

Unit-1 Introduction

Meaning, Definition & Scope of Yoga, Aims, Objectives and functions of Yoga, Yoga practices in Upanishads and yoga sutra, Modern Trends in Yoga, Place and importance of Yoga in Physical Education and Sports.

Unit-2 Early Yoga Practices

Astanga Yoga: Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. Streams of Yoga Practices: Hatha Yoga, Karma Yoga, Bhakti Yoga, Raja Yoga, Jnana Yoga.

Unit-3 Basic Yogic Methods

Asana: Classification of Asanas, Sitting, Standing, Lying, Inverted asanas. Benefits of Asanas : Effects of Asanas on general health. Pranayama: Importance & impact on Muscular, Cardio Respiratory and Nervous System. Relaxation and meditation: Importance & impact on body at work and body at rest.. Bandhas: Jalandhara, Mula, Udyana. Mudras: Chin,Yoga,Aswini, Anjali, Brahma Mudra. Kriyas: Neti ,Nauli, Kapalabhati, Trataka, Dhauthi, Bhastrika.

Unit-4 Yoga Education

Yoga Education for Youth Empowerment and human resource development. Difference between yogic practices and physical exercises, Yoga education centers in India and abroad, Competitions in Yoga asanas.

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Unit-1 Introduction

Meaning, Definition & Scope of Yoga, Aims, Objectives and functions of Yoga, Yoga practices in Upanishads and yoga sutra, Modern Trends in Yoga, Place and importance of Yoga in Physical Education and Sports.

1. INTRODUCTION

Meaning of Yoga:

The word meaning of yoga is found to be variedly used. It is derived from a Sanskrit root yuj to mean to combine, to join together. But the word yoga can be understood as a process of integration. It is also considered to be reversing the ordinary flow of energy. In the ordinary flow the energy functions in a disintegrated way and one becomes many. On the other hand when it is integrated the apparent many can become one. It is also said to be unifying the force.

Oxford Dictionary gives the meaning to the word yoga as: “a system involving breathing exercises and the holding of particular body positions, based on Hindu philosophy”. According to this definition it can be understood that yoga is a system. As a system it is having independent and inter-dependent factors. Secondly it is having the components like breathing exercises and holding particular body positions. These are inter-dependent and independent. Thirdly it is based on Hindu Philosophy. This dimension of yoga gives the same to understand it as a segment of Hindu Philosophy but not Indian Philosophy

Definitions of Yoga:

Many definitions are found to be used to identify and describe the discipline yoga. Some of the important definition can be explained in the following way:

1. HOLDING THE ENERGY PURIFIED IS YOGA:

This is the definition suggested for Yoga in Katha Upanishad. It has been told that: tam yoga miti manyamte Sthiramindriya dharanam. It is literally to mean that this they regard as yoga the steady control of senses. The words sthira and Indriya totally give a different meaning than what is colloquially found. According to that meaning sthira means purified and indriya means potential or energy. The word sthira is also used by Patanjali and also sthairyas was used in Hatha yoga prapadika. It leads to understand that Yoga is holding the energy purified. This purification is one of the targets of yoga.

2. UNIFIED STATE OF DUALISM IS YOGA:

This is the definition suggested for Yoga in Yoga Sūhupanishad. It is told: Dvamdvalasya samyogo yoga ucyate. This is to literally mean Yoga is told to be the harmony between the dual factors. One must understand that the life is full of different forces. When he tries to unify those forces by finding out a point where from all forces emerge, it is the end of dualism. It is a unified state and unified force.

3. EQUANIMITY IS YOGA- SKILL FUL DISCHARGE OF ACTION IS YOGA:

These two definitions are found in Bhagavadgita. They run respectively as Samatvam yoga ucyate- Equanimity is said to be Yoga and Yogah Karmasu Kausalam- Skillful discharge of Action is yoga. It is to mean that a man must be in a position to accept either the loss or gain as the same. It is yoga. As it is not simply acquired it is found to be a skillful action. Hence Yoga is an action, it is skillful action and it is making one to look at the loss or gain as the one.

4. YOGA IS THE INTEGRATION OF THE FUNCTIONS OF BIO-CONSCIOUSNESS:

This definition is suggested by Patanjali in his Yoga sutra chapter 1. It runs as Yoga Schitta vritti nirodhah. It is translated and understood as Cessation of the modifications of the mind is yoga. Here Patanjali uses the word Chitta which means a bridging force of the visible world and the invisible world. In the same way the word nirodha is understood to be cessation. If one can control the action of the mind it is yoga. For instance the mind is interested in a worldly thing. The person who expresses his interest for such thing knows that it is temporary; and it is to tax his life and mind and even then he is not willing to deviate from that attraction. Such a purposeful deviation is yoga. It is nothing but providing an alternative thought as a substitute to something, which is branded by the society as irksome and causing pain and stress. Because the deviated path is said to be the best one, one can opt it and it is the method of yoga and putting a control on the function of mind. The interest in something external is called abhiramana and the deviation to something which is very much not fully known is uparamana. Abhiramana is involvement in the worldly activity and uparamana is a withdrawal from the worldly activity through a substitute medium.

Aims, Objectives and Functions of Yoga:

AIMS OF YOGA:

REALISATION OF THE ULTIMATE TRUTH:

The main aim of yoga is the realization of the ultimate truth. It is so because without a proper and knowledge and experience of the ultimate truth the man will be carried away by the placating truth. He thinks that what he sees, hears and feels is the truth. In fact it is nothing but an intra-modification of the already existing psychologism, which is fringing in the neurons of the Human mind. The reflections are only thought to be the truth and such an affiliation results in the affliction of the body-mind-soul complex, which is called the worry. Hence Yoga aims at eliminating association with everything seemingly true and providing a direct and continuous contact with the everlasting and ultimate truth.

TRANSFORMATION INTO DIVINE CONSCIOUSNESS:

Another aim of yoga can be found from the suppression of the animal consciousness to the activation of the human consciousness and then finally transforming into the divine consciousness. The man is controlled by the tendencies like violence, robbing away and so-called immoral behaviour which are all attributed to the animals. So he has to suppress the animal behaviour. Then he has to activate the human behaviour by committing to duty, morality and charity and by enhancing the love and compassion towards the fellow living beings in general and the human beings in particular. In the third stage man has to be transformed in to the

divine consciousness being un-confined to the phenomenal facts and being aware of the omnipresent facts. He shall be qualified by the bliss and true knowledge.

KAIVALYA:

According to Patanjali the aim of yoga is Kaivalya. It is a state of divine isolation with the purification of the energy and consciousness and without the impact of the actions and afflictions. In this state the man will be totally evolved transcendental and in this state are found completed of evolution in qualities. The reflexive birth of qualities without frequency is divine isolation. The Purusha is well placed in the dynamic energy (Chit Sakti) in that state.

OBJECTIVES OF YOGA:

Patanjali identifies four objectives for yoga. They are dissolution of impurities, true appreciation, right knowledge and intuitive intellect.

DISSOLUTION OF IMPURITIES:

The body and mind is composed of the five elements and in that process of chemical formation of the human bodies the body-mind complex is qualified by many impurities. They were traditionally identified to be atomic, illusionary and action impurities. They are further aggravated by the impact of the form, thought, memory, imprint and shadow of the imprint. All types of impurities must be totally dissolved. Otherwise one cannot have cosmic transparency and trans-phenomenal metamorphosis.

TRUE APPRECIATION:

Man is always after the false knowledge. All pseudo-knowledge is placed in the form and the placement of pseudo-knowledge in the form leads to mistaken impression. The form also leads to discriminative interpretation, analytical quest, pleasure and claim for self. These are controlled by verbal appreciation, meaningful appreciation, knowledgeable appreciation and uncertainty in knowledge. Hence true appreciation is always needed.

RIGHT KNOWLEDGE:

True appreciation is resulting in the right knowledge. This is also called as integral knowledge or Samyak Jnana and is said to be one of the paths for solvation.

INTUITIVE INTELLECT:

When intellect is controlled by terrestrial or earthly forces it is bio-intellect. It is called buddhi. But when the same intellect is controlled by cosmic forces it is intuitive intellect and is called prajna. Intuitive intellect is an infinite state achieved after total purification or dissolution of impurities.

FUNCTIONS OF YOGA:

Yoga is having three basic functions of being an alternative therapy, means for personality development and hand maid for stress free life.

ALTERNATIVE THERAPY:

Generally therapy consists of locating and identifying a disease, understanding the symptoms and intensity of the problem and finally providing a curative or palliative measures through the drug and food administration. There are many methods very much time tested and practiced in the East and West like Ayurvedic, Allopathy and other schools of therapy. Yoga stands for healthy body and healthy mind and it also suggests the flexibility of the body and purification of imprints and pacification of emotions. That is why yoga is considered to be an alternative therapy and some of the professionals are practicing yoga for therapeutic purposes. The Government Departments like Ayush Department have recognized yoga as an alternative therapy and trying to institutionalize the yoga intervention for encountering the disorders of health and provide some solutions to the problems of mind and body.

MEANS FOR PERSONALITY DEVELOPMENT:

The word personality literally means, “the qualities that form a person’s character; qualities that make some one interesting or popular”. Actually the concept of personality development is to mould one’s own behaviouralism to encounter the problems effectively and efficiently to the best of the advantage of the body and mind complex. Personality development is very much discussed one the discipline of psychology. Yoga is basically considered to be one of the acceptable means for personality development as the same functions to pacify the emotions and purify the imprints.

HAND MAID FOR STRESS FREE LIFE:

Modern life is characterized by stress and the man is subjected to the impact of the silent killer and he is coming to the burning out situation. All his vitalities are totally lost and he is on the verge of some collapse with despair and depression. Yoga basically activates the vital forces and microbial mass within the body mind complex. One can meditate and get relaxed. Or one can tune his body and mind pressure to the best of the advantage and such a situation is making yoga a hand maid for stress free life.

Yoga practices in Upanishads and Yoga sutra:

YOGA PRACTICES IN UPANISHADS AND YOGA SUTRA:

The Upanishads are considered to be one of the basic sources of Indian Philosophy. As yoga is also a part and parcel of Indian philosophy it shall be observed very clearly that there is an established tradition of yoga in the Upanishad literature. The Upanishads basically discuss about the problems like the Creation, Creator, Birth, Death, Life after the death, transmigration of soul, Concept of soul, bondage to the soul, liberation and the like. There are about 108 Upanishads which are preserved from a long time. Of the 108 Upanishads ten Upanishads are considered to be principal Upanishads. They are Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taaittiriya, Aitareya, Chandogya and Brihadaranyaka. The Upanishads discuss about yoga. There are particularly Upanishads which are devoted to the discussion about yoga. They include the

Upanishads like Tejobindu Upanishad, Amrita Bindu Upanishad, Amrita Nada Upanishad, Yogatattva Upanishad, Yoga Kundali Upanishad, Yoga Sikha Upanishad, Yoga Chudamani Upanishad and such Upanishads which are devoting on yoga are found to be 21 in number. Some important aspects are provided from the Upanishads which are pertaining to the tradition of yoga. The concept of the Asanas, Mudras, Bandhas and also the concepts like Kundalini are very much discussed in the Upanishads. For instance Yoga tattvopaniṣad gives the importance of some of the Asanas like Siddhasana, Padmasana, Bhadrasana and Simhasana. In the same way this Upanishad discusses the importance of pranava. The Yoga Kundali Upanishad discusses the concepts like Kundalini, Chitta and also the importance of the Mudras like Khechari mudra. Yoga Sikhopaniṣad provides a complex idea of the Maha yoga a union of the Mantra yoga, Laya yoga, Hatha yoga and Rajayoga. Many of the yoga practices suggested in the Upanishads are found to be adopted in Bhagavadgita and Yoga sutra of Patanjali. The Upanishads provide a detailed picture of the Panchakoshas as in Taittiriya Upanishad, Pancha pranas as in Mundaka and Prasna Upanishads, Omkara as in Mandukya Upanishad, and also the practices like Pranayama as in Yoga Sikha Upanishad and also the ten nadis that are very much predominant in the vital body of the human being.

Yoga sutra of Patanjali is divided into four chapters or padas. The first deals with the Samadhi, the second deals with the means (Sadhana) to achieve samadhi, the third enumerates the powers (vibhuti literally means divine glory) that the yogi comes across in the quest and the fourth deals with absolution (kaivalya- literally to mean divine isolation).

Yoga sutra of Patanjali discusses the concepts like Yoga, Chitta, Chittavrittis, Isvara, Karma, Klesha and Kaivalya. The same also provides the objectives for yoga as true appreciation, dissolution of impurities, right knowledge and intuitive intellect. It suggests the practices like Ashtanga yoga and some stages like Nirodha, Samyama and Samadhi in the yoga evolution.

MODERN TRENDS IN YOGA:

Modern trends of yoga are very much influenced by the thought process of the theosophical society and also the western approaches to the truth and being traversed by the impact of the changing life style.

Consciousness Oriented Yoga:

One of the modern trends is consciousness oriented. Yoga is understood to be a metamorphosis into higher level of consciousness and realization of the cosmic symbolism through the body-mind complex. Aurobindo, Master C V V and Vethathiri Maharishi had given significance to the elevation of the Consciousness as the purpose of yoga.

Meditation oriented yoga:

Another variant of the yoga trends can be seen in the meditation oriented yoga. The transcendental meditation suggested by Maharshi Mahesh yogi, Meditation methods suggested by Osho, Subhash Patri and the like are belonging to this category.

Kriya oriented yoga:

This variety of modern yoga trends can be found from the lineage of Mahavatar Babaji to Syama Charan Lahiri and then to Yuktesvara Giri and Svami Paramahansa yogananda.

Other important trends can be seen in the activities of Kaivalyadham founded by Svami Kuvalayananda, the Divine Life Society activities founded by Svami Dayananda Sarasvati and continued by the ascetic groups of the Bihar School of Yoga. The Ramakrishna Mission is continuing the Vedanta based yoga methods which they have inherited over a period of time from Sri Ramakrishna Paramahansa, Vivekananda and the further lineage.

PLACE AND IMPORTANCE OF YOGA IN PHYSICAL EDUCATION AND SPORTS:

Yoga can be taught to the students of Physical Education and Sports science students with the following purposes.

Betterment of Human resources:

The improvement of the faculties of body and is possible through yoga education. It naturally makes a human body potential enough to face the odds with more patience, tolerance and adjustment. The very practice of yoga promotes regularity in the working pattern of the human body and the same safeguards the body and mind complex from the strain and stress too. The monotony in the life will be relieved through the methods like meditation and relaxation and it is very much essential to be cultivated from the school level.

Commitment to Moral Life:

Yoga promotes pacification of the emotions and purification of the imprints. The practice of the yoga techniques leads to the cultivation of good inter-personal relations to make the life and living peaceful and free from stress, anxiety and worry. That process naturally makes a person with social identity to be committed to the moral life. The commitment to moral life forms itself as the social foundation and ensures individual peace and purifies the instincts at the mind level.

Cultivating immunity:

Regular yoga practice makes a person to cultivate immunity. In the present day conditions of human life man is losing his vitality and immunity. Yoga can contribute to immunity and one can be healthy and with joy and cheer.

Soft Power:

Yoga being a soft power can reduce suffering and make the man modified for the journey to the unseen future without fear and distress, worry and anxiety, stress and strain.

Unit-2

Early Yoga Practices

Astanga Yoga: Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.

Streams of Yoga Practices: Hatha Yoga, Karma Yoga, Bhakti Yoga, Raja Yoga, Jnana Yoga.

EARLY YOGA PRACTICES

These are called early yoga practices because these are very much recorded from the times of the Upanishads. These are basically pre-Patanjali yoga practices but recorded and institutionalized by Patanjali. Ashtanga yoga is one among such practices. The other streams of yoga can be found in Jnana Yoga, Karma Yoga, Bhakti Yoga, Hatha Yoga and Raja yoga.

ASHTANGA YOGA:

This is the yoga called AShtanga yoga in Yogatattva Upanishad and Darsana Upanishad. Both these Upanishads are prior to Patanjali and Patanjali in his yoga sutra had institutionalized the system of ashtanga yoga starting with the sutra atha yoganusasanam, which literally means now the discipline of yoga. The eight limbs are said to be yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and Samadhi. These eight limbs can be detailed in the following way.

1. Yama:

The word Yama literally means ethical disciplines which are considered to be the great commandments transcending creed, country, age and time. Yoga sutras say: “ahimsa, satya, asteya, brahmacharya, aparigraha yamah”. Yama includes ahimsa (non-violence), Satya (truth), asteya (non-stealing) brahmacharya (continence) and aparigraha (non –coveting). The purpose of yama is personality development as per the method of nature. Everybody is one in the nature and one with the nature. The nature provides everything to the organisms. It is a system by itself. Every living being is having a place in the framework of nature. As such one must not disturb it. It is ahimsa. Ahimsa does not mean simply non-violence. It speaks not to violate the framework of nature. Every living being is having its own way of livelihood having pattern, precision and regularity. Any disturbance from this trio is falsehood. Not disturbing the natural framework is truth or satya. Hence the pattern, precision and regularity imposed on the living being by the nature should not be disturbed. When every living being is having its own share for survival, what is the need to steal away from the others? Hence it warns not to be of animal tendency to snatch away from the others. This is asteya. The senses lure the individual to be attracted by the opposite sex. It is very much common in the men and also in the animals. But there is a season for reproduction. Commitment to seasonal invocation for sexual activity is called celibacy. As every living being is having its own share it need not take anything from the others. Provided all the desires are moralized, there will be no dearth for the resources. Hence aparigraha speaks of self satisfaction and not an inclination to take from the others purposefully or as an obligation.

2. NIYAMA:

Yoga sutras identify Saucha, Santosha, Tapah, Svadhyaya, Isvara pranidhanani niyamah. The niyamas include purification, contentment, austerity, study and devotion to God. Purification is to be attained physically and mentally. It means one has to lay a limit for the physical and mental activity, without which a human being cannot survive. Once he lays a limit, then the impact of the body and mind complex will be reduced considerably. It also speaks of a state of not involving in everything that a person comes across. He will be taking in and involving with which are very much approved as a part of natural and social life. He can be pure without any additional burden. Thus purity speaks involving in such essentials for natural and social life only. Contentment speaks of a condition where in the limit to possess is very much identified and everybody never seeks, what is not ethical to him or what is not vouched for him. This condition always keeps him very much specific in action. Austerity speaks how an individual has to behave with the others. Practically austerity is a method of self control and it always provides an individual a credit of power to him. Study and devotion have a dual function like the obverse and reverse of the same coin. Study informs which is couched in tradition, action and experience very much proved by testimony. On the other hand the devotion makes one to confirm of him and his and to remove everything which are not of him or not of his. This is simply told in Bhagavadgita, a treatise on yoga as nistraigunyo bhava—be devoid of all the three qualities which are not of your natal character. Thus niyama emphasizes on the method. Both the yama and niyama put together provide the idea of Sama, that are to be withdrawn or deactivated and dama, that are to be totally annihilated for the purpose of a journey of consciousness, which is the primary dimension of yoga system, of whatever name it may be.

3. ASANA:

Literally this is understood to be a posture of the body. Yogasutras say: sthira sukha masanam. Prof Chandradhar Sarma explains, “asana means steady and comfortable posture. There are various kinds of postures which are a physical help to meditation. This is the discipline of the body”. According to Patanjali the asanas protect from the dual complexes like cold and heat, pleasure and pain. He considers asana to be a continuous and purified experience.

4. PRANAYAMA:

Pranayama is defined by Patanjali as: “Tasmin sati svasa prasvasa yor gati vicchedah”. It is to mean the inhalation, retention and exhalation of the breath. Bhagavadgita specifies that those who practice pranayama, can hinder the movement of prana and apana and merge the prana in apana and apana in prana. Pranayama promotes the perspicacity and purifies the blemishes. As such the mind becomes prone for meditation. Yogachudamani Upanishad identifies the right method and left method in Pranayama.

5. PRATYAHARA:

This is the withdrawal of the mind from the external visuals. The mind is introverted in this process. This is based on the principle of uparamana suggested by Bhagavadgita.

6. DHARANA:

This is identified by Patanjali as *Desa bandha schittasya dharana*. The chitta is concentrated either on the form or name of something, which the practitioner thinks to be essential to him as his goal. The chitta must be steadfast like the un-flickering flame of a lamp.

7. DHYANA:

Patanjali defines dhyana as, “*tatra pratyai katanata dhyanam*”. All the thoughts must be undisturbed and concentrated on that object of meditation. It is basically not a thought, but contemplation, very much un-disturbed.

8. SAMADHI:

Patanjali defines Samadhi as, “*tadeva artha matra nirbhasam svarupa sunya miva samadhih*” This is to mean presence of formlessness in state without frequency is transcendental state. It is like vacuum. There will be no functioning of mind, distracted. It is a pinnacle of concentration, and the object is taken in like a dot, losing its all physical and other features. It is a state of concentration in two stages, conscious called *samprajnata Samadhi* and supra conscious called *asamprajnata Samadhi*. *Samprajnata Samadhi* is also called as *Sabija*, *Savitarka*, *Savichara Samadhi*; and *asamprajnata Samadhi* is also called as *nirbija*, *nirvitarka*, *nirvichara Samadhi*.

Isvara is the target to this yoga system. Reaching the state of Isvara is called *Kaivalya*. It is marked by Purification and not having the functioning of the actions, afflictions and qualities.

STREAMS OF YOGA PRACTICES:

As old as the times of *Yogatattvopnishad* (C.1300 B.C.) it has been told that Yoga will be widely differed in practice. The same text suggests four important streams namely *Mamtra yoga*, *Laya yoga*, *Hatha yoga* and *Rajayoga*. In the present context of yoga scenario five streams namely *Hatha yoga*, *Raja yoga*, *Karma yoga*, *Bhakti yoga* and *Jnana yoga* can be found practiced by different segments of followers. The salient features of each of the stream can be mentioned in outline in the following way:

HATHA YOGA:

The works like *Hatha Yoga Pradipika*, *Heranda Samhita* and the like are throwing more light on this stream of yoga. The very word *Hatha* is having that it is a continuous effort or *Hatha*. The letter *Ha* of word *Hatha* speaks of the sun and the letter *Tha* of the word *Hatha* speaks of the moon. The inhalation and exhalation takes place through two nostrils. Of them one is called *Ida*, and the other is called *Pingala*. They are also called *Surya* and *Chandra nadis*. The central nadi called *Sushumna*. *Hatha yoga* aims at controlling *Sushumna* by managing *Ida* and *Pingala*. That is why *Pranayama* is having more place in *Hatha yoga*. According to *Sri Sitaramamjaneya Samvadamu*, *Hatha yoga* is the unification of the *Prana* (vital force) in *Apana* (excretory force) and *Apana* (excretory force) in *Prana* (vital force). The aim of *Hatha yoga* is to have the *Raja yoga*. This is a system of physical postures, *asanas*, whose higher purpose is to purify the body, giving one awareness and control over its internal states and rendering the body

fit for meditation. It uses the methods like Mula bandha, Udyanabandha and Jalandhara bandha. It is also having many process like Nauli to purify the internal parts of the body with a manual mechanism. It lays more importance on creating stress in the body and releasing the unwanted units for cleansing the body. It is purely a compendium of techniques to manages the artificial stress over the body. Some scholars consider Hatha yoga to be having some tantric identities. Hatha yoga has be basic organs like Asanas, Pranayama, Mudras, Bandhas and Suddhi kriyas.

RAJA YOGA:

Raja yoga is first referred to in Mandala Brahmana Upanishad as Taraka yoga and Amanaska yoga. Subsequently the very word Raja yoga is used for the first time in Yoga tattva Upanishad. According to Yogatattva Upanishad Raja yoga leads the natural path (sahajholi) of yoga evolution. At the heart of Raja yoga, it is a system of balancing and unifying various approaches, the practice of definite scientific methods of meditation, that enable one to perceive from the very beginning of one's efforts glimpses of the universal soul. Some of the scholars write that Patanjali advocated only the cause of Raja yoga. According to Hatha Yoga Pradipika, Hatha yoga is taught only for the purpose of Raja yoga. It s understood by many a yoga technique involving the stilling of the mind- how they understand the word Amanaska.It is literally to mean not having mind- crossing beyond the mind. Sri Sitaramanjaneya samvada identifies Raja yoga as a variant of Jnana yoga. It has three basic segments, the samkhya, Taraka and amanaska. In the samkhya state one can have a quest into the nature of the Self, that is enquiring about the Self. In the taraka state one can be cleansed off all blemishes. This is a state of purification. The amanaska state identifies the true knowledge as an experience. There are different subtypes in Rajayoga namely Taraka raja yoga, Bhruktarahita taraka raja yoga, and Achala paripurna raja yoga. Paramahansa yoganamda says that the Kriya yoga tradition developed by Syamacharan Lahiri is an advanced state of Raja yoga and it works like Mathematics.

KARMA YOGA:

This is referred to for the first time in Trisikhi Brahmana Upanishad of Sukla yajurveda. This is referred to along with Jnana yoga. Bhagavadgita discusses in detail about the practice of Karma yoga. Bhagavadgita identifies Karma yoga as doing the actions integrating the sense organs and mind and not having any deliberate claim for the result of an action. In the wake of the rise of Hatha yoga, Karma yoga lost its following and classical meaning. It is to advocate the true knowledge through the righteous action. This is called as Samyak karma in the Buddhist terminology and Samyak Charitra in Jaina terminology. As it is very much related with the body, Karma yoga is not properly understood by the posterity. That is why modern writers tried to interpret karma yoga. Vethathirimaharishi finds in Karma yoga, a system of action in virtue, and it is the path for conduct and chastity, the pinnacle of the divine life.

BHAKTI YOGA:

Like Karma yoga Bhakti yoga also lost its prominence and ran very much corrupt. Ramakrishna Paramahansa gave importance to Bhakti and placed Bhakta (Devotee), Bhagavata (the praise of God) and Bhagavan (the God) on the same axis. Yet the modern yogis like

Aurobindo considered Bhakti to be important. Most of the people try to link the mantra and devotion. But in practice the concept of devotion is entirely different.

Bhakti yoga is having a tradition from the epic people like Kumara, Suka, Vyasa, Prahlada, Vibhishana and Hanuman.

Bhakti yoga is referred in Patanjali indirectly through the practices like thinking of the meaning of Pranava and also through the practice of submissive devotion to Isvara (Isvara Pranidhana) which is a part of kriya yoga.

According to Bhagavadgita bhakti yoga commences only after knowing, visualizing and integrating with the ultimate. It is told as Jnatum, drashtum ca tattvena veshtum. Bhakti yoga is all surrendering devotion, through which one strives to see and love the divinity in every creature and in everything thus maintaining unceasing worship.

The word Bhakti evolved from the root Bhaj to serve. Naradabhakti sutras identify Bhakti as, the realization of one's own self (Svasvarupanu sandhanam bhakti ritya bhidhiyate). The devotion is that which can make one to realize the original and unchanging self. But the concept of Bhakti according to Svapnesvara includes the praising of the glorious qualities of the Ultimate. When Bhakti is considered as yoga, it stands on the idea of the personal God.

This is referred in Patanjali as, Constant self observation (svadhyaya) tunes our own self towards personally chosen divine imagery. Hence the concept of Kriya yoga of Patanjali can be taken to be the prototype for the latter developments as Bhakti yoga. The personal God is taken to be one and all to think of, speak of and claim of anything within the world and beyond. He is the unit to liberate and emancipate. The oneness with the Personal God is the crux of the yoga, and it is basically a union, leading to the understanding of the event state of nature as transitory. It makes the person to be detached in action and attached in his commitment to his select God.

JNANA YOGA:

This is one of the earliest referred streams of yoga along with Karma yoga. Bhagavadgita mentions that one must know that, there is nothing which is holier than jnana (Na hi jnanena sadrisam pavitra miha vidyate). It is the divine knowledge itself.

Patanjali showed the need for having true knowledge by contradicting the pseudo knowledge based on form and leading to suffering.

According to Sankara Jnana is not a mental reflection or function. It is total metaphysical experience. It is nothing but getting the Brahman, incarnated as experience. It is a perception and indivisible. This experience is readily available throughout all the times, but can be noticed only at the matured hour. The inert minds even cannot think of experience. When the truth is one and indivisible, the false knowledge, avidya, is the only cause for bondage. It is missing the truth and picking up the false hood. Samkara identifies stages in Jnana yoga as Sravana- hearing from the erudite masters; the concept of information; manana- thinking logically of the Truth and self and confirming and the nidhidhyasana-where in the third stage provides the perceivable experience. This is transformation, basically being colossal trans, merging in the trans-phenomenal factors.

According to Paramahansa yogananda, it is the path of wisdom, which emphasizes the application of discriminative intelligence, to achieve spiritual liberation.

Vethathiri maharishi gives more significance to Jnana yoga. It leads to the state of bliss even with the living body. Such people who have experienced that bliss are termed jivanmuktas- emancipated through living with the body.

These streams of yoga provide a sufficient theoretical support for practicing different yoga techniques for the spiritual and purified experience.

Unit-3

Basic Yogic Methods

Asana: Classification of Asanas, Sitting, Standing, Lying, Inverted asanas. Benefits of Asanas : Effects of Asanas on general health. Pranayama: Importance & impact on Muscular, Cardio Respiratory and Nervous System. Relaxation and meditation: Importance & impact on body at work and body at rest.. Bandhas: Jalandhara, Mula, Udyana. Mudras: Chin,Yoga,Aswini, Anjali, Brahma Mudra. Kriyas: Neti ,Nauli, Kapalabhati, Trataka, Dhauthi, Bhastrika.

BASIC YOGA METHODS

ASANA:

Literally Asana means seat and it is understood and very much popularized in the yoga practice as sitting posture. The purpose of Asana is to have purified experience, according to Patanjali. The purpose of asanas is to have purification (sthairya), health (arogya) and flexibility of body (amgalaaghava) according to Hatha yoga Pradipika. Some of the earlier Upanishads do not consider Asana as a part of yoga limbs. But some other Upanishads, Patanjali and latter writers gave place to Asanas in yoga practices. Asana represents the fire element in the eight types of nature and that is why asana is chosen for purification. Traditionally the asanas are said to be created after the animals in the creation and representing 84,00, 000 of creatures 84 asanas are said to be designed. They help to substitute the animal force in the human nature. Out of the 84 asanas only 4 asanas are said to be very important and they are Padmasana, Siddhasana, Bhadrasana and Simhasana. Out of the four asanas only one asana namely Siddhasana is said to be very important in Hatha Yoga pradiipika.

In the practice of asanas the place, dress, time, diet, breathing, awareness, counter pose and contra indications shall be followed. Otherwise Asanas will be having a malicious and unwanted effect. The Asanas activate different muscular parts of the body and they create self-suppressive force on the muscular mass and try to balance the pressure created in the liquid and gaseous mass within the body.

CLASSIFICATION OF ASANAS:

On the basis of the technicality involved the asanas are classified into three varieties namely the beginners asanas, the intermediate asanas and the advanced asanas. The beginners asanas constitute more to bend, twist and fold the body. The intermediate asanas concentrate on the increase of retaining an asana in a particular posture. In the advanced asanas the complex postures involving the stretching, bending, twisting and folding can be seen. They aim at standing still the breath also while retaining the position.

Another variety of Classification of Asanas can be seen in the sitting asanas, standing asanas, lying asanas and inverted asanas.

Sitting asanas:

The asanas like Padmasana, Vajrasana, Siddhasana are sitting asanas and are very much opted for the meditation. The asanas like Janusirshasana are belonging to long sitting position category. In these asanas one has sit on floor, with the legs extended forward. The toes and heels are pointed together. The body should be kept erect. Hands should be placed on the floor nearer the knees.

Lying Asanas:

They can be found in Supine position and prone position. The asanas like Amrutasana (Savasana) belong to the category of Supine position. Lying on the back and keeping the face upwards is Supine position. In this position one has to lie on the floor with face facing upwards. He has to keep the legs straight joining heels and toes together. The toes should point upwards. Hands should be placed close to the body keeping the palm either facing downwards or in chinmudra. Lying on the stomach and keeping the back open to the sky is the prone position. The asanas like Sashtanga namaskara belong to this category. In this one has to lie on the floor keeping the face downward. One has to keep the legs straight joining the heels together. The hands should be placed close to the body either with palm facing downwards or keeping it in any one of the mudras like Chinmudra.

Standing position asanas:

The asanas like Tadasana, Vrikshasana, Ardhaachakrasana are all belonging to this category. In this the body is kept in standing position being the neck and spine erect. One has to stand in normal position, keeping the heels joined together with the toes split apart. One has to keep the hands close to the body.

Kneeling position asanas:

The asanas like Parvatasana belong to this category. In this one has to fold the legs and stand on the knees. The knees are placed as shoulder width and the hands should be close to the body sideward.

Inverted asanas:

Sarvangasana, Halasana, Sirshasana and Viparita karani belong to the inverted asana category. In this method the burden is placed on the head and shoulders and the feet must be kept erect, hands supporting the head position and facilitating the movement of the hands and head kept in a particular position.

BENEFITS OF ASANAS:

1. Asanas are the means to open the energy channels and psychic centres.
2. Asanas function as tools to higher awareness and provide the stable foundation for the exploration of the body, breath, mind and beyond.
3. Asanas not only control the body but also control the mind.

- 4.Asanas remove the toxins in the body and try to purify the body systems.
- 5.Asanas reduce weight, obesity and the body becomes light.
- 6.Asanas are also put for many a therapeutic purposes like acidity, arthritis, asthma, blood pressure, bronchitis and many more ailments.
- 7.Asanas provide an integration of the body forces and mind forces there by promoting concentration, improving memory and resulting in perspicacity.
- 8.Asanas help in the development of personality by mending the physical and mental systems together and bringing all the faculties to an integral point.
- 9.Asanas are one of the best physical means ever cultured by mankind to reduce stress, to remove pain and to ward off the fatigue.

Effects of Asanas on General health:

The Asanas are having more impact on the maintenance of general health and they are of much use in encountering the problems of health.

Suryanamaskaras are a group of dynamic asanas which help to remedy diabetes, catalyze the neurons of the brain and to remove pain in the stomach and other muscular areas. Gomukhasana is good for diabetes, menstrual problems and improves the functioning of the intestines. Stomach, leg and chest problems are cured.

Mandukasana cures diabetes, improves the function of the pancreas and strengthens heart while curing stomach ailments.

Paschimotthasana cures diabetes and kidney problems. It reduces post-natal accumulation of the fat in the lower abdomen. It cures back pains and piles. This asana also arrests obesity.

Utkatasana cures the problems related with the kidneys, bones and neck portion. It strengthens the knee membranes and the waist area.

Vakrasana cures diabetes, indigestion and constipation. It also cures the back pain and hip pain. It is good for spleen and liver and it helps to reduce the fat around the waist.

Dhanurasana strengthens the back bone. It cures stooping. It causes relief from the menstrual problems. It strengthens the abdominal muscles. It relieves the neck pain, hip pain and stomach disorders.

Ekapadasana promotes concentration. It removes certain disorders like nervous weakness and arthritis.

Padmasana promotes concentration and cures arthritis.

Sarvangasana is helpful to remove the problems with thyroid and all those are related with the blood vessels and blood circulation.

Pavanamuktasana rectifies the menstrual problems, gastric problems and problems related with the thoracic cavity and the abdomen, upper and lower. Problems of uterus are also cured.

Tadasana activates the entire body. The muscles of the chest are strengthened. Lungs can have an expansion.

Savasana helps to activate all the cells. It can cure insomnia. This will be curing all types of tensions. This arrests laziness and makes the man active and positive.

Naukasana relieves nervous weakness. It cures indigestion and the abdomen nerves are strengthened. It can relieve the gas problems and reduces excess fat around the abdomen.

Vajrasana is one of the ideal asanas for meditation. It removes the gastric problems and good for digestive system. Back bone is strengthened. It strengthens the chest portion allowing the flow of blood.

Janusirshasana will be helpful to strengthen the muscles of the stomach, digestive organs and muscles around the waist.

Utthanapadasana helps to reduce the post-natal growth in the women in the stomach area. It protects intestines from the diseases and also controls the problems of the stomach, heart and breathing. It reduces hip pain.

Ushtrasana cures sinusitis and asthma. This improves the functioning of the thyroid gland. It cures the pain in the neck, spine and waist areas. It improves respiratory system.

Chakrasana as a whole strengthens the body and the ribs. It activates the chest and kidneys. It cures hip pains. The hands, feet and ankles are strengthened. The problems of uterus are cured through this asana.

Salabhasana cures the problems with the liver, pancreas and urinary bladder. The pot belly will be reduced.

Trikonasana helps to maintain youthfulness. It activates the spinal cord and adrenal glands.

Siddhasana is one of the best asanas for meditation. It helps to thicken the sexual vital fluid. It promotes peace and scope for divine realization.

Matysana activates thyroid, parathyroid and adrenal glands. It cures constipation and promotes order in the intestines and the stomach. The extra growth of the neck bone is arrested through this asana. It works on respiratory system, being a hurdle to the problems like tuberculosis.

Navasana helps heart, lungs and the digestive system. The intestines and the alimentary canal are very much activated.

Sukhasana is very good for meditation. The sexual vital fluid will be thickened and the radiance of the face increases. It promotes memory also.

Besides these asanas the benefits of health are augmented by the mudras, bandhas and pranayama also.

PRANAYAMA:

Pranayama is the very much accepted basic yoga practice. The word Pranayama is a compound of two words Prana to mean the vital force and ayama to mean the integral control. The Upanishads of Yajurveda consider pranayama as very important technique and one of the basic techniques in yoga. Pranayama has been found a place in the six limbed yoga system and also eight limbed yoga system. Pranayama has very much interrelationship with the air element.

Pranayama is very much praised in the classical works like Bhagavadgita. Bhagavadgita mentions that integration of Prana in Apana and Apana in prana is called Pranayama. It identifies a group of followers called Pranayamaparayana.

Patanjali provides a place for pranayama in the lower level practices of Abhyasa and vairagya. Hatha yoga pradipika emphatically says that Pranayama can be used for the promotion of longevity and it is considered to be the only means for achieving the realization. Pranayama consists of three processes of the Inhalation (Puraka), Retention(Kumbhaka) and Exhalation (Rechaka). Classical yoga and agama texts provide a time scale ratio of 1:4:2 for the process of inhalation, retention and exhalation. It is to be appended in practice by Jalandhara bandha before the retention and Uddyana bandha after retention. Pranayama is also considered as Kumbhaka in Hathayoga pradipika and the same text provides eight types of Kumbhakas namely Sitali, Ujjayi, Sitkari, Bhramari, Bhastrika, Kapalabhati, Murcha and Plavini.

Pranayama is not breathing exercise. It is the integral control over the vital force and mind force. The vital force is symbolized through sun and the same is channeled in physiology through the right nostril called Pingala and the mind force is symbolized through moon and the same is channeled in physiology through the left nostril called Ida.

Conditions to practice pranayama:

Pranayama should not be practiced during the illness. The best time to practice is at the dawn or immediately after the sunset. It is suggested to have a shower or bath before the pranayama and it is considered to be opting at least for washing the hand, feet and face. One has to practice early in the morning before any food intake or one has to wait at least three to four hours before practicing pranayama. One has to practice pranayama in quiet, clean and pleasant room, which is well ventilated but not draughty. One has to sit in a comfortable, sustainable meditation posture for enabling efficient breathing and body steadiness during the practice. Siddha/Siddha yoni asana or Padmasana are the best postures for Pranayama.

Importance of Pranayama:

1. Pranayama integrates the function of the vital force and excretory force.

2. Pranayama balances the pressure and function of the annamaya, pranamaya, manomaya, vijñanamaya and anandamaya kosas of the body.
3. Pranayama reduces the need of breathing and increases the longevity.
4. Pranayama purifies the blood.
5. Pranayama activates the right and left hemispheres of the brain equally.
6. Pranayama sets right the breathing disorders and also adds to the proper functioning of the lungs.
7. Pranayama reduces the stress and fatigue and it is a good handmaid for stress free life.
8. Pranayama helps the personality development by balancing the functioning of the kosas, blood and the brain.

Impact of Pranayama on Muscular, Cardio-respiratory and nervous system:

Pranayama is an integrated practice related with the digestive and respiratory systems directly and the nervous system indirectly. It is controlling the abdominal portion through the organ of the retention (Kumbhaka) and controls the lungs through the inhalation (Puraka) and Rechaka. It activates the pineal gland and it is the basic result of the Pranayama. It also activates the navel region by creating vital repercussion on the manipuraka chakra. It purifies the lungs and the unwanted pollutants or their residues will be thrown out in the process of inhalation and exhalation. It leads to the oxidization of the body and the tissues. The impact of retention is very much directly on the abdominal region and the stress created in that region activates the liver, pancreas and diaphragm. It accelerates the abdominal region and sets right any type of digestive imbalances which may hurdle the metabolic activity. The pressure created on the right nostril leaves its impact on the left side of the brain and pressure created on the left nostril influences the right side of the brain. As a result the neurons will be activated. With the activation of neurons calmness prevails and the nervous system will be enriched with attention, peace and perspicacity. Pranayama ensures immunity at the tissue level, purification at the blood level and activation in the brain level. Thus the impact of pranayama can be very much felt through purification, pacification and immunity. Thus pranayama provides a holistic package which is very much needed through any yoga system. It is a physical and manual mechanism to control the body and mind and purify the thought process.

RELAXATION AND MEDITATION:

The body of the living beings is a composition of five elements and it is a combination of the gaseous, liquid and solid mass. As such it is having a distinctive function of self suppressing and self-undulating forces functioning through the self whirling motion of the human cells. The human body is subjected to the solar radiation and all types of astral radiation influencing the earth surface through heliocentric motion of the earth. When the earth is moving around the sun along with the other planets and satellites of the solar family their impact will be very much found on the body construct and functioning of the life force. Added to this pressure can be found the functioning of the repulsive force of the geomagnetism which is often described as the

gravitational pull of the earth. Hence the human body is very much susceptible for radiation, gravitational pull, surrounding pressure force, and self suppressive force of different compositions of solid, liquid and gaseous mass. As a result the body loses its mass, velocity and vitality and the body-mind complex is often subjected to the stress and strain and fatigue and inertia. This situation commands the need for relaxation to the body. In the same way the functioning of the earth magnetism always keeps the mass under the process of disintegration. It is the major reason for the thirst, hunger, wrinkles, hyper tension and old age. They are all consummating in what is called death through a process of fear and uncertainty. It is all due to the mechanical disintegration and hyper functioning of the kinetic forces within the mass. Such a situation requires a method to integrate all the forces and mass and it can be found in meditation. Thus meditation and relaxation are very much required for the human organism for an optimum function of the sense organs and motor organs.

There are basically some differences between meditation and relaxation and the same can be presented in the following way:

Relaxation

Meditation

- | | |
|---|--|
| 1. Neutralisation in disintegration | Neutralization in integration |
| 2. Body mass at motion | Body mass at rest |
| 3. Operation of force wsr to mass | Operation of point wsr to mass |
| 4. Related with the self suppressive pressure | Related with surrounding pressure |
| 5. Can be used for release of stress and strain | For activation of energy level in the body |
| 6. Leaves localized control | Promotes non-localized control. |

Importance of meditation and relaxation:

1. Meditation helps the integration of the energy at a point in rest.
2. Meditation increases perspicacity.
3. Meditation is good measure for neutralizing the impact of the surrounding pressure force.
4. Relaxation makes the energy neutralized in a disintegrated state.
5. Relaxation is very much helpful for having a stress free life.
6. Relaxation neutralizes the energy even when the body is in a state of motion.
7. Relaxation ins providing a localized control of the energy and force.
8. Meiditation is very much helpful to control the energy and force in a non-localized state.
9. Meditation and relaxation have some therapeutic function also.

10. Meditation and relaxation help to increase vitality and promote immunity at the tissue level.

BANDHAS:

Bandha literally means lock. Whenever the pranayama is practiced care should be taken that the imbalance should not disturb the original function of the body. That is why one has to follow the system of locking particularly when the air is inhaled and held in tact as kumbhaka. The air should not be allowed to freeze in the lungs or go out of the hallows like the ear, the anus and the urinary track. For that purpose the locking system is very much adopted. There are three varieties of locking.

Jalandhara Bandha:

This is locking the throat pit zone. In practice after the completion of the total inhalation, the breath should be retained. Then one has to bend slightly his head, and make static contraction at the neck and the throat particularly at the glottis. The chin is pressed against the chest. This lock will close the air that comes out from the lungs to the throat upwards to a greater extent.

Mula bandha:

This is locking the anus portion. As this is a lock belonging to the chakra of muladhara, it is called mulabandha. In practice one has to draw the anal sphincter muscle upwards to the spine and he must feel the sensation that it is drawn up. Once locked there is no scope for the air to spill out through this path.

Uddiyana bandha:

This is locking the girdle portion, concentrating on the abdomen. As the girdle is called in native terms as Odi, the lock moving around (yana) the girdle is called Udyana bandha. In the exhalation or rechaka of Pranayama this bandha is generally used. In practice one has to contract the entire abdomen inwards and lift it up with a pressure of air. This will aid the complete squeezing of the lungs and diaphragm. According to the respiration mechanism, due to the perfect contraction, the residual air stored in the lungs will be reduced. At the same time, during the inhalation phase this lock helps to have a higher deposit of fresh air in the lungs.

MUDRAS:

The word mudra is generally understood and translated in some of the yoga texts as attitudes. Mudra can be defined as an artificial knot arranged generally with the fingers to arrest the outflow of the internal energy in case of yogic practices. Mudras generally speak of a contraction of particular point or conjunction of two points to coordinate the flow of power. The mudras have a major role in dancing. In the same way the mudras are also having a role in ritual activity which is attributed to the tantric pursuits. In Hatha yoga mudras are used to culture the emotions. They help the practitioners of yoga to still the mind. In Hatha yoga the mudras are used to stabilize the functions of the mind. The mudras like yoni mudra, vyakhyana mudra are belonging to this variety. In ritual the mudras are used to indicate a symbol of propitiating the deity. For example the mudras like mudgara mudra, pallava mudra, simhakramta mudra are

found in the worship of Gayatri. There are mainly twenty five mudras like yoga mudra, Mahamudra, Chinmudra, Chinmaya mudra, Adimudra, Brahmamudra and Nasikamudra.

Chinmudra:

One must sit comfortably in a meditative asana. One has to fold the index fingers so that they touch the inside root of the thumbs. The other three fingers are to be kept straightened as if in a relaxed condition. The palms of both the hands face upwards, with the backs of the hands resting on the knees. One has to relax the hands and arms. This is simple but important psycho-neural finger lock which makes the meditation asanas more powerful. The palms and fingers of the hands have many nerve root endings which constantly emit energy. When the index finger touches the thumb, a circuit is produced which allows the energy that would normally dissipate into the environment to travel back through the body and up to the brain. When the fingers and hands are placed on the knees another pranic circuit is created, maintaining and redirecting prana within the body. Placing the hands on the knees activates gupta nadi extending into the perineum. When the palms face upwards in chinmudra, the chest area is opened up.

Yogamudra:

One has to sit in padmasana. One has to take hold of the wrist behind the back. One has to close the eyes and relax the whole body. Then one has to bring awareness to muladhara chakra. One has then to slowly inhale and feel the breath gradually rising from muladhara to ajna chakra. One has to retain the breath for a few seconds and concentrate on ajna chakra. One has to exhale slowly while bending forward from the hips. One has to synchronise the movement with the breath. The forehead has to just touch the floor. One has to feel breath descending from Ajna to Muladhara. One has to retain the breath outside for a few seconds while concentrating on muladhara. One has to inhale and raise the trunk to the vertical position. All the movements must be performed in a harmonious, smooth and synchronized manner.

This practice massages the abdominal organs and stretches the back contributing to good general health. It is an excellent preparatory practice for meditation. It engenders a sense of relaxation. It relieves anger and tension and induces tranquility. It develops awareness and control of psychic energy. It awakens Manipuraka chakra.

Asvini mudra:

One has to sit in any comfortable meditation asana. One has to close the eyes and relax the whole body. One must become aware of the natural breathing process. One has to take awareness to the anus. One has to contract rapidly the anal sphincter muscles for a few seconds without straining and then relax them. One has to confine to the anal area. Contraction and relaxation can be performed 10 to 20 times smoothly and rhythmically.

This practice strengthens the anal muscles. It prevents the escape of pranic energy and redirects it upward for spiritual purposes.

Anjali mudra:

This is joining of the palms together fingers held up and the hands placed juxtapose against the chest portion. This will be linking anahata and Ajna and helping for the receiving of the cosmic energy. This is generally performed as Pranamasana in the Surya Namaskara series.

KRIYAS:

The purification through certain activities is very much found prominent in Hatha yoga. It is aimed at a purposeful refurbishing of different parts of the body through external mechanism like pouring some water, cleaning through some cloth or thread as such. The extreme aspect of this portion can be found in Khanda yoga, where in the practitioner of yoga, keeps his soul away, cuts the body into pieces and rejoins them after purification. Some of the practices can be found in Neti, Kapalabhati and Nauli.

Neti:

This is a process of cleansing and purifying the nasal passage. The treatment of nasal membrane creates a stress which in turn can activate the brain and the neurons there in. It is a sensitive approach related with the respiratory system at the outset. This can be practiced through water and some thread or rubber catheter. When it is cleaned through water it is called jala neti. On the other hand when the cleaning is through some external material like thread it is called sutra neti. Sutra means thread.

Jalaneti:

This can be done in a standing position slightly falling apart or in a sitting position sitting with toes. A special tumbler with a nozzle is used to practice this jala neti. The tumbler should be filled with lukewarm water and half teaspoon full of salt should be added and then mixed. Then the spout should be inserted in the right nostril. One has to bend slightly forward and tilt the head to the left so that the water runs freely and passes through the left nostril. Then one has to open his mouth and consciously breathe only through the mouth. After emptying the tumbler, he has to remove it from the right nostril and bend forward to drain from the nose. The same process must be repeated through the left nostril also.

Sutraneti:

This can also be done in the standing position slightly falling apart or in a sitting position sitting with toes. One has to use cotton thread or thin rubber catheter with saline water and also lubricated with antiseptic jelly. One has to insert the thread or catheter gently in one nostril until the end appears in the throat. Then the right hand thumb and index finger shall be used to catch the end at the throat and slowly to pull out through the mouth.

While one end is projected from the mouth and the other end from the nostril, one has to draw slowly and gently for few times so that it slides forwards and backwards in the nostril. In this method also the breathing should be done through the mouth only. Finally one has to pull out the thread or catheter through the mouth. The same process must be repeated with the other nostril also.

Benefits of Neti:

1. It is useful to protect the body from the diseases of ear, nose and throat.
2. It can reduce the undesirable growth of the nasal bone.
3. It arrests the sinus problem.
4. It can cure asthma, head ache and cold.
5. The vision power can be improved because the stress created in the nostrils has its repercussion on optic nervous system and it is also cleaned. Hence the vision improves.

Nauli:

Nauilli liberally means an artificial tube formed of the internal flesh. It is a method of purification involving a very powerful method of massaging and strengthening the abdominal organs by means of churning the endodermic area of the abdomen. This is a method followed to purify the internal organs as a whole.

In this method one has to stand in the normal standing position, keeping the feet slightly apart. Then he has to bend forward, keeping the palms on the thighs. One has to keep the belly in loose position. Then he has to stretch the abdominal muscles, facing the thoracic cavity, where in the middle portion can be made like a tube. This is called Madhyama nauli. After mastering this practice, one has to rotate naulil slowly towards the right and left. After performing the nauli in the middle of the stomach, one has to lightly lean forward towards the right, and press hard on the right thigh with right hand, keeping the left hand slightly loose. It helps to move the nauli to the right side. This unilateral isolation on right side is called dakshina nauli. Then one has to change the hand, pressing the left thigh with left hand, keeping the right hand loose, the nauli moves left side and such unilateral isolation on left side is called vama nauli.

Benefits of nauli:

1. It can remove all the ailments in the digestive system.
2. It reduces obesity in the stomach region.
3. It can activate the function of liver, spleen and other glands.
4. It increases the appetite.
5. It promotes physical and mental alertness.

Kapalabhati:

The literal meaning of the word kapala bhati is to emblazoning the skull internally. Its major aim is to purify the channels in the respiratory system, particularly located in the nose and

allied zones. It provides a sort of vacuum cleaning to the parts of brain through an external operation.

This can be practiced in Sukhasana or sitting comfortably. One has to forcefully exhale through the nose and must not effort for inhalation. Inhalation is naturally held; whereas exhalation is artificially motivated, promoted and multiplied in this operation. Initially this must be practiced slowly.

Gradually one can increase the speed of exhalation. For example, initially the rate of exhalation and inhalation must beat 20 to 25 times per minute, respectively. It can be increased on one's own capacity to 100 to 120 times.

Benefits of Kapalabhati:

- 1.Purifies the region in and around the forenum magnum and pituitary gland.
- 2.It increases the power of concentration, thinking and vision.
- 3.It can cure asthma, by eliminating the accumulated repercussions of plasma in the windpipe.
- 4.It can control all the sense organs and keeps the mind at rest.

Trataka:

This is a variety of exercise involved at gazing at the flame of a lighting candle. In this exercise the awareness should be completely centered on the flame that the body awareness is lost. Trataka may be performed at any time but the best time is dawn or dusk when the stomach is empty. This practice makes the eye clear and bright. It balances the nervous system relieving nervous tension. It improves the memory and helps to develop good concentration and strong will power. It activates Ajna chakra.Epileptics should not practice trataka on a candle flame but should choose a black dot or some other completely steady object.

Dhauti:

This is a series of cleansing techniques which are divided into three main groups:antar dhauti or internal cleaning; sirsha dhauti or head cleaning and hrid dhauti or thoracic cleaning. The dhauti techniques clean the entire alimentary canal from the mouth to the anus. There are five practices called varisara dhauti, vahnisara dhauti, vamana dhauti, vatasara dhauti and vastra dhauti.

Varisardhauti alleviates digestive problems and tones the liver and other digestive organs and glands. It strengthens the immune system and reduces excessive mucus and purifies the blood. Agnisara dhauti or vahni saradhauti activates the five pranas.It alleviates depression, dullness and lethargy.Vamana dhauti stimulates all the abdominal organs by inducing strong muscular contractions in the stomach walls. Vatasara dhauti removes stale gas and wind and stimulates the digestive system. Vastra dhauti loosens and expels the mucus from the chest. The muscles of the bronchial tubes are relaxed improving respiratory functions.

Basti:

This is also called yogic enema. This is of three types namely jala basti, sthala basti and mula sodhana. The colon is purified. Old stool is removed and gas expelled. Anal region is purified.

These basic yoga methods help very much for the therapeutic application in yoga education and also cultivation of immunity development in the human resources.

Unit-4 Yoga Education

Yoga Education for Youth Empowerment and human resource development.

Difference between yogic practices and physical exercises, Yoga education centers in India and abroad, Competitions in Yoga asanas.

YOGA EDUCATION FOR YOUTH EMPOWERMENT AND HUMAN RESOURCE DEVELOPMENT:

Education literally is to be understood as, "the process of teaching, training or learning". It is also understood to be, "the theory of teaching". When the word education is applied to Yoga and kept as a prefix, this is to mean what is meant by teaching, training and learning in yoga. Teaching, training and learning are three dimensions of the same. It is to include the betterment of human resources, commitment to moral life, cultivating immunity and journey into the future with the back ground of the past.

Components of Yoga Education:

The components of yoga education can be identified as physical literacy, skill development, therapeutic application and personality development.

Physical literacy:

Literacy means in general, knowledge about a particular subject. Physical literacy in the context of yoga education can be understood as the basic and empirical knowledge of the body and mind complex and the process of the manifestation of different forces on the body-mind scale. Yoga deals with the core of the body-mind complex, being the composition of five elements, working as the functioning of centripetal and centrifugal forces, with the impact of surrounding pressure and self suppressive pressure. It also deals with the concept of life force and bio-magnetism within the body-mind complex. Before going for the yoga education the first step must be creating an awareness about the body-mind complex and nature of forces that are functioning within and around the body. It must also take into the impact of radiation, the pollutants and infections. This entire knowledge makes one to know how to administer yoga methods with the body. The texts on yoga had dealt with the concepts like pranic body and subtle body which are beyond the reach of the empirical study of western biological and medical studies. It speaks of the impact of the etheric body and its vibrations on the physical mass. The growth, the immunity, the hunger and thirst, disease, fear, old age and death are all inter related and the manifestation of different forces on the screen of the physical mass. This knowledge shall be the primary step in yoga education. Without this knowledge, the yoga education will be

like playing a game without the having the knowledge of the rules of the game, and concept of game.

Skill development:

After fully knowing about the body-mind complex and the forces that are manifest one has to go for skill development. That means one must know about the body, hands and legs to take to an asana. In the same way the skills shall be imparted to take to yoga practices. Those skills are related with stretching the body, folding the body, bending the body, twisting the body, skill of retention and skill of attention. Stretching, folding, bending and twisting are related with the physical body. Retention and attention is related with the mind related systems. This is the second step in yoga education.

Therapeutic application:

It has become very much a fashion and professional etiquette to command the intervention of yoga with therapeutic application. Any therapy must have the features of identifying the disease or disorder, assessing the density and intensity of problem, and finding out a method to palliate and cure and finally provide a method of administration of food, drugs and surgery as per the need. Yoga does not actually compose of all these things nor aim at the same. But as most of the yoga texts are specifically saying that strong body and strong mind are one of the outputs of yoga practice, yoga is opted for medical purposes. In such a situation the therapeutic application has found a place in yoga education.

Personality development:

Personality literally means, “the qualities that form a person’s character”. Hence personality development can be taken to be the steps for character building of an individual . The commitment to morality and disciplined way of life can make it possible. By personality it can be understood as the efficiency of the man to locate, identify, assess and face any challenge at any given time. Life is a challenge and living is a response to the challenge. In such a situation the personality development must contribute to the psychological efficient to orient physical and mental abilities to face any odds expected and un-foreseen.

These four steps are very much essential in the youth empowerment and human resource development. The youth empowerment can be found in three phases as the youth empowerment, women empowerment and rural empowerment. The human resource development includes the skill development, immunity development and vitality development. Without skill, immunity and vitality the human resources cannot be understood as a powerful unit of the national wealth. Skill development is the capacity to operate and organize the body-mind mass. Immunity development is the capacity to face the problems of hyper function, hypo-function, pollution and infection. Vitality development is related with the mental excellence and longevity besides the intuitive intellect. Thus yoga education can be very much helpful for the youth empowerment and human resource development.

DIFFERENCE BETWEEN YOGIC PRACTICES AND PHYSICAL EXERCISES:

Yoga is not a physical exercise at all. It has more to do with the pranic body and subtle bodies than the mere physical mass. But as many of the practices are based on the panorama of body, there is every scope for a common man to misunderstand yoga to be on par with physical exercises. Yoga is an evolution and it is a lifelong process. As such the following differences can be found between yoga and physical education.

YOGA	PHYSICAL EDUCATION
Yoga aims at self realization. body and	The main aim of physical education is strong
	Mind for success in day to day life.
Yoga promotes withdrawal	Physical education encourages involvement.
Health and peace are implements. education.	Health and peace are main aim in physical
Yoga cannot be used for recreation.	Physical education can be used for recreation.
Yoga creates artificial tension to remove	Physical education also creates tension to make a
All types of tensions	move with steadfast behavior to bag victory.
Yoga has no challenge and response. and	Physical education is a game between challenge
	Response
Yoga is life long process	Physical education is like event management
Yoga is totally individual activity. activity	Physical education has individual and team
Yoga is used by religions activity	Physical education is purely secular and social
Yoga can merge with philosophy action for	Physical education has no quest for truth. It is
	Victory.
Yoga is to unite individual force with	Physical education is a talent to express individual
Cosmic force	force through body medium.

YOGA EDUCATION CENTERS IN INDIA AND ABROAD:

There are many institutions and organizations who are providing yoga education not only in India but also throughout the world. Some of the important units can be found throughout India identifying the place of yoga in modern and contemporary society.

1. World Community Service Centre:

This is founded by Vethathiri maharishi in 1958 at Chennai. It is having an educational wing called VISION FOR WISDOM ACADEMY and it is offering for the past few decades yoga education. It has its branches and working centres in United States, Australia, Malaysia and other regions.

2. Sri Vivekananda Yoga Anusandhan Samsthan:

This is a deemed university identified by Government of India in 2008. This is located some 35 kilometers away from Bangalore city near place called Jigani. It is called Prasanth Kutir. They are conducting courses like Yoga Instructors Courses and Yoga therapists courses. They are running some research courses in yoga .

3. Kaivalyadham:

This is located at Lonawla near Pune and founded by Svami Kuvalayanamda in 1950. It is carrying out good amount of research in yoga studies particularly the mind oriented studies and it is one of the important centers for yoga education, training and research.

4. Bihar School of Yoga:

This was founded by Svami Satyanamda Saraswati in 1963 Mungher being its head quarters. It is catering to the need of the yoga students throughout the country and the world by their contribution to yoga literature.

5. Patanjali University:

This was founded by Ramadev Baba and it is located at Haridwar. They are offering different courses on yoga leading to post graduation and professional education in yoga.

Besides one can see the important units like Divine Life Society of India founded by Svami Sivananda Saraswati, Yoga Vedanta Forest Academy. Many universities are also offering yoga courses besides regular curriculum though not have totally committed to yoga. The contribution of the followers of Subhash Patri, Maharishi Mahesh Yogi, Ishwariya Vidyalaya, the Art of Living founded by Ravisankar and Isa Foundation founded by Jaggi Vasudev cannot be ignored for yoga education in different patterns.

COMPETITIONS IN YOGA ASANAS:

Kurukshetra University, Kuruskshetra is conducting All India Inter University Yoga Championship competitions on behalf of Association of Indian Universities.