnodies are known as Vedic yoga. The Sanskrit word Veda means “Knowledge”, while the Sanskrit term Rig, Means “Praise”. Thus the sacred Rig-veda is the collection of hymns that are in praise of a higher power.

The other three Vedic hymnodies are the yajur-Veda (“Knowledge of Sacrifice”) Sama-Veda (“Knowledge of Chants”), and Atharvana-Veda (“ Knowledge of Atharvan of fire priest). The first collection contains the sacrificial formulas used by the Vedic priests. The second text contains the chants accompanying the sacrifices. The third hymnody is filled with magical incantations for all occasions but also includes a number of very powerful philosophical hymns. It is connected with Atharva, a famous fire priest who is remembered as having been a master of magical rituals. These hymnodies can be compared to the various books of the old testament.

PRECLASSICAL YOGA

This category covers an extensive period of approximately 2,000 years until the second century. Preclassical Yoga comes in various forms and guises. The earliest manifestations were still closely associated with the Vedic sacrificial culture, as developed in the Brahmanas and Aranyakas. The Brahmanas are Sanskrit texts explaining the Vedic hymns and the rituals behind them. The Aranyakas are ritual texts specific to those who choose to live in seclusion in a forest hermitage.

Preclassical yoga also comprises many schools whose teachings can be found in India's two great epics, the Ramayana and the Mahabharata (in which the Bhagavad-Gita is embedded and which is seven times the size of the Iliad and Odyssey combined). These various preclassical schools developed all kinds of techniques for achieving deep meditation through which yogis and yoginis can transcend the body and mind and discover their true nature.

CLASSIC YOGA

This label applies to the eightfold yoga also known as Astanga-yoga or Raja-yoga taught by Patanjali in his yoga-sutra. This Sanskrit text consisted of 196 sutras or aphorisms, which have been commented on over and over again through the centuries.

The great saint Patanjali believed that each individual is a composite of matter (Prakriti) and spirit (Purusha). He understood the process of yoga to bring about their separation, thereby restoring the spirit in its absolute purity.

POSTCLASSICAL YOGA

This is again a very comprehensive category, which refers to all those many types and schools of yoga that have sprung up in the period after Patanjali's yoga-sutra and that are independent of this decisive work. In contrast to Classical Yoga, Postclassical yoga affirms the ultimate unity of

everything. This is the core teaching of Vedanta, the Philosophical system based on the teachings of the Upanishads.

- DEFINITION OF YOGA

There are various definitions, which give an overall idea of yoga

YOGA:	When rightly understood it is the process of reuniting our finite microcosmic individual self with the infinite, Absolute, Pure, Macrocosmic Consciousness, Upgrading man into man, Superman, Godman and Ultimately to godhood. (In between the two lies the immense range of possibilities covering all aspects of man's aspirations and efforts to elevate him into something nobler and more wholesome)
YOGA:	This is the extraordinary, exemplary uniquely Indian technique, helping man to develop a deep awareness of him every vibration and pulsation within, at the body, mind and intellect levels, the virtue of which he can master the forces internal and external.
YOGA:	Can help man, to transform man's life into what it should be enrichment with truth.
YOGA:	Links up man with the laws operating at the cosmic level, draws him away from the mundane and the binding, resulting in freedom and release from sorrows and misery
YOGA:	Can lead us to true freedom, liberating the human mind from finite matter, from finite matter, from all sense of isolation as well as from the illusion of time, space and causation.
YOGA:	Modern terms can rightly be designated as the technique of holistic living-man understanding himself to be, not apart, but the whole of Truth, Existence, Knowledge, and Bliss
YOGA:	Thus is synonymous with true living, living in its entirety
YOGA:	Alone can provide us the vehicle to journey into the realms unknown, which lies deeply hidden within man
YOGA:	Holds the key for self-enfoldment and self-improvement.
YOGA:	Can help us to achieve a rare objectivity subject and object get merged in a yogi.
YOGA:	Can eradicate from our mind the feeling of 'otherness 'which is the root cause ignorance, attachment, and untold misery.
YOGA:	Bestows inner strength, sharpens our intellect, teaches us to control our emotions and brings a rare concentration and efficiency into our actions and work, making one do the right thing in the right way at the right time
YOGA:	Is often described as 'skill in action'
YOGA:	Practice can increase our lung capacity and respiration, improve our ability to resist, stress, reduce body weight and girth decrease cholesterol and blood sugar levels and thus stabilize, restore and vitalize the body's natural systems.
YOGA:	Is the best curative and preventive medicine for most of the ills of an resulting from the so-called modern living

THE CONCEPT OF YOGA

Yoga is an ancient discipline. It is recognized as one of the most important and valuable gifts of our culture. The modern era, with the development of science and technology, provides man more comforts for his basic necessities. But with these comforts man faces a lot of problems, which cannot be solved only by the above facilities. Today the world is looking for solutions to solve the menacing problems of unhappiness, restlessness, emotional imbalance, hyperactivity, tension, stress, etc.,

Now the time has come to think of a change in attitude and take a new dimension to solve the problems. There is the importance of YOGA and SPIRITUAL lore. Yoga is the gift of our Rishi culture, is a science and art of pure lifestyle. Yoga helps the man to evoke the hidden potentialities of man in a systematic and scientific way by which man becomes a fuller individual.

All his faculties -physical, mental, intellectual and emotional – develop in a harmonious and integrated fashion to meet the all-round challenge in the modern technological era, with its hectic speed. The specialty of the yogic processes is that the faculties get sharpened in tune with the spiritual progress of man

AIMS AND OBJECTIVES OF YOGA

Yoga improves posture, increases the intake of oxygen, and enhances the functioning of the respiratory, digestive, endocrine, and reproductive and excretory systems. Its effects on the emotions are equally beneficial by calming the mind, attuning us to the environment and diminishing insomnia caused by mental restlessness. Yoga is highly recommended for people in competitive, stressful working environments, for those who suffer from headaches, back and shoulder aches, allergies, and asthma. Yoga also cures behavioral disorder, nervous breakdown, and manic depression. The regular practice of yoga helps us to accept whatever physical or mental conditions we might be suffering from by increasing our immediate sense of well-being, concentration, and calmness. Much healing can be done, but it takes practice and consistency.

We all have the capacity to self-destruct, particularly if things go wrong. The yogic mentality is that life is a tremendous gift and we have to take responsibility for it. Yoga gives you the capacity to face up to life's challenges. Similarly, when you respect your body, you tend to do things that will enhance its vitality. Part of yoga practice is deep breathing, which helps to make the body more alkaline. The acid-alkaline ration is crucial to good health. It should be 80 percent alkaline, 20 percent acid. Over acidity can be harmful to bones and tissues, leading to fatigue dulled mentality, headaches, depression, and arthritis. Refined carbohydrates animal proteins, coffee, and alcohol, as well as stress and pollution, are all acid-forming.

Yoga works on a psychological level too. In a yoga position, one should concentrate on a total awareness of our energy and how it flows. One should learn how the body and mind work

together. Almost all exercises can be beneficial depending on the intent and body condition, practicing yoga ultimately leads towards long-term health and well-being.

YOGA AS A SCIENCE AND ART

Basically speaking, creativity is a fact of an imaginative mind. Creativity is dormant in every human being and it is possible for all aspirants to unfold, develop and channelize this creative faculty effectively.

The role of creative faculty in arts and science has now been understood by the modern man probably more than ever before. The emergence of creativity as the core of technology has added aesthetics or a new dimension in the field of science. Basically, art has been impregnated into the science.

Similarly, in the field of arts, music, sculpture, painting, etc, a scientific outlook is coming up. The trend in modern terms tries to understand the science of arts and the arts in science. Hitherto, science and arts were considered as branches of knowledge totally separate from each other with no opportunities for their mutual interaction. In fact, this has been so in the history of the growth of science, whenever a new break-through occurred. The mutual interactions of critical and creative faculties in man are leading to a breakthrough in the understanding of the mind, a new dimension of mind, far deeper and subtler. Man has now become the direction of search.

Yoga, a conscious and systematic process to accelerate the growth of the human mind, is now emerging as a new tool in this search. Yoga, in general, and meditation, in particular, is providing man a means to reach the subtle layers of the mind. It has been shown through the experimental results on meditation, that knowledge and creativity are structured in subtler layers of mind or deeper states of consciousness (transcendental state) these creative and critical faculties of mind lie-hidden in these higher states of consciousness. Thus the foundation arts and science are now being founded in deeper states of our consciousness. Hence, yoga has brought a breakthrough in unraveling the hidden dimensions of the mind. All those seeking to develop greater critical and creative faculties now have YOGA as a new tool and millions of people all over the world have taken to the study and practice of yoga and are reaping its benefits.

IDEL PRACTICE OF YOGA IN THE NEW MILLENNIUM

Yoga will be the most advisable and easy way to keep the good health of a person in modern times, where time, stress and bad environment have made life miserable.

LIFE IN THOSE DAYS: To understand the importance and necessity of yoga in the present circumstances, we should take into consideration the socio-economic conditions of people in the olden days. A peep into the past will help us in understanding the necessity for a practice that could help mankind live a better, healthy meaningful life. The earth was full of blooms: fresh air, fertile land, good water, animals, plants and trees. The population was less. People lived

around water resources. The man got power from animals, got light from oils that were natural, used plants to control diseases that are naturally grown and processed naturally have been used in daily life. So the environment was good for them.

Way back in the olden days, people's daily activities were mostly physical requiring hard labor. Except for the few who were traders, physicians, administrators, etc., others were engaged in activities that required hard labor. The daily activity of people started at sunrise and ended by sunset. Life was harmonious, peaceful, with no need for stress and anguish. Except for the kings who fought for the kingdom, most people lived in peace and life went at a normal and peaceful place. People believed in God and dharma. The system of work was without competition. There was security in life. People lived together, i.e., family members lived in one place. Members shared the work among them and also their income. The population of the world as a whole was less. Availability of resources like water, food, forest, and land. Were abundant. People's expectations and requirements were limited to clothing, food shelter and land for producing the food. Hence the urge for more money to augment material wealth was negligible.

Saints and rishis living during those days guided people and helped them to lead a healthy and peaceful life. The material joy those days were limited and hence people had nothing to long for. Moreover they were guided and advised by wise men that material benefits are short-lived and eternal joy lies in peace and happiness. People's understanding was limited to their area. This knowledge was limited because communication depends on people's spread of civilization was through travelers. To learn, students had to go in search of teachers. Written communication was not developed. Only teachers handed down knowledge to the next generation. But in spite of these difficulties, the wealth of knowledge that we now have is the greatest contribution to the making by our ancestors regarding aspects like environment, weather, planets, food and health and so on. We are reinventing or proving most of that was said by them in a scientific way.

PRESENT SCENARIO

The industrial revolution started the degeneration of man's health. New inventions that improved beneficial and poised to give immediate benefit have invaded human life. Technology has tried to overcome nature's limitations. As we now see it has not and could not change nature totally to our advantage. A feat achieved in one field has affected some other areas. Take for e.g. Fluorocarbon commonly used in refrigerators and air conditioners have created a hole in the ozone. Research and development will not be stopped. Changes are the way of life. But whether the new invention will be good is something that we are unable to conclude immediately. As time goes by one invention is proved wrong or some finer tuning takes place. Now a day's people want to make and use materials that are not harmful to the environment. Unwittingly individual's benefits are indirectly affecting the society. Like this, in most of the spheres of life, we are damaging the environment knowingly and also unknowingly.

Money has become the most important aspect of our life. Lifetime is being spent on earning, nurturing and growing it. The cyclic chain in earning makes him keep going after the money and forget the rest. The pursuit of money and money only is too dangerous for him, and in turn to society. Life is not just money alone there is something beyond that. Awakening of mankind within you on why he is born will make him realize that there is something beyond making money in life. Most of our activities are centered on money.

To our dismay, the population is increasing at a geometrical proposition. All are trying to control the increase in population. Developed countries have been able to keep it within a desirable limit. But in India, though the government is trying to bring it under control, the growth is at a phenomenal rate. India is the second-largest with more than 100 million people. The increase in population without an equivalent increase in resources has put tremendous pressure on the economy. Continuous failure in the monsoon and decreased yield in agriculture has shifted people from villages to towns and cities. Agriculture workers who suffered without steady employment throughout the year have also migrated to the industrial area. The concentration of people in industrial towns and cities made more population per land rate. Due to the poor sanitation facility and more demand on limited water resources, people are forced to live in poorly ventilated houses. More population means more transportation vehicles, which in turn produce more carbon dioxide, etc., in addition to the pollution by industries, all these have polluted the environment and as a result, people's healths are affected. Inadequate hygiene, water polluted air and poor sanitation has affected the surroundings. This has led to the explosion of malaria, flu, many communicable and infectious diseases, allergy, and epidemic diseases.

The most important stress is for time. Compared to those days when people worked during the daytime after sunrise, they now are working round the clock. Those days people worked in sunlight and in the field. Now we are working under a closed air-conditioned environment. Normally the activity of a person goes beyond 16 hrs. A routine lifestyle starts with morning chores and then going to the workplace. The time taken for traveling is enormous. Science had helped him to travel long distances in a shorter time. People living in metropolitan cities travel an average of 150 to 300 kilometers every week to their workplace. Unless a person reduces the sleeping time or the time taken for personal nature, he cannot do exercise or other practices to keep healthy.

The socio-economic condition requires people to be always alert and be on their toe. Competition is everywhere, right from, childhood till death. The population explosion has made more people compete for limited resources. Moreover, advanced transportation and communication systems have made it possible for the exchange of information and technology within negligible time. Any change that takes place in one place reaches us much faster than we presume. This fastness and speed have made life much easier in so far as material benefits are concerned. The technology used now becomes obsolete before we fully understand and start to use it. There is pressure on businessmen, senior managers and people in important decision-making jobs. All these factors compound the necessity for them to devote more time to various developments taking around us. The shortage of time develops into stress both mentally and physically. Stress plays a vital role in deteriorating health.

Inventions and innovations have made people believe that joy is in material things. The happiness derived from materials made people long for still better and enjoyable material things. People spend their time running after happiness which is endless. While running after material things people have lost health and thereby have lost their path in life. The air is polluted, ozone is damaged, rain comes when we do not want it, does not rain when required and the climate has become worse. We are facing extreme hot and cold conditions. Food and water are

contaminated with chemical residues. Automobiles and factories have spoiled the air and increased noise pollution. The health of people is being eroded, without they know about it. Scientific and technological development had replaced the man with machines in day-to-day life.

Again all these obstacles, if mankind should come to the right path, their mind and body should be healthy. To keep a person fit and healthy in the present day's yoga can play the most important role. Yoga is the best form of exercise to stimulate the whole of the body. It can be done in the house with good ventilation. Perfect practice relaxes the body and mind. After a good practice of yoga, the mind becomes vibrant. Yoga relieves the stress of these present-day more effectively and successfully and for many illnesses, yoga is advocated.

Today, the focus is more on yoga's practical benefits. There is a definite difference between yoga and stretching and normal exercise. Traditional exercises are oriented towards a certain goal, such as doing a number of sit-ups or push-ups. Yoga, on the other hand, is a process. Yoga teaches the concept of focusing your awareness while performing specific postures.

The benefits of yoga are numerous, including improved physical fitness, stress, control, general well being, mental clarity, and greater self-understanding. People of all ages can do yoga, and it can also be adapted for people with disabilities or special needs. The pose enhances muscle strength, coordination, flexibility, and agility, and can help a bad back feel better.

Regular practice of yoga helps to keep our body fit, controls cholesterol level, reduces weight, normalizes blood pressure and improves heart performance. According to the national institutes of health, when people actively seek to reduce the stress in their lives by quieting the mind, the body often works to heal itself. In this sense, yoga can be seen not only as a way to get into shape on several levels but also as a tool for self-healing.

Other studies show that patients with heart problems who followed a stress-reduction program that includes yoga did better than patients who exercised or did nothing, further, preliminary studies in the United States and India suggest that yoga may be helpful for specific conditions, such as asthma, epilepsy, anxiety, stress, and others.

As for athletes, yoga can be a powerful enhancement in regular training exercises adding yoga in a routine training program helps develop strength, flexibility, and range of motion, concentration, cardiovascular health, stress, tension, and tightness. The most significant benefit of adding yoga to be a training program is its effect on performance. Yoga allows an athlete to train himself harder and at a higher level because the range of motion is greater and the fear of injury is lessened.

MESSAGE FROM BHAGAVAD GEETA

The Bhagavad-Gita means the song of the lord. The Bhagavad-Gita is an old episode of the Mahabharata, forming chapters 13-40 of the sixth book and comprising a total of 700 verses. The Gita is divided into three sections of six chapters are each dealing successively with Karma-yoga, Bhakti-yoga, Jnana-yoga, the first leading to the second to the third.

Bhagavad Gita can be considered as the first full-fledged yoga scripture. Gita is described as a yoga Shastra or yogic teaching restating ancient truths.

GLORY OF BHAGAVAD GITA

It contains divine words emanating from the lips of God Himself.

Its glory is infinitive, unlimited. Full description of the glory of Gita is never possible as a scripture, it embodies the supreme spiritual mystery and secret. Gita contains the essence of all 4 Vedas. Gita is an epitome of all the scriptures. The essence of all scriptures is to be found in it. Its style is also simple and elegant but the truth embedded is so deep. Every day the book exhibits a new facet of thought.

Selection from the Bhagavad Gita

- Be considered with the deed alone, never with its fruit. Never let the fruits of thy deeds be thy motive, as thou shall never attach thyself to action.
- There is no pure reason for the undisciplined one and there is no meditation for him. Without meditation, there is no peace and there cannot be happiness without peace.
- Be detached and do your duty. In performing your prescribed task with spirit unattached, you shall mount to the highest bliss.
- It is said that senses are strong but stronger than the senses is the intellect. Stronger than the intellect is pure reason. But the truth greater than reason is God.
- In truth, nothing in this world purifies like wisdom. He who is perfect in yoga will in his time find wisdom in the self.
- He, who within himself has found joy, will attain the peace of eternal one.
- Yoga is neither for him who eats too much and indulges excessively in sensual pleasures nor for him who sleeps too much or stays awake too long.
- Yoga kills all suffering for him who is regular in his meals, recreation, regular in his activities, regular in sleeping and waking.
- It is a balance of conventional religious and ethical activity and otherworldly goals.
- In order to win peace and enlightenment, one needs not to forsake the world of responsibility. Renunciation in action is better than the renunciation of action. This is called 'Actionless action' or inaction in action or 'Nishkamyakarma'

Essence of Bhagavad Gita:

The Gita gives a deep concept of 'change' in the following manner:

What happened was Good
 What is happening is also good
 What will happen definitely be Good?
 What did you miss for which you weep?
 What did you bring for you to lose?
 Did you create anything for you to forfeit?
 Whatever you got is from "HERE"
 Whatever you gave is "HERE"
 Today whatever is yours?
 Yesterday it was not yours,
 Tomorrow it will belong to somebody else
 "CHANGE" is the order of life.

MESSAGE FROM MAHABHARATA

The Mahabharata is a magnificent and invaluable treasure-house of mythology, religion, philosophy, ethics, customs, information about clans, king, and sages throughout the ages. Not surprisingly, it acquired the title "Fifth Veda" or "Krishna's Veda". It is a grand epic of India, composed of about 1,00,000 stanzas. The epic consists of eighteen books (parvan), to which, as mentioned above, the largely mythological account of Krishna's birth and youth—the Hari-Vamsha was joined in the early post-Christian Period. The narrative nucleus of the epic is the war between two tribal kingdoms—The Pandavas (Pandu's lineage), and the Kauravas (Kuru's Lineage, ruled by Dhritarashtra's, the blind older brother of Pandu)

The compilation of the Mahabharata is attributed to the sage Krishna Dvaipayana ("Krishna who dwells on the Island"), called Vyasa. The word Vyasa simply means "arranger", and no doubt was applied to a whole line of compilers. Tradition remembers Vyasa, the individual, also as the compiler of the Vedas and Puranas—a task exceeding the capacity of any single human being, especially since these literary genres arose over many centuries. The Bhagavat- Gita (18.75), which is embedded in the epic, states that its existence is due to Vyasa's grace. Thus it appears that early on the title was associated with a specific individual who was renowned sage.

For Hindus, the Mahabharata is a source of instructive tales about heroes, rouses and yogins. In this epic, two approaches namely yoga and religion have been made.

MESSAGE FROM RAMAYANA

Ramayana is the great epic of India. It is one of the classical Indian literatures to the humanity. There is no single literary creation that has been more influential in the lives of millions of people, in India and South Asia than the ancient poem Ramayana. This work is traditionally considered to be the first poetic work. In its present form, the Ramayana consists of around 24,000 verses distributed over 7 chapters. Although the Ramayana appears to be the work of many authors, traditions acknowledge Valmiki as its sole composer.

For countless generations, the love story between King Rama's embodiment of God and his beloved wife Seeta has served as a repository of spiritual teachings and folk wisdom. Many popular sayings derive from it, and to this day it is being recited and retold during festival occasions.

A fair number of scriptures relevant to the study of Yoga have survived.

First is the Ramayana whose epic nucleus long antedates the Buddha and even the earliest Upanishads. In fact, King Rama, the hero of this epic - lived during the late Vedic era, perhaps between 3000 B.C and 2500 B.C.

The significance of the Ramayana for the students of yoga lies in the moral values. It promulgates so vividly. We can regard it as a consummate treatise, in narrative form on what is known in yoga as a moral discipline (Yama) and restraint (Niyama). It extols virtues like righteousness (Dharma) non-harming (ahimsa), truthfulness (satya) and penance (Tapas). According to the principles of Upanishads, there are 3 qualities (gunas) namely sattvic (pure, harmonious balance), rajasic (dynamic) and tamasic (dull or inertia). In Ramayana, we can see characters belonging to these qualities. Rama is the hero of the story, introduced as an incarnation of Lord Vishnu, one of the deities of Vedic deity. He served the people with pure love and compassion, having the qualities of sattvic. Rama is considered to be the keeper of

truth and dharma. Rama is a symbol of renunciation, equanimity, and self-discipline, whereas his wife Sita stands for the principles of womanly purity and marital fidelity.

Ravana, the asura king, having a dynamic character that can be categorized under the rajasic quality. Kumbakarna, the brother of Ravana, is having the inactive behavior coming under the tamasic quality.

Thus the reader of Ramayana will be able to understand the different types of qualities of life and to lead a Dharmic way of life.

MESSAGE FROM THE BIBLE

Christianity is composed of a number of religious sects throughout the world which base their philosophy and practices on the teachings of Jesus who lived in Palestine two thousand years ago. Jesus was a born as Jewish peasant. Little is actually known of his early life, but it is believed that he received initiation and spiritual training in Egypt or in the Palestinian desert.

Meditation has always been an important path of god. There has always been a rich underlying meditation and truly spiritual tradition within the Christian orders of monks and nuns. By meditating they expanded perception of spiritual life beyond dogmas towards the direct realization of union with God.

Many Christian mystics have written about the way to meditate, for example. Huge of st.victor wrote.....

“The way to ascend to god is to descend into oneself”

Richard of St. Victor wrote

“The ascent is through self above self. Let him that thirsts to see god clean his mirror. Let him make his own spirit bright.”

there are many references in the Bible about meditation, for example. In Psalms 46:10 -
“Be still and know that I am god”

In Luke: 17:21 - “The kingdom of God lies within you”

In Mathew 6:22 “ the light of the body is the eye, if therefore think eye be single, the whole body shall be full of light”

The most famous Christian meditation technique is known as the Jesus Prayer. This practice was developed by the desert fathers, mystics who lived in the Palestinian desert and practiced in an austere life of contemplation there. Their texts, which include the technique, are translated in Philokalia. “Prayer of the Heart” This prayer is still used by the contemplative orders of the Greek Orthodox Christians. The techniques are a form of Kriya Yoga Meditation used to awaken Anahata Chakra. It utilizes the prayer “Lord Jesus Christ has mercy on me”. One holy Fater has

written “ The mind should be in the heart. It should guard the heart while it prays, always remaining within and offering up prayers to god from the depths of the heart and held to Jesus with the Jesus prayer, it will teach you everything.

Quotes from the Bible

'I have come to cast fire upon the earth and how I wish it were already kindled'

“Yet (God) is not far from each of us, for 'In him, we live and move and have our being'.....

“..... They are blind guides. And if a blind man leads a blind man, both will fall into a pit”

“ But each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin.....”

“... that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us.....”

(John 17:21)....

“Take my yoke upon you, and learn from me for I am gentle and lowly at heart, and you will find rest for your souls.... for my yoke is easy and my burden is light”

(Matt.11:29, 30)

“For as the lightning flashes and lights up the sky; from one side to the other, so will the Son of man be in his day”

(Luke 17:24; see also Matt 24:27)

“... God is light and in him is no darkness at all”

“I am the source of all; from me, all arise :(x: 8)...”All this (Universe) is strung on me like jewels on a string”

“Behold today the whole world of moving and unmoving things, united in my Body...”

“For the preservation of good, for the destruction of evil, for the establishment of righteousness, I come into being in age after age”.

MESSAGE FROM KURAN

a. The Holy Kuran

Islam

The religion of Islam is the acceptance of and obedience to the teaching of God which He revealed to His last prophet, Mohammed.

Belief in God:

Muslims believe in one, unique, incomparable God, who has no son or partner, and that none has the right to be worshipped but him alone. He is true God, and every other deity is false. He has the most magnificent and sublime perfect attributes. No one shares his divinity or his attributes. In the Kuran, God describes himself.

“He is God, the One God to whom the creatures turn for their needs. He begets not, nor was He begotten, and there is none like him.”

(Kuran -112:1-4)

The Arabic word Allah means God(the one and only true God who created the whole universe.) Arabic word Allah occurs in the Quran about 2700 times.

God alone is the almighty, the creator, the Sovereign and the sustainer of everything in the whole universe. He manages all affairs. He stands in need of none of His creatures and all His creatures depend on Him for all that they need.

He is the all-hearing, all-seeing and all-knowing. In a perfect manner, His knowledge encompasses all things, the open and the secret, and the public and the private. He knows what was happened, what will happen, and how it will happen. No affair occurs in the whole world except by his will. Whatever he wills is and whatever he does not will is not and will never be. His will is above the will of all the creatures. He has power over all things, and he is able to do everything. He is the Most Gracious, the most merciful, and the most beneficent.

Belief in the Prophets and messengers of God

Muslims believe in the prophets and messengers of God, starting with Adam, including Noah, Abraham, Ishmael, Isaac, Jacob, Moses, and Jesus(Peace is upon them). But God's final message to man, a reconfirmation of the eternal message, was revealed to the Prophet Mohammed.

Muslims believe that Mohammed is the last prophet sent by God, as God has said.

Mohammed is not the father of any one of your men, but he is the

Messenger of God and the last prophets.....

(Kuran – 33:40)

The Prophet Mohammed

Mohammed was born in Makkah in the year 570. He was raised illiterate, unable to read or write, and remained so till his death. The Prophet Mohammed was a perfect example of an honest, just, merciful, compassionate, truthful, and brave human being. Though he was a man, he was far removed from all evil characteristics and strove solely for the sake of God. Moreover, in all his actions and dealings; he was ever mindful and fearful of God. At the age of forty, Mohammed received his first revelation from God through the angel Gabriel. The revelations continued for twenty-three years, and they are collectively known as the Quran. As soon as he began to recite the Quran and to preach the truth which God had revealed to him, he and his small group of followers suffered persecution from unbelievers. The persecution grew so fierce that in the year 622 God gave them the command to emigrate. This emigration from Makkah to the city of Madinah, some 260 miles to the north, marks the beginning of the Muslim calendar. After several years, Mohammed and his followers were able to return to Makkah, where they forgave their enemies. Before Mohammed died, at the age of sixty-three, the greater part of the Arabian peninsula had become Muslim, and within a century of his death, Islam had spread to Spain in the west and as far east as China. Among the reasons for the rapid and peaceful spread of Islam was the truth and clarity of its doctrine. Islam calls for faith in only one God, who is the only one worthy of worship. The Quran, last revealed word of god, is the primary source of every Muslim's faith and practice. It deals with all the subjects who concern human beings: wisdom, doctrine, worship, transactions, law, etc, but its basic theme is the relationship between God and his creatures. At the same time, it provides guidelines and detailed teachings for a just society, proper human, conduct, and an equitable economic system.

The five pillars of Islam are the frameworks of Muslim life. They are the...

Testimony of faith

There is only one God, (Allah) and Mohammed is the Messenger (Prophet) of God.

Prayer

Muslims perform prayers five times a day. Each prayer does not take more than a few minutes to perform. Prayer in Islam is a direct link between the worshipper and God. There are no intermediaries between God and the worshipper. In prayer, a person feels inner happiness, peace, and comfort and that God is pleased with him or her.

Giving zakat (support of the needy)

All things belong to God, and wealth is therefore held by human beings in trust. The original meaning of the word Zakat is both "Purification" and 'Growth' giving Zakat means 'giving a specified percentage on certain properties to certain classes of needy people.

Fasting during the month of Ramadan

Every year in the month of Ramadan, all Muslims are fast from dawn until sundown, abstaining from food, drink, and sexual relations. Although the fast is beneficial to health, it is regarded principally as a method of spiritual, self-purification. By cutting oneself off from worldly comfort, even for a short time, a fasting person gains true sympathy with those who go hungry, as well as growth in his or her spiritual life.

Pilgrimage to Makkah once in a lifetime for those who are able

The annual pilgrimage (Hajj) to Makkah is an obligation once in a lifetime for those who are physically and financially able to perform it. About two million people go to Makkah each year from every corner of the globe. Although Makkah is always filled with visitors, the annual hajj is performed in the twelfth month of the Islamic calendar. Male pilgrims wear special simple clothes, which strip away distinctions of class and culture so that all stand equal before God.

Islam say about Terrorism

Islam, a religion of mercy, does not permit terrorism,

In the name of Allah, Most Gracious, and Most Merciful

Many people have to misconception that Mohammed was the founder of the religion of Islam, God almighty has sent several revelations, several prophets, and messengers to this Earth. Mohammed (pbuh) was the last and final messenger, he was illiterate, he did not know how to read and write. Allah sent him for all humanity, 14 centuries back.

The First Revelation from Almighty was:

proclaim! (or Read) in the name of the lord and Cherished, who created
Created man, out of a (mere) clot of congealed blood.
Proclaim! And thy Lord is most Bountiful.
He Who taught(The use of) the Pen.
Taught man that which he knew not.

Chapter 96, Verses 1-5

The first Revelation from God almighty has been given to the whole of humanity through Mohammed (pbuh) at the age of 40. From this event, Mohammed was known to be a Prophet of God. From historical past, Adam, Noah, Moses, Abraham, Louth, Ismail, Isaac, Jacob, Joseph,

Jesus all the others (may Allah's peace be on them) were the prophets and messengers of almighty.

In a lifetime of 23 years, the Holy Scripture Kuran revealed to Mohammed (Pbuh) on various occasions depends on the events which occurred.

Religion and sciences:

There is perhaps, no better illustration of the close links between Islam and science than the Prophet Mohammed's often-quoted statements:

“Seeking knowledge is compulsory on every Muslim”

“Wisdom is the lost property of the believer”

“Whoever follows a path seeking knowledge, Allah will make his path to paradise easy”

For many centuries human being was unable to study certain data in the verses of the Kuran because they did not possess sufficient scientific means. It is only today that numerous verses of the Kuran dealing with natural phenomena have become comprehensible. A reading of old commentaries on the Kuran, however, knowledgeable their authors may have been in their day, bears solemn witness to a total inability to grasp the depth of meaning in such verses. It is still not easy for the average scientists to understand everything he reads in the Kuran on such subjects, without having recourse to specialized research. This means that to understand all such verses of the Quran one is now a day required having an absolutely encyclopedic knowledge embracing many scientific disciplines. An example of this is the statement in the Quran that life has on the aquatic origin.

(And I created every living thing out of Water)
Quran 21:30

The first five verses of chapter 'al-Alaq' quoted earlier, which happen to constitute the first revelation made to the Prophet(Pbuh) express this quite clearly. These are surely words in “Praise of the pen as a means of human knowledge”, to use Professor Hamidullah's expression.

The upcoming heading deals with the creation and formation of the Universe. Next astronomy, earth, animals, vegetables, Kingdoms, human and human reproductions are in particular.

Creation of the Universe

The quranic narrations are “your lord is God who created the heavens and the earth in six days”
Kuran 7:54

However, it must be pointed out that modern commentators stress the interpretation of the Arabic word ayyam, (One translation of which days), as meaning long periods or 'ages' rather than periods of 24 hours when it talks of creation in general, as in this 4th verse of 20th chapter Taa Haa:

“God who created the earth and heavens above” 20:4

In fact, the notion derived from the quranic verses is one of a parallelism in the celestial and terrestrial evolutions. There are also basic pieces of information concerning the existence of an initial gaseous mass(dukkha) which are unique to the Quran. As well as descriptions of the

elements, which are unique to the Quran. As well as descriptions of the elements, which although at first were fused together(ratq), they subsequently became separated(fatq). These ideas are expressed in chapter fussilat and al-anbiyaa:

“God then raised turning towards the heaven when it was smoke....”

Kuran --- 41:11

“Do the disbeliever's not seen that the heavens and the earth were joints together, I (God) spilled them apart?”

Kuran---21:3

Look at the first chapter of the Kuran,al—Faathia.

“Praise be to God,The Lord of the Worlds”

Kuran ==1:1

“God is the one who created the heavens, the earth and what is between them.....”

Kuran -25:59

Astronomy:

The Sun and the moon, where the bible talks, of the sun and the moon, as two lights differ only in size, the Quran distinguishes between them by the use of different terms, light (noor) for the moon, and lamp(Siraj) for the sun.”Did you see how Allah created seven heavens, one above the other, and made in them the moon a light and the sun a lamp?”The moon is an inert body, which reflects light, whereas the sun is a celestial body in a state of permanent combustion producing both light and heat.

Stars and Planets:

The word star(najm) in the Kuran(86:3)a different word, Kawkab, is used to refer to the planets that are celestial bodies that reflect light and don't produce their own light like the sun.”We have adorned the lowest heaven with ornaments, the planets”

Orbits:

“(God is) the one who created the night,the day,the sun and the moon,each one travelling in an orbit with its own motion”

---21:33

The day and the night:

“He could be the night upon the day and the day upon the night”

---39:5

The solar apex:

“The sun runs its course to a settled place. That is the decree of the Almighty, the all-knowing”

--36:38

Expansion of the Universe:

“I built the heaven with power and it is I, who am expanding it” --51:47 Kuran invites researchers and also the whole humanity,” O assembly of Jinns and men if you can penetrate the

region of heavens and the earth then penetrate them! You will not penetrate them except with authority”

--55:33.

Authority to travel in space. The whole of this quranic chapter invites humankind to recognize god's beneficence.

The Kuran talks about the water cycle and mountains

“Have you not seen that Allah sent rain down from the sky and caused it to penetrate the ground and come forth as springs then He caused crops of different colors to grow....”

--39:21

“Have we not made the earth and the expanse and the mountains stakes?”

--78:6-7

Karan reveals about Botany, (“God is the one who) sent down rain from the sky and with it brought forth a variety of plants in pairs”.

--20:53

“...And of all fruits (God) placed (on the earth) two pairs”

--13:3

It talks about Physiology and Embryology in a detailed manner was.

“Verily, in cattle, there is a lesson for you. I gave you drink from their insides, coming from a conjunction between the digested contents (Of the intestines) and the blood, milk pure and pleasant for those who drink it”

--16:66

Fertilization:

“Verily, I created humankind from a small quantity of mingled fluids”.

--76:2

“Then he made (man's) offspring from the essence of a despised fluid”

--32:8

Implantation

“God fashioned humans from a clinging entity”.

--32:9

Embryo

“I fashioned the clinging entity into a chewed lump of flesh and I fashioned the chewed flesh into bones and I clothed the ones with intact flesh”

--23:14,22:5

“....and (God) gave you ears, eyes, and heart”

--32:9

This way Kuran quotes various verses dealing with scientific approaches may God (Allah) guides everyone closer to the truth.

Note: jinns – the creature, invisible to the human being
PUBH – Peace be upon him.

MESSAGE FROM BUDDHISM

Buddhism is the name given to the complex cultural tradition that has crystallized around the original teaching of Gautama the Buddha, who was probably born in 563 B.C and died at the age of eighty.

The Sixth century was a time of profound cultural ferment and religious activity, particularly in the powerful kingdom of Magadha in southern Bihar, the homeland of early Buddhism.

Like Patanjali yoga, the yoga of the Buddha comprises eight distinct members or limbs. Hence it is known as the “noble eightfold path”.

The Buddha also referred to it as the “Super Mundane path” because it is meant for those who are seriously committed to self-transcending practice. Following are the eight limbs of the path, which should be viewed as stages or rungs of a ladder.

Samma – Ditti (Samyang – Drishti) or “right Vision” is the realization of the transience of conditional existence – the understanding that there is indeed no self”

Samma – Sankappa (Sam Yak – Samkalpa) or “Right resolve” is the threefold resolution to renounce what is ephemeral, to practice benevolence, and to not hurt any being.

Samma – Vaca (Samyang-vaca) or “Right speech” is the abstention from the idle and false talk.

Samma – Kammantu (Sam yak – Karmanta) or “Right Conduct” consists mainly of abstention from killing, stealing and illicit sexual intercourse.

Samma – Ajiva (Samyang -Ajiva) or “Right livelihood” is the abstention from decent, _____ trechery and soothsaying in procuring one's sustenance.

Samma – Vayama (Samyang – vyayama) or “Right exertion” is the prevention of future wholesome mental activity, the overcoming of present on wholesome feelings or thoughts the cultivation of future wholesome states of mind, and the main _____ of present wholesome psychometrical activity.

Samma – Samriti (Samyang – Samriti) or “Right mindfulness” is the cultivation of awareness of the Psychosomatic processes by means of such practices as the favorite Theravada (Jinayana) technique of satipotthana, consisting in the mindfulness observation of otherwise unconscious activities, like breathing or body movement.

Sama – Samadhi (Sam yak – Samadhi) or “right concentration” is the practice of certain techniques for the internalization and transcendence of consciousness.

The first two deal with understanding, the next three deal with behavior and the last three with concentration.

The first five can also be grouped under the heading of socio-ethical regulations, while the remaining three members are specifically yogic.

Samadhi - comprises the meditative phases from sensory withdrawal up to ecstasy known as Jnana in Pali or Dhyana in Sanskrit.

RELIGION AND SPIRITUALITY

Religion

All religions have the common object of explaining to man his real identity as different from physical reality. Religion aims at giving to man a code of conduct and behavior so that man does not suffer divine retribution. Religion explains man's relationship with other beings and throws light on how the noble goal be achieved. For this purpose, it gives its own view to man and prescribes certain practices in order that he may be able to realize that self, and to have linked are not two but one. The word "religion" comes from Latin root 're' - back 'ligare' – to bind. The mind which is wandering in the sensual objects of this world is fixed to the soul, the original source or abode. Religion is eternal life in the immortal soul. Religion is perfection or harmony. Religion is oneness or unity. Religion is a union with God. Religion is the attainment of divine consciousness or divine wisdom. Religion is freedom from ignorance, illusion, doubt, fear, grief, and delusion. Religion is a call to action in the spiritual field for fighting the battle of righteousness and establishing the ancient Dharma which elevates the soul and confers sreyas of Moksha or eternal bliss.

Religion is a faith in knowing God and worshipping him. It is not a matter for discussion at a club-table. It is the realization of the true self. It is the fulfillment of the deep-set craving in man.

Therefore hold religion as the highest prize of your life. Live everything of your life for its realization. Life without practical religion is real death.

Religion is one. Real religion is practical. Real religion is the spiritual life beyond senses. Real religion is the realization of Atman. It is feeling god, seeing god and talking to god.

Religion is the science of life. It teaches us to live in god and attain immortality. It helps us to enter the realms of eternal bliss and unceasing peace. It removes the evil of ignorance and enables us to realize the sublime vision of the unity of self.

Some say that religion is a luxury. Those who say that religion is a luxury are sunk in ignorance and worldliness. How can a man live without religion? Religion only enables him to get rid of delusions, sorrow, pain, and death and shows him the way to attain the adobe of immortality.

Some religions have been against many discoveries of science. Preachers of some religions have, in the past, condemned certain scientists as heretics and some scientists have condemned certain religious beliefs as mere blind faith and the religious belief in God as a figment of man's imagination or an atavistic throwback to past which was characterized with fear and superstition. But the situation seems to have changed lately. Now followers of various religions accept many new concepts given by science as true. They also accept science as a useful discipline and openly admire the achievements of science. Religious leaders and writers even use scientific concepts to support their religious beliefs and they make an endeavor to project their ideology as a scientist. They also have lately, made attempts to show that scientific discoveries have their parallels in

religion. However, the area of exploration and methodology of the two even now remain widely apart and on many points, almost irreconcilable.

Also many people – scientists and others agree that religions have been the cause of many wars. Much violence and bloodshed has occurred throughout the ages, because of religious fanaticism and intolerance. They, therefore, allege that religion has not brought man nearer his goal but has divided mankind into antagonistic communities that they are always ready to clash at the slightest provocation. To an extent, this charge is true. Religious people often say that true religion does not breed hatred and intolerance but one asks which such a true religion is.

True religion is different from theology and philosophy as its doctrines and precepts have not been derived from logical and philosophical ruminations but are generally based on religious and mystical experiences or realization or revelations. The professed aim of religion is to bring peace and solace to the tormented souls. It gives mankind a message is a life on earth and after death. Every religion gives a certain world vision and also promises liberation from suffering and better existence hereafter if its commandments are faithfully followed.

But we find that, in actual practice, there has been much persecution by followers of one faith or one religion of people following another faith or religion. Also, we observe that though the professed aims of religion have been high, all religions, put together, have not been able to improve the morals of mankind and make the world a better place to live in. Religion, which was to have been a uniting force, has in practice divided mankind into different communities. Also, religions have failed to inspire a majority of mankind on a path of love and peace, unity, divinity, and kindness. Instead, religion has itself suffered rapid degeneration and has lost its path. It has not been able to raise the consciousness of man to a soul conscious level, and, instead, religious intolerance has caused much tension and turmoil in society. But it cannot be denied that each religion has provided some relief to individuals following it faithfully. Each religion has emphatically asked its followers to observe an ethical code of conduct and this has attracted the attention of individual souls and changed them onto better beings. It has also given peace to its faithful followers during the time of great stresses and strains. At least, it has constantly been reminding man to become a better and elevated soul.

But selfish people have used religion for exploiting others and for attacking other segments of society with the aim of territorial conquests. Some thinkers also allege that religion has been spreading blind faith, ritualism, and superstition. They also may say that religion has been an obstacle in the path of research and exploration. Thus science and religion have neither been able to provide satisfactory answers to many questions nor have they been able to eliminate poverty and suffering from mankind. Instead, we find that poverty and problems have increased in the world. This is not necessarily the result of science, religion, and philosophy. Yet it shows that there is a missing dimension of our understanding of reality and there is something lacking in our lifestyle.

Spirituality

Mankind needs knowledge that is strengthened and supported by science and religion, philosophy and common sense. It needs such knowledge to answer questions satisfactorily about the physical world and the spiritual reality. It needs something which has science, religion, and

philosophy integrated into one undifferentiated whole. This something should give meaning and purpose to life, should bring about unity in place of fragmentation and should give peace and solace to the suffering humanity. Its concepts or facts of knowledge should give an integrated and satisfying world vision and should give to man a scientific temper but should also have an element of faith and should also have a transcendental source of its origin. It should draw its life from revelations but should be so logical as to gain support from scientific and philosophical methods of exploration. It should synthesize various branches of knowledge, such as history, geography, philosophy, health science, psychology, ethics, social science, etc., into one whole and should give away of practical living. It should give a comprehensive and clear world view which should inspire and unite mankind to a higher level of consciousness and a way of life that is characterized by love, kindness, compassion, co-operation, humanism, ethical values and has a happy blend of knowledge of the mundane and transcendental reality. It should build such an interpretation based on history as can identify the causes of the fall of civilization and can now provide guidance for building a better world. It should have rationalism of science, the faith of religion and an integrated vision of philosophy and common sense. It should give an overview of all branches of knowledge of the mundane and should flower into such spiritual wisdom as can bring fulfillment and bring about happiness. This something that has all these characteristics is called spiritual wisdom. It is this which promotes spirituality.

Comparison between Religion and Spirituality:

Spiritual knowledge as distinguished from religion is free from prejudices. It provides an insight into the nature of consciousness. It interprets the findings of history, sociology, economics, politics, biology, psychological, and the science and integrated all knowledge into the whole so as to give an orientation to all science and arts & culture so that man's life becomes happy and he can understand and play his role better and with greater satisfaction. Spirituality discusses Darwin's Theory of Evolution, Karl Marx's Dialectical Materialism, 'Sigmund Freud's Thesis' of ego and superego forms of belief about god and such other tenets given by various religion's independent view of things. It explains the concept and laws of metaphysics and gives such a code of conduct and such practices as give man high character and gives an ethical base to life and to all other branches of knowledge. Spirituality inspires man not only of his individual liberation from evils and the resultant sufferings but it also equips him with such knowledge and spiritual power whereby he can satisfactorily fulfill his social obligations and his family duties and can also attain excellence and can march towards mundane and transcendental perfection. Spirituality changes man's exceptionalist attitude or his aggressive and carnal behavior and gives him a strong will and purity of mind and intellect and control over his desires and physical organs. It brings about a paradigm shift and a quantum jump in the quality and level of consciousness. It enables him to be face to face with the new reality and gives him an experience of bliss and divine peace. The practice of spiritual meditation makes man's life free from tension and more efficient. It gives man equipoise and tranquility and at the same time, gives him the strength to solve the problems of life by the cultivation of moral and human values in his life. Thus spirituality is different from religion in many ways. It has a universal appeal and has a strong and fully developed ethical core. It has all that is best in religion, philosophy, and science. It has appeal even for the atheists and the non-believers and its message is of love, kindness, and purity.

Unit-3

Applications of Yoga

MEANING AND DEFINITION OF PHYSICAL EDUCATION

A.MEANING OF PHYSICAL EDUCATION

The two separate words involve in physical education is 'physical' and 'education'. The word physical refers to the body. It is often used in reference to various bodily characteristics such as physical strength, physical appearance, physical development & physical health. The word education means systematic some instructions or training or preparation for some particular task or preparation for life. Education is the ongoing process of learning and total development that occurs throughout our lifespan.

Physical education includes the acquisition and refinement of motor skills, the development, and maintenance of fitness for optimal health and wellbeing. It also contributes to total individual development and enhances one's qualifying of life. Physical education is not only concerned with the physical outcomes that accrue from participation in activities but also with the development of knowledge and attitude conducive to belong to learning. Physical education is an educational process, which is concerned about the improvement of human performance and enhancement of human development through the medium of physical activity.

The profession of physical education has changed dramatically in the last two decades. The breadth and depth of knowledge within the discipline of physical education have grown. This expansion has promoted the growth of specialized, areas of study within physical education. In recent years, there have been considerable discussions among members of the physical education profession and many other names have been proposed to replace the terms of physical education. These names include movement sciences, sport sciences, exercise science & physical education and sports. Still, a few professionals are in favor of retaining the present term physical education. They argue that instead of changing a title, a new image of physical education should be developed to accurately reflect its evolving nature and expanding scope.

B.DEFINITIONS OF PHYSICAL EDUCATION

A single definition cannot express the entire views of physical education. Physical educationists have given different definitions at various dimensions. Few important definitions are mentioned below.

Physical education is an integral part of the total education process, is a field of endeavor that has as its aim to the improvement of human performance through the medium of physical activities that have been selected with a view to realizing this outcome.

-Charles A. Bucher

Physical education is a way of education through physical activities, which are selected and carried on with full regard to values in human growth, development, and behavior.

-American Alliance for Health, Physical Education and Recreation.

Physical education is that phase of the school program, which is concerned largely with the growth, and development of children through the medium of big muscle activities.

-The Society of State Directors of Physical Education and Health

Physical education is the process by which changes in the individual are brought about through his movement experiences.

-Votmer and Esstinger.

Physical education is that part of the general education program which is concerned with the growth development and education of children through the medium of big muscle activities. It is an education of the whole child by means of physical activities. They are so selected and conducted to influence every aspect of a child's life, physically, mentally, emotionally and morally.

-H.C.Buck.

C. APPLICATION OF YOGA IN PHYSICAL EDUCATION

➤ What is Yoga?

The word yoga is derived from the Sanskrit root 'Yuj' meaning to bind, join and attach. It also means union or communion. It is the true union of our will with the will of God. Yoga is one of the six systems of Indian philosophy. It was collected, coordinated and systemized by Patanjali in his classical work, the Yoga Sutras. There are various systems of yoga to catering the needs of the different types of people to bring about the transformation of the individual.

➤ What is Physical Education?

The evolution of human life starts with the movement. Movement is fundamental to life. The basic form of physical education is movement education. For primitive man physical activity was necessitated by his instinct for survival. Lack of physical activity destroys the good conditions of human being, while methodological physical exercise saves and preserve it combined human

movement with the universal drive leads to the most powerful education media of physical education. In the 21st century, physical education has emerged as a multi-dimensional discipline. Currently, physical education emphasizes and harmonious development of an individual.

D.APPLICATION OF VARIOUS SYSTEMS OF YOGA

There is a large number of methods of yoga catering to the needs of different types of people in society and bring the transformation of the individual. Scriptures classify yoga into various systems. The application of various systems or branches of yoga is described one after the other.

Application of karma yoga

Karma yoga is the path of selfless action and service, without thought of the fruits of action. This makes man relieve himself from the strong attachments and thereby brings him to a steadiness of mind. It is an instrument to clean the understanding and action. Karma yoga is useful for prayers to achieve union by action and service. It helps the players to develop the steadiness of mind, which is more important for better sports performance.

Application of Bhakti Yoga

It is the union of love and devotion. The path of worship does the control of emotion.

Psychologists are calling the present age as the age of emotion and anxiety. The path of bhakti is a boon to overcome the problems of emotional instability. Application of bhakti-yoga principles helps the physical educators and players to achieve better emotional stability.

Application of Jnana Yoga

The word Jnana means knowledge, insight or wisdom. It is the union by Knowledge. It is the path of self-realization through the exercise of Gnostic understanding. To be more precise it is the wisdom associated with discerning the real from the unreal. Knowledge, insight, and wisdom are required for all to lead a successful life. Physical educators and players are no exemption to this.

Application of Hatha Yoga

Hatha Yoga derived from two roots 'Ha' means sun and 'tha' means moon. The flow of breath in the right nostril is known as sun breath and the flow of breath in the left nostril is called moon breath. Hatha yoga disciplining the regulation of breath, harmonizing of its positive (sun) and negative (moon) breathe. The best-known feature of hatha yoga is physical posturing, particularly meditative postures. Padmasana, sukhasana, etc, are meditative postures. Originally it meant "seat" or sitting method. It is an indication that wide ranges of postures were developed

from a few basic positions for sitting in meditations. Hatha yoga stimulates the nervous system and vital organs. Players are advised to practice hatha yoga regularly to improve the functions of the nervous system, glands, and vital organs. Hatha yoga helps the physical educators and players to have better control over the body.

Applications of Mantra Yoga

It is the union by voice and sound. Mantra yoga influences consciousness by repeating certain phrases or mantras loudly or inwardly. The most highly regarded mantras are 'Om' and 'SOHAM'. The rhythmic repetition of mantras is called Japa. The regular and systematic practice of mantra yoga develops the coordinated action of the body and mind of physical educators and players.

Application of Yantra Yoga

Yantra yoga employs sight and form. The visualization may be with the inner eye. A yantra is a design with the power to influence consciousness. It can be a picture of an object, design of a temple or an inner visualization. This develops concentration to the physical educators and players.

Application of Laya and Kundalini Yoga

It is a union by the arousal of learned psychic. Laya and kundalini yoga combine many of the techniques of hatha yoga, especially prolonged breath suspension and a stable posture with intense meditative concentration. It awakens the psychic nerve force latent in the body, symbolized as serpent power (kundalini shakti), which is coiled below. The force is taken up through the spine, passing through several power centers (chakras) until it reaches a chakra in the crown of the head (Sahasrara chakra) when intuitive enlightenment (samadhi) is triggered. This involves severe concentrate disciplines. It is ideal practice this yoga with proper personal supervision of a teacher. Physical educators and players can practice this at a later age to lead a peaceful life.

Application of Tantra Yoga

It is a general form for the physiological discipline and union by harnessing sexual energy. It is not useful for prayers.

E.APPLICATION OF RAJA YOGA/ASHTANGA YOGA

The practitioner becomes the ruler of mind. It is the yoga of will. The yoga of mind culture or psychic control (raja yoga) gives a practical and easy approach to reach a higher state of

consciousness. It is the union by mental mastery and the path of will. Raja yoga is based on Patanjali's Astanga yoga system. Patanjali gives eight stages of yoga and they are Yama, niyama, asana, pranayama, pratyahara, Dharana, dhyana, Samadhi.

Application of Yama

It is a universal moral commandments. Yama is the general discipline and it is the control of the body, mind speech. The five Yama's are: a) non-violence, b) truth, c) celibacy(not to entertain temporal pleasures), d) non- stealing and e) non-attachment (avoidance of useless things merely due to greed),. Players should follow Yama to have the best sportsmanship qualities.

Application of Niyama

It is self-purification by discipline or obedience of proper conduct. Niyamas are rules for living, also five in number. a) saucha: cleanliness or purity: keeping the external body clean by means of bathing, pure food, etc., and internal cleaning through sympathy, friendliness, happiness, etc., b) Santosa: satisfied with what is achieved by proper means, c) Tapas: it means fire. It is a burning commitment to the pristine state. It is the practice of enduring the extremes of cold and heat. It requires various types of hard practices, d) swadhyaya: it is the study of oneself and regular study of religious texts and e) ishwarapranidhana: it is devotion and surrender to a higher infinite power. It emphasizes that remember God and surrender everything to him. Players should follow the principles of Niyama to maintain discipline with teammates, opponents, physical education teachers, coaches, officials, other sportspersons, family members, and society members.

Applications of Asanas

Asana is physical postures. Asana should be comfortable posture giving relaxation and practice with complete awareness. Yoga has prescribed several postures like padmasana & veerasana. These are very much helpful to control the mind, and vital elements into the body. Asana is the complete relaxation of the cells if the brain and activation of the cells of the bodily organs. Regular practices of asana remove physical sufferings, which cause due to cold and heat. They make our body strong and healthy and keep us free from diseases. Through asana one can control the external limbs and internal organs of the body.

Asana is mostly static body postures. It should be executed slowly without force. Learning and practicing asana is done step by step on a regular basis. In the asana, the stretch captures our passive attention. Each asana mainly involves a different part of the body. Arrange and practice

asana deliberately for developing a specific area, muscle or organ. The most important and unique characteristics of asana are its static nature. If the postures were dynamic, it would not be possible to achieve concentration and controlled breathing as it possible in the static position. Among different stages of yoga, asana is mostly applied for physical educators and sportspersons. The importance of asana in physical education and sports is countless. The regular and systematic practice of asana leads to a) better physical development b) smooth physiological function and c) better psychological stability for players. The physical, physiological, psychological and other benefits of asana for players are discussed elaborately in this lesson. Asana regulates the actions of the body and mind of players, which is more important for better performance.

Application of asana to develop the body

Asana for compensation

As a result of long term sports training, muscle imbalance can develop in the athlete's body. During training muscle groups are loaded individually. Only partial loading of the muscles takes place, depending on the given sports. The muscle group becomes imbalanced either by overloading or due to lack of involvement or practice. For example, in fencing, the non-weapon arm and the leg and trunk on the non-weapon side become less developed than the other side. Such one-sided loading produces to the motor system leads to injury. An effort should be made to avoid this imbalance in order to ensure overall fitness.

The task is to correct and compensate the weak muscles by regular and systematic practice of compensative asana. The compensative asana improves each physical system and promotes the general harmonious development of the body. Understanding the most suitable compensative asana and their effects as well as aware of the insufficiently loaded muscle groups is the task for success.

ASANA FOR REGENERATION

Higher levels of sports performance require hard and intensive training. Without fast and profound muscle regeneration, it is impossible to withstand a daily vigorous regimen. Successfully completing long and intensive athletic training for achieving top performance is mainly depends on the extent to which the athlete can regenerate his physical and mental abilities after training.

Regeneration is a biological process fostered by athletes for regaining abilities and to prevent injuries. After intensive training or competition, it is necessary to immediately start the process of regeneration. It is an inseparable part of sports preparation. The implementation of truly scientific regeneration methods decreases muscle fatigue for 30% and increases the intensity of training for 20% (Liska and zbojan, 1987). Fast elimination of the symptoms of fatigues especially in the muscle makes a significant increase in the effectiveness of the entire training process. They facilitate the development of correct sports skills, movement pattern and protect the body of the athletes.

The basic three types of muscle relaxation with regeneration asana are:

a) Stretching

It involves relaxation of the shortened and painful muscles by stretching.

b) Post isometric Relaxation

It is one of the methods of relaxation, which develops after isometric tension of muscles for the duration of 10 to 30 seconds against a low resistance. This active stretching of muscles includes inhibition of motor neurons and the related muscles, which significantly facilitates the release of muscles in the phase of relaxation. It seems that the body induces a defensive inhibition against overloading. This method is executed usually with the assistance of a therapist or teammate.

c) Anti gravitational relaxation

It is an active method of auto relaxation. It uses the natural resistance against which the muscles are isometrically contracted, held for 15 to 20 seconds and released. It is a simple method the athletes can practice without aids. The goal is to develop muscle relaxation following the phase of muscle contraction.

Method of practicing Regenerative asana

Select a set of regenerative asana. The success mainly depends upon selection and order of practice of regenerative asana. Practice the asana immediately after the training process or competition in the gymnasium or sports field. This immediate phase of regeneration should last for 5 to 15 minutes. Practice the asana with passive concentration. Maintain the final static position motionless for 4 to 10 deep breaths. This method significantly influences the vital neuro-vegetative plexuses and the endocrine glands. Further, the metabolism and overall regeneration of the athlete are positively enhanced.

Asana for supplementation

Supplemental training means practicing sports and activities other than the main sports to build overall fitness. Beginning competition at an early age can negatively influence the harmonious development of the young child. Supplementary asanas are helpful for a young athlete to develop a strong base on which to build specific abilities. The practice of supplementary asana is an effective means to avoid monotony and boredom of training. In the form of active rest, supplementary asana balance the training load. Competition with stress taxes the nervous system. Regular practice of supplementary asana battery is an effective means to restore energy and provide physical and mental equilibrium.

Application of asana to regulate the mind

Sports performance is not a one-dimensional, but it is multidimensional. Several factors contribute to the final sports performance. Like motor ability components, the requirement of psychological variables also differs from game to game. Both physical and psychological preparations of athletes are essential for better performance. Psychological preparation should go along with physical preparation and it should not be separated. Asana is more useful for physical educationists and coaches to give psychological training for players.

Asana is the most effective means of accomplishing the daily practice of mental skills. The separate battery of asana is available for activation (stimulation) and deactivation (relaxation). Generally, athletes are willing to develop psychological variables such as attention, motivation, achievement motivation, self-confidence, level of aspiration, mental health, mental hygiene, positive thoughts, etc. To achieve this athletes have to practice activate asana.

Further, usually, athletes are willing to reduce aggression, anxiety, emotion, tension, stress, etc., for better performance. When the athletes want to decrease their high arousal levels and to have relaxed states, they should practice deactivate asana at the right time. The best time is 5 to 6 minutes after completing their physical warming-up.

Few important benefits of asana for players are: a) help to learn new skills and techniques more rapidly and easily than before, b) recover more quickly during practice and competition, c) relax more to maintain attention to the task at hand and, d) eliminate the disturbing internal thoughts and feelings.

It is most essential to know that the optimum level (required levels) of psychological variables differ widely from game to game. For example, a wrestler requires more aggression and a table

tennis player needs less aggression. The circumstances may demand either increase or a decrease in psychological variables. Depends upon the requirement, the physical educationists and coaches should use the most suitable asana to achieve the goal.

Application of pranayama

‘prana’ means all forms of energy such as cosmic energy, mental energy, physical energy, etc. It is loosely translated as breath. ‘Ayama’ is control. Hence, pranayama is control of breath or discipline of breath or rhythmic control of breath. The three main steps of pranayama are a) Inhaling: take as much air as possible, b) Retaining of the breath: retain the inhaled air for half of the time taken in inhaling and, c) Exhaling: Gradually exhale the air in almost the same time as taken for inhaling. If the breath is controlled and calm, the senses are stilled and the mind is settled. Pranayama raises the practitioner to that state of silence rarely experienced in normal everyday life.

The regular practice of pranayama regulates the whole body in general and respiratory system in specific. During strenuous physical activity, cardiorespiratory endurance plays a vital role. There are many variations in breathing during rest and physical activity. During physical activity respiratory rate is increased to supply more oxygen that is fuel for working muscles. Hence, the systematic practice of pranayama is useful for all players. It is much more useful for players who complete themselves in endurance type (aerobic) of activities such as long-distance running, hockey, football, etc. Thus players are advised to practice pranayama daily to perform better in sports.

Application of pratyahara

It is the withdrawal of the senses and emancipation of the mind from the domination of the senses and exterior objects. The introversion of various sense organs by restraining them from the worldly by objects is pratyahara. Due to these worldly objects, even while living in the world, do not distribute the mind of the aspirant. It is the link between the first four and the last three stages of yoga. It requires very strong determination and repression of the senses. This phenomenon helps the players to control the senses and thereby improve fitness and health, which are the vital aspects of sports performance.

Application of Dharana

It is the concentration on an object. It is one-pointedness, the state of total absorption. The longer the mind remains in this state of focus, the more powerful it becomes. It is the beginning stage of

meditation. Concentration is a prerequisite for all players. The importance of concentration differs from the game and vary depends upon playing position. Events like archery, shooting, chess, etc require more concentration. Further, goalkeepers of football, hockey and handball require maximum concentration than their counterparts, field players. Players should bear in mind that diversion of attention during training and especially in competition leads to failure in sports.

Application of Dhyana

Dhyana is the stage of meditation. It is the culmination of uninterrupted concentration. Dhyana requires complete concentration on the object. In the beginning, the aspirant knows only the forms of the object and gradually realizes the whole object. The meditative mind lives in the eternal present, in a state of choiceless awareness and sureness, in which there are no ambiguities. In general regular practice of mediation helps the players to relax the mind and body. It is helpful to develop better psychological stability. For instant, if a table tennis player is possessing a higher aggression level, it is possible to reduce the same with the regular practice of meditation. Physical educators and players can follow meditation depends upon their requirements.

Application of Samadhi

It is a state of super-consciousness brought about by profound meditation, in which the individual aspirant becomes one with the object of his meditation that is Paramatma or the universal spirit. Samadhi is the peak of yogic achievement. It is a true sense of communication and peace. This settling of mind is the heart of yoga where the senses have been transcended by the complete refinement of the body and mind. The above seven stages are preparatory steps to reach Samadhi. This is the last and most important stage of yoga.

The first three stages are the outward quests. The next two stages are the inner quests. The last three stages are the quest of the soul. So far, we have discussed the application of various systems of yoga and eight stages of raja yoga in physical education.

It is clear that there are various systems and stages of yoga. The primary purpose of using yoga differs from one another. Each player need not practice all the yoga. The specific requirement for the players differs based on the nature of the game and their playing position. Depends upon the requirement, players have to practice the most suitable yoga to derive maximum benefit. Even though all the eight limbs of yoga are useful for physical educators and players, the applicability

of asana is much wider. The players, physical educators, and coaches should have through knowledge of eight limbs of yoga including asana. The physical educators and coaches should motivate the players to practice selected suitable yogic practices depends upon requirement, in addition to regular training to coordinate the actions of body and mind. The regular and systematic practice of yoga leads to improve the performance of players without damaging the body and mind.

Unit 4

YOGA-MEANING, DEFINITION, MODIFICATION OF THE MIND, SUPPRESSION OF THE MODIFICATIONS OF THE MIND.

Sage Patanjali is the traditional founder of the Yoga system. The word “yoga” literally means 'Union' of the individual soul with the Universal soul is used in this sense by Vedantha. But according to Sage Patanjali Yoga is not a union of the individual soul with the Universal soul. According to Patanjali Yoga is a Spiritual effort to attain perfection through the control of the body. Senses and minds through the right discrimination between Purusha and Prakriti. Yoga is intimately allied to Sankhya Philosophy. Yoga is spiritual action and Sankhya means knowledge. Sankhya and yoga may be treated as the theoretical and practical sides of the same system. Yoga accepts everything that was said in Sankhya Philosophy. The only difference between Sankhya and yoga is yoga believes in god as the highest Self distinct from other-selves. Hence, it is called as _____ '____' as distinct from classical Sankhya which is 'Nirisvara Sankhya' or atheistic.

The Yoga Sutras of Patanjali is divided into four parts traditionally know as 'Padas' the first chapter is called 'Samadhipada' deals with the nature and aim of concentration. The Second chapter is 'Sadhanapada' deals the means to realization. The third chapter is called 'vibhutipada' deals with the supra-normal powers which can be acquired by the practice of Yoga and the last chapter is 'Kaivalyapada' explains the nature of liberation and the reality of the transcendental self.

Yoga is an Adhyatmic Science that teaches the method of joining the human spirit with God. Yoga is the Divine Science which disentangles the Jiva from the phenomenal world of sense objects and links him with the absolute, whose inherent attributes are 'Ananta Ananda', 'paramasauti', infinite knowledge unbroken joy and _____

Sage Patanjali in the second Sutra of 'Samadhipada' defines yogas as:-

The word 'YOGA' is derived from the Sanskrit root 'Yuj' which means to join and the idea of joining runs through all the meanings. The two things which are sought to be joined by the practice of yoga is already explained in the above passages. As we already known yoga is

defined as the cessation of the modifications of Chitta. This cessation is through meditation or concentration which is also called Yoga. (चित्तः चित्प्रकाशः) If we come to the word 'Chitta' (चित्प्रकाशः) it is also derived from the Sanskrit root 'CHIT' or 'CHITI' (चिञ्). 'Chitta' is the combination of three organs of Sankhya i.e., 'Buddhi' – Intellect, 'Ahankara' – ego and 'Manas' – Mind. Chitta is the same as 'Antakarana'. It is 'Mahat or Buddhi' which includes 'Ahankara' – Ego and 'Manas' – mind. 'Chitta' is the first evolute of 'Prakriti' and has the predominance of 'Sattva'. It is in itself unconscious. But being finest and nearest to 'Purusha', it has the power to reflect the 'Purusha' and therefore appears as if it is conscious. When it gets related to any object. It assumes the 'form' of that object. This form is called 'Vritti'. the light of consciousness which comes from the 'Purusha' and illuminates this 'form' is called 'Jnana'. 'Purusha' is essentially pure consciousness and is free from the limitations of 'Prakriti'. But it wrongly identifies itself with its reflection in 'Chitta' and appears to be undergoing change and modification. 'Chitta', therefore, is the Physical medium for the manifestation of the spirit. The modification of 'Chitta' are five kinds-

चित्तप्रकाशः चित्तप्रकाशः चित्तप्रकाशः चित्तप्रकाशः चित्तप्रकाशः

Pramana is right Cognition.

Viparvaya is wrong cognition.

Vikalpa is verbal cognition or imagination.

Nidra is sleep or absence of cognition.

Smriti is memory.

Pramana or Right Cognition is again three kinds:- चित्तप्रकाशः चित्तप्रकाशः चित्तप्रकाशः

Pratyaksha or Perception - This is when Chitta, through the sense organs, comes into contact with the external object and assumes its form or comes into contact with the internal mental state.

Anumana or Inference – Inference is knowledge produced by a previous knowledge of the relation between a characteristic mark and the possessor of the mark. If you see a table and infer that the table ought to have been made by a Carpenter. You see the external Universe and thereby infer that there must be a Creator. If you see smoke, you infer that there must be fire. This is inference.

mind and attainment of Asamprajnata Samadhi which alone can fry all the seeds (Samskaras). Therefore, constant and intense practice is needed for a long period of time accompanied by perfect faith and devotion. If there is no faith and regularity. Success in the practice is impossible. The practice should be done until one gets perfect control of the mind. The same said- ' _____ ' Vairagya or detachment is also another path to suppress the modification of the mind 'Apara' are two kinds in 'Vairagya'. Hanker for objects seen or heard and in which one is conscious having controlled or mastered those objects. It is sid - ' _____ ' Detachment therefor means the absence of any attraction towards objects which give pleasure.

'Paravairagya' is the highest Vairagya in which on account of the awareness of the Purusha (Super Consciousness), there is the cessation of the least desire for the Gunas:- Sattva, Rajas, Tamas. Perfect desireless state is 'Paravairagya'. In 'Paravairagya', the 'Vasanas' and 'Samskaras' are fried into. This 'Paravairagya' which is based upon the destruction of 'Avidya' ignorance and the realization that everything is contained in the 'Purusha' himself of the 'Purusha' is the source of everything is the highest kind of 'Vairagya' and is called 'Paravairagya'.

Besides Practice and detachment, Patanjali Maharshi recommended another path to suppress the modifications of the mind is 'Isvarapranidhana' - self-surrender or resignation to god.

Obstacles in Yoga (□□□□□□□□□□□□□□□□: distractions of mind)

Yoga is the inhibition of the modifications of the mind when the inhibition of modifications of the mind achieved then the seer is established in his own essential and fundamental nature.

When the modification of mind is not inhibited the seer is not established in his own essential nature he is assimilated with the particular vritti(modification) which happens to occupy the field of his consciousness for the moment. The modifications of the mind are fivefold and are painful or not painful can be suppressed by persistent practice and non-attachment. Besides practice and detachment, another recommended path to suppress mental modifications is Ishvarapranidhana.

Sage Patanjali said in 23rd sutra of first chapter Samadhipada - '_____ ' the attainment of Samadhi and suppression of mental modification is possible by following Isvara Pranidhana (self- surrender or resignation to God) also. Yoga of Patanjali Maharshi is a complement of Sankhya Philosophy of Kapila. Kapila denies the existence of an Isvara. He says that Prakriti can do everything. Patanjali Maharshi admits the existence of an Isvara. This philosophy hence derives its significant name '_____ ' . Isvara of Patanjali is neither the personal God is a peculiar Purusha, completely free from all afflictions, works fruition and vehicles. In him is the highest limit of the seed of omniscience. Being unconditioned by time he (Isvara) is Teacher even of the ancients. The sacred syllable “OM” connotes Him (Isvara). By constant repetition and meditation on its (Om) meaning provides the cognition of the individual soul and also Isvara (OM) removes the obstacles of Yoga Sadhaka. Sage Patanjali says-

'_____ '. Yes, obstacles will not allow the practitioner to go forward in his practice. The nine obstacles which cause distraction of mind are Disease, Languor, Doubt, Carelessness, Laziness, Worldly mindedness, delusion, non-achievement of a stage, instability. Patanjali said- '_____ ”

Now let us discuss each obstacle step by step.

Diseases: Physical diseases arise through the disturbance in the three senses of humor viz., Wind, Bile, and Phlegm, Mental Diseases arise due to Imbalance in three Gunas – Satva, Rajas, Tamas. Diseases make the sadhaka difficult to continue in his sadhana. So perfect health is very essential in the path of yoga. This hindrance may be due to irregularity in taking food, Malnutrition, Late Vigil overnight, loss of seminal energy, etc., This hindrance can be removed

by the practice of Asanas, Pranayamas, Meditation, Kriyas, Bandhas, Dietetic Adjustment, Fasting, Sun-Bath, sufficient rest, etc.

Languor:- dullness:- In this stage, the Sadhaka is unfit to do any practice on account of some defect in the Pranayama Kosa, which results in an inadequate supply of vital force to the Physical Body. This is also an Obstacle that brings disposition of mind in the progress of Sadhana. This can be controlled by the regular practice of Asanas and Pranayamas.

Doubt: Doubt is whether it is this or that various doubts arise in Sadhaka's mind i.e. If there really any reality to be realized or is he merely pursuing a miracle? Are the methods he is using really effective? Has he the capacity to go through all the obstacles and reach the goal? Etc. Do not allow the Sadhaka to continue his progress in Sadhana. Yes such an indecisive notion is doubt can be eradicated by or dispelled by right knowledge, Viveka, vichara, study of scriptures and by Satsunga with Mahatmas.

Carelessness: This is another obstacle that does not allow many aspirants for the yogic life. It has the effect of relaxing the mind and thus undermines its concentration. In the field of yoga, this carelessness hindrance is not only an obstacle but also a great danger. This obstacle can be removed by paying attention to the right knowledge, the study of sacred scripture, Viveka, and spending our valuable time with noble scholars. Etc.,

Laziness: This hindrance also distracts the condition of mind. This is a bad mental habit showing love towards comfort and a tendency to avoid exertion. Languor is purely physical defect while this laziness is generally a purely psychological condition. This laziness can be dispelled by developing good habits, prolonged discipline based on the execution of hard and difficult tasks is the means of coming out of this dangerous situation.

Worldly – mindedness – This obstacle is a serious cause of Chitta vikshepa – causing distraction of the mind. Avirati is that tendency of the mind which unceasingly longs keenly for one or the other kind of sensual enjoyment on account of attachment. This is destroyed by vairagya (Detachment) looking into the faults of worldly objects and worldly life, such as impermanence,

diseases, old age, miseries, death, etc., This hindrance also can be avoided by constant Satsang with dispassionate Mahatmas and study of books on vairagya – detachment.

Delusion: This is mistaking an undesirable state as the most desirable one due to illusion. This hindrance is due to a lack of intelligence and discrimination.

Missing the Point: This is going astray from the right path, Samadhi, from falling into the clutches of Siddhis. This nonachievement of the state consists of the earlier stages when the mind is established firmly in the stages of Darana, Dhyana and Samadhi. When a deeper level of consciousness manifests. This obstacle can be removed by developing more and more detachment, doing constant and intense practice in seclusion, the capacity of self-surrender, etc.,

Instability: Instability is that fickleness of the mind that does not allow the yogi to remain in the state Samadhi, even though he has reached it with great difficulty. Yes, Maya is powerful. Inherent fickleness of the mind brings instability.

Pain, despair, nervousness and hard breathing are the symptoms of a distracted condition of mind. Sage Patanjali says:-' _____ '

Pain provides uneasiness of body and mind. When pain is combined with a consciousness of impotence or incapacity to remove it effectively it leads to despair, despair leads to nervousness. Despair is the unsteadiness of the mind caused by non- fulfillment of some desire. When the mind is distracted, the inhalation and exhalation are not in a normal condition because of disharmony in the flow of pranic currents.

For removing these obstacles there should be the constant practice of one truth or principle or object. Maharshi Patanjali says ' _____ '

Intense concentration on one principle or object will obviate the above accompaniments of distraction. The objects are obviously the reversal of the tendency of the mind to run constantly after a multitude of objects in the outer.

World and to develop the capacity to pursue constantly one objective inside within the realm of consciousness. Perfect control of mind and Indriyas (Senses) is required to complete by

destroying the distractions. The practice of Trataka Kriya – Steady gazing at a particular point, is an effective practice to remove Vikshepa – oscillation or tossing of mind.

Conclusion: When slight difficulties appear do not stop the practice. Find out suitable means to eradicate the obstacle. Plod on till you get the highest Asamprajnata Samadhi. Success is bound to come if you are sincere and steady in Sadhana (Practice). Have perfect trust in God and be steady in your Sadhana. When seer identifies with his own native state, there cannot arise such an obstacle. The obstacles soon pass off by the repetition of AUM, (pranavaha), self – surrender to God and repeated practice in concentration and Meditation.

Concept of Isvara in Yoga Philosophy

Sage Patanjali is the traditional founder of the yoga system. Yoga is intimately allied to Sankhya Philosophy. Yoga means spiritual action and Sankhya means Knowledge. Sankhya is theory and yoga is practice. Sankhya and yoga may be treated as the theoretical and practical sides of the same system. Yoga mostly accepts the metaphysics and epistemology of Sankhya. It shows the practical path by following which one may attain Vivekakhyaati (Purusha Knowledge) which alone leads to liberation. Yoga accepts three pramanas ('_____, _____, _____') and twenty five metaphysical principles of Sankhya. The only difference between, Sankhya and yoga is yoga believes in God as the highest self distinct from other-selves. Hence yoga is sometimes called '_____' or theistic Sankhya as distinct from classical Sankhya which is 'Nirisvara Sankhya' or atheistic.

Yoga is defined as the cessation of the modifications of Chitta (_____) The suppression of modifications can be brought by detachment Practice and Non-attachment (_____). This cessation is through meditation or concentration which is also called yoga. (_____) In samadhi pada while explaining about Samadi sage Patanjali quoted '_____'. cessation of mental modification and the attainment of samadhi is also possible by following another path i.e., by self- surrender or resignation to God. Here Isvara is the supreme ruler of a Solar System or 'Brahmanda' It is in his consciousness that the Solar system lives, moves and has its being. The different planes the Solar system are his bodies and the powers working the machinery of the Solar system are His powers. In short, he is the reality whom we generally refer to as God. Here Isvara is a particular center of Divine consciousness

who is untouched by the afflictions of life, actions and the result and the impressions produced by these actions. Sage Patanjali says

' _____ ' Infinite knowledge is god. In him is the highest limit of the seed of omniscience. No 'Purusha" can cross that limit as long as he is a part of the Solar System and his consciousness is based, as it were, on the consciousness of the Isvara. (_____) This Isvara is Adi-Guru (First Teacher), who is not conditioned by time. But our ancient teachers were conditioned by time. The magazine of knowledge and power is within Isvara. No spiritual progress is possible without the aid of a Guru. Guru is necessary to awaken spiritual power. That Guru who removes the veil of aspirants and obstacles and throws light on their path, who is omniscient, who exists in the past, present and future, who is independent is God or Isvara. The sacred syllable 'OM' connotes Him (Isvara), the physical vibration of 'OM' in the physical plane corresponds to the original vibration in God when 'Srishti' began. 'OM' is everything. The syllable 'Om' is the most appropriate name of the supreme self. Just as a man is pleased when addressed by a name dear to him, so also God is pleased when this name 'OM' is used. A mantra has no life without 'OM' Patanjali said ' _____ ' Pranava is unchanging, eternal always new. 'OM' is the highest flower or offering for God. The aspirant gets a one-pointed mind by the repetition of 'OM'. Through the grace of Isvara, the yogi will not get diseases. The divine grace will come when one repeats "OM" and meditates on its meaning with concentration. Japa on 'OM' makes the mind inward and removes all physical and mental obstacles. By 'OM ' the cognition of the individual soul fixing the mind on Isvara. Doing Japa on 'OM' is the remembrance of Isvara. Conclusion-The God of yoga is not a creator, preserver or punish the souls. Innumerable purushas and Prakriti, all Eternals and absolutes, are there to limit him. He cannot grant liberation. He can only remove obstacles in the upward progress of the devotees. Directly Isvara has nothing to do with the bondage and liberation of the 'Purushas'. Ignorance binds and discrimination between Prakriti and Prursha liberates. The end of human life is not the union with God, but only the separation of Purusha from Prakriti.

Methods recommended sarge Patanjali to bring steadiness of the mind.

Although the mind is one, it passes into many conditions or states, as it is made up of three qualities(Gunas) viz, Sattva, Rajas, and Tamas. All these qualities enter into a variety of combinations. So, the modifications or vritits of the mind are also various. Peace of Mind(Santa

vritti) is sattvic Vritti. Lust is Rajasic Vritti. Laziness is Tamasic Vritti. Anger is a Ghora Vritti. Internal fight is ever going on between Gunas, between good a vrittis and evil vrittis. This is the internal war-fare between Suras and Asuras. Only when the mind is absolutely free from the attachments of all sorts that true knowledge begins to dawn and samadhi supervenes. The yoga system of Patanjali knowing the need of bringing the mind calm, peaceful and steady recommended some techniques which bring a concentrated mind. Now let us know what are the techniques discussed by sage Patanjali.

The mind becomes clarified, peaceful, stable by cultivating attitudes of friendliness, compassion, gladness, and indifference respectively towards happiness, misery, virtue, and vice. Major Sources of distributed mind is uncontrolled reactions to our human environment, the problem of adjustment, etc., concentration cannot come in a mind that is filled with hatred, jealousy, anger, etc., The best and easy way of keeping the mind in a state of equanimity or evenness, which is conducive to the attachment of Samadhi. Friendliness and mercy will eradicate hatred ness. Baldness will remove jealousy. Mercy softens the hard heart and removes the cruel harsh nature. By this practice, anger, egoism, hatred, envy of various sorts will vanish. Rajas and Tamas will be removed. The mind will be filled with Sattva. The fickleness of the mind will disappear. The mind becomes pure and concentration will come. It is said-”

When the mind is not clarified then the nervous system weakness which again leads to the unstable central organs. Various kinds of nervous disturbances are due to unstable central organ. Various kinds of nervous disturbances are due to the disturbed flow of Prana-vitality in the Pranamayakosa. These disturbances provide physical and mental restlessness which causes Vikshepa(Distraction). Hence Sage Patanjali recommended by the expiration and retention of breath the steadiness of the mind can be gained. An unstable condition of the mind can be removed by practicing one of the well-known breathing exercises for the purification of the nadis i.e.nadisuddhi etc.

Samadhipada of sage Patanjali's yoga sutras 34th sutra says the same '

'All vritis will cease by the practice of pranayama. Rajas and Tamas will be removed. The mind will become calm. Another method recommended by Sage Patanjali to bring a stable mind is the practice of concentration on higher sense perceptions brought about by the enjoyment of senses. By concentrating on the tip of the nose,th yogi experiences 'Divya Gandha', by concentrating on

the tip of the tongue, he tastes 'Divya essence'. By concentrating on the palate, the yogi experiences 'Divya Colour'; by concentrating on the middle of the tongue, he experiences 'Divya Touch'; by concentrating at the root of the tongue, he experiences 'Divya Sounds'. By concentrating on the super-sensual perception, he gets steadiness of mind. These experiences give him definite encouragement. He gets faith in yoga. As a result of such practice, the sadhaka may begin to see an unusual light within him or feel an utter sense of peace and tranquility.

These experiences while of no great significance in themselves can hold the mind by their attractive power and gradually bring about the required condition of steadiness. It is said ----

Another method to bring steadiness of the mind is fixing the mind on those who are free from attachments Sage Patanjali says - vitaragas are those souls who have conquered human passions and risen above Raga and Dvesh. Meditation on the life and character of such a soul will naturally help the sadhaka to acquire freedom from Raga-Dvesha himself and thus develop serenity and steadiness of the mind. The object of meditation may be one's master, or a great Spiritual Teacher or one of the divine Incarnations.

Concentrating on the knowledge of dream and sound sleep also brings steadiness of the mind and Samadhi. The same said-”

In the sleep state, the jivatma leaves the physical body and begins to function in the next subtler vehicle. Very partial contact is maintained with the body to enable it to carry on its normal physiological activities, but the conscious mind is really functioning in the subtler vehicle. By special training, it is possible and practice to bring down into the physical brain a memory of experiences undergone in these subtler worlds corresponding to the svapna (dream) and Nidra (sleep) states. Under these conditions the brain is able to transmit the mental images without any distortion and the knowledge obtained under these circumstances is reliable. By concentrating on such experiences will surely bring the steadiness of the mind.

UNIT – 6**INTRODUCTION OF HATHAYOGA AND RELATIONSHIP OF HATHAYOGA AND
RAJAYOGA****GREATNESS OF HATHAYOGA - HATHAYOGI PARAMPARA – IMPORTANCE OF
HATHA AND ITS SECRECY**

STRUCTURE

Yama and Niyama

Destructives and Construction of yoga

Place of Hathayoga practice or Matha lakshanam

Asanas

Gajakarni

The shat karmas and their effects

Hathayogasiddhilakshanam

Mitahara, Apathya, Pathya, Rules in food taking, Hathayoga achievements

General notes for the asana practitioner

RELATIONSHIP OF HATHAYOGA AND RAJAYOGA

It is everybody accepted fact that Rajayoga is greatest yoga or king of all yoga's. So, whichever yoga that is following by us leads to Rajayoga only. Here Hathayoga is the means and Rajayoga is the goal. Hathayoga is the stairway leading to Rajayoga. Once the sadhaka reaches the stage of Rajayoga, Hathayoga ceases to be necessary for him. Yogi Swathmarama, the author of Hathayogapradipika, goes on to explain that Hathayoga is to be utilized as means of preparing oneself for Rajayoga the supreme state of yoga. If we observe prarthana sloka Swathmarama prayed.

Here in this prayer sloka salutation are given to the primary guru. Sri Adinatha who instructed knowledge of Hathayoga, which shines fourth as a stairway for those who wish to ascend to the highest stage of yoga, Rajayoga, here Adinatha referred to lord shiva, the supreme cosmic consciousness according to Tantrasastra, according to Tantrasastra shiva is the eternal consciousness of the cosmos and Shakthi is his creative power. This cosmic consciousness is known by many names. In Sankhya philosophy it is purusha, in Vedanta it is Brahman, the shivites call it shiva, the Vaishnavities call it is Vishnu. It is one and same, and the original source from which creation and sentient beings evolved. it is that power which resides in all. That force is known as the Gurus because when the realization of its existence dawns, it takes one out of the darkness of the ignorance into the light of reality.

The word HATHA is made up of two Sanskrit roots HA and THA. HA means SURYA and THA means CHANDRA. In "Siddhisidhanthapaddathi" of Gorakshanatha, it is said

This is {sun and moon} symbolic of that twin energy forces which exist in everything. In the body specific path ways for the channelization of these two forces just as in an electrical circuit we have suitable wires for the conduction of positive/negative electrical energy currents, similarly there are energy channels within the structure of body. These are known as NADIS. NAD means flow. The mental energy travels along idanadi which governs the left side of body.

Pranic energy travels through Pingalanadi and this governs the right side of the body. The positive and negative effects of these energies have been equated to the para sympathetic nervous system and sympathetic nervous system. However, although there is definitive relationship between nadis and the nervous system and they are not the same. If these two separate flowing energies, prana and chitta can be unified, this creates a suitable condition for kundalini or spiritual energy to awaken and ascend through the middle passage (sushumnanadi). Hathayoga is the process of establishing perfect physical, mental, emotional and psychic equilibrium by manipulating the energies of the body. It is through Hathayoga that one prepares for the higher spiritual experience. Concentration is very important to attain higher spiritual experience. There are basic Hathayoga kriyas famously known as Shat kriyas (Dhauti, Basti, Neti, Trataka, Nauli, Kapalabhati) and Pranayama techniques, mudras and bandhas purify the energy patterns and bring a balance between them. When these patterns are well under control, then sadhaka can force his mind onto one point. This is what actually one is needed to attain higher yoga, Rajayoga. Concentration is extremely difficult but through the practice of Hathayoga this concentration can be attained very easily even by common man.

It is very much emphasized that Hathayoga is to be practiced for the sole purpose of preparing oneself for the highest state of Rajayoga that is Samadhi. So, Yogi Swathmarama said _____ now a days Hathayoga is generally practiced to improve health, to reduce stress, to prevent body from ageing, to build up body and beauty, etc..., The very aim of Hathayoga is forgotten. This is why yogi Swathmarama emphasized that the main aim of Hathayoga is to prepare sadhaka to reach Rajayoga. Hathayoga is not being taught for therapeutic purposes, or for gaining worldly or psychic powers and this is something the Hathayogasadhaka should always keep in mind. The psychic potential manifests in the form of clairvoyance, clairaudience, telepathy, psychic healing, ashtasiddhis etc, which may be called as siddhis or powers. These siddhis should not treated as grand achievements because these siddhis are obstacles to spiritual progress. Even sage Patanjali in his yogasutras said

The highest state of Rajayoga is unknown due to misconceptions created by varying ideas and concepts which may confuse the sadhaka. Hathayoga is very easiest path even an average person also can be practiced to reach Rajayoga. Yogi Swathmarama offers Hathayoga, so that people may be guided along an assured path. Yogi Swathmarama says

Hathayoga is easiest way to reach the highest state of yoga, Rajayoga which is ultimate goal of human being.

We already known the relationship of Hathayoga and Rajayoga. Hathayoga is the basis of Rajayoga. The same matter Yogi Swathmarama mentioned at the last sloka in first chapter of Hathayogapradipika.

Asanas, various types of kumbhakas and various means of illumination should all be practiced in the Hathayoga system until success in Rajayoga is attained. Even at the end of second chapter in Hathayogapradipika Swathmarama again said

There cannot be perfection if Hathayoga without Rajayoga or Rajayoga without Hathayoga. Therefore, through practice of each perfection is attained. Consciousness and matter are eternally interacting with each other and as a result there is creation in the body, the mind and the universe. By yoga sadhaka separate these two forces within on every level and Samadhi comes. The secret of this separation is 'Union'. Rajayoga is a system which teaches us to unite mind on the point of concentration. Then the separation will take place. After this separation one reaches the highest state which is called kaivalya. So, Hathayoga and Rajayoga are relating at each and every level to reach the goal of sadhaka.

GREATNESS OF HATHAYOGA- HATHAYOGI PARAMPARA - IMPORTANCE OF HATHA

AND ITS SECRECY

Hathayoga is the greatest yoga because even common man also can practice without any doubt and can reach Human means (Purusharthas) easily. According to philosophy one who ceases three pains (Dhukhatrayas) is fit to reach liberation. In SankhyaKarika it is said

The triad of pain constitute: -

1. Adhyatmika - intra - organic, this again two-fold bodily and mental. Bodily pain is caused by the disorders of three humours - wind - bida - phlegm and mental misery is caused by lust, anger, greed, infatuation, fear, envy, grief, etc.
2. Adhibhautika - caused by external influences - men, beasts, birds, reptiles and plants etc.
3. Adhidaivika - this pain is caused by supernatural influences - such as influences of yakshas (demigods), Rakshasas (evil spirit), vinayaka and planets etc.

Sadhaka who is capable of removing the three-fold pain can attain discriminating knowledge easily. For those who continually tempered by the heat of tapa (the three-fold of pain) the Hathayoga is like hermitage giving protection from the heat. Hathayoga removes these three-fold pain and provides discriminating knowledge. Yogi Swathmarama says:

Here Yogi Swathmarama is also saying that those who are always united in yoga for them. Hathayoga is the basis acting like a tortoise. Here to control body and mind we need great strength and control. In this way the body and mind becomes like a tortoise which can extend its limbs when necessary or retreat into the protection of its hard covering shell when threatened. The limbs are symbolic of the external senses. To get control over senses and mind, Swathmarama advices to practice Hathayoga because Hathayoga provides such strength to control, body and mind. The symbol of tortoise is very significant. According to Hindu mythology the earth rests on tortoise, so tortoise is an emblem of patient endurance. According to rajatantra there are four types of koorma – Tortoise known as 1.Parakoorma - supports the earth 2. Deshagatakoorma - supports countries 3. Gramagakoorma - supports villages 4. Grihagakoorma - supports individual households. So, knowing koormastithi (position of koorma) the sadhaka has to perform Japa to attain perfection. Otherwise destruction takes place. So, Hathayoga is not only simple yoga but also greatest yoga which molds Sadhaka from all sides to reach will. Through the practice of Hathayoga, one's entirebeing is made fit and strong, as a shelter from the effects of the pains which comes in life.

HATHAYOGIPARAMPARA

Yogi Swathmarama in Hathayogapradipika text mentioned that he knew the knowledge of Hathayoga from Gorakshanath, who known the same Hatha knowledge from Matsyendranath. One sloka in Hathayogapradipika says:

It means Yogi Matsyendranath knew the knowledge of Hathayoga. He imparted it to Gorakshnath and others and by their grace Swathmarama known the Hathajnana. Here Gurus of Swathmarama belongs to Nathsect. Nath means masters. Members of nathsect also known Kanphata yogis. Kanphata means split - earned and refers to the yogi's unique practice of having the cartilage of the ears pierced for the intersection of huge earrings. Nathsect came into existence in the middle of the seventh century, when the influence of tantrasastra was prevalent all over India to save society from the heinous(bad) practice that were being carried out in the name of spirituality.

Yogi Swathmarama mentioned the names of mahasiddhas who attained Siddhis by the practice of Hathayoga and they are still roaming about the universe having conquered the time (Death). Those are Sri Adinath, Matsyendranath, Sabara, Anandabhairava, chaurangi, Mina. Goraksha,

Virpaksha, Bileshaya, Manthana, Bhairava, Siddhi, Buddha, Katthadi, Korntaka, Surananda, Siddipada, Charapati, Kaneri, Pujoyapada, Nityanath, Niranjana, Kapali, Bindunath, Kakachandishwara, Allama, Prabhudeva, Ghodacholi, Tintini, Bhanuki, Naradeva, Kanda, Kapalika. These mahasiddhas, having accomplished the goal of yoga, have released their own personalities from the cycle of birth and death in the physical world. Being jivanmuktas, liberated while still in the confines of prakriti, their will is sufficiently strong to enable them to do anything, anywhere and at any time. Mahasiddhas are great beings who attained powers through the perfection of sadhana. There are so many siddhis. As far as siddhis go, there are eight major ones which a sadhaka has to master before he is called a Siddha-

Those are: -

- 1 Anima - the ability to become as small as an atom
- 2 Laghima - the ability to become weightless
- 3 Mahima - the ability to become as large as the universe.
- 4 Garima - the ability to become heavy.
- 5 Prapti - the ability to reach any place
- 6 Prakamya - the ability to stay under water and to maintain the body and youth
- 7 vasitva - control over all objects, organic and inorganic.
- 8 Isatva - the capacity to create and destroy at will

A mahasiddha becomes omnipresent and omnipotent because he has purified and perfected the functioning of his physical and pranic bodies through mastery of Hathayoga and has transcended the normal limitations of mind by traversing the path of Rajayoga. Our present-day scientists acknowledge the fact that man is only utilizing one - tenth of his total brain power. If we consider all that man has accomplished in the fields of science and technology, etc., utilizing only one small compartment of the brain, we may gain some idea of how much might be possible with development of the nine silent centers of the brain. This is possible through the practice of Hathayoga.

HATHAYOGA AND ITS SECRECY- In "Siva Samhita" it says that the practitioner should keep his practice secret just as a virtuous wife keeps her intimate relationships between herself and her husband quiet. This develops the love between husband and wife. Similarly, if we have any respect for our own beloved, the pure atma, whatever experienced and power we are bestowed with is our own affair and has to be cultivated privately. Keeping sadhana and siddhis

under cover has a powerful psychological effect. If we talk about and display our achievements the sense of 'I' or EGO becomes very acute. Sadhana is like a seed and siddhis are like flowers. If we want a seed to germinate, we have to leave it in the soil. If we dig it up to show our friends how it is progressing, it will not grow any further, it will die. So also the Siddhi is just the germinating point of our sadhana. It should be kept under secret. If we maintain secrecy than the siddhi will be fruitfuller otherwise it(siddhi) becomes powerless. Yogi Swathmarama says:

So, the science of Hathayoga should be kept to oneself. Whatever a sadhaka achieves during the period of sadhana should be private affair only.

YAMA AND NIYAMA

ACCORDING TO HATHAYOGAPRADIPIKA

Yogi Swathmarama, the author of Hathayogapradipika, is merely mentioned ten Yamas and ten Niyamas. All the yamas and niyamas stated below constitute twenty mental disciplines and self-restraints which were originally designed to help a sadhaka conserve and build up his pranic and psychic energy. These yamas and niyamas also can be found in many religions. Those who wish to attain higher spiritual stage then these disciplines help the aspirant to reach spiritual path very easily. These yamas and niyamas are not merely religious practices but are also a part of the yogic science. According to yogasutras, Hatharatnavali and other sastras, these yamas and niyamas differs numerically as well as order wise. According to Rajayoga, yama and niyamas are compulsory practices. But Hathayoga says, initially, it is not that much essential to practice all these and it should not be thought that you cannot succeed in sadhana without them. The yamas and niyamas have been given as guidelines to keep a sadhaka on the path. Hathayoga commences with purification of the body, the asanas, then shatkarma, then pranayama, etc... In this day and age, it may be difficult to try and force oneself to keep to these rules, therefore, Yogi Swathmarama does not stress their importance as said by sage Patanjali. However, keep the yama and niyamas in mind and let them develop naturally.

Let us discuss each and every step from yama and niyama:

Yamas: - Moral commandments or self-restraints. The ten yamas said by Yogi Swathmarama are

1. NON – VIOLENCE
2. TRUTHFULLNESS
3. NON - STEALING
4. CONTINENCE
5. FORGIVENESS
6. ENDURANCE
7. COMPASSION
8. HUMILITY
9. MODERATEDITE
10. CLEANLINESS

In Hathayogapradipika it is said....

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1.NON - VIOLENCE:

Ahimsa is not just to kill or wound. Scriptures say that not to kill or even hurt any living being in any way by speed-mind-action. Ahimsa is main for all yamas and Niyamas. Sadhaka, who is established in this non-violence even rivals also become friends under his presence.

2.TRUTHFULLNESS:

What ever seen and heard must be followed the same mentally and vocally. The word one speaks should not harm any creature and has to produce happiness and joy to all. The words should be pleasing, beneficial and not agitating. One who is established in Truthfulness all actions of the sadhaka will be fruit-fulled.

3.NON - STEALING:

Due to desires only the idea of stealing arises. One who develops the nature of detachment they can get success in non-stealing.

4.CONTINENCE (celibacy):

Means if a man saves seminal fluid his body becomes brilliant and fragrant and takes. Brahmachari near to Bhrahman - GOD.

5.FORGIVENESS:

Though enemies or any others create problems or do mistake then sadhaka forgive them and one should maintain steadiness even at that painful situations is called forgiveness. Kshama is also in other sense bringing out the mind from six enemies. One who develops this nature their mind and life becomes pleasant and free from hindrances. Otherwise, angerness brings physical-mental problems. Sadhaka who understood the evilness of violence surely adopts forgiveness.

6.ENDURANCE:

Bearing nature is called Endurance. Bearing with patience whatever that happens, whether it is rail, hail or shine, the sadhaka has to continue practice till he reaches his goal. The attitude should always be optimistic. 'I' is atman no other such spiritual knowledge comes only when one understands bondage of this samsara.

7.COMPASSION:

Treating all living creatures not only human being, is compassion. Sadhaka with his spiritual knowledge understands that all are of one atma. So, he treats all living being equally. He sees all living being in him and sees himself in all living being such compassion brings quick progress in our search for the atma.

8.HUMILITY (modesty):

Spiritual awareness bring modesty. Surrender of the ego makes us to treat all evenly. Simplicity in lifestyle is also one of the ways to attain humility.

9.MODERATEDITE:

Food plays major role on physique as well as on mind. So always sattwic food is recommended to lead healthy and happy life. Excess eating or nil eating is not supposed to yoga sadhaka. So, moderate diet is always recommended. Mitahara means filling the half of the stomach with food, one quarter with water and one quarter should be remain free for the movement of the air. In Hathayogapradipika Mitahara (moderate diet) is defined as agreeable and sweet food, leaving one fourth of the stomach free and eaten as an offering to please siva. It is said ' _____ '

Hear siva is the inner consciousness, the atma. Food is not to be taken for sense gratification but to sustain the vehicle of the indweller, the atma. Therefore, eating should be considered as part of the one's sadhana. Life itself is a sadhana.

10.CLEANLINESS:

This cleanliness is two types: External and Internal

External purity will be achieved by mud, water, asanas, kriyas etc., and internal purity by purifying mind with truth, Knowledge, etc... By doing this cleanliness sadhaka achieves some benefits. Those are by doing external cleanliness the practitioner shows detachment on his own body without comparing with others. By practicing internal cleanliness purity of mind, concentration control of organs and self-realization can be attained.

NIYAMAS ARE ALSO OF TEN KINDS:

- 1.Penace
- 2.Contentment
- 3.Belief in the supreme
- 4.Charity
- 5.Worship of god
- 6.Listening to the Sacred Scriptures
- 7.Modesty
- 8.Intellect
- 9.MantraJapa

10.Sacrifice

In hathyogapradipika it seems: -

1.Penance:

Penace means the power to treat, opposite pairs equally either in hunger - thirst, cold - heat, happiness - unhappiness etc... By practicing penance all the impurities will be removed and perfect body - senses can be attained.

2.Contentment:

Contentment means not earning more than what one is needed. It is a state in which the aspirant satisfies with what he is having by developing detachments nature.

3.Belief in the supreme:

Belief is very important. Believing the preaches, preacher, srutis, smritis all are come's under this category. There is higher force exists and controlling the lower existence. Knowing such real fact one who wishes to know the fact with faith is belief in the supreme. Philosophy to philosophy this belief varies. But the ultimate goal of all philosophies is the same knowing the ultimate reality the Supreme-God.

4.Charity:

Donating the wealth to the needy people. Supporting who needs physical - mental - emotional support, imparting knowledge and principles to the needy pupil all are comes under this category.

5.Worship of god:

It should not be misunderstood as pertaining to religion. Patanjali calls it Isvarapranidhana. It is the interplay of energy and consciousness. One who dedicates all his actions and fruits of actions to God is also called Isvarapranidhanam.

6. Listening to the Sacred Scriptures:

Siddhanta is the culmination of spiritual knowledge collected in a concise form. Listening to spiritual knowledge and to what ancient sages found in the quest and experience helps to develop our higher faculty of knowledge. Listening to the recitations of sacred scriptures helps us to understand this spiritual path.

7. Modesty:

Showing much interest towards the worldly actions, things, etc., that are not said in vedas and vedic literature comes under this category.

8. Intellect:

This is very essential for discriminating between truth and untruth, real and unreal. Thirst to know about Brahman or Reality is also called Intellect.

9. Mantrajapa:

Tantra sastra says that if we chant mantra it protects us. Mantra can be repeated mentally, whispered, sung or written. Mantras are specifically formulated sound vibrations which affect the deeper layers of the mind and consciousness. Through the initiation from spiritual guru, if we chant mantra then the mantra gets power and acts on subtle body pranic vibrations and other parts of the body. The universal mantra which can be used by everybody is the mantra "PRANAVA" the 'AUM'.

10. Sacrifice or performing ritual:

It does not mean only performing fire ceremonies. It also means giving up worldly desires and surrendering the ego. Sacrificing sensual experience for spiritual experience. Sacrifice is giving up the idea that life is for worldly pleasure.

DESTRUCTIVES AND CONSTRUCTIONS OF YOGA

Hathayoga is very important science for humanity to day. In olden days this Hathayoga was practiced for many years as a preparation for higher states of consciousness. Hathayoga is also known as science of purification. By purifying body, the impurities and blockages of nadis are also released. In order to purify mind, it is necessary to purify body first. Hathayoga brings harmony between the positive and negative forces. Awakening kundalini is the important fact, but it is more important than that is awakening of sushumna nadi. Through the practice of Hathayoga, ida and pingala nadis are equalized. Sushumna is activated and Ajnachakra is awakened. Hathayoga is a great science which everyone can practice every day to his own capacity. It is necessary to practice these preparatory limbs first to get success in Hathayoga. When the sadhaka is in the process of uniting the two opposite forces of ida and pingala nadis, he must avoid all activities which waste energy and distract the mind. Below said six rules and regulations bring unwavering mind and body and another six rules and regulations bring wavering mind and body. Yogi Swathmarama mentioned six destructive and six constructive factors which bring failure and success in this Hathayoga field. Those are:

DESTRUCTIVES OF YOGA:

- 1.Overeating
- 2.Exertion
- 3.Talkativeness
- 4.Adhering to rules
- 5.Being in the company of common people
- 6.Unsteadiness

In Hathayogapradipika it seems like this:

1.Overeating:

Overeating bring dullness to body and mind also becomes dull - inactive. Overeating results toxins in the body. One who is suffering from diseases is unable to get success in sadhana. So, Mitahara - stomach should be filled half with food, one quarter with water and one quarter left free for free movement of air is recommended by all yogins.

2.Exertion:

Over straining the body and mind is also one of the obstacles in Hathayoga. Excess exertion physically and mentally brings imbalance between two energies and does not allow yoga sadhaka in his sadhana. So, Hathayoga has to conserve and build up his store of energy for spiritual purpose and should not waste energy in performing unwanted physical and mental labour's.

3.Talkativeness:

sadhakas aim is to awaken the inner awareness. So, unwanted conversation with common people wastes vital energy and also time. Irrelevant discussion and friendship with low moralities will not bring success to Hathayoga sadhaka.

4.Adhering to rules:

Adhering to rules makes one narrow minded. Yoga is meant to expand the consciousness, not to limit it. A yogi should have free and open mind. Although, swathmarama advises that a sadhaka should not adhere to strict rule and regulations, the Guru's instructions must be followed.

5.Being in the company of common people:

Friendship with scholars, those who have yoga knowledge and spiritual knowledge is recommended because they will help us to get success in our field. Otherwise, friendship with common people, who have no yoga and spiritual knowledge, is waste. Company with scholars is

very useful. Company of common people will not provide any benefit. Unwanted discussions with common people will distract mind away from sadhana.

6.Unsteadiness:

Wavering mind does not allow sadhaka to sit for long time in his sadhana unsteady person fails to sit in one position for long time. Imbalance body and mind are also obstacles to yoga. By strictly following good lifestyle brings steadiness in all aspects.

Apart from these obstacles it is also very important to be away from lust, anger, greed, infatuation, pride, arrogance, etc., to succeed in any field not only in yoga.

CONSTRUCTIVE'S OF YOGA.

To succeed in yoga Yogi Swathmarama mentioned six components in Hathayogapradipika. Those are

- 1.Enthusiasm
2. Perseverance
- 3.Discrimination
- 4.Unshakable faith
- 5.Courage
- 6.Avoid the company of common people.

It is said

1.Enthusiasm:

To succeed in any field enthusiasm is very essential. Every day is valuable day. If we try victory can be gained. Even in this yoga field also this enthusiasm brings success. Sadhaka must show the same interest till the end in this field as shown in the first day. The same enthusiasm

should exist between a sadhaka and his sadhana as between a newly wedded couple. The sadhaka must show good interest in this yoga field to learn new every day.

2.Perseverance (indefatigably):

If the sadhaka is fit in enthusiasm then automatically perseverance comes to sadhaka. Whether it is rain, hail or shine, the sadhaka has to continue his practice till he reaches his final goal. The attitude should always optimistic. 'I' is 'Atman' no other - such knowledge comes only when one understands bondage of this universe (samsara). To get success so many years may be needed. Till that time the sadhaka has to wait with patience to reach final goal is perseverance.

3.Discrimination:

'I' is "Atman" such knowledge is fruit of our hard work in spiritual field. This knowledge is very essential for discrimination between truth and untruth. Atman is eternal and this body is impermanent, etc., and 'I' is not this body, 'I' is 'Atman' all such knowledge is discrimination.

4.Unshakable faith:

This kind of faith on Atman and Guru is very important. Discriminating knowledge brings this unshakable faith on Guru and Reality. If we doubt on Guru success will not come to us. The Guru is the only person can open the door of self because Gurus are self-realized persons. To get success in yoga not only in yoga but also in any field unshakable faith on Guru and one's own existence brings success to Sadhaka.

5.Courage:

Courage is also recommended for fulfilling yoga. Courage is needed to face the inner visions and realizations as they drawn. By getting success in Enthusiasm and perseverance this courage is automatically achievable.

6.Avoiding the company of common people:

Friendship with scholars, those who have yoga knowledge and spiritual knowledge is recommended because they will help us to get success in our field. Otherwise, friendship with common people, who have no yoga and spiritual knowledge is waste. Company with scholars is

very useful because they will give suggestions. Company of common people will not provide any benefit. Unwanted discussions with common people will distract mind away from sadhana.

PLACE OF HATHAYOGA PRACTICE or MATHALAKSHANAM

Place plays major role in Hathayoga practice. Environment plays major role in influencing the results of sadhana. If sadhana (practice) is performed in a disturbing atmosphere and amidst negative vibrations, too much energy is dissipated in simply trying to overcome the negative influences. The body and mind should always be kept under control free from negative vibrations. Therefore, it is very essential for a sadhaka to choose quiet and pure surroundings away from the materialistic and polluted cities. Here in Hathayogapradipika Yogi Swathmarama has outlined the ideal situation for Hathayoga sadhana and the location of the hermitage the sadhaka should establish. It is said

it means the Hathayogi should live along in a hermitage and practice in a place which is in a well administered and virtuous kingdom where good alms can be easily attained and the place in the length of a bow where there is no hazard from rocks, fire and water. Relating Swathmarama's specifications to modern times, the most important factor is environment. He recommends that a sadhaka should live alone and away from others. Those who wish to undergo intensive practice should dwell in a place which is free from the noise and pollution of industries and the hustle and bustle of a crowded city, etc. The atmosphere should be calm, peaceful, clean, pleasant free from hazards of rocks, fire and water, landslides, volcanoes, earth-shakes, bush-fires, floods, swamps, etc. The geological and climatic conditions should be conducive to health and sadhana and the soil should be suitable for growing crops. Such place is designed systematically to suit to sadhaka and sadhana. Every day the sadhaka has to practice in such a place in order to build up the spiritual vibrations. If it is not possible now a days to find out such place then the aspirant need not to worry and practitioner can try to adopt such place which is available now a days to suit to his practice. Finding such place, the sadhaka has to build up one hermitage. The hermitage (room) of sadhana should have a small door, without windows, holes, cracks. The hermitage should not be too high or too low. The sadhana room should be spotlessly clean, wiped with cow manure and free from animals and insect. Outside of the hermitage there should be an open platform with a thatched roof a well and a surrounding wall. The appearance of the hermitage should be pleasant. This is the description of the yoga hermitage (matha) prescribed by the siddhas (yogis) for the Hathayoga practitioners. One need not to bother about this description. Swathmarama's description helps us as a guide lines. The sadhaka can adopt certain qualities to suit to present circumstances. Here in description of the hermitage Swathmarama mentioned the

room should have small door, without windows because such atmosphere would be dark and more conducive to internalizing the awareness and introverting mind. Without windows, cracks, holes recommended probably to keep insects, rats and other pests from entering the sadhana room. The room should not be too high or low because if it is too high it would be difficult to clean or to climb if it is too low it would be impractical for sadhana and for proper air circulation. Another recommended thing is the room should be kept clean wiped with cow manure. This is because if the environment is polluted then concentration on practice become dull. Clean, calm, and pleasant atmosphere brings activeness. In olden days the floors made of hard-packed earth. If that floor is not cleansed properly then the dust comes out brings disturbances. So, wiping with cow manure helps to stop dust and this cow manure also acts as an excellent disinfectant. The hermitage should be free from insects and animals because flies mosquitoes, other insects disturb the aspirant while practicing and animals are also a great disturbance if we should not keep them faraway from hermitage. The open platform with a thatched roof is recommended because when it is too hot to practice indoors then sadhaka can practice or sit or sleep outside. In India most of the people prefer to sleep outdoors as it is cooler and closer to nature also. Pure water is necessary for daily purification processes and others that is why Swathmarama recommended the necessity of a well. Surrounding wall helps to get protection from wild animals and hermitage with a wall helps to maintain spiritual vibrations and magnetic power. The Hathayoga sadhaka should try to live as simply and self-sufficiently as possible. The surroundings should always remain clean and peaceful so that mental fluctuations and worries can be reduced and all his energy can be directed towards spiritual enforcement.

Yoga Swathmarama said: -

It means dwelling in the hermitage that is already discussed above, being devoid of all thought yoga should be practiced in the way instructed by the Guru. Under normal conditions the mind can never be thoughtless. If the sadhaka who tries to reside in the above-mentioned hermitage can minimize unnecessary thoughts and can continue his sadhana without any disturbances. So Matha (place of practice) is very important in the Hatha field.

ASANAS

Asanas means a state of being in which one can remain physically and mentally steady, clam, quiet and comfortable. According to Hathayoga asana is spoken of as the first limb or part of Hathayoga. Swami Swathmarama says - Having done asana one attains steadiness of body and mind, freedom from diseases and lightness of the limbs the same said

But in Yogasutras of sage Patanjali there is a concise definitions of yogasanas -----

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 meaning that position which is comfortable and steady. Here in this context yogasanas are practised to develop the practitioner ability to sit comfortably in one position for an extended length of time as in necessary during meditation. In rajayoga, asana refers to the sitting position, but in hathayoga it means something more. Asanas are specific body positions which open the energy channels and psychic centers. They are tools to higher awareness and provide the stable foundation for our exploration of the body, breath, mind and beyond. The hathayogis also found that by developing control of the body through asana, the mind is also controlled. Therefore, practice of asana is foremost in hathayoge.

In Spiritual terms yoga is described as the union of the individual consciousness with the universal consciousness. But on practical level yoga is a means of balancing and harmonizing the body, mind and emotions. The practical level can be achieved through the practice of asana, pranayama, mudra bandha, shatkarma and mediation.

The science of yoga begins to work on the outermost aspect of the personality, the physical body, which for most people in a practical and familiar starting point. When imbalance is experienced at this level, the organs, muscles and nerves no longer function in harmony, rather they act in opposition to each other. For instance, the endocrine system might become irregular and the efficiency of the nervous system decrease to such an extent that a disease will manifest. Yoga aims to bringing the different bodily functions into perfect coordination so that they work for the good of the whole body.

Hathayoga is a process through which purification and control of the body take place by restricting the pranic flow. Through the practice of asana, steadiness develops, prana moves freely and there is less chance of disease. When prana flows without any disturbance then the body also becomes supple. Stiffness of the body is due to blockages and an accumulation of

toxins. When prana begins to flow the toxins are removed from the system and sadhaka will be able to bend and stretch in a relaxed manner without having to do vigorous warming up exercises. When the store of prana is increased to a greater degree than the body will move by itself without any strain.

The ultimate purpose of Hathayoga is not only bringing healthy body to sadhaka but also awakening of Kundalini Sakthi the evolutionary energy in man. Practicing asanas stimulates the chakras, distributing the generated energy of kundalini all over the body.

Hathayoga not only strengthens the body and improves health but also activates and awakens the higher centres responsible for the evolution of human consciousness.

Yogasananas work positively on the body - mind connection. The body and mind are not separate entities although there is a tendency to think and act as though they are. The gross form of the mind is the body and the subtle form of the body is the mind. The practice of asanas integrates and harmonizes the two. Both the body and the mind harbour tension or knots. Every mental knot has corresponding physical, muscular knot and vice-versa. The aim of asana is to release these knots.

Yogasananas and exercises are not same. Yogasananas have often been thought of as a form of exercise, they are not exercise. When yogasananas are performed respiration and metabolic rates slow down, the consumption of oxygen and the body temperature drop. During exercise, however, the breath and metabolism speed up, oxygen consumption rises, and the body gets hot. Yoga postures tend to arrest catabolism whereas exercise promotes it. In addition, asanas are designed to have specific effects on the glands and internal organs and to alter electrochemical activity in the nervous system. So, yogasananas and exercises are not same.

Dynamic practices are not intended to develop muscles or make the body fitter but to increase flexibility, speed up circulation, loosen the muscles and joints, release energy blocks and remove stagnant blood from different parts of the body. These dynamic asanas tone the skin and muscles, strength the lungs, improves movement in the digestive and excretory system. Static practices have more useful and powerful effect on the pranic and mental bodies. They are performed with little or no movement, the body often remaining in one position for a few minutes. These are specifically concerned with bringing tranquillity to the mind and preparing

the practitioner for the higher practices of yoga, such as meditation. These static asanas are very useful who are in the practice of prathyahara – sense withdrawl.

In Hithayogapradipika Swathmarama said that he going to explain some of the asanas accepted by Munis Vasishta and yogis such as Matsyendranath.

he said

' _____ '

Here Swathmarama explained these asanas along with definitions and benefits, those are Swasthikasana, Gomukhasana, Veerasana, Koormasana, Kukkutasana, Uttanakoormasana, Dhanurasana, Mayurasana, Savasana.

In another context Swathmarama said:

' _____ '

Here it is mentioned that 84 asanas were taught by lord Siva. Out of those he is going to describe the four important asanas. But some texts say's that 84 lakh asanas have been told by Siva taking examples from each of 84 lakh kinds of creatures. Here in this context Swathmarama explained four asanas along with definitions and benefits. i.e. siddhasana, padmasana, simhasana, and bhadrasana. Though Swathamara explained four the recommended asana by swathmarama is siddhasana and said that siddhasana is best asana of all four asanas.

It is said: ' _____ '

A correct meditative pose is very important to yogi, therefore Swathmarama advice's that any follower of Matsyendranath must practice these four asanas.

GAJAKARANI

Gajakarani is vomiting or stomach cleansing process. Early in the morning with the empty stomach or three to four hours after eating, drink water and put the first two fingers down the

throat and gently tickle the throat to stimulate the regurgitating reflex and vomit the remaining food from the stomach is called Gajakarani. In the text Hathayagopradipika it is said by those who have attained knowledge of Hathayoga. Thus, being accustomed to this technique, control of the nadis and chakras is brought about.

Gajakarani strengthens the solar plexus, the nerve center which is connected with manipura chakra. It is said that all the nadis emanate from the navel region. This upward movement activates all the chakras within the vertebral column and the surroundings nadis. Nerve impulses rush up from the base of the spine to the medulla oblongata and ajnachakra. When we touch sensitive areas, we feel urge to vomit. In the same process of vomiting here also apna vayu automatically moves upward. If we perform this kriya three to four hours after meals then undigested food can be removed so that further energy which is helping to digest will be prevented an overflow of energy in the lower centers. The important factor is after this gajakarani kriya one should not take food at least half an hour and after that one should eat a liquid food prepared with boiled rice and milk with sugar, ghee added. This is like a medicine which restores the natural balance of enzymes in the stomach as our whole digestive system can be disturbed by the practice.

THE SHAT KARMAS (KRIYAS) AND THEIR EFFECTS

In Hathayogapradipika the first thing we see is that Yogi Swathmarama does not worry at all about self-control and self-discipline in the form of yama and niyama. The order here is very different. He begins by saying that one should first purify the whole body, the stomach, intestines, nervous system and other systems. Therefore, in Hathayoga first of all we take care of the body and purify it by six methods called as shat kriyas. Shat means six, kriyas means purification methods. Just as machines produces wastes like that our body continuously produces waste. These wastes are three kinds (tridoshas): 1. Mucus 2. Gas 3. Acidity (Phelgm, wind and bile). If we cleanse the body internally from time to time, the excess of these three metabolic products are removed and their formation is regulated and balanced. Then perfect health can be maintained. Before commencing pranayama, any imbalance in the three doshas (humours) - vata, pitta, kapha should be removed - excess body fat, mucous blockages, gas in the stomach and intestines, etc., should be eliminated. In Hatayogapradipika six purification processes were

designed specifically for this purpose. Those are shatkriyas means six actions. These six kriyas specifically increase vital capacity of the sadhaka, these kriyas designed not for therapy purpose only, but to create harmony in the body and mind and to prepare sadhaka for further practices. These kriyas bring healthy body through which one can attain disturbed free mind. For those already doshas are in balanced they need not to practice these six kriyas. However, it is better to learn these kriyas under experienced Guru to practice whenever necessity arises. In Hathayogapradipika it is said ' _____ '

The six purification processes are

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

The same said: - ' _____ '

1.Dhauti:

A strip of wet cloth measuring about four angulas width or width of tongue and 15 hand-spans length is slowly swallowed and then take out, as instructed by the guru is called VASTRA DHAUTI. Here the cloth should be finely woven cotton which is unused and clean. The wider than the tongue. The cloth should be washed well and then boil it in water. The cloth should be in a container of warm water while practicing. Sitting in squatting position with the heels flat on the ground and the buttocks off the ground or resting on a brick or something about the same height, spread one end of the cloth over the tongue and start swallowing the cloth slowly. When two thirds of the cloth have been swallowed, leave the remaining few inches hanging out of the mouth and stand up to practice nauli. After completing nauli the cloth should be taken out slowly sitting in a squatting position. This, is the procedure of Vastra Dhauti.

Benefits: - Destroys or removes cough, asthma, diseases of spleen, leprosy, excess mucus, etc.

2.Basti:

Sitting in Utkatasana, navel deep water, insert a tube (pipe) which is opened at both ends into the anus and contract the anus so that the water goes inner side and hold the water as long as possible and then expel so that the water which is inner side comes out. (This is to be performed with the support of Uddiyana Bandha). This cleansing with water is called BASTHI Karma.

Benefits/Effects:

Enlargement of glands and spleen, diseases arising from excess wind, bile and mucus are eliminated from the body through the practice of basti. Appetite increases, the body glows, senses and mind are purified.

3.Neti:

Insert a soft thread measuring about 4mm and 30cm length through the nose, so that it comes out of the mouth (means the thread should be taken out through the mouth) is called SUTRANETI by the Siddhas. Here the thread should not be forced through the nose but gently pushed so that it slowly passes down into the throat.

When the thread reaches the back of the throat, we have to put the first two fingers into the mouth and pull the thread out through the mouth leaving a few inches of thread hanging out of the nose. Then slowly and gently pull the thread backwards and forwards for some time, then bring the thread out from the mouth. It is said in HATHAYOGAPRADIPIKA like this:

Benefits/Effects:

Neti is the cleaner of the brain and gives divine sight. It soon destroys all the diseases which manifest above the throat.

4.Trataka:

Being calm, one should gaze steadily (means unwavering gaze) at a small point until tears are shed or eyes are filled with tears is called TRATAKA by the Acharyas (teachers). In HATHAYOGAPRADIIPIKA it is said:

Benefits/Effects:

Trataka eradicates all eye diseases, fatigue and sloth, etc. It closes the doorway which is creating problems. It should be carefully kept secret like a golden casket (Jewellery Box).It improves concentration.

5.Nauli:

Lean forward, protrude the abdomen and rotate (the muscles) from right to left with speed. The is called Nauli by the siddhas.

When the rectus abdomen muscle is rotated from left to right (anticlockwise), It is called DAKSHINA NAULI. When they are rotated from right to left (clockwise) that is VAMA NAULI. When the muscles are pulled together and middle group of the muscles protrude, it is MADHYAMA NAULI.

Benefits/Effects:

Nauli kriyas increases appetite and digestion. It removes all the disorders of the doshas and brings out happiness.

6.Kapalabhati:

Performing exhalation and inhalation rapidly like the bellows of a blacksmith is called KAPALABATHI. Here the emphasis (force) should be on exhalation not in inhalation. It seems in HATAYOGAPRADIIPIKA like this:

Benefits/Effects:

It destroys all mucus disorders and makes the cranium(skull) to glow.

HATHAYOGASIDDHILAKSHANAM

Yogi who succeeded in Hathayoga attains leanness of the body, tranquil counterance, manifestation of the inner sound (clear voice also), clear eyes, diseaselessness, control of bindu active digestive fire and purification of the nadi. Those who are practicing Hathayoga, if they find such symptoms, it seems that they are succeeded in their practice. When Kundalini sakti passes through sushumna, all the nadis and chakras and the entire body emanate that sakti. When kundalini ascends through sushumna, the whole body become luminous, not only the consciousness but changes manifest in every aspect. If kundalini moves through mooladhara chakra to swadisthana chakra then the sense of the smell becomes very acute and sense of taste becomes very sharp and different tastes can be created at a will if kundalini enters into manipurachakra then the body becomes completely diseaseless and is imperishable by fire. Excretion, hunger, and thirst decrease and the body can survive for days on prana alone. Excess fat is lost and skin becomes radiant. If kundalini enters to anahatachakra then inner sound arises. If sakti enters into visuddhichakra then the voice becomes melodious and resonant, and one's world become totally captivating. The body can destroy poisonous substances and is unaffected by any extreme conditions of heat/cold, pain/pleasure, night/day, etc. When kundalini reaches ajnachakra pure knowledge and wisdom unfold and all past karmas are destroyed and eight major siddhis (ashtasiddhis) are acquired. When kundalini enters into sahasrara total perfection is attained. So, through Hathayogasadhana total perfection can be attained. In Hathayogapradipika hathayogasiddhilakshna said like this ' _____ '

MITAHARA, APATHYA (PROHIBITED FOOD), PATHYA (RECOMMENDED FOOD),
RULES IN FOOD TAKING, HATHAYOGA ACHIEVEMENTS:

Ahara - Food is very essential to maintain body as well as mind. There are several kinds of works done by food. The food which contains rich nutrients is essential. Nutrients acts as body building material. Food provides energy. The body also uses food to regulate its activities, e.g. regulation of heartbeat, regulation of body temperature, removal of waste products from the body, muscle contraction, control of water balance, clotting of blood, etc.

Each and every work is due by food. Bhagavad Gita says the same

अत्राद्भवन्तिभूतानिउनि.

So, the food when we are taking should protect our body from toxins, otherwise the Yogasadhana is unfulfilled. Food appears in many forms such as cereals, pulses, fruits, vegetables, milk and milk products and flesh foods. All these foods are made up of a large number of components called Nutrients and can be grouped into six main classes 1. Water 2. Proteins 3. Carbohydrates 4. Fats 5. Minerals 6. Vitamins. The food that Sadhaka takes should contain all these nutrients. One who takes such food can attain perfection in his Sadhana. While taking food the sadhaka should follow rules and regulations. Mitahara is recommended to Yogasadhaka. In Hathayogapradipika Yogi Swathmarama said:

One who is Brahmachari, takes moderate food and pure food, is regular and intent on yoga and renounces attachment becomes perfect after a year in yogasadhana - yoga practice: In this context Swathmarama explained Mitahara as

Mitahara is defined as agreeable soft and sweet food leaving one fourth of the stomach free eaten as an offering to please Siva. Sweet food means not that food which contains much sugar or sweet but fresh and pleasant tasting food. Disagreeable food is bad tasting food, poisonous food damages the body system. So, mitahara is the stomach should be half filled with recommended food, one quarter with water and one quarter should be left for air free movement. In Abhiyuktagrantha it is said: -

it means fill two parts of stomach with food, one part with water and leave the fourth part of stomach for free movement of air.

In mitahara definition it is mentioned eating to please Siva. Here Siva means according to Tantra Sastra inner consciousness, the Atma. So, while taking food the Sadhaka should not feel that he is taking food for himself but should be considered as prasad or an offering to atma. Sadhaka should cultivate the attitude that he is nourishing the body for its maintenance so his consciousness can continue its process of unfoldment and spiritual evolution. The food which sadhaka is taking purifies body and mind for the maintenance of life and progress in sadhana. So,

all the time the sadhaka should eat cautiously with awareness and with a higher purpose than sensual enjoyment. Mitahara means Sattvic food, light food which is very easy digest. In Bhagavadgeeta also we find the same about sattvic food.

आपुस्तचगरोग्यसुखप्रीतिविवरणः।

रेस्याःखिगीःहंआहाराःसात्किन।

Food dear to those in the mode of goodness increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction. Such food is juicy, fatty, wholegrain add pleasing to the heart.

Through overeating one become Rogi and through Sattvic food one become yogi. So, it is always better to Sadhaka to get Mitahara to attain success in his path.

APATHYA - PROHIBITED FOOD FOR THE YOGA SADHAKA

In Hathayogapradipika Swami Swathamarama said

कदलीपपलवणहरोतशाकसौवीरतेलतिलसर्पपमद्यमत्या ! .
अजादिमांसदधितक्रकुलुथकोलपिण्याकहिगुलशुनाधमपत्थमाहः।।

The food which are prohibited for yogi are - Those which are bitter, sour, pungent, salty, heating, green vegetables (other than recommended five vegetable such are - Balasaka, Kalasaka, Patolapatraka, Vastuka, and himalochika), sourgruel, oil, sesame, mustard, alcohol, fish, flesh foods, curd, buttermilk, horse gram, fruit of jujude, asafoetida and garlic.

Ayurveda sastra says by taking limited bitter, sour, pungent and salt no problem to body. Due to excess in these some problems take place in our body such are itching, swelling, thirst, fever, leprosy, loss of strength, bald head, skin wrinkling, white hair, skin problems, blood problems, bone and marrow problems, shivering, back aches, etc., concentrated and spicy food disturbs the body systems and creates diseases. Meat food brings all the toxins to the body mainly to the digestive system. Excess asafoetida and garlic are considered aphrodisiacs as they stimulate the production of sex hormones. Alcohol destroys liver and brain cells which are very essential to reach the aim of sadhaka curd has the quality of heat and it hardens the stools. So, excess curd is not recommended and curd during night is not good.

Excess curd brings fever, leprosy, bile disorders, etc. Though buttermilk has the quality of developing digestive fire and such good qualities but sour buttermilk is not recommended. It is better to avoid such prohibited food which are mentioned above during sadhana period.

Unhealthy food, reheated food after cold, dry food, excessively salty and acidic food and too many mixed vegetables are also prohibited.

 अतिलवणमम्लुकंकदशनशाकोत्कट्वन्यम् ।।

Once food is cooked if we again reheat it then again, the bacteria retain and also damages body cell and improves cancer cells. Dry food means which has no natural oils or water is also not recommended. Excess salty and acidic food imbalance the system in fact sit directly affects the heart rate and makes heart beat faster and heats the body. Many different kinds of vegetables should not be cooked together because chemical reaction can disgust the digestive system and disturb the body functions.

In Bhagavadgita Lord Krishna explained Rajasika food and Tamasika food which are not useful to Sadhaka. Foods that are too bitter, too sour, too salty, hot, pungent, dry and burning are dear to those in the mode of passion. Such foods cause distress, misery and diseases. It is said: -

 Food prepared more than three hours before eaten, food that is tasteless, decomposed and putrid and food consisting of remnants and untouchable things is dear to those in the mode darkness. So, Rajasika food and Tamasika food should be avoided and only sattvik food is better to sadhaka. Besides these: -

 Bad company, fireworks, mixing with women, pilgrimages, bathing in early in the morning, fasting and risky tasks which produce pain in the body should be avoided.

Bad company means friendship with common people who leads an anti-spiritual life and who think negatively and who does not know the importance of spiritual evolution. This bad company does not bring any progress in Sadhana. So, avoid this Company with Sadhus (spiritual scholars) bring progress in practice. Working or standing near fire exhausts the prana and produces heat in body. Fire also should be avoided. Intercourse for pleasure alone is not recommended because this is the one of the tasks, which wastes energy highly and effects nervous system. Sexual desire can never be fulfilled and when you feed that desire it is like throwing kerosene on a fire. One who wishes, to attain Hathyoga it is better to be away from intercourse. Long journeys and pilgrimages exhaust physical and pranic reserves that's why it is also not recommended to yoga sadhaka. Bathing early in the morning before sunrise in winter should be avoided because cold water bathing strains the nervous system and lowers the body

temperature. Hot water bathing weakens the body's resistance to the outside temperature and can make one feel very lethargic and sluggish. Though fasting is good to common people to stimulate digestive system and to eliminate toxins but Hathayoga. Sadhaka should not strain the body in such a way. Risky tasks which produce pain in the body should be avoided because this does not bring any success.

Hathayoga sadhaka, who follows such rules and regulations can be achieved the goal easily very soon and reaches the highest state soon.

PATHYA (RECOMMENDED FOOD FOR THE YOGASADHAKA): -

Good grains wheat rice, barley, milk, ghee, sugar candy, butter, honey, dry ginger, patolafruit, five vegetables (Balasaka, Kalasaka, Patolapatraka, Vastuka, Himalochika), mung pulse and pure water are recommended food for yogasadhaka. The recommended grains supply needy carbohydrates which are very essential to maintain healthy body. Milk is very essential to maintain healthy bones and body. Milk has the quality of sweet and develops intelligence. Milk avoids, imbalances of Vata and Pitta. Cow's milk is good because it strengthens Dhatus and develops Buddhi, destroys respiratory problems, diarrhoea, excessive thirst and inauspicious diseases can be brought under control through cow milk. Ghee balances doshas of vata(air) and pitta(bile) reduces fever. Of all oily products ghee is Uttama (best)-Ghee has cool quality. Ghee prevents brain diseases, ear and eye aches, etc. Old ghee is recommendable because it is useful to prevent so many diseases. This ghee searches wounds in our body and cure. Sugar is necessary for body functioning as well as brain functioning. Honey acts positively on digestive system. Dried ginger also improves digestive power if it is taken limited. The recommended vegetables provided essential to maintain healthy body and pulses such as mung and red lentils, etc., are recommended because they provide rich proteins and acts on digestive system smoothly. But horsegram, etc., works hard on digestive system. Pure water is very essential to purify body externally as well as internally. Water is essential to live, water provides strength to senses and pleasure to mind(hridaya), One feels happy by taking pure water though it has no colour, taste, smell, etc. Water flourishes Buddhi. Besides these Swathmarama also says: -

' _____ '

The yogi should take nourishing and sweet food mixed with ghee and milk, it should nourish the basic body constituents and be pleasing and suitable. The body is constituted by seven dhatus, i.e., skin, flesh, blood, bone, marrow, fat, semen/ova. The food which damages seven dhatus should not be taken. Limited milk and ghee are recommended but not excess because excess milk and ghee creates problems in the body. Pleasing and suitable food is always better. The sadhaka need not to take all the recommended food. Sadhaka may approach pleasing and suitable

food in the recommended list. Some food factors may produce allergy and some of recommended food does not produce happiness to sadhaka. So, it is better to follow pleasing and suitable food in the above recommended food list.

IMPORTANT NOTICE: - Yoga can be practiced by all kinds of human beings without any restrictions of sex, age, religion, nationality, etc. Yogi Swathmarama in Hathayogapradipika says - whether you are old, very old, sick or feeble, one can attain perfection in all the yoga's by practicing -

 अभ्यासात्सिद्धिमाप्नोति सर्वयोगेष्वतन्द्रितः ।। इति ।।

Yogasiddhi comes only through practice but not by gaining book knowledge. Theoretical knowledge without practical knowledge is waste. Though you are young, old, sick perfection can be attained only through practice but not by just studying sastras. The same is said: -

 Everyone is eligible to practice Hathayoga to attain highest yoga. Just by changing external appearance such as wearing Sanyasi dress or by wearing the garb of a Siddha and talking about yoga without self-practice will be treated as a fraud. One may delude others like a yogi but the atma cannot be deluded. So, through practical application one become a Siddha or Yogi. It is said: -

 We already known that Hathayoga is for Rajayoga. Hathayoga is the basis of Rajayoga. The

After practicing asanas, the sadhaka should feel an energy boost than an energy loss. If any tiredness and uneasy occurs it means that the practice is done incorrectly. Pranayama should practice only after asanas. In the systematic science of Hathayoga, asanas prepare the physical body to remove gross impurities and activates prana. Like this there is sequence of Hathayoga. It is said-

Asana, varieties of kumbhaka, practices called Mudras and concentration on the inner sound that is nada comprise the sequence of Hathayoga. Asana is the first limb or part in Hathayoga practice.

GENERAL NOTES FOR THE ASANA PRACTITIONER

Some of the below given instructions are beneficial to get success in asana. Those are:

BREATHING: - Always breathe through the nose unless specific instructions are given by Guru. Try to coordinate the breath with the asana practice.

RELAXATION: - Savasana may be performed at any point during asana practice, especially when feeling physically or mentally tired. Savasana should be practiced on completion of the asana program.

COUNTER POSE: - Counter pose is necessary during middle and advanced group of asanas. Backward bends are followed by forward bends and vice versa. Whatever asana is practiced on one side of the body is repeated on the other side also. This counter pose is necessary to bring the body back to a balanced state. However, when asanas are practicing for therapeutic reasons, a counter pose may not be needed.

TIME OF PRACTICE: - Asana may be practiced with an empty stomach early in the morning or may be practiced at any time of day except after meals. At least three to four hours gap must be there between asanas and meals.

PLACE OF PRACTICE: - Hatha texts already mentioned place of practice. We already discussed in above section. Practice in such place or practice in a well-ventilated room free from insects, mosquitoes where it is calm and quiet.

BLANKET: - Use a blanket of a natural material for the practices as this will act as an insulator between the body and the earth.

CLOTHES: - During practice of asanas it is better to wear loose, light and comfortable dress which is cotton material. While practicing asanas never wear spectacles, watches and other jewellery.

EMPTYING THE BOWELS: - Before commencing the asana program, the bladder and intestine should preferably be empty.

DIET: - Hatha texts already mentioned Pathya and Apathya (Eatables and Uneatables). Follow such dietary pattern. It is better to get Mitahara which is already mentioned.

NO STRAINING: - Never produce any strain on body and mind while doing asanas. Beginners may find muscle stiffness but after several weeks of regular practice such stiffness may not find body becomes more flexible.

AGE LIMITATIONS: - Asana may be practiced by people of all age groups, male and female.

CONTRA INDICATIONS: - People with fractured bone or who are suffering from chronic ailments and diseases such as stomach ulcer, TB, hernia, etc., should consult yoga teacher before commencing asanas.

TERMINATION OF ASANAS: - If there is excessive pain in any part of the body the asanas should be terminated immediately and if necessary, get Guru's advice. Do not stay in an asana if discomfort is felt.

INVERTED ASANA: - If there is any gastric problem, blood pressure, heart problem, menstrual time or later stage of pregnancy never practice such inverted asanas.

Unit 7

PRANAYAMA

Asana is the first step in Hathayoga. The next stage of Hathayoga is pranayama. Pranayama is not simply exhalation, retention and inhalation. Pranayama is more than simple breathing exercise and pranayama must be practiced systematically under experienced Guru. Pranayama should start only when the body is regulated by asana and moderate diet. It is said: -

Diet is very important in pranayama. Eating is a direct means of pranic absorption which affects the body, mind and pranic vibrations. In the beginning stage of practice, food consisting of milk and ghee is recommended. Which establishment comes then restrictions are not necessary. It is said: -

While doing pranayama the body metabolism undergoes a change. The above mentioned food maintains balance in such change.

MEANING OF PRANAYAMA: -

The word pranayama is composed of two Sanskrit roots prana and ayama. Prana means vital energy or life force and ayama means extension or expansion. The word pranayama means extension of the dimension of prana. Prana is vital energy which exists in all things. Although closely related to the air we breathe, it is more subtle than the air or oxygen. Therefore, pranayama should not be considered as mere breathing exercise aimed at introducing extra oxygen into the lungs, pranayama utilizes breathing to influence the flow of prana in the nadi or energy channels of the pranayama kosha or energy body.

THE PRANIC BODY:

The yogic physiology says that human framework is comprised of five bodies or sheaths, which account for the different aspects or dimensions of human existence. These five sheaths are known as: -

1. Annamayakosa - the food or material body.

2. Pranamaya kosa - the vital energy body.
3. Manomaya Kosa - the mental body.
4. vijnanamayakosa - the psychic or higher mental body.
5. Anandamayakosa - the transcendental or bliss body.

Same matter Yogi Swathmarama mentioned at the last sloka in first chapter of Hathayogapradipika -

Asanas various types of kumbhakas and various means of illumination should all be practiced in the Hathayoga system until success in Rajayoga is attained. Even at the end of second chapter in Hathayogapradipika Swathmarama again said -

There cannot be perfection if Hathayoga without rajayoga or rajayoga without Hathayoga. Therefore, through practice of each perfection is attained. Consciousness and matter are eternally interacting with each other and as a result there is creation in the body the mind and the universe. By yoga sadhaka separate these two forces within on every level and samadhi comes. The secret of this separation is "Union". Rajayoga is a system which teaches us to unite mind on the point of concentration. Then the separation will take place. After this separation one reaches the highest state which is called Kaivalya.

EIGHT KUMBHAKAS OR ASHTAKUMBAKAS

Pranayama is of three types –

- 1.EXHALATION (RECHAKA)
- 2.INHALATION (PURAKA)
- 3.RETENTION (KUMBHAKA)

Again, Kumbhaka is of two types

- 1.SAHITA KUMBHAKA

2.KEVALA KUMBHAKA

In Hathayogapradipika it is said: -

Until Kevala Kumbhaka is perfected. Sahitha Kumbhaka has to be practiced. Sahitha Kumbhakas are of eight kinds, known as famously asthakumbhakas. Those are: -

1.SURYABHEDANA

2.UJJAYI

3.SEETKARI

4.SEETALI

5.BHASTRIKA

6.BHRAMARI

7.MOORCHA

8.PLAVINI.

The same said: -

1.SURYABHEDANA:

Taking any comfortable sitting posture, the yogi should breathe in the air slowly through the right nostril. Then it should be confined (retention) within, so that it fills from the nails to the

roots of the hair, and then let out (exhale) through the left nostril slowly. This is called SURYABHEDA. It should be done again and again in the same process.

Benefits:

Cleans the forehead (cranium), destroys imbalances of the wind dosha and eliminates worms.

2.UJJAYI:

Sitting in a comfortable meditative pose, closing the mouth, inhale with control and concentration through both nostrils (ida and pingala), while doing inhalation there is partial contraction of the glottis which produces a light snoring sound (Soham may be adopted, while inhaling mentally repeat the 'so' and while exhaling repeat the sound 'ham'). The sound must come from the throat and not forced to come through the nose. It should be restrained as said in Suryabhedana and exhale through ida (left). This is called UJJAYI. This pranayama can be done while moving, standing, sitting.

Benefits:

Removes phlegm from the throat and stimulates the digestive fire. It destroys the defects of the nadis and dhatus.

3.SEETKARI:

Seetkari is performed by drawing in the air through the mouth by making a hissing sound, without gaping the mouth and exhale through the nose. Here we have to press the lower and upper teeth together and separate the lips as much as is comfortable and breath in should be through the

gaps in the teeth. By performing this, one becomes a second Kamadeva (God of love). It is said in HATHAYOGAPRADIPIKA.

Benefits:

Those who are practicing Seetkari is adored by the circle of Yoginis and becomes the controller of creation and dissolution, being without hunger, thirst, sleep and laziness. It is said: -

Seetakari particularly works on the heat/cold aspect of the body. Control of any two opposite forces in the body/mind leads to control of the other aspects of the physical, mental, emotional and psychic make up. Swathmarama specifically mentioned that Seetkari eliminates indolence and the need and desire to eat, drink and sleep.

4.SEETALI:

Inhale the air through the tongue (Roll the sides up so that it forms a tube) and practice kumbhaka and the exhale the air through the nostrils. This is called SEETALI. It is said in

These five sheaths function together to form an integral whole, the practices of pranayama work mainly with pranamayakosa.

THE FIVE MAJOR PRANAS AND UPA-PRANAS: -

The pranamayakosa is made up of 5 major pranas which are famously known as pancha pranas, those are:

1. Prana - Governing the area between the larynx and the top of the diaphragm. It is associated with the organs of respiration and speech and the gullet together with the muscles and nerves that activates them. It is the force by which the breath is drawn inside.
2. Apana - This is located below the navel region and provides energy for the large intestines, kidneys anus and genitals. It excretes waste from the body.
3. Samana - This is located between the heart and navel. It activates and controls digestive system. Samana also activates the heart and circulatory system and responsible for the assimilation and distribution of nutrients

4. Udana - This prana controls the area of the body above the neck. Udana activates all the sensory receptors. Thought and consciousness of the outside world would be impossible without it.
5. Vyana - This prana pervades all over the body, regulating and controlling all the movement and coordinating the other pranas. It acts as reserve force for the other pranas.

UPAPRANAS OR MINOR PRANAS:

These minor pranas also five kinds

1. Naga - This upaprana is responsible for belching and hiccups
2. Koorma - This upaprana opens the eyes and stimulates blinking
3. Krikara - This upaprana generates hunger, thirst, sneezing and coughing.
4. Devadatta - This upaprana induces sleep and yawning
5. Dhananjaya - The upaprana lingers immediately after death and is responsible for decomposition of body.

PRANA AND CHITTA:

Prana and chitta (mind) are interlinked. Fluctuations of one means fluctuation of the other. If one is balanced automatically other is also balanced. So, whenever prana moves then the chitta also moves. When prana does not move then chitta stays still. So, by restraining the vayu the yogi attains steadiness. It is said-

The breathing process is directly connected to the brain and CNS and it is one of the most vital processes in the body system. It has also some connections with the hypothalamus, the brain center which controls emotional responses. The hypothalamus is responsible for transforming perception into cognitive experience. Erratic breathing sends erratic impulses to this center and thus creates disturbed response. So, prana and chitta are related.

PRANAYAMA REMOVES BLOCKAGES IN NADIS

If the nadis are full of impurities, the vital force does not pass in the middle channel. When the prana does not move into the middle channel then the attainment of perfection become difficult. So, pranayama removes the impurities in the nadis, the impurities are waste and residue of sensuous living and desires. It is said:

Nadi is a flow of energy. These are wire like structures. There are 72 thousand nadis in our body.

MINDS POSITION WHILE PRACTICING PRANAYAMA: -

During pranayama practice the mind should be steady and aware not moving from thought to thought. When the mind is sattwic, the inner awareness grows quickly and prana accumulates. Therefore, pranayama should be done daily with sattwic state of mind so that the impurities are driven out of sushumna nadi and purification occurs. It is said: -

RUB THE BODY WITH THE PERSPIRATION:

While practicing pranayama, the sadhaka gets perspiration. The body becomes hot due to pranayama, excess water may be lost. When the body is impure and unclean then the impurities are excreted through the pore of the skin in the form of perspiration. But when the body has been purified only water, salt and hormones are excreted through the skin. The difference between these two perspirations' can be known easily by pranayamasadhaka. If there is perspiration due to pranayama, chemical hormones are released unnecessarily. Therefore, the perspiration should be rubbed back into the skin. They are reabsorbed through the pores. This also helps to rebalance the system and tone the nerves and muscles. It is said:

Rub the body with the perspiration from the labour of pranayama. The body derives firmness and steadiness. The Sivasamhita states - When the body perspires, rub it well, otherwise the yogi loses his seven dhatus (blood, fat, flesh, bone, marrow, skin, semen/ova)

DURATION AND TIME FOR PRANAYAMA AND GRADATION OF PRANAYAMA:

Those who are completely dedicated to a life Hathasadhana should practice pranayama at the four specified times. The specified times for practice are important in correlation to body rhythms and solar/lunar activities. At these times there is a changeover of body and external energy rhythms and susuhumna nadi is more likely to become active. The recommended timings are 1. Early in the morning 2. Midday 3. Evening 4. Midnight. While practicing pranayama the retention should be gradually held up to eighty counts in one sitting. It is said:

According to the Gherandasamhita there are three stages of pranayama. In the first stage inhalation is for 12 matras or counts, retention 48 counts and exhalation is 24 counts. In the second stage inhalation should be 16 counts, retention is 64 counts and exhalation is 32 counts. The highest stage is inhalation 20 counts, retention is 80 counts and exhalation is 40 counts. So, retention should reach up to 80 counts in each sitting. When body and the mind are purified and the quantum of prana is increased then various physical symptoms manifest during pranayama. The body becomes hot due to increased activities of the sympathetic nervous system. If it perspires irrespective of cool weather, pranic awakening has definitely taken place it is possible for hot flushes to occur or you may not even notice any excess heat.

In Hathayogapradipika three grades(stages) were noticed those are: At first stage is perspiration in the middle stage trembling, in the highest stage complete steadiness. It is said:

GRADUAL CONTROL OF PRANA & IMPROPER PRACTICE OF PRANA:

It's very tedious and delicate process to control prana which requires alertness, awareness, patience and constancy. Just as wild animals like lion, elephant and tigers are gradually controlled, so the prana is also controlled through gradual practice. Otherwise, the practitioner faces problems and sometimes the prana may destroy the practitioner. It is said:

If pranayama is performed properly and systematically then pranic capacity increases otherwise physical disturbances will develop. So, by proper practice of pranayama all the diseases are eradicated, by improper practice of pranayama all diseases can arise. The same is said:

Due to disturbances of vital air some diseases such as Hiccups, Asthma, Cough, Headache, Earache and Eye ache etc. The same is said:

GREATNESS OF PRANAYAMA:

Through the practice of pranayama fear of death can be overcome. To emphasize the value and importance of pranayama Swathmarama says:

This sloka says that even Brahma and other Gods in heaven also devote themselves to practicing pranayama because it (Pranayama) ends fear of death. Thus, pranayama must be practiced daily.

BREATHE, HEALTH, LIFESPAN AND PRANAYAMA:

The breath is the most vital process of the body. It influences the activities of each and every cell and most importantly is intimately linked with the performance of the brain. Human beings breath about 15 times per minute and 21600 times a day. Most people breath incorrectly, using a small part of their lung capacity. Practice of pranayama technique bring awareness how to develop respiratory process (though breathing is mainly an unconscious process, conscious control of it may be taken at any time) and improves integrity of the body and mind. Rhythmic, deep and slow respiration stimulates and is stimulated by calm, content states of mind. Irregular breathing disturbs the rhythms of brain and leads to physical, emotional and mental blocks. Pranayama provides not only quality of life but also length or quality of life is achieved by the rhythm of respiration.

Those who breathe in short quick gasps are likely to have a shorter life span than those who breathe slowly and deeply. On the physical level, this is because the respiration is directly related to heart. A slow breathing rate keeps the heart stronger and better nourished and contributes to a longer life. Deep breathing also increases the absorption of energy by the pranamayakosa, enhancing dynamism, vitality and general wellbeing. Our ancient yogis and rishis studied nature in great detail and find out this truth.

PRANAYAMA AND SPIRITUALITY:

Pranayama not only provides healthy body but also shows spiritual Marga (path). General life and spiritual life are two sides of a coin. Every human being must find this truth and lead life in both ways. Pranayama removes blockages in the pranamayakosa and peaceful mind. The spiritual seeker requires tranquility of mind as an essential prelude to spiritual practice. Once the mind has been stilled and prana flows freely in a nadis and chakras, the doorway to the evolution of consciousness opens, leading the aspirant into higher dimensions of spiritual experience.

GENERAL NOTES FOR THE PRANAYAMA PRACTITIONER:

Its very important that an experienced Guru's instructions are essential to practice pranayama. The below given instructions also very useful along with Guru's instructions. Those are:

BREATHING: Always breathe through the nose (nostrils) and not mouth unless specifically instructed otherwise. The nose should be cleaned regularly by Jalanethi prior to the practice of pranayama.

TIME OF PRACTICE: The best time to practice pranayama is during early morning or another good time is just after sunset. However, those who are completely dedicated to a life Hathayogasadhana should practice pranayama at the four specified times early morning, midday, evening and midnight.

PLACE OF PRACTICE: Hathayoga texts already mentioned place to practice Hathayoga. In such place pranayama should be practiced. If that is not possible now a day's practice in a quiet, clean and pleasant room which is well ventilated free from insects and mosquitoes is also recommended.

SITTING POSITION: Any suitable meditative posture is recommended in which sadhaka can sit for a long time steadily and comfortably. The best asana recommended by Great Yogis is Siddha/Siddhayoni asana.

SEQUENCE: Pranayama should be practiced only after practicing asanas. Hatha texts accepted this sequence. After practicing pranayama, one may perform savasana if it is necessary for a few minutes.

BATHING: It is better to get a bath before practice or take a bath for at least half an hour after the practice to allow the body temperature to normalize.

CLOTHES: Loose, comfortable cotton clothing should be worn during pranayama practice.

EMPTY STOMACH: Practice pranayama with an empty stomach in the morning or at least three to four hours after meals can start pranayama. Food in the stomach provides pressure on the diaphragm and lungs, making full and deep respiration difficult.

DIET: A balanced diet of protein, carbohydrates, fats, vitamins and minerals is suitable for most pranayama practices. Hatha texts says that Eating is a direct means of pranic absorption which effects the body, mind and pranic vibrations. In the beginning stage of practice, food consisting of milk and ghee is recommended. When establishment comes then restrictions are not necessary.

AVOID STRAIN: During pranayama practice the mind should be steady and aware not moving from thought to thought. When the mind is sattvic, the inner awareness grows quickly and prana acculates. Therefore, pranayama should be done daily with sattvic state of mind so that the impurities are driven out of sushumna nadi and purification occurs.

EFFECTS: While practicing pranayama various symptoms may manifest even in healthy people. Sensations of itching, tingling, heat or cold and feelings of lightness or heaviness may occur. These are only temporary but not stay long time.

SYMPTOMS: When the body and mind are purified and the quantum of prana is increased, then various symptoms manifest during pranayama. Those are - At first there is perspiration, in the middle stage trembling in the highest stage complete steadiness.

CONTRA INDICATION: Pranayama should not be practiced during illness but according Guru's advice one may proceed in pranayama.

NADISODHANA PRANAYAMA

The first pranayama practice is Nadisodhana Pranayama. This is also known as alternate nostril breathing in which activates and harmonizes ida and pingala nadis. This Nadisodhana pranayama purifies nadis. Yogi Swathmarama states that nadisodhana pranayama will purify the nadis within three months if practiced according to said manner. Now let us know what is nadisodhana pranayama according to Hathayogapradipika.

It is must to practice pranayama technique only sitting in any meditative pose. Sitting in padmasana or any other meditative asana. Inhale the air through the left nostril and hold the breath to capacity(retention) and then exhale through the right nostril. Then again inhale through the right nostril, perform kumbhaka and exhale completely through the left nostril. Inhale with the same nostril through which exhalation was done and retent the breath to utmost capacity and exhale through the other nostril slowly and not forcibly. Repeat the same process again and again this is called nadisodhana pranayama. Those who practice nadisodhanapranayama, according to said times and said ratio, within three months totally all nadis will be purified. In Hathayogapradipika it Is said:

When the nadis are purified there are external symptoms. Success is defined when the body becomes thin and glows. When the sadhaka is able to hold breath according to his wish then the digestive fire increases. If the nadis are purified then the inner sound or nada awakens and one is free from diseases. Purification of the nadis means the shakti can flow throughout the body without any disturbances and aim can be achieved. It is said in Hathyogapradipika.

MANONMANY (MIND DEVOID OF THOUGHT)

If the mind and prana are absorbed in the center (sushumna) which is responsible for the experience of universal consciousness or atma then one need not to fear of death, by practicing breath retention and sambhavi mudra and focusing mind on a single point (one object) then the state of complete absorption arise. If a super conscious state occurs and then the sadhaka return to mundane awareness, the thought of death has less significance. Whether the body is dead or alive is not relevant to one who has realized the atma. It is said:

By systematically restraining the prana the nadis and chakras are purified and thus the prana bursts open the door way to Sushmna and easily enters it. Constant, continual and correct practice of pranayama activate sushmna. Normally the energy in the nadis fluctuates from Ida to Pingala, but when the energy is equally balanced in both the cease to function and the energy rises through sushumna. When a steady flow of energy or prana moves through sushumna the mind becomes still - this is the stage in which there is no awareness of the external and internal world. This avastha(stage) is called “Manonmaniavastha” means absence of individual mind. In Hathayogapradipika it is said:

HATHAYOGA PRADIPIKA:

BENEFITS:

Seethali cures an enlarged stomach or spleen and other related diseases, fever, excess bile, hunger, thirst etc. This seetali pranayama counteracts poisons.

5.BHASTRIKA:

Sitting in any meditative pose the practitioner should inhale and exhale repeatedly like the bellows (of a blacksmith). When the body is tired then inhale through the right nostril and perform retention systematically, exhale through the left nostril and perform the same technique with the opposite nostril also. This is called Bhastrika pranayama.

BENEFITS:

By performing this Bhastrika pranayama, imbalances of wind, bile and mucus are annihilated and the digestive fire increased.

This pranayama quickly arouses kundalini sakti. It removes obstructions due to excess mucus accumulated at the entrance to brahmanadi. This kumbhaka enables the three granthis (Brahma, Vishnu, Rudra) to be broken.

6.BHRAMARI:

Taking any meditative pose, the practitioner should breathe in quickly making sound like the male black bee, and exhale slowly while softly making the sound of the female black bee. In between one has to perform Kumbhaka. This is called BHRAMATI. It is said:

BENEFITS: By this yogic practice one become lord of the yogis and the mind is absorbed in bliss.

7.MOORCHA:

Sitting in padmansana or Siddhasana the practitioner should inhale gradually and perform jalandhar bandha, then exhale slowly. In Hathayogapradipika it is said:

In this kumbhaka we should hold the breath for even longer than is comfortable. Here continuous retention lowers the oxygen concentration in the blood reaching the brain i.e., hypoxia, then the sensation of fainting occurs. By compressing the great vessels in the neck, jalandharabandha influences the pressure receptors in their walls and the heart rate and blood pressure are adjusted by the reflex response. Here the word moorcha implies insensibility of mind, i.e., conscious mind. This is called MOORCHA. This is called the fainting or swooning pranayama as it makes

the inactive. This pranayama clears the mind of unnecessary thoughts and reduces awareness of the senses and external world.

8.PLAVINI:

When the belly is filled with air and the inside of the body is filled to its utmost with air, the body floats on the deepest water like the leaf of a lotus. This is called PLAVINI. In Hathayogapradipika it is said:

Unit 8

GHATAYOGA – INTRODUCTION AND THE CONTENTS OF GHERANDA SAMHITA

Gheranda samhita is in the form of a dialogue between Gheranda, the preceptor (Guru) and chandakapali - the disciple (Sishya)

It widely differs from Hatayogapradipika and other texts on Hathayoga.

Gheranda Samhita is called “Ghatasthayoga”. Here 'Ghata' indicates not only body but also that makes a person as a unit. Gheranda Samhita again also known as “Saptangayoga” because this text contains seven chapters in which seven aids for conditioning the body are explained.

Once Chandakapali went to the hermitage(cottage) of Gheranda, saluted him with devotion and asked him: - “Lord! Master of yoga! I now wish to learn the Ghatasthayoga (the physical discipline), which leads to the knowledge of Truth or Reality. “Then Guru Gheranda very much satisfied by asking him about yoga and agreed to deliver the knowledge of Ghatasthayoga. While Chandakapali listening to Gheranda attentively, Gheranda said that there is no noose like maya(illusion), no greater power than yoga, there is no greater friend than knowledge and no greater enemy than egoism. As everybody are beginning with alphabets to learn the Sastras so also one attains the knowledge of reality by mastering yoga. Gheranda said that the living creatures possesses their body as the result of good or bad actions. This body in its turn gives rise to action and in this manner the cycle continues like a Ghatiyantara(water-wheel, a machine for raising water from well) or like that of persian wheel. As Ghatiyantara moved by the bullocks goes up and down similiary the cycle of life and death of each individual is moved by his karmas. The body always wears away like an unbaked earthen pot immersed into water. Therefore, that body should be conditioned by baking it with the fire of yoga. There are seven aids for conditioning the body. One who followed these seven aids perfectly they surely attain Truth and can stop the cycle of death and birth.

The method of Ghatasuddhi includes seven processes, such as Sodhana, Drudhata, Sthairyam, Dhairyam, Laghava, Pratyaksha and Nirlipta. The same said:

These processes are undergone through the practice of shatkarma, asana, mudra, pratyahara, pranayama, dhyana and samadhi which are described in Gheranda Samhita.

The 7 aids for conditioning the body are:

1. Sodhana - (purification) can be achieved by practicing Kriyas and 21 kinds of kriyas explained in Gheranda Samhita.
2. Drudhata - (strength) can be achieved by practicing Asanas and 32 types of asanas were explained in Gheranda Samhita.
3. Sthairya - (steadiness) can be achieved by practicing mudras and 25 kinds of Mudras explained in Gheranda Samhita.

4. Dhairya - (Dareness) can be achieved by practicing Pratyahara and 05 kinds of prathayaharas were explained in Gheranda Samhita.

5. Laghava - (lightness) can be achieved by practicing Pranayama and 10 kinds of pranayamas explained in Gheranda Samhita.

6. Pratyaksha - (Perception) can be achieved by practicing Dhyana and 03 kinds of Dhyanas explained in Gheranda Samhita.

7. Nirlipta - (Isolation) can be achieved by practicing Samadhi 06 kinds of Samadhs explained in Gheranda Samhita.

Totally 102 techniques were explained in Gheranda Samhita. So, it is the narration of Saptanga Yoga.

1. Sodhana - (purification) Kriyas 21

The body is first to be purified and freed from diseases. According to Gherandasamhita there are 21 types of Kriyas. They are:

- | | | |
|-------------------|-----------------|----------------------|
| (a) Dhouties - 13 | (b) Bastis - 02 | (c) Neti - 01 |
| (d) Trataka - 04 | (e) Nauli - 01 | (f) Kapalabathi - 03 |

Gheranda Samhita is the only text that gives elaborate practices of Dhauthi.

2. Drudhata - (strength) Asanas 32

Asanas give strength, 84 lakhs of asanas are mentioned by Lord Siva. Out of them 84 are important and among these 84 agains 32 are enough in this world of mortal beings (human being) so, 32 asanas techniques explained by Gheranda.

3. Sthairya - (steadiness) Mudras - 25

Mudras gives steadiness. The qualities of mudras leading to destroying of diseases and bestowing of siddis. 25 kinds of mudras are explained in GherandaSamhita, but HathayogaPradipika enumerates only 10 mudras.

25 mudras give success to the yogis.

4. Dhairya - (Dareness) - pratyahara - 05: Withdrawal of sense organs from sense objects is called pratyahara. So, according to GherandaSamhita there are 5 kinds of pratyaharas. Pratyahar by knowing which enemies like desire are destroyed.

5. Laghavan - (Lightness) - Pranayama - 10: Pranayama gives lightness. It is rather strange that pranayama comes after pratyahara in this text. GherandaSamhita enumerates 10 pranayamas. By the practice of pranayama, a man becomes God like.

6. Pratyaksha - (Perception) - Dhyana - 03: Dhyana is said to be of three kinds as (A).Sthula (Gross) (B).Jyoti (of Light) and (C).Sukshma (Subtle). Atma is revealed through the process of Dhyana. The aim of dhyana yoga is direct perception of the self.

7. Nirlipta - (Isolation) - Samadhi - 06: Samadhi the supreme yoga is attained by great merit. It is achieved by the grace of the Guru by devotion to him.

According to Gherandasamhitha the Samadhi is of six kinds:

A.Dhyana Samadhi

B.Nada Samadhi

C.Rasananda Samadhi

D.Laya Samadhi

E. Bhakthi Yoga Samadhi

F.Rajayoga Samadhi

Through Samadhi the quality of nirliptatva or detachment and there after mukti can be attained.

GHERANDASAMHITA - SHAT KRIYAS

Gherandasamhita explains seven aids for conditioning the body. One who follows these seven aids perfectly he can surely attain Truth or Realisation and can stop the cycle of death and birth. The seven exercises explained in Gherandasamhita to train this body are: -

1. Purification - The purification is acquired by the regular performance of six practices (shat karma).

2. Strength - Asana or posture gives strength.

3. Steadiness - Mudra gives Steadiness.

4. Dareness - Prathyahara gives dareness.

5. Lightness - Pranayama gives lightness.

6. Perception - Dhyana gives Perception.

7. Isolation - Samadhi gives isolation which is verily the freedom.

The same is said in Gherandasamhita also: -

Among seven body conditioning aids the first aid is Purification. This purification can be achieved by practicing Six Kriyas.

The six-purification process: -

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

1. DHAUTI

Dhauti is again classified into four types which purifies the impurities of the body.

I. ANTAR DHAUTI (internal washing)

II. DANTA DHAUTI (cleaning the teeth)

III. HRIDDAUTI (cleaning the heart)

IV. MULASODANAM (cleaning the rectum)

I. ANTAR DHAUTI is again sub-divided into four parts:

A) Vatasara (Purification by wind)

B) Varisara (purification by water)

C) Vahnisara (purification by fire)

D) Bahishkrita and Prakshalana (lower passage cleaning process)

A.Vatasara dhauti :

Make the mouth like the beak of a crow and inhale air slowly and filling the stomach slowly with air, move it there in, and then slowly bring the air out through the lower passage(rectum).The vatasara is a verily a secret process, It causes the purification of the body, it destroys all diseases and increases the gastric fire.

B.Varisara Dhauti :

The aspirant should drink the water slowly by the mouth so as to fill the stomach up to the throat and then push it by moving the abdomen and evacuate it through the lower passage.

This process should be kept very secret, it purifies the body and by practicing with care one gets a shining body.

C.Agnisara Dhauti :

Push and pull the navel knot towards the spine for one hundred times. This is agnisara or fire process. By doing this one feels the heat or agni in the body this gives success in the practice of yoga, it destroys all the diseases of the body and stomach and increases the internal fire-gastric fire.

D.Bahishkrita and Prakshalana

Fill the stomach with air having formed Kaki mudra and hold it (air) there for one hour and a half and then force it down towards lower passage. This dhauti must be kept a great secret and must not be revealed to anybody.

Then standing in navel deep water, draw out the saktinadi (Rectum) wash the nadi with hand and so long as it is not all washed away, wash it with care and then draw into the abdomen.

It is not easily to be attained even by Gods, simply by this dhauti one gets deva-deha (god like body)

II. Danta Dhauthi or teeth purification

This is again five kinds:

- A. Purification of teeth
- B. Purification of tongue
- C. Purification holes (canals) of the two ears
- D. Purification of frontal sinus

A. Purification of teeth:

Rub the root of the teeth with the extract of Khadira or with pure earth (clay) so long as dental impurities are not removed.

B. Purification of tongue:

Join together three fingers known as the the Index, the middle and the ring finger put them into them into the throat and rub well and clean the root of the tongue and by washing it again throw out the phlegm. The aspirant should hold the tip of his tongue with an Iron pincer and draw it out slowly as well as rub it with butter and press it again and again like one does for milking. The aspirant should practice this regularly and diligently in the morning and at evening. By doing this regularly, the tongue becomes elongated. An elongated tongue destroys old age, death, diseases, etc.,

C. Purification of holes (canals) of the two ears:

The aspirant should rub the canals of the ears by inserting the tip of the index finger in them. By this constant practice an internal auditory sensation is experienced.

D. Purification of frontal sinus:

Every day after waking up from sleep after the meals, and at the end of the day, the aspirant should rub the Bhalarandra (the roof of the mouth) by the thumb of the right hand. Thus, by constant practice, he should do away diseases arising from phlegm. The Nadi becomes purified and vision cleared.

III. Hrid - dhauti

Hrid - dhauti or purification of heart (or rather throat) is of three kinds:

- A. Danda Dhauti (stalk)
- B. Vamana Dhauti (Vomiting)
- C. Vastra Dhauti (cloth)

A. Danda dhauti:

Take either a stalk of turmeric (haridra) or a stalk of plantain and send it slowly into the esophagus (gullet), move it there up and down and then draw it out slowly.

By this process all the phlegm, bile and other impurities are expelled out of the mouth by this danda dhauti every kind of heart disease is surely cured.

B. Vamana dhauti:

After meals, let the practitioner drink water full up to the throat then looking for a short while upwards, vomit it out again. By daily practicing this yoga disorders of phlegm and bile are cured. This is called vamana dhauti.

C. Vastra dhauti:

Swallow slowly a thin wet cloth, four fingers width or width of the tongue and 15 handspan length move it there and draw it out again slowly as instructed by Guru. This is called vastra dhauti, cures abdominal diseases fever, enlarged spleen, leprosy and other skin diseases and disorders of phlegm, bile etc.

IV. Mulasodhana or purification of the rectum:

The apanavayu (action responsible for excretion) does not flow freely so long as the rectum is not purified. Therefore, with the greatest care the practitioner should purify the large intestines.

By the stalk of the root of haridra (turmeric) or the middle finger, the rectum should be carefully cleansed with water over and over again.

This destroys constipation, indigestion and dyspepsia and increases the beauty and vigour of the body.

2.BASTI

This is two kinds

I.Jala Basti

II.Sthala (sushka) Basti

I. Jala basti:

Sitting in utkatasana, up to the navel deep water with a tube inserted in the rectum the sadaka should perform Jalabasti by relaxing and contracting the rectum. Practice this again and again. This is called Jala Basti.

II.Sthala basti:

Assuming the posture of vipareetakarani mudra, or raising the lower part of the back in the supine position and moving the pelvic region of the abdomen, the aspirant should dilate and

contract the rectum by Asvinimudra. By the practice of this, there will be no constipation. This practice stimulates gastric heat and cures indigestion.

3.NETI

Take a fine smooth thin thread, measuring about 4 mm width and 30 cm length and insert it into the nostrils and passing it through, pull it out through the mouth. This is called neti-kriya. It destroys all the disorders of phlegm and gives clear sight.

4.LAULIKI

The aspirant should move the abdomen rapidly from side to side, this process is known as Lauliki and it destroys all diseases and increases the heat of the body.

5.TRATAKA

Gaze steadily without disturbance at any small object until tears begin to flow from the eyes is called Trataka. It destroys all the diseases of the eyes and provides sharp vision. Constantly practice of this Trataka, the Sambhavamudra is verily facilitated.

6.KAPALABHATI

Kapalabhati is three kinds

I.Vamakrama

II.Vyutkrama

III.Seetkrama

I. Vamakrama:

Draw the wind through the left nostril (Ida) and expel it through the right and draw it again through the right (pingala) and expel it through the left is called vamakrama kapalabhati. The aspirant should inhale and exhale rapidly but should not hold the breath. Thus, practicing in this manner, the disorders of phlegm can be removed.

II. Vyutkrama:

Draw the water through the two nostrils and expel it through the mouth slowly. This is called vyutkrama which destroys disorders of phlegm.

III. Seetkrama:

Sucking water through the mouth and expel it through the nostrils is called Seetkrama, which destroys disorders of phlegm and makes body healthy.

So, in Gherandasamhita totally six purification process were explained in which again 13 dhauties, 2 bastis, 1 neti, 1 trataka, 1 nauli, 3 kaphalabhati kriyas together 21 kriyas explained by sage Gheranda to Chandakapali to maintain disease-less body and to attain divine body.

BANDHAS AND MUDRAS ACCORDING TO GHERANDASAMHITA

The Sanskrit word ‘Mudra is translated as Gesture or Attitude. Mudras can be described as psychic, emotional, devotional and aesthetic gestures or attitudes. Yogis have experienced mudras as attitudes of energy flow, intended to link individual pranic force with universal or cosmic force. Mudras are a combination of subtle physical movements which alter mood, attitude and perception and which deepen awareness and concentration. A Mudra may involve the whole body in a combination of asana parnayama, bandha or it may be a simple hand position. Hathayoga texts considered mudra as yoganga. Mudra are higher practices which lead to awakening of the pranas, chakras and kundalini, which can bestow major Siddhis (psychic powers) on the advanced practitioner. Mudras practices establish a direct link between annamayakosa (the physical body), manomayakosa (the mental body) and pranamayakosa (the pranic body). Initially, this enables the practitioner to develop awareness of the flow of prana in the body. Ultimately, it establishes pranic balance within the kosas and enables the redirection of subtle energy to the upper chakras, inducing higher states of consciousness. Tantric literature states that once the dissipation of prana is arrested through the practice of mudra, the mind becomes introverted, inducing states of pratyahara or sense withdrawal and dharana, concentration. Because of their ability to redirect prana, mudras are important techniques for Kundalini. The Goddess sleeping at the entrance of Brahma’s door should be constantly aroused with all effort by performing Mudras and Bandhas thoroughly.

The Sanskrit work “Bandha” means to hold, tighten, to lock. These Bandhas may be practiced individually with Mudras and pranayama practices. Bandhas are useful to awaken Kundalini Sakti - higher yogic practices. These Bandhas lock all the holes of body and helps to retent prana in the body.

In Gherandasamhita totally 25 mudras were explained in which bandhas also includes. The 25 mudras are:

- 1.Mahamudra 2.Nabhomudra 3.Uddiyana 4.Jalandhara 5.Mulabandha 6.Mahabandha
- 7.Mahavedha 8. Khechari 9.Viparitakarani 10.Yonimudra 11.Vajroli 12.Saktichalani 13.Tadagi
- 14.Manduki 15.Sambhavi 16-20.Pancha dharanas 21.Aswini 22.Pasini 23.Kaki 24.Matangi
- 25.Bhujangini.

BANDHAS

UDDIYANA BANDHA

Uddiyana Bandha involves the sucking in and pulling up of the abdomen and stomach. It can be done while sitting, standing or lying flat on the back. Inhale deeply through the nose and exhale quickly through the pursed lips and nose perform Jalandhara Bandha and pull the abdomen and stomach inward towards the spine and up. This is called Uddiyana Bandha.

BENEFITS:

Even old person can become young when it is done regularly. No doubt that after six months of practice, death is conquered. Uddiyana is the best of all Bandhas. Mukti or liberation occurs spontaneously, once it is mastered. Abdominal disorders also can be corrected.

JALANDHARA BANDHA

Contracting the throat by bringing the chin to the chest is called Jalandharabandha. Inhale slowly and deeply and retain the breath. Lower the chin so that it touches the chest, or more specifically the collarbone. Hold for as long as is comfortable. This is Jalandharabandha.

BENEFITS:

It destroys old age and death and also all throat ailments. The aspirants who practices this for six months will certainly be and adept in yoga.

MULABANDHA

Pressing the perineum/vagina with the heel and contracting the rectum so that the apana vayu moves upward, it is molabandha. By contracting the perineum the downward moving apan vayu is forced to go upward. Yogis call this moola Bandha. The aspirant should press the perineal region with heel of the left foot and contract the anus. The yogi should press the navel against the spine with great effort, place the right ankle scrupulously on the generative organ. This is Mulabandha.

BENEFITS;

With constant practice of mulabandha, prana and apana vayus unite, total perfection attained, urine and stools are decreased and even old age person becomes young. It helps to awaken Kundalini Sakti. Diseases related to urogenetal and anal can be removed.'

MUDRAS

MAHAMUDRA:

Press the anus with left ankle and straighten the right leg and take hold of the great toe with the hands, perform three bandhas and fix the gaze between eye-brows (sambhavi Mudra). This is called Mahamudra. After practicing on the left side, practice on the right side also.

BENEFITS:

By the practice of Mahamudra, the aspirant can destroy consumption, cough, obstruction of the bowels, enlargement of the spleen, indigestion, fever, graying of the hairs, folds on the body, old age and the death.

MAHABANDHA:

Press the anus with the left foot ankle and press the left ankle with the right foot slightly shaking the heel, contracting the perineum, breathe in the perform Jalandharabandha and Mulabandha and concentrate in between the eyebrow centre (sambhavi mudra). Retain the breath as long as comfortable and then exhale slowly by releasing the bandhas. This is called Mahabandha. Perform the same other side also.

BENEFITS:

Mahabandha frees one from the bonds of death, makes the three nadis unite in ajna chakra.

MAHAVEDHA:

The beauty and charm of woman is nothing (in vain) without a husband. So, also Mahamudra and Mahabandha are unfruitful without Mahavedha Mudra. Sit in Mahabandha position, the yogi should inhale and perform Jalandharabandha, Uddiyana Bandha, mulabandha and place the palms of the hands on the ground, should slowly beat the buttocks gently on the ground so that prana enter into the middle channel (sushumna). This is called Mahaveda.

BENEFITS:

By performing this mahavedha, wrinkles, grey hair and trembling of old age can be eradicated. Destroys old age and death increases the digestion.

NABHO MUDRA:

By keeping the tongue turned upwards (towards the soft palate) and restraining the breath to the comfort or as long as possible is called 'NABHO MUDRA'. This mudra can be performed either in sitting or standing or walking or whatever business a yogi may be engaged.

BENEFITS:

Nabho Mudra destroys all the diseases of the yogi.

KHECHARI MUDRA:

Khechari mudra is the turning the tongue backwards into the cavity of the cranium and turning the eyes inwards towards the eyebrow center. Indeed, Khechari is perfected when the tongue touches the eyebrow center. For this with a clean thin blade, gently cut away the membrane under the tongue. Cut it by a fine hair's breadth each time and rub that place with turmeric, fresh butter etc., and after some days, again cut a hair's breadth. After six months Sadhaka reaches his goal.

BENEFITS:

One who performs this khechari will be freed from toxins, diseases, death, old age, sleep, hunger, thirst, etc. The body cannot be burnt by fire nor dried up by the wind nor wetted by water nor is he bitten by a serpent. Limbs of the body become beautiful and soon Samadhi supervenes. The skull that touches the opening into the skull tastes various juices. Day by day the aspirant experiences the happy sensations arising from these various juices. Among the secreted juices, the tongue has the taste of salt then bitter, then astringent, then the taste of butter, ghee, milk, curd, honey, grape juice and lastly nectar.

VIPAREETAKARANI MUDRA (REVERSING ATTITUDE):-

The sun (the solar nadi) dwells at the root of the navel and the moon at the root of the palate, the moon carried downward is called VIPAREETAKARANI means the SUN is above and the moon is below. Place the head on the ground with hands spread, raise the legs up and thus remain steady is called Viparetakarani. By performing this Mudra nectar is averted falling into the opening of the Sun.

BENEFITS:

One who practices this conquers death. Digestive system is strengthened by continual and regular practice of this mudra. So, the Sadhaka should take sufficient food otherwise heat will be produced and digestive system will be destroyed.

YONI MUDRA:

Sitting in Siddhasana, close the two ears with the two thumbs, the eyes with index fingers, the nostrils with the middle fingers, and the lips with the ring and little fingers. Draw in the prana vayu through kaki mudra (folding the tongue), mix that vayu with apana vayu and perform kumbhaka. While doing this process concentrate on six chakras and awaken Kundalini by repeating the mantras “HUM” and “HAMSAH”. By performing this mudra the sleeping serpent (Kundalini) awakens easily. This is Yoni Mudra.

BENEFITS:

By the practice of this mudra, one is never polluted by the sins. Aspirant should realize the union of Siva and Sakti and with his mind full of bliss, he should realize that he is Bhraman. Once, this yonimudra is accomplished, the yogi has verily entered into Samadhi.

VAJROLI MUDRA: -

If the aspirant fixes his palms of the two hands on the ground and raises the legs and the head up in the air, it will be called Vajroli mudra.

BENEFITS:

By practicing this vajrolimudra Kundalini sakti can be awakened and long life can be achieved.

SAKTI CHALANI MUDRA: -

The great goddess Kundalini the absolute energy is sleeping in the Muladhara. She has the form of a serpent in three and a half coils. As long as she is sleeping in the body, the Jiva is only an animal. Therefore, the aspirant should practice all the various yogas so as to attain supreme knowledge by awakening Kundalini. Awakening the Kundalini by Hathayoga, the aspirant should open the Sushumna or Brahmadwara. Select one secret room. Take one cubit long and four finger breadth wide (3 inches) soft white cloth. Tie this cloth at the navel place. Sitting in Siddhasana breath in forcibly through both nostrils, perform Kumbhaka and join prana and apana. Then slowly contact anus till the vayu is pushed into the Sushumna. So that Serpent (Kundalini Sakthi) should be seized and raises upwards to the Brahmrandhra and rotate constantly the same process again and again.

Without Saktichalana mudra the Yonimudra is not possible. Therefore the aspirant should practice the saktichalana first and then the Yonimudra can be practiced.

BENEFITS:

This Mudra should be kept carefully concealed. It destroys death. All the diseases can be cured by performing this mudra. Kundalini Sakti awakens.

TAGADI MUDRA: -

Sitting in Pashimottana posture or any such posture pull the stomach like a pond means stomach should touch or reach the spina. This is called Tadagamudra.

BENEFITS:

This mudra destroyer of decay and death.

MANDUKI MUDRA:

Closing the mouth, move the tip of the tongue towards the plate, and taste slowly the nector (flowing from the thousand petalled lotus). This is Manduki Mudra.

BENEFITS: -

The body never sickens or becomes old and hair doesn't turn to white.

SAMBHAVI MUDRA:

Fixing the gaze between the two eye brows (inside) and medicine on the Atman is called Sambhavi Mudra.

BENEFITS: -

The Vedas, the scriptures and the puranas are like public woman, but this Sambhavi mudra should be guarded as if it were a lady of a respectable family.

He who knows this Sambhavi is like the Adinatha, he is a Narayana, he is Brahma, the creator.

PANCHADHARANAMUDRA**PARTHIVIDHARANAMUDRA: -**

The prithivi tattva has the colour of yellow, the letter "LA" is its Bija, its form is four sided and Brahma is its presiding deity. The aspirant should place this tattva in the heart and fix by Kumbhaka, the prana vayus and citta there for the period of five ghatikas i.e., 2 ½ hours. This is

called Adhodharana. By doing this the aspirant conquers the earth and no earthy elements can injure him and it causes steadiness.

AMBASIDHARANA MUDRA: -

The jala tattva is white like the Kunda flower or a conch or the moon, its form is circular like that of the moon, the letter “VA” is the seed of this element and Vishnu is its presiding deity. The aspirant by the practice of yoga should produce water tattva in his heart and fix there the prana with chitta for five ghatikas i.e 2 1/2 hours practicing Kumbhaka. This is called Ambhasidharana, the destroyer of all sorrows. Water can never injure him who practices this.

AGNEYIDHARANA MUDRA: -

The Agni tattva has its colour red like the indragopa insect, its form is triangular, its seed is “RA”, its presiding deity is Rudra. It is refulgent like Sun and giver of success. The aspirant has to fix his prana along with chitta in this tattva for five ghatikas. This is called Vaisvanari dharana - the destroyer of fear of dreadful death and fire cannot injure him.

VAYAVIDHARANAMUDRA: -

The vayutattva is black as collyrium for the eyes, the letter “YA” is its presiding deity. This tattva is full of Satva quality. The aspirant should fix the prana and the chitta for five ghatikas in this tattva. This is vayavidharana mudra. By this aspirant walks in the air.

AKASIDHARANAMUDRA: -

The Vyoma tattva has the colour of crystal-clear sea water. “HA” is its presiding deity is Sadasiva. The aspirant should fix the prana along with chitta for five ghatikas in this tattva. This is Akasidharanamudra, opens the door of liberation.

ASWINI MUDRA: -

Contract and extract (dilate) the anus again and again, this is called Aswini Mudra.

BENEFITS: -

It awakens the Sakti (kundalini). It destroys the diseases of the rectum; it gives strength and vigour and prevents premature death.

PASINI MUDRA: -

Hold the two legs on the neck towards the back strongly together like a Pasa (a noose). This is called Pasini mudra.

BENEFITS: -

This mudra awakens Kundalini and gives strength and nourishment.

KAKI MUDRA: -

Contract the lips, like the beak of a crow and draw in the air slowly and slowly. This is Kaki mudra.

BENEFITS: -

This is the destroyer of all the diseases.

MATANGINI MUDRA: -

Stand in neck deep water, draw in the water through the nostrils and throw it out by the mouth.

Then draw in the water through the mouth and expel it through the nostrils. Repeat this again and again. This is called Matangini mudra.

BENEFITS: -

This is the destroyer of decay and death.

BHUJANGINI MUDRA: -

The aspirant should protrude his mouth a little and should take in air through the throat. This is called Bhujangini mudra.

BENEFITS: -

This mudra quickly destroys all stomach diseases, especially indigestion, dyspepsia. This is the destroyer of decay and death.

