

Yoga Education

Dr. Tapas Pal, Dr. Sanat Kumar Rath, Prof. SambhuCharan Roy

YOGA EDUCATION

AT A GLIMPSE

© Tapas Pal, Sanat Kumar Rath, SambhuCharan Roy 2014

BRIDGE CENTER

Buzau, Al. Marghiloman 245 bis, 120082

Tel. 0728394546

e-mail: editor@euacademic.org

Romania, European Union

Printed in Romania

First published, 2014

Price € 20

ISBN 978-606-93502-5-6

All rights reserved. No part of this publication may be reproduced or transmitted, in any form or by any means, without permission. Any person who does any unauthorised act in relation to this publication may be liable to criminal prosecution and civil claims for damages.

The publishers have applied for copyright permission for those pieces that need copyright clearance and due acknowledgement will be made at the first opportunity.

The views and contents of this book are solely of the author. The author of the book has taken all reasonable care to ensure that the contents of the book do not violate any existing copyright or other intellectual property rights of any person in any manner whatsoever. In the event the author has been unable to track any source and if any copyright has been inadvertently infringed, please notify the publisher in writing for corrective action.

Reader: Ecaterina Patrascu

Cover Design: @Bridge Center

Yoga Education

Dr. Tapas Pal, Dr. Sanat Kumar Rath, Prof. SambhuCharan Roy

Dr. Tapas Pal

Dr. Sanat Kumar Rath

Prof. SambhuCharan Roy

YOGA EDUCATION

AT A GLIMPSE

Bridge Center, 2014

Romania

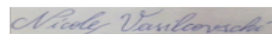
Yoga Education

Dr. Tapas Pal, Dr. Sanat Kumar Rath, Prof. SambhuCharan Roy

Messages

A short description of a good book

The book *Yoga Education* offers the first steps in discovering yoga meaning and its applications. The seven units of this book explore the connections between yoga and our life, emphasizing the importance of physical and mental health, the scientific basis of yoga and the impact in the world of contemporary Sagacious Person. The book guides the readers to discover the Metaphysical basis of yoga (Concept of Purusha, Concept of Prakriti, Concept of Buddhi and Ahamkar); to understand the yoga philosophy and its applications in society; also to learn about different types of yoga and its instrumentals. It is a good source of information for all of us, even if we practice yoga or not.



Dr. Nicole Vasilcovschi
Writer and Economics Lecturer,
Jiangsu Xishan College Wuxi, China



SAARC METEOROLOGICAL RESEARCH CENTRE (SMRC)
E-4/C, AGARGAON, SHER-E-BANGLA NAGAR
DHAKA-1207, BANGLADESH

Date: 5 November 2014

TO WHOM IT MAY CONCERN

I have been considering adding Yoga to my mental and physical fitness program. **Yoga Education at a glimpse** has been an incredible inspiration and joy to use as a tool for the yoga lovers. It is also ideal for use as a core textbook in yoga teacher training programs. It offers practical advice for classroom setup, planning and sequencing classes, as well as the process involved in becoming a teacher and sustaining oneself in the profession. It provides complete descriptions and illustrations of all the positions and breathing exercises. It shows how the yoga student may develop a practice tailored to his or her current state of health, age, occupation, and lifestyle.

Finally it is an essential resource for new and experienced teachers as well as a guide for all yoga students interested in refining their skills and knowledge.



(Mohan Kumar Das)
Senior Research Officer
SAARC Meteorological Research Centre (SMRC)
&
Yoga Trainer
Chattagram Akhanda Manadali
(Akhandamondolshwar Swami Swarupnada Ashram)
98 Rahamatganj, Chattagram

11.09.2014
Agartala

I'm awfully glad to see the authors contribution in this Yoga book. I'm sweet sure that this book will bang the students heart by providing them good knowledge on the subject. My hearty congratulations to Tapas, Dr. Rath and Prof. Roy for bringing out a novel book to the readers across the world.

Landsliding wishes,



Anil Sarkar
Deputy Chairman, Planning Commission, Member, Tripura Legislative Assembly
Former minister of higher education, Minister of Information and
cultural deptt. Minister of Tourism and SC Welfare Depptt, Tripura

Yoga Education

Dr. Tapas Pal, Dr. Sanat Kumar Rath, Prof. Sambhu Charan Roy

भारत सरकार
अंतरिक्ष विभाग
विक्रम साराभाई अंतरिक्ष केन्द्र
तिरुवनन्तपुरम-695 022
केरल, भारत
फोन : (0471) 2562155.
फैक्स : (0471) 2562155
सागर/Gram: SPACE
Website: <http://spl.gov.in/>



Government of India
Department of Space
Vikram Sarabhai Space Centre
Thiruvananthapuram-695 022
Kerala, INDIA
Telephone : (0471) 2562155.
Fax : (0471) 2562155
ई-मेल/e-mail: db_subramanyam@vssc.gov.in
Alternate E-mail: subrahmanyam@gmail.com

Dr. D. Bala Subrahmanyam
Scientist/Engineer "SE",
Numerical Atmosphere Modelling (NAM) Branch
Space Physics Laboratory, VSSC
Thiruvananthapuram.

Dear Dr. Tapas Pal,

I'm extremely glad to see your contribution in the new Yoga book. Yoga is one of the most valuable assets of the Indian culture and heritage. Through this book you have expanded the wings of the true Indian Yoga. I'm pretty sure that this book will knock the audience heart by providing them good knowledge on the subject. My hearty congratulations to you for bringing out a novel book to the readers across the world.

With best wishes,

Yours Sincerely,

(D. Bala Subrahmanyam)

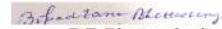
To,

Dr. Tapas Pal
Department of Education,
Visva-Bharati,
Santiniketan, Birbhum,
West Bengal, 731235, INDIA

भारतीय अंतरिक्ष अनुसंधान संगठन  Indian Space Research Organisation

11.11.2014
Bolpur

Health is the greatest gift; contentment is the greatest wealth. This book is the unique in the real sense spreading its yogic illumination to the whole world. The basic purpose of Yoga education is not just imparting Yoga knowledge as generally perceived but also to make the students understand and discover themselves, realize their potential and find that one thing that they love the most which they are passionate about and would like to pursue their career in. I extend my greetings to all writers wish them success.


B.T. Bhattacharjee
Advocate, Bolpur Court, Birbhum

Yoga does not remove us from the reality or responsibilities of everyday life but rather places our feet firmly and resolutely in the practical ground of experience. This is a most valuable and instructive book for the aspirants. This is a book with a message of hope, success in life, of peace, of bliss and of the secret of life itself. This book vividly gives the fundamentals of spiritual life and serves the purpose of giving some practical and useful information in this direction.


Mr. Subrata Sarkar
Bhabha Atomic Research Centre (BARC)

10.11.2014
Dhaka

This is a most precious and informative book for the students. This is a book with a letter of wish, achievement in life, of peace, of delight. This book garishly gives the nutty-gritty of spiritual life and serves the point of giving some practical and constructive information in this track.


Advocate Prohlab Debnath
Supreme Court, Bangladesh

Dedicating to

Yoga Batch of M.A. Education (SEM. III),
2013-15
of
Vinaya Bhavana, Visva-Bharati*



[*Students of Yoga Education , 2013-15 : Sudip Kumar Karan, Abhijit Surul , Sama Parvin , Arpan Pal, Sk Arif Mohammad, Bappaditya Roy, Subhajit Dutta , Chumki Haldar , Sudip Sutradhar, Indra Pal , Sujata Bosu, Kajal Dey, Kajal Pal, Sukrana Khatun, Madhumita Murmu , Sumana Santra, Mrinal Barman, Pampi Khatun, Papiya Mandi , Ramanath Gorain, Afruza Eyasmin, Saikat Karmakar, Rita Samanta, Biswajit Saha]

Preface

This book is an example of extraordinary professional productivity, an intellectual vitality and enthusiasm that has enabled us to know about Yoga Education in a nutshell. The book provides an excellent introduction to Yoga, defining and explaining many key concepts and principles.

This book offers the first steps in discovering yoga meaning and its applications. Every unit of this book explores the connections between yoga and our life, emphasizing the importance of physical and mental health, the scientific basis of yoga and the impact in the world of contemporary Sagacious Persons especially the Yoga of Maharshi Debendranath Tagore and Gurudeva Rabindranath Tagore.

The book guides the readers to learn all the basic concepts of yoga; to understand the yoga philosophy and its applications in society; also to learn about different types of yoga and its instrumentals.

This book has a vivid importance for students because different catchy information, current data on Yoga, UGC-NET related questions-answers, and primary level photographs all are assimilated within here. The style of presentation and the feasibility of the study with table, diagram, and figure are very unique. Moreover, this book must create a source of easy learning material for the students of Yoga Education of all students especially for Department of Education of Vinaya Bhavana, Visva-Bharati.

My best wishes to my dearest Dr. Tapas Pal and his two hearty Teachers: Dr. Rath and Dr. Roy.

Dr. Ecaterina Patrascu

*Senior Lecturer at Spiru Haret University,
Bucharest and Editor-in-chief at European Academic Research
Romania, European Union*

Contents

PREFACE.....	8
Unit-I : Metaphysical Basis Of Yoga	
☉ Metaphysics.....	11
☉ Concept of Purusha	11
☉ Concept of Prakriti	14
☉ Concept of Buddhi.....	16
☉ Ahamkar (the Ego).....	17
Unit II: The Philosophy Of Yoga And Its Relationship To Individual And Social Upliftment	
☉ The meaning and definition of yoga.....	20
☉ Yoga as a way to healthy and integrated living.....	23
☉ Yoga as a way to socio-moral upliftment of man.....	26
☉ Yoga as way to spiritual enlightenment-atmanubhuti pratyakshanubhuti.....	27
Unit III: Types Of Yoga Systems And Characteristics Of Yoga Practitioner	
☉ Surya Namaskar.....	31
☉ Ashtanga yoga Patanjali.....	33
☉ Jnana yoga, bhakti yoga, karma yoga of Bhagadgita.....	34
☉ Integral yoga of Aurobindo.....	40
Unit IV: The Instrumentals Of Yoga (Sadhana Pada)	
☉ The Five Yamas (Observances).....	47
☉ The Five Niyamas (Abstinences).....	48
☉ Pranayam (controlling the breath).....	49
☉ Pratyahara (controlling the senses).....	59
☉ Dharana (Concentration) and its method.....	63
☉ Dhayna (meditation) and its kinds.....	68
☉ Samadhi and its various types.....	72
Unit V: Scientific Basis Of Yoga	
☉ Yoga and bio-feedback.....	76
☉ Therapeutic values of yoga.....	80
Unit VI : Mental Health And Yoga	
☉ Mental Health and Hygiene.....	85
☉ Different Asans and their effects to promote a sound physical and mental health	89
☉ Dhyana and Pranayam of its therapeutic value.....	97
Unit VII: Yoga and Contemporary Sagacious Person	
☉ Yoga, Debendranath Tagore and Rabindranath Tagore.....	102
☉ Yoga and Vivekanada.....	107
☉ Yoga and Gandhi.....	110
☉ Yoga and Ravisankar	113
☉ B.K. S. Iyengar: Father Of Modern Yoga.....	114
☉ Yoga and Ramdeva.....	115
References.....	120
Bibliography.....	122
Webliography.....	125

Yoga Education

Dr. Tapas Pal, Dr. Sanat Kumar Rath, Prof. SambhuCharan Roy

Photo courtesy.....125

UNIT-I : METAPHYSICAL BASIS OF YOGA

- ☉ Metaphysics
- ☉ Concept of Purusha
- ☉ Concept of Prakriti
- ☉ Concept of Buddhi
- ☉ Ahamkar (the Ego)

Metaphysics:

The word "metaphysics" derives from the Greek words *metá*, means "beyond", "upon" or "after" and "physics". It was first used as the title for several of Aristotle's works, because they were usually anthologized after the works on physics in complete editions. The prefix *meta-* ("beyond") indicates that these works come "after" the chapters on physics. However, Aristotle himself did not call the subject of these books "Metaphysics": he referred to it as "first philosophy." Metaphysics is a traditional branch of philosophy concerned with explaining the fundamental nature of being and the world that encompasses it, although the term is not easily defined. Traditionally, metaphysics attempts to answer two basic questions in the broadest possible terms: *What is ultimately there? What is it like?* A person who studies metaphysics is called a *metaphysicist* or a *metaphysician*. The metaphysician attempts to clarify the fundamental notions by which people understand the world, e.g., existence, objects and their properties, space and time, cause and effect, and possibility. A central branch of metaphysics is ontology, the investigation into the basic categories of being and how they relate to each other. Another central branch of metaphysics is cosmology, the study of the origin, fundamental structure, nature, and dynamics of the universe. Some include Epistemology as another central focus of metaphysics but this can be questioned. Prior to the modern history of science, scientific questions were addressed as a part of metaphysics known as natural philosophy. Originally, the term "science" (Latin *scientia*) simply meant "knowledge". The scientific method, however, transformed natural philosophy into an empirical activity deriving from experiment unlike the rest of philosophy. By the end of the 18th century, it had begun to be called "science" to distinguish it from philosophy. Thereafter, metaphysics denoted philosophical enquiry of a non-empirical character into the nature of existence.

Metaphysical Cosmology: It is the branch of metaphysics that deals with the world as the totality of all phenomena in space and time.

Cosmogony:

It deals specifically with the origin of the universe.

Ontology:

It is the study of the nature of *being, becoming, existence, or reality*, as well as the basic categories of being and their relations. Traditionally listed as a part of the major branch of philosophy known as metaphysics,

Nihilism:

Belief in nothing

Concept of Purusha:

Purusha is often likened to the sun. Purusha is the soul, the Self (which pervades the universe), pure consciousness, and the only source of consciousness. The word literally means "man." Purusha is pure

consciousness, it follows that prakriti is unconscious. Consciousness resides only in purusha, or more properly, as purusha. Samkhya philosophy holds that there are countless individual purushas, each one infinite, eternal, omniscient, unchanging, and unchangeable. *Purushais* also, in one of the early creation myths related in the Rigveda, India's oldest text, the primal man from whose body the universe was created. He was both sacrificer and victim, and his rite was the imagined prototype for later Vedic and Hindu sacrifices.

In Rigvedic Purusha sukta:

Purusha was dissected by the devas—his mind is the Moon, his eyes are the Sun, and his breath is the wind. In the Rigveda, Purusha is described as a primeval giant that is sacrificed by the gods and from whose body the world and the varnas (classes) are built. He is described as having a thousand heads and a thousand feet. He emanated Viraj, the female inspired principle, from which he is reborn in turn after the world was made out of his parts.

In Atharvaveda:

Rishi Angiras of the Atmopanishad belonging to the Atharvaveda explains that Purusha, the dweller in the body, is three-fold: the Bahyatman (the Outer-Atman) which is born and dies; the Antaratman (the Inner-Atman) which comprehends the whole sort of material phenomena, gross and subtle, with which the Jiva concerns himself, and the Paramatman which is ubiquitous, absurd, indescribable, purifies the unclean, is without action and has no Samskaras.

In Bhagavata Purana:

It explains that Purusha is the first shape of Supreme Lord Narayana and this Purusha is the source of everything in the universe. The Purusha in the title of Purusha Sukta refers to the Parama Purusha, Purushottama, Vedic Supreme God Narayana, in his form as the Viraat Purusha. It describes this form of his as having countless heads, eyes and legs manifested everywhere, and beyond the scope of any limited method of comprehension. All creation is but a fourth part of him. The rest is unmanifested. He is the source of all creation. Purusha along with Prakriti creates the necessary tattvas for the creation of universe.

In Vedanta Sutras:

It utter *janmady asya yatah*, meaning that 'The Absolute Truth is that from which everything else emanates' Bhagavata Purana [S.1.1.1]. This Absolute Truth, which is personal in nature, is Purusha embodied.

In Samkhya:

Purusha is pure consciousness. It is thought to be our true identity, to be disparited with Prakriti, or the material world, which holds all of our organs, senses, and intellectual faculties. In Samkhya and also in Yoga, *purusha* is opposed to *prakriti*, the essential matter constituting the phenomenal universe, as the two ontological realities. All animate and inanimate objects and all psycho-mental experiences are emanations of *prakriti*. It is confusion of *purusha* with *prakriti* that keeps the self in bondage; disassociation of *purusha* from *prakriti* is its liberation. Samkhya, is one of the six (novel) schools of Hindu philosophy and classical Indian philosophy. Samkhya philosophy is attributed to Sage Kapila. At a much later date, Sage Kapila explained the 24 material elements in his Samkhya treatise. Samkhya and Yoga is often known as contemporary paths, in which Samkhya, the path of pure understanding is attributed to Kapila and Yoga the path of meditation and stab is attributed to Patanjali . Sage Kapila is usually credited as a founder of the Samkhya school. It is viewed as one of the oldest philosophical systems in India. Sāmkhya is an enumerationist philosophy that is strongly dualist. Sāmkhya philosophy regards the universe as

consisting of two realities; *Puruṣa* (consciousness) and *prakṛiti* (phenomenal realm of matter). *Jīva* is that state in which *puruṣa* is bonded to *prakṛiti* through the join of desire, and the end of this bondage is *moksha*. Sāṃkhya denies the final cause of Ishvara (God). Samkhya does not illustrate what happens after *moksha* and does not mention anything about Ishwara or God.

Yoga, the Purusha and the Cosmic Being

The universe itself is a person, though without the limitations and discrimination of our human personality. This is what the science of Yoga calls the 'Purusha'. The Purusha, meaning a person or conscious being, is a Sanskrit term for the Cosmic Being behind the universe, the spirit within all things. The entire universe is a manifestation of the Cosmic Person. This Cosmic Person awards every creature with personhood or a sense of self, not only humans but also animals and finally all of nature. The ambition of classical Yoga—as defined in the Yoga Sutras of Patanjali, the prime ancient textbook of Yoga—is the realization of the Purusha or cosmic being as our true Self.

[i] This is a dissimilar definition than most people today consider, with the physical image of yoga that has become popular in our culture, but it is the real foundation of the Yoga tradition. The Purusha or true Self is the final goal of all Vedic practices and all Vedantic philosophy, examination and inquest. Yoga is a lane of Self-realization in the deeper sense of this Cosmic Self, not simply knowing our human self but realizing the whole universe within our own minds and hearts.

[ii] Our true Self is the universal Self or Purusha that exists within all nature.

[iii] The greater concern of Yoga practice is uniting our limited consciousness with the unbounded unlimited awareness that is the Self of all.

This Purusha or consciousness principle of Yoga, however, is no mere philosophical idea, theological belief or abstract Absolute. It is the very fire within our hearts that is the light of the total universe. The Purusha is Jyotirmaya or 'made of light'. To truly practice Yoga we must begin with an understanding of this being of light as our goal. However, few Yoga students today are aware of the Purusha, much less its connection to fire, though that has always been the key to the inner process and higher experience of Yoga. The majority of meditators aspire at understanding the psychological self, not realizing that our true

Unique equation of light and consciousness:
Light = Perception = Consciousness = Human Being = Soul = Cosmic Person

Self is the cosmic light expressing itself in all of nature, in which

our personal psychology gets consumed as an offering in but indirect.

Sankhya gives the following five proofs for the existence of the purusa (Sharma, Chandradhar 2003):

- (1) **Sanghatapararthatvat / teleological:** All complex objects live for the sake of the purusa. The body, the senses, the mind and the intellect are all means to realize the end of the purusa. The three gunas, the prakṛti, the subtle body—all are said to dish up the purpose of the self. Evolution is teleological or purposive. prakṛti evolves itself in order to serve the purusa's end. This proof is (sanghatapararthatvat).

- (2) **Trigunadivi-paryayat / logical** :All objects are composed of the three gunas and therefore logically presuppose the existence of the purusa who is the witness of these gunas and is himself beyond them. The three gunas imply the origin of a nistraigunya-that which is beyond them.
- (3) **Adhithana & Adhithanat/ ontological**: There must be a transcendental synthetic unity of pure consciousness to co-ordinate all experiences. All knowledge essentially presupposes the being of the self. The self is the foundation (adhithana), the fundamental assume of all empirical knowledge. All affirmation and all negations equally presuppose it. Without it, experience would not become know-how.
- (4) **Bhoktrbhavat / ethical** :Non-intelligent prakrti cannot experience its products. So there must be an intelligent principle to experience the worldly products of prakrti. Prakrti is the enjoned (bhogya) and so there must be an enjoyer (bhokta). All objects of the world have the characteristics of producing pleasure, pain and bewilderment .But pleasure, pain and bewilderment have meaning only when there is a conscious principle to experience them.Hence purusa must exist.

tasmachcha viparyayat siddham saksitvamasya purusasya .

kaivalyam madhyastham drstrtoam akartrbhavashcha , sankhya – karika , 19 .

- (5) There are persons who try to attain release from the sufferings of the world. The desire for liberation and emancipation implies the existence of a person who can try for and obtain liberation. Aspiration presupposes the aspirant. This proof is mystical or religious (kaivalyartham pravrtteh) .

sanghatapararthatvat trigunadiviparyayat adhithanat .

puruso'sti bhoktrbhavat kaivalyartham pravrtteshcha , Ibid ,17 .

Concept of Prakriti:

Prakriti is that which is created. It is nature in all her aspects. Prakriti literally means "creatix," the female creative energy. Prakriti is a flower attracted to and following the sun's attendance. Prakriti is everything that is changing. Prakriti is not just the physical aspects of the universe that we can sense; it is our very senses themselves - our thoughts, memories, desires, and even our intelligence. Prakriti is everything that is that isn't conscious. Purusha, pure and distant, is beyond subject and object. One cannot appreciate purusha, for that would make it an object. Purusha cannot know or understand anything either, for that would make purusha a subject. Purusha plainly just is.

Sankhya gives five proofs for the existence of prakrti which are as follow (Sharma, Chandradhar ,

2003) :

- (1) All individual things in this world are limited, dependent, conditional and finite. The finite cannot be the cause of the universe. Logically we have to proceed from the finite to the infinite, from the limited to the unlimited, from the peros to the ateros, from the brief to the permanent, from the many to the one. And it is this infinite, unlimited, eternal and all-pervading prakrti which is the source of this universe (*bhedanam parimanat*).

- (2) All worldly things possess certain familiar characteristics by which they are capable of producing pleasure, pain and indifference. Hence there must be a common source composed of three Gunas, from which all worldly things arise (*samanvayat*).
- (3) All effects arise from the activity of the potent cause. Evolution means the expression of the hitherto implicit as the precise. The activity which generates evolution must be inherent in the world-cause. And this cause is prakrti (*karyatah pravrtescha*).
- (4) The effect differs from the cause and hence the limited effect cannot be regarded as the understood state of the same process. The effects, therefore, point to a world-cause where they are potentially contained (*karanakaryavibhagat*).
- (5) The unity of the universe points to a single cause. And this cause is prakrti. (*avibhagat vaishvarupyasya*)

*bhedanam parimanat samanvayat karyatah pravrtescha .
karanakaryavibhagad avibhagat vaishvarupyasya , sankhya-karika ,15} .*

Purusha & Prakriti: A Dualism

In the West, dualism has been well-established in our religions for over three thousand years. This dualism is effortlessly seen in the metaphor of the clockmaker: God is the great clockmaker and this universe, and everything in it, is his wondrous invention, the clock. God is exterior of the machine. In the Samkhya tradition there is purusha and there is prakriti, and these two are as divide as the clockmaker and the clock. Different in the Western religions, purusha did not create prakriti; in fact, if given a choice, purusha would prefer to have never met prakriti at all. But purusha is responsible for prakriti becoming animated, living. Because of the attendance of prakriti, purusha gets attracted to nature in the way a man is attracted when he watches a good-looking woman dancing. He cannot help but try to get closer. And then the disaster occurs: purusha becomes trapped inside prakriti. Purusha is easy to understand; we all seem to have an intuitive or intuitive understanding of the concept of soul or consciousness, even if we cannot describe it precisely. But prakriti is a bit more foreign. What is prakriti made of? Let's take a closer look at the underlying strands of prakriti.

Samkhya and Yoga (Bhakti)

Stand on the Upanishads, to schools of philosophies developed in India : 1. The realistic (e.g. Samkhya); 2. The idealistic (e.g. Vedanta). The Samkhya philosophy combines the basic doctrines of Samkhya and Yoga. However it should be remembered that the Samkhya represents the theory and Yoga represents the application or the practical aspects. Samkhya denies God. Samkhya is Dualistic Realism. It is as dualistic because it advocates two realities : Purusha and Prakriti. He is known for teaching a process of liberation known as Bhaktiyoga.

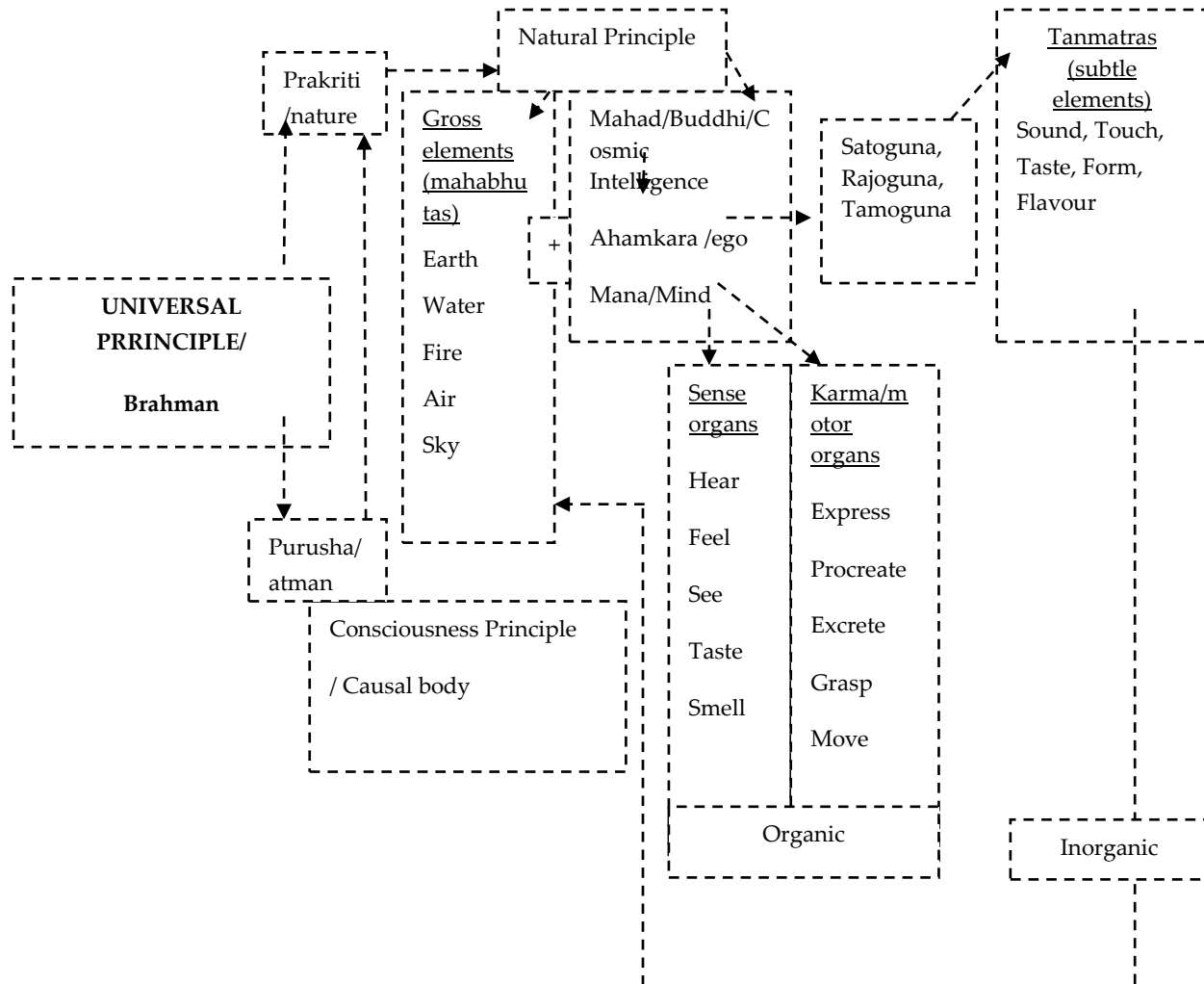
Kapila and Krishna

Sage Kapila is traditionally credited as the founder of the Samkhya school. Kapila is also mentioned by Krishna in the Bhagavad Gita "of all trees I am the Banyan tree, and of the sages among the demigods I am Narda of the Gandharvas I am Citratha and among perfected beings I am the sage Kapila."

Samkhya and True Education

According to Samkhya philosophy, true education is that which acquaints one with the difference between Prakriti and Purusha.

Model 1: Purusha and Prakriti: at a glance.



Concept of Buddhi:

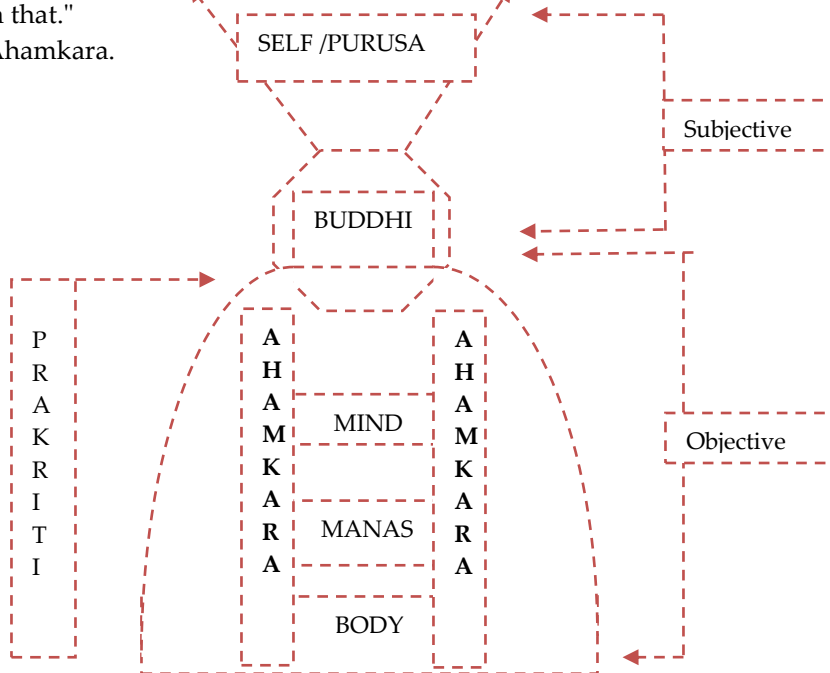
Buddhi ("intellect") in Sanskrit (Hindu) literature is the superior mental faculty, the tool of knowledge, discernment, and decision. Buddhi is realized somewhat different in dissimilar philosophical systems. On the whole, it contrasts with manas, mind, whose province is ordinary consciousness and the connection of atman with the senses. Buddhi, however, is a higher faculty that acts in sense percepts organized by manas and furnishes intellectual discrimination, determination, reason, and will. As such buddhi is at the very core of one's being, as sentient creatures, and the nearby mental faculty to the atman, real Self or spirit. In Samkhya-yoga philosophy, buddhi (or *mahat*, "the great one") plays a means role. Buddhi is the first principle derived from unmanifest, *prakrti* (and predominant in *sattva guna*, ("intellectual stuff"), virtually transparent reflector for pure consciousness (*purusa*), with which buddhi mistakenly identifies.

With this mistaken identification with the conscious principle, a fall into ignorance, buddhi produces the next principle, *ahamkara*, which in turn produces manas. The three together make up the "internal instrument," or antahkarana. For salvation, buddhi must attain the discriminative discernment between itself as unconscious matter, *prahrti*, and the independent and transcendent principle of pure consciousness, *purusa* (Bowker, 1997).

Ahamkar (the Ego):

Ahamkar means the form of the self-sense (aham or self-sense and 'kara' is used in the sense of form). Thus, egoism usually used to denote egoism or the sense of individuality. It is also the state of Sankara or Vishnu, the Lord of the Universe. An egoistic person, ahmakari, abides in his own individuality and remains centered egoism. His egoism is physical when he spots himself with his body, mental when he develops attachment to external objects and subtle when he incurs karma and suffers from births and deaths. Mixed with the gunas, namely sattva, rajas and tamas it experiences desires and attachments of different kinds which keep the inner Self in bondage. Egoism is a crystallization of pre-existing thoughts and needs resulting are shadow self, which is subject to ignorance, duality and illusion (maya) that veils the true Self and lets the ego-sense take charge of the mind and body and act as if it is the real Self. The state of I am denotes deficiency of separation and duality. The ego experiences objectivity. It relates itself with the outside world. Hence it is always in a state of "I am this" or "I am that."

Model 2: The position of Ahamkara.



Ahamkar = "I-sense"

Chöd: is a spiritual practice found primarily in Tibetan Buddhism. Also known as "Cutting through the Ego,"

Humility: humble/ lowering oneself in relation to others/ modesty

Mindstream: Moment-to-moment continuum of awareness

Basic components of Ahamkara:

- Instrument of *Aham*(the Spirit)
- The principle of individuation
- Acting as an independent conscious thing within the polluted reality
- It does not have consciousness of its own.
- Ahamkara is (actually soul/ego-soul) the instrument of the spirit (made by thought-material='dark energy' & emotion-material='dark material') for individual development of the ego-soul, like DEHA (material-body/mold) is the instrument for individual development of the ego-soul/mind.
- It is a receptacle of Cit śakti, its consciousness being a small spark from Cit, the universal consciousness.
- Evident itself by pretentious authorship of all the actions of buddhi, manas, the senses and organs of action.
- Believed to exist in the sphere of duality, in a state of identification with the physical body, its needs and desires.
- Related to *Vak tattva*, one of The 36 tattvas in Vedic and Hindu religious philosophy.
- A state of *rajas guna* (agitation) predominates. This is because it identifies only with a small part of the creation (the body) and rejects everything else as "not me";
- It befalls subject to a series of afflictions such as: pride, egoism, competitiveness, hate and jealousy.

In Old Testament:

The state of I am referenced in the Old Testament, when God introduced Himself to Moses on the mountain as "I am I am".

In Hindu class:

The condition truly describes the nature of Brahman. The entire universe is permeated with the sense of "I". There is nothing else. It is the one self that appears as many. It is neither this nor that. It has not state. In distinguish the manifested Brahman has or the ego-sense.

In MundakaUpanishad:

In the early hours Upanishads often speak of the Self as aham or associatethe word with it, as in case of "Aham Brahmasmi."Another name of egoism is anava, the quality of being atomic or small, which is considered responsible for bondage and suffering.But the most commonly used word for egoism is Ahamkara. In the Mundaka Upanishad 3.1.1, the ego and a truer 'I' are somewhat metaphorically described, as a couple of birds that perch upon the tree of life. The passage is appended below, followed by a free translation.

A similarity between Hindu and Buddhist philosophy about Yoga:

Both give importance to meditation

Among eight-fold path to Nirvana (ends to all sufferings) suggested by the Buddha 'Right Meditation' is present.

In Samkhya:

In Samkhya Yoga and other Hindu schools and in other related religions of Hinduism, such as Buddhism and Jainism, ahmakara or ego-sense is an aspect of Prakriti (tattva). It forms part of the internal organ and the subtle body.

In Bhagavadgita :

Lord Krishna speaks to Arjun that ahamkara must be removed - in other words, it should be subordinated to the lord. The reason for this is that the Self is not (cannot be) present when one is in a state of ahamkara. The Bhagavadgita also suggests that egoism is the feeling of separateness, which creates the sense of duality or the idea of being separate and different from others. It is the false perception of the self that exists in all of us as individual consciousness. The scripture is essentially a conversation between the individual Self and the Supreme Self at one level or between the ego-self and the Individual Self at another. Arjuna puts symbolically for the ego consciousness. His suffering is because of his limited knowledge, his sense of separateness, his recognition of himself with his body, his belief that he is the doer of his actions and his anxiety about the results of his actions. Lord Krishna represents individual Self or the Supreme Self. The ego is a part of the eight fold division of lower Divine nature, which is made up of the five elements, the ego, the mind and reason (Bhagavadgita. 7.4&5). Egoism is part of mind body awareness, also called the kshetra or field in the Bhagavadgita (3.5), while egolessness is part of the knower of the field or the pure consciousness (13.8&9). The ego is accountable

for our thinking that we are the doers of our actions and responsible for them. It acts under the power of desires. In the process it binds the beings to the mortal world. According to the Bhagavadgita (3.27) all actions are performed by the gunas (inherent in the being), but an egoistic ignorant person believes that he is the doer. An egoistic person suffers from the consequences of his own

SHETASWATAR Upanishad and Yoga Education

Shetaswatar Upanishad deals the concept of Yoga Education with the specific instruction of Yoga, place of Yoga , time of Yoga. For example this Upanishad instruct the Yoga practitioner that it shall practice at peaceful cave area instead of plain area, sandy-rocky area. Upanishad highlight the meditation process be a part of Teaching method.

egoistic actions. Drawn to his attachments, he is caught powerlessly in the ocean of life, from which run off seems very hard. A being under the sway of gunas is born in suffering and dies in suffering, not knowing what cause his suffering or how to escape from it. Flee from this mortal survival is possible only when a person overcomes his illusion and egoistic thinking and leads a divine centered life, practicing yoga. Of the various forms of yoga, karma yoga or the yoga of act is the first step. Actions should be performed with aloofness, as an offering and obligatory duty, and without seeking the fruit of such actions. As the Bhagavadgita (5.7) declares, the qualified karma yogi, who is pure in his heart, which has controlled his mind and his senses overcomes his egoistic thinking and limited image. He sees his self in all living beings and remains free even though engaged in deed. Depending upon how we approach about it, the ego or the lower self, can be either a help or an barrier to us in our spiritual effort. The self alone is the friend of the self and the self alone is the enemy of the self (6.5). The self is a friend of him who has conquered it and an enemy who has not (6.6). Conquest of the self is therefore very important for peace of mind and union with God. He who conquers his self is in the company of the Supreme. He remains stable and serene in cold or heat, sorrow or happiness, respect or disrespect (6.7). He is freed from all desires and attachment. He engages himself in desireless actions without struggling and striving. He believes that he does nothing while seeing, hearing, touching, smelling, tasting, walking, sleeping and

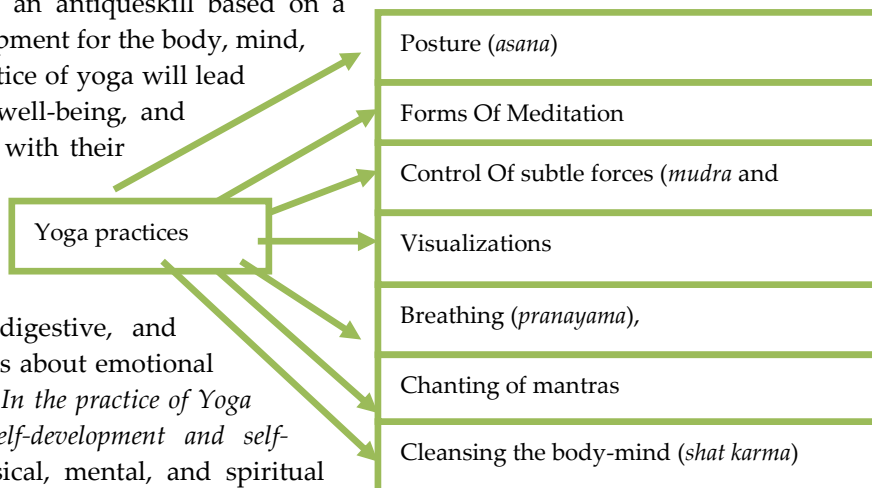
breathing (5.8). He becomes completely absorbed in God, having surrendered to Him unconditionally, offering to Him his Self, his life and actions, and merging his individual identity fully in Him. With his ego thus gone, he becomes united with the Universal Consciousness and develops the united vision through which he sees the Self in all and all in the Self (6.29). He finds God everywhere and worships Him as the Inhabitant of all beings (6.31). We know from familiarity that egoism is what makes think concerned, nervous, disturbed, selfish and self-centered. Because of egoism we seek things, compete with others, try to amass wealth in excess of our needs and draw a distinction between ourselves and others. It is very difficult to overcome egoism and develop a sense of selflessness (nirahamkaram). We cannot narrate ourselves mentally with others and with others without a center of individuality. Yet, liberation is our goal, we have to deal with our ego and overcome our egoistic attitude. It is the only means by which we can break the walls of separation that exists between us and the rest of creation and knowledge universality and oneness.

Unit II:
THE PHILOSOPHY OF YOGA AND ITS RELATIONSHIP TO INDIVIDUAL AND SOCIAL UPLIFTMENT

- ☉ The meaning and definition of yoga
- ☉ Yoga as a way to healthy and integrated living
- ☉ Yoga as a way to socio-moral upliftment of man
- ☉ Yoga as way to spiritual enlightenment-atmanubhuti pratykshanubhuti

Meaning And Definition Of Yoga

The word "yoga" arrives from the Sanskrit root yuj, which means "to join" or "to yoke". Yoga is a practical assist, not a religion. Yoga is an antique skill based on a harmonizing system of development for the body, mind, and spirit. The continued practice of yoga will lead you to a sense of calm and well-being, and also a feeling of being at one with their environment. The practice of yoga formulates the body strong and flexible, it also improves the functioning of the respiratory, circulatory, digestive, and hormonal systems. Yoga brings about emotional firmness and clarity of mind. *In the practice of Yoga the ultimate aim is one of self-development and self-realization.* Yoga are the physical, mental, and spiritual disciplines that aim to transform body and mind. The term indicates a variety of schools, practices and goals in Hinduism, Buddhism (counting Vajrayana and Tibetan Buddhism) and Jainism, the best-known being Hatha yoga and Raja yoga. The term yoga is



derivative from the literal meaning of "yoking together" a span of horses or oxes, but came to be applied to the "yoking" of mind and body. (White, 2011) The origins of Yoga may date back to pre-vedic Indian traditions. The first accounts of yoga-practices are to be found in the Buddhist Nikayas (Werner, 1998). Similar developments were witnessed around 400 CE in the *Yoga Sutras of Patanjali*, (Whicher, 1998) which united pre-philosophical speculations and different ascetic practices of the first millennium BCE with Samkhya-philosophy. Hatha yoga emerged from tantra by the turn of the first millennium. Yoga means 'union' or 'connection'.

Day-to-day meaning of yoga

At its mainly practical level yoga is a process of becoming more conscious of who we are. Yoga techniques make easy balance and health, and unfold our dormant potential. Yoga allows us to be more alert of ourselves and feel connected. As such, yoga is a process of self-discovery. This leads us to self-mastery and self-realization.

Yoga as a science

Yoga is a science, that is, it is a body of techniques that direct us to consciously connect with ourselves and with life, the knowledge of yoga. As yoga is a science, there is no dogma or belief system attached to it. Yoga merely tells us to do a sure practice and then to feel the upshot of that practice, e.g. if we breathe slowly in a relaxed manner we will slow our heart rate; if we focus the mind we will enlarge mental peace and deep insight.

Highest philosophical definition of yoga

In Sanskrit, the word 'yoga' is used to signify any shape of connection. In a philosophical sense, however, yoga means the aware connection of the limited little egoic self with the unlimited, eternal, higher Self.

Patanjali's definition of yoga

The grandwise Patanjali, in the system of Raja Yoga, gave one of the best definitions of yoga. He said, 'Yoga is the blocking (*nirodha*) of mental modifications (*chitta vritti*) so that the seer (*drashta*) re-identifies with the (higher) Self. Patanjali's system has come to be the essence of Classical Yoga Philosophy and is one of the 6 or 7 major philosophies of India.

Hatha yoga definition

Hatha yoga comprises postures (*asana*), breathing techniques (*pranayama*), purification techniques (*shat karmas*) energy regulation techniques (*mudra* and *bandha*). The description of yoga in the Hatha Yoga texts is the union of the upward force (*prana*) and the downward force (*apana*) at the navel center (*manipura chakra*). Hatha yoga educates us to master the entirety of our life force, which is also called prana. By learning how to feel and manipulate the life force, we right of entry the source of our being.

Theory of representative knowledge was accepted by Yoga, Advaita Vedanta and Samkhya.

Founder of Yoga : Patanjali

Orthodox system of philosophy: yoga, samkhya, nyaya

Orthodox: ortho means true, dox means belief

According to Jainism knowledge is obtained through meditation and senses

Kundalini yoga definition

Kundalini yoga is the science of healing the dormant possible energy in the bottom of the spine (*kundalini*). The meaning of yoga in kundalini yoga is the union of the mental current (*ida*) and the pranic current (*pingala*) in the third eye (*ajna chakra*) or at the base chakra (*muladhara chakra*). This merges duality in us by connecting body and mind and guides to the awakening of spiritual consciousness.

Yoga Definition In Shaivism

In Shaivism, yoga is used to unite *kundalini* with Shiva. Mahabharata defines the purpose of yoga as the experience of uniting the individual *ātman* with the universal Brahman that pervades all things.

Yoga definition in Raja Yoga

The *Yoga Sutras of Patanjali* are frequently labelled as Rāja yoga (Bhaskarananda, 2001) It defines yoga as *citta-vṛtti-nirodhaḥ* (the cessation of the perturbations of the mind). The aim is to still the mind in order to reach *Kaivalya*, the "isolation" of purusha (the motionless consciousness "essence") from prakriti (the primal matter from which everything is made, including mind and emotions) (Edwin, 2009). In Hinduism, Raja yoga is considered as one of the six *āstika* schools (those which accept the authority of the Vedas) (Flood, 1996) of Hindu philosophy.³ Meditation is one of the keys for Raja Yoga.

Yoga definition in Tantra

Tantra is the name given by scholars to a style of meditation and ritual which arose in India no later than the 5th century CE. (Einoo, 2009) The earliest documented use of the word "Tantra" is in the Rigveda (X.71.9).^[32] Tantra has influenced the Hindu, Bon, Buddhist, and Jain traditions and Silk Road transmission of Buddhism that spread Buddhism to East and Southeast Asia.

Yoga definition in Jainism

Jain meditation has been the central practice of spirituality in Jainism along with the Three Jewels. Meditation in Jainism aims at realizing the self, attain salvation, take the soul to complete freedom⁵. It aims to reach and to remain in the pure state of soul which is believed to be pure conscious, beyond any attachment or aversion. The practitioner strives to be just a knower-seer (*Gyata-Drashta*). Jain meditation can be broadly categorized to the auspicious *Dharmya Dhyana* and *Shukla Dhyana* and inauspicious *Artta* and *Raudra* Dhyana.

Yoga Definition in Buddhism

Buddhist meditation encompasses a variety of meditation techniques that aim to develop mindfulness, concentration, supramundane powers, tranquility, and insight. Core techniques have been preserved in ancient Buddhist texts and have proliferated and diversified through teacher-student transmissions. Buddhists pursue meditation as part of the path toward Enlightenment and Nirvana.^[note 1] The closest words for meditation in the classical languages of Buddhism are *bhāvanā*^[note 2] and *jhāna/dhyāna*.^[note 3] Buddhist meditation techniques have become ever more popular in the wider world, with many non-Buddhists taking them up for a diversity of reasons.

Yoga as a way to healthy and integrated living

The current age of speed and competition has increased the stresses and strains resulting in an increasing occurrence of lifestyle-related health problems and purposely managers' lives have become a never-ending race against time, technology, and targets. This race creates tension, which leads to dissatisfaction and irritation and finally manifests itself as psychological and physiological stress with mental and emotional drain. This contemporary lifestyle intensifies the stress leading to "Excessive Tension" and consequent worsening in "Executive Efficiency." One of the gradually more popular tools to overcome this original challenge is physical activity. There is growing proof that has established the payback of physical exercises in preventing lifestyle-related diseases such as main prevention of diabetes, avoidance of cardiac diseases through control over major risk factors such as smoking, lipids, obesity, and stress, better quality of life of cancer patients, positive health in normal persons through better physical fitness, and stress reduction. Yoga, which is measured to be a tool for both physical and mental development of an individual, is being documented around the globe only in the last century although it has been practiced in India over several centuries to promote positive health and well-being. It gives solace for the restless mind and can give great relief to the sick. It has become quite fashionable even for the common man to keep fit. With rising scientific evidence, yoga is emerging as an significant health behavior-modifying practice to achieve states of health, both at physical and mental levels. Several studies have demonstrated the beneficial effects of yoga on health behavior in many lifestyle-related somatic problems such as hypertension, bronchial asthma, diabetes including some psychiatric conditions such as anxiety neurosis and depressive illness.

*Integrated Yoga
Therapy- Yoga Therapy
integrated with
Ayurveda, Mindfulness
and an understanding of
how yoga really works!*

Example: Yoga at Swami Vivekananda Yoga Anusandhana Samsthana University, Bangalore, presents a holistic and integrated stress management program called Self-Management of Excessive Tension (SMET) to combat this contemporary lifestyle problem and thereby one can lead a holistic way of living in health, harmony, and happiness.

The perform of yoga can educate us to access the state of completeness and integration constantly and in all circumstances - not when it happens accidentally, not just on vacation, not just when we are doing what we like, but under all conditions. Whether cleaning a toilet or watching a sunset, we have equal potential to experience addition. Formal yoga practice is a laboratory for learning how to create such an experience of life. Incorporation is experienced when we are completely present in any moment without needing to establish anything, or make anything happen differently. We permit it to be as it is.

- In yoga practice, this means accepting your body precisely as it is. It means being in the pretense in a way that is apt for your body - not according to what your ego is telling you, but according to what your body is telling you. This receiving helps silence divisive thoughts and emotions that are caused by self-criticism, comparison and competition.
- During yoga practice, fears, resistances and insecurities will arise. Fighting these will only cause more internal disturbance. Instead, when you notice these thoughts arise, disengage from them, see that they are not you - but purely regular comments of the mind. You do not need to act on them or do anything with them. Bring your focus back to breath and association as an anchor for

your mind. If you note that you have been "hooked" by a particular thought and are performing the asanas from ego, basically bring yourself (without judgment or comment) back to your meaning to practice from integration.

- Work at your periphery, where you are enthusiastically active, but are not inducing fight or struggle in the body.
- Working within your body's capacity, allow all feelings that arise to be felt without labeling, judging or predilection for one sensation over another. Discern the tendency of the mind to try to carve out some experiences from others and brand them "uncomfortable" or "unpleasant." Timepiece the habit of the body and mind to try to get absent from that which it has labeled as "unwanted." This is what we do in life. Instead, experiment with allowing those sensations that have been carved out by mind as "uncomfortable" to dissolve back into pure sensation-felt no more, no less than any other feeling in your field of awareness.

Yoga practice is planned to put demands on the body and mind in "laboratory" conditions so that we can see our habitual tendency to get away from or manage realism. We attempt to flee from the discomfort - physical, mental or emotional - in the pretense in much the same way we do in life. As we learn to better tolerate all sensations, emotions, and thoughts to be present without needing to remark, fix, judge, rationalize, or adjust the know-how in any way, we are in practice for life circumstances in which we are called to do the same. Living in the state of addition comes down to this-be free from the require for anything to show up differently than it is and you will experience the completeness of the moment.

- End trying to control reality - people, places and things - to make them more to your liking.
- Observe the tendency to feed the ego and escape from fear and insecurity by trying to win approval from yourself or others. Instead, let your doing be a natural outcome of the fullness you experience inside.
- Perform relaxing into the moment no matter what is taking place. When facing a situation to which you would normally react, catch yourself and say, "Can I relax with this?" "What about this?"
- Yet when faced with internal dialogues and conflict, do not struggle or fight-watch. Let your thoughts flow through you without observe or judgment. The less you nourish the ego Living with integrative meaning, like practicing yoga, is not about excellence. It is like a game. Look at what catches you and pulls you back into being at odds with reality. By and by you will notice that just by putting your attention on your intention to be integrated, you will be able to relax with more and more of the things that happen in your life.
- **Anxiety and despair:** A 2010 literature review of the research on the use of Hatha Yoga for treating depression said that beginning research suggests that Hatha Yoga may be effectual in the management of depression. Both the implement and the mindfulness meditation components may be helpful. However the review cautioned that "Although results from these trials are encouraging, they should be viewed as very preliminary because the trials, as a group, suffered from substantial methodological limitations." Also, in a 2010 Boston University study it was shown that the participants who practiced Hatha Yoga reported a more significant decrease in anxiety and greater improvements in mood than those who merely walked, suggesting that Hatha Yoga could be a potential therapeutic activity for people with certain disorders.
- **Dementia:** There is some verification that exercise programs may help people with dementia perform their daily activities.

- **Back pain:** There is proof that Hatha Yoga may be effectual in the management of chronic, but not acute, low back pain. The results of another study on the worth of Hatha Yoga therapy for chronic low back pain showed that at around 24 weeks the Hatha Yoga group had statistically noteworthy reductions in purposeful disability, pain intensity, and depression compared to a standard 6-months medical treatment. It was also concluded from this study that there was a significant trend in the Hatha Yoga group decreasing their use of pain medication compared that of the control group.
- **Blood pressure:** Even though some evidence exists to suggest Hatha Yoga might help people with high blood pressure, overall this evidence is too weak for any recommendation to be made, and little is known of the safety implications of such an approach.
- **Cancer:** Carry out of Hatha Yoga may get better quality-of-life measures in cancer patients. It is unclear what aspect(s) may be beneficial or what populations should be targeted. Hatha Yoga practice as part of cancer treatment has also shown improvement in biomarkers such as TNF-alpha, Interleukin 6 and IL-1beta. Stronger effects on biomarkers as well as quality-of-life measures is associated with more frequent Hatha Yoga practice. Hatha Yoga has no effect on the underlying disease.
- **Epilepsy.** No advantage.
- **Menopause-related symptoms.** No advantage.
- **Pediatric conditions.** A 2009 methodical review concludes that there is inadequate evidence to support the use of Hatha Yoga for any indication in the pediatric population. No adverse events were reported, and most trials were positive but of low methodological quality.
- **Rheumatic disease.** Only weak evidence exists to support the use of Hatha Yoga as a complementary therapy for helping people with rheumatic diseases, and little is known of the safety of such use.
- **Sports Related Physical Health.** Increasingly Hatha Yoga is used to train sports-persons and athletes, to capitalize on performance, improve conditioning, and minimize injury. Hatha Yoga is used lengthily within British soccer to minimize injury, with Manchester United star Ryan Giggs one of the most high-profile players to publicly incorporate it in his training regime.

The therapeutic benefits of yoga have been talk about by van der Kolk, who give details that because regulation of physical movement is a fundamental priority of the nervous system, focusing on and developing an awareness of physical movement can lead to improved synchrony between mind and body. This is beneficial, he says, especially for those suffering from psychological conditions such as depression and PTSD (the focus of van der Kolk's work), because an improved sense of connectedness between mind and body give rise to enhanced control and understanding of their "inner sensations" and state of being. Yoga is a centersection of the Mindfulness-based stress reduction (MBSR) program. Sketching from fresh research on the mental and physical benefits of practicing yoga, positive psychologists have begun to look deeper into the possibilities of utilizing yoga to advance life for people even in the absence of disease.

The device of yoga, Ayurveda and mindfulness, work both from the outside in through breath and movement, and from the contained by out through meditation and mantra. Our job is focused as much on the interior as the outer body. The tools of *Socratic Questioning* taught both in Ayurveda and Mindfulness are employed and perfected. In caring with the sentiments within health care, the patient remains mid to the healing process, and sympathy and kindness are the foundations of our work. The

potentiality of yoga in today's world is marvelous. There is a vast range of techniques, each one tried and tested through the ages, available as a means of increasing one's health on all levels to the highest possible degree. These techniques are available and necessitate only be utilized for ever-increasing consciousness and integration of all the original faculties of mankind.

The require of mankind is great. Our world is suffering from disease, or dis-ease; that is, tension. According to fresh surveys, only 20% of the world's population can boast of ideal health, which means freedom from disease of all types. The other 80% are divided into those who undergo from disease of one type or another periodically, approximately 60%, and those who are crippled by disease eternally, approximately 20%. Thus 80% of the people are suffering, and this implies tensions of which there are three basic types: physical, emotional and mental. Yoga is the best way to eradicate these tensions thus creating better health, living conditions and social environment. It is our aspire, through the medium of Yoga, to demonstrate you some of these techniques, and give details methodically how they help eradicate disease and how they can benefit you. When all of mankind achieves wholeness, then there will be sum good health. But in order to achieve total world harmony each individual must get better himself. We must each start within ourselves. By practising yoga you will get better yourself. Is this not a valuable and attractive goal? Get the responsibility of your life into your own hands and experience the speculate that is yoga.

Yoga as a way to socio-moral upliftment of man

The yoga of Sri Aurobindo contains two necessary actions. First, by assembly of energies, attentiveness, purification, and ambition, the individual seeks to become aware of his own factual self or being deep within his own heart, the soul or the heavenly spark in man. At the same time he opens himself to the Divine Consciousness-Force above and permits it to pour down into him and plug him with its Presence. Once this contact has been established he learns to reinforce the friendship between this inmost being and his outer personality, to make the latter more and more expressive of the knowledge, love, delight and power secret within and above him. By this movement his personality grows in perfection and he gains the capacity to concretely and fruitfully influence other people and conditions in the external world. In practise the discipline emphasises not only

concentration and meditation but aeffusivelively physical, emotional and mental life whereby each of these elements can produce and become open to the Divine pressure. Of the Buddha's dignified instance in this matter, Swami Vivekananda says in his lectures on karma yoga: "The entire human race has produced but one such person, such high philosophy, such wide sympathy. The immense philosopher, preaching the highest philosophy, yet has the deepest compassion for the lowest animals, and never lays forward a claim for himself. He is the ideal Karma Yogi, acting completely without motive, and the

Introduction of Yoga in Schools

A Centrally Sponsored Scheme for Introduction of Yoga in Schools was launched in 1989-90. This scheme aimed at giving financial assistance to States/UTs/NGOs. The scheme provided for Central assistance for expenditure on training of teachers, building up infrastructure i.e, hostel building for yoga trainees and furnishing grant and upgrading library facilities. This scheme is being implemented through the concerned Education Departments of the States/UTs and Non- Governmental Organizations.

history of humanity shows him to have been the greatest man ever born, beyond contrast, the greatest mixture of heart and brain that ever existed.”

Yoga as way to spiritual enlightenment-atmanubhuti pratykshanubhuti

YOGA AS WAY TO SPIRITUAL ENLIGHTENMENT

Mass people throughout the world today perform yoga for spiritual reasons. The yogi endeavors to open the souvenir of life and determine his fullest potential. A yogi activities to discover the higher awareness and how the body, mind, and emotional nature can be truthfully satisfied through unifying their purposes – rather than living in regular inner civil war. Yoga is not a religion. People of many poles apart faiths – Christians, Muslims, Hindus, Jews – as well as agnostics and atheists, practice yoga because of its frequent benefits and life-enrichment. Many millions apply yoga for its asanas, its physical exercises, which are often acclaimed to be extremely health-giving by many doctors around the world. And, too, several millions practice some form of yoga meditation in order to get in tap with their higher consciousness, or group home intensely with the Lord. A yoga fan struggles to live in an ongoing and progressively more joyous state of harmony. Body, mind, and emotions are brought into attunement with one another and with one’s soul, or spiritual self. The devotee finds this ongoing state of harmony not only to be a wonderful way to live but an necessary factor in becoming enlightened – living in higher consciousness. Most people live in a tempest of ideas: positive thoughts war against biases, superstitions, fantasies, unremitting memories, dreads, doubts, and occasional frustrating blankness. People become so accustomed to the hurricane they think it’s normal! And, the emotions are storming within almost everyone, too. Anger, jealousy, grief, fear, and guilt create anxieties which often drown peace, joy, and love. There are many diverse types of yoga. Some manners of yoga practice hub on *body*, some on *mind*, and others on *soul*. When put together, all kinds of yoga benefit the seeker of Enlightenment. The path to Enlightenment is attainable by practicing the various types of yoga. What makes illumination most attainable in this day and age is information. When seeking the truth, with all the information we now have available, one can gain true knowledge.

- ≈ **Jnana Yoga/ the trail of knowledge**, supports the cultivation of wisdom. Wisdom comes from understanding spiritual truths, such as the nature of our souls and the functioning of Creation. With intuitive understanding of reality, one is better equipped to practice *all* paths to liberation.
- ≈ **Karma Yoga/ path of action**. It persuades the renunciation of the fruits of one’s action. It inspires us to live in the present moment, as we should. We are responsible for the intention and the action, not the result.
- ≈ **Raja Yoga/ path of the Mind**. It egg on meditation and Self-control. When you have expanded your spiritual consciousness through wisdom, surrender through meditation can bring about Enlightenment.
- ≈ **Bhakti Yoga/ the Ultimate goal**. Of all the different types of yoga, this is the greatest. This is the path of *Love*. When one has gained true knowledge, focus on *Love* and *Devotion*.

- ≈ **Hatha Yoga**, is the lane being followed by many westerners at this time. This path focuses primarily on postures and bodily purification.
- ≈ **Raja Yoga**: The true purpose of hatha yoga is to strengthen the body so that one is better able to practice Raja Yoga.
- ≈ **Enlightenment** through yoga is quite possible; in fact it is its awfully purpose..
- ≈ The **Yoga Spiritual path** is the truer reason of the spiritual art that is yoga. The whole point of life is to guide us towards awakening. Yoga benefits the seekers of truth and Enlightenment greatly.
- ≈ **Kundalini Yoga** is a Yoga style with great benefits to the spiritual seeker of truth and Enlightenment. It is an *advanced* practice that can raise your level of consciousness considerably.
- ≈ The **Kriya Yoga** style is a practice of great benefit to the seeker of Truth and Enlightenment. A Yoga of the Mind, the chief focus is Meditation.
- ≈ **Laya Yoga** is an advanced yoga style for the *serious* spiritual seeker of Enlightenment. Similar to Kundalini Yoga and Raja Yoga, meditation is a main focus, with *intense* desire for Liberation.
- ≈ **Mantra Yoga**, Yoga Chants and Sayings are of immense profit to the spiritual seeker of Enlightenment. Yoga mantra meditation is practiced in *many* yoga styles including Kundalini and Ashtanga.
- ≈ **Meditation** is a better part of yoga than most people understand. The full principle of Yoga is to *reunite* with the Supreme Being. To become enlightened is not possible through physical exercise alone.
- ≈ **True Yoga Wisdom** will set you firmly on the path to Self-Realization and Enlightenment. Your spiritual essence is eternal consciousness. Learn true Knowledge and Wisdom to discover your True Self.
- ≈ **Ashtanga Yoga** is an ancient style of Yoga. Ashtanga literally means “eight-limbed” yoga.
- ≈ **Power yoga** is one of the more *physically challenging* styles, and has the ability to stand on its own as a lifelong fitness regimen.
- ≈ There are many **Bikram Yoga** Benefits for the modern spiritual seeker of Enlightenment. Bikram Yoga is a form of Hatha Yoga, done in a hot room with specified poses.
- ≈ **Yoga VS Pilates**; which is best for the spiritual seeker of Truth, Salvation, and Enlightenment?
- ≈ **Hand Yoga**, Mudra Hand Poses are of great benefit to the spiritual seeker of Wisdom and Enlightenment. Yoga hand poses should be practiced during meditation to help open the Heart, Third Eye, and Crown Chakras.
- ≈ **Iyengar Yoga** practice is a Hatha Yoga style that utilizes various props and tackle to make poses, positions, and postures safer and easier.
- ≈ **Chair Yoga** is not a separate and split style of yoga, but an edition from styles such as Ashtanga, or Iyengar. Chair yoga like most Hatha Yoga is mainly physical. The focus is on bodily cleansing and power.

Self-realization is yoga or “oneness” with truth — the direct perception or experience of truth by the all-knowing intuitive faculty of the soul. - -Paramahansa Yogananda

YOGA AS WAY TO ATMANUBHUTI YOGA

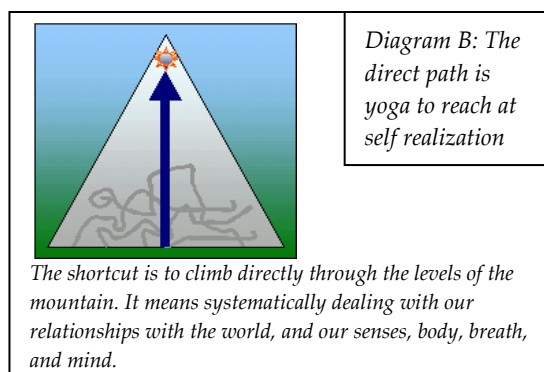
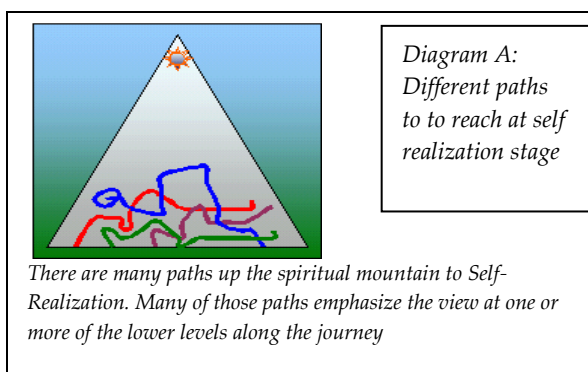
Atmanubhuti Yoga is the science pedestealed on natural principles for beginning of soul energy within. Awakening of soul energy brings a whole physical, mental health, inner peace and purity in thoughts. It includes of five main organs

i.e. Asanas(Body posture), Pranayama(Breathing technique), Meditation, Kirtan (Singing devotional chants) and Satsang (Spiritual discussion and discourses). Yoga means to manage and think the body and mind. The word yoga factually means 'union' and therefore the basic aim of all kinds of yoga is the understanding of the divine and the realization of unity. The restoration of the original unity or *atmanubhuti* is the aim of yoga. Sri Aurobindo stated that Yoga implies not only the realization of God but an complete concentration and change of the inner and outer life till it is fit to obvious a divine awareness and become part of a divine work. Human mind incessantly works for the whole day and it is one of the most stressed functions. Mind has direct force on the general health of body as well. Therefore, it is enormously significant that you need to give a pause to mental workouts. At least 10 minutes throughout the day should be allocated and secured entirely for giving total or 100% rest to your mind. This is unerringly what meditation does. It is said that you can grasp your inner self (atmanubhuti), also called the final objective of human life, only when you can attain a 'thoughtless' situation which can be achieved by standard practice of meditation. Thus meditation refreshes or rejuvenates your brain meaning and is awfully chief for the happiness on an individual. In a very easy term the Self-Realization is like returning of man to his actual Home – establishing of oneself in one's true nature, which is not outside but inside the man. The self-realization is nothing but return to one's own true Home, home which is full of harmony, balance, equanimity, Peacefulness. It is a state of one's being without reference to the 'other'. It is a state of Freedom (liberation) – a freedom from hurt and suffering, fears, duality's, tensions of life. It is a freedom not just 'to do' but to be free from ego and attachments to baser things. It is a calm, stressfree, silence and impartial mental state. This Self-Realization is our second birth, and it frees us from the supremacy of our minds and our emotions. The Self-Realization called by many names: Second Birth, Enlightenment, Liberation, Moksha and it is the eventual goal of all religions and spiritual traditions of the world. Self-Realized person possesses body and lives in the world itself. He uses material world legitimately, for console and expediency not for ego satisfaction but for self-enrichment and realization. He lives in the world but he is above it, he is not of it. Now he is free from fear of loss and anxiety, from attachments and hatredness and he becomes very merry and loving personality. Self-Realized person completely enjoys the state of connection with the divine. After Self-Realization where he/she put his/her attention, the divine removes obstructions and creates miracles. There is much more. You also develop "collective consciousness". You can feel everything about another human being, and about yourself. Your compassion is awakened, and you understand others at a basic level. The results are apparent in beautiful, loving people with alert minds and open, loving hearts. The possible to attain this state is built into every human being in the form of Kundalini.

Yoga is termination of movements in consciousness. Consciousness consists of mind, intellect and ego. Intellect (Buddhi) is individual selective intelligence. It has been tough to manage this consciousness or Chitta because it is self-contradictory. Let us study the human body. Eyes see the objects and send signal to occipital cortex in the brain. Then brain has to scrutinize this information and sends a respond. This interpretation is accepted by the mind, which finally decides whether this image is good or bad. Even though the image is wicked, mind still wants to see this. It goes through conflict, starts reasoning so that it can obtain some kind of satisfaction or pleasure from this. Your mind will it self understand that this is not good for your conscience. We need mind for every thing, either good or bad. This makes it so tricky to check the mind from peripatetic. A need will arise in the mind, and then craving instigates the intellect. Intellect gives its blessing to organs of action. So this cycle puts the mind in divergence and gives all kinds of reasoning, so that mind can sway it self and justifies its own actions. Then mind familiarity either

pain or pleasure. This happens physically and physiologically. Then Ego expands, thinking that and making you believe that you are responsible for all these reactions. The mind is addicted to these highs and lows. Sometimes this mind plays the role of a victim. At times the mind takes you to the other great, which is called Inaction. You do not feel like doing any thing. The mind will say that nothing matters; what ever you do, result will be the same so become Tamasic. The mind will say, don't do it and keep quiet. Mind always wants to center on outside and this is where the entire problem is. When you put your mind in to a task intensely, you will mechanically do well. The reason this happens is because of deep effort and concentration on the task you attended. This is also a sort of yoga. The union took place with the task at hand, which you really targeted and assimilated in to you. Same thing happens in yoga. Only difference is, your focus is internal rather than external. This practice of yoga incorporates a person through the journey of this realization from the finite external world to never-ending internal world. This is called self, which at last will understand the universal self. So when we still the mind with out any currents, it travels through silence, which we call meditation. This also demands strong will power from you. Here the mind has to be your friend, not an enemy. When meditation is blooming, concentration flows in to motionlessness which in turn will lead you in to your "Self". This self then will put together in to the Universal self. This will occur only when the Ego is dissolved. The self and ego are two opposite poles in the spiritual life of a seeker. The Ego has to be a non factor, then only the Self will be in amalgamation with the universal self (Paramatman).

While it is true that there are lots of paths up the spiritual mountain to Self-Realization, the thing they all have in common is that one must *climb*, and that the direction to climb is *up*, not *across*. There actually is a shortcut to Self-Realization, and that is to chase the straight route inward, through the layers, to the self realization.



UNIT III:

TYPES OF YOGA SYSTEMS AND CHARACTERISTICS OF YOGA PRACTITIONER

- ☉ Surya Namaskar
- ☉ Ashtanga yoga
- ☉ Jnana yoga, bhakti yoga, karma yoga of Bhagadgita
- ☉ Integral yoga of Aurobindo

Surya Namaskar

Surya Namaskar means to stoop down to the sun in the morning. Why is this traditional sequence of postures practiced? The sun is the life source for this planet. In everything that you eat, drink and breathe, there is an element of the sun. Only if you learn how to better digest the sun, internalize it, and make it a part of your system, do you truly benefit from this process. It is measured as the finest exercise for human body. Surya Namaskar consists of imperative Yogasanas and Pranayama. The Pranayama and thus its rewards are adroitly incorporated in Surya Namaskar.

Surya Namaskar :Step by Step

- ◆ Pranamasana
- ◆ Hasta Uttanasana
- ◆ Hastapaadasana
- ◆ Aekpaadprasarnaasana
- ◆ Adho Mukha Svanasana / parvatasana
- ◆ Ashtanga Namaskara
- ◆ Bhujangasana
- ◆ Adho Mukha Svanasana
- ◆ Ashwa Sanchalanasana
- ◆ Uttanasana
- ◆ Hasta Uttanasana
- ◆ Pranamasana

Aditya Hridayamis another ancient practice which involves a variation of Sūrya Namaskāra. It is a procedure of saluting The Sun, taught to Sri Rama by Sage Agastya, before his fight with Ravana. It is described in the "Yuddha Kaanda" Canto 107 of Ramayana.

Diagram 1: Surya Namaskar Step by Step

(Source: <http://www.skinsheen.com/skin-weight-loss-with-surya-namaskars-2529.aspx>)



Benefit

- ☉ **Fat Reduction** – The usual practice of Surya Namaskar helps to burn away extra calories and reduces the body fat without much attempt.
- ☉ **Eases digestion and combats belly fat** – The mishmash of backward and forward movements ensures that your digestive system is on track and helps in curing the constipation and other related absorption ailments as it stretches the abdominal muscles. The usual practice of Surya Namaskar results in losing extreme belly fat and thus gives you a flat stomach.

- ☉ **Regulates endocrine system**– Surya Namaskar recovers the intact endocrine system and regulates the functioning of endocrine glands resulting in good metabolism and nutrition absorption while eliminating toxins and wastes. Eventually the body weight remains ideal.
- ☉ **Mitigates the Sleeping disorder** - Surya Namaskar is an perfect train to cope with insomnia and the related disorders. Hence gaining too much fat due to sleeping disorders is thus removed by Surya Namaskar as it calms the mind and helps to get sound sleep.
- ☉ **Promotes blood circulation** - Surya Namaskar carry out effective blood circulation. That keeps the body very energetic and thus helps avoiding weight gain.
- ☉ **Provides oxygen** - It makes you to sense stress free and rejuvenates your mind, as it promotes the flow of fresh oxygen to your brain.
- ☉ **Enhancing strength and flexibility** - Habitual practice of Surya Namaskar improves staying power and thus gives vivacity and strength. It also reduces the feeling of restlessness and anxiety.
- ☉ **Helps look young** - Sun salutation exercise helps to add glow on your face making your facial skin radiant and age-defying through rejuvenation of the cells in the body. It is the natural solution to prevent onset of the wrinkles on your body.

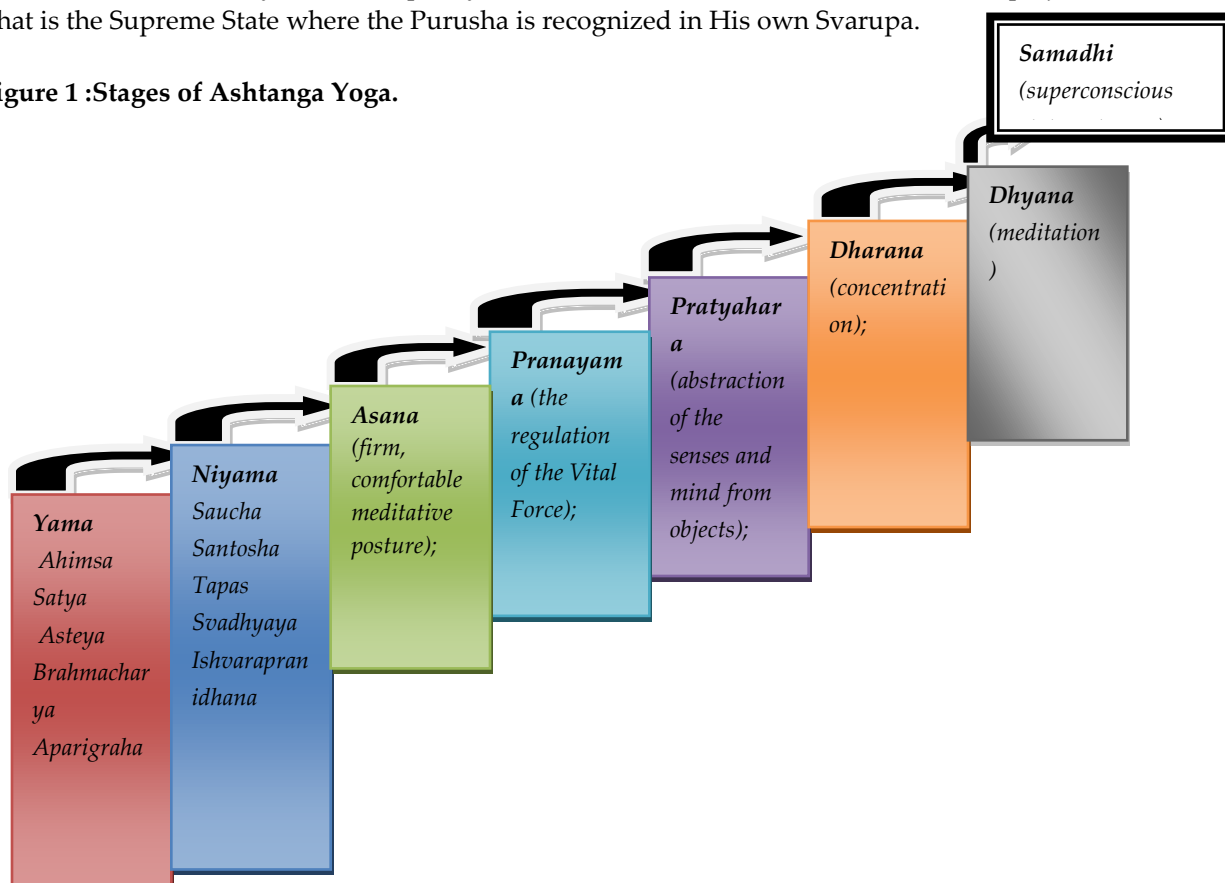
Ashtanga Yoga

Patanjali wrote the YogaSutras around 400 BC, even if this date is much discussed. In the Sutras Patanjali sketches the "Eight limbs" of Raja yoga. The first five are Exoteric, dealing with the objects exterior, in relation to the body, in relation to the society and so on. These are Yama, Niyama, Asana, Pranayama and Pratyahara. The next three are esoteric yoga : Dharana, Dhyana and Samadhi. These eight branches are interdependant and of parallel value. Patanjali's Raja Yoga is usually termed the Ashtanga Yoga or the Yoga of Eight Limbs, during the practice of which choice is attained.

These eight limbs have been technically given and dealt with. They are the natural steps in the stepladder which takes man from his human to the genuine heavenly nature. From the gross to the pale, all the chords that bind the Purusha to Prakriti are cut asunder. This snapping of the binds liberates the Purusha to benefit from his Independence, Kaivalya Moksha. This is the purpose of Raja Yoga. Yama and Niyama distil the individual's actions and make them more Sattvic. Tamas and Rajas which are the pillars of Samsara are dragged down through the practice of the Ten Canons of Yama and Niyama. Inner purity is amplified. The individual's nature itself is made Sattvic. Asana gives the individual manage over the Rajasic impulses; and at the identical time it forms the foundation of the impressive arrangement of Antaranga Sadhana, or the Inner Yoga-process. Pranayama brings the hopeful features to face with the Life-Principle. Manage of this Life-Principle gives him an insight into its motive force. He is completed conscious of the fact that it is desire that sustains the life-force. Aspiration is the cause of externalization of the mind. Desire is the bed of Vrittis. Vrittis jointly form the mind, and it is the mind that links Purusha with Prakriti. The mind or the Chitta is the subtlest form of Prakriti's demonstrations. If mind is to be shattered, Vrittis are to be eradicated. If Vrittis are to be eradicated, desire is to be rooted out. The Yogi than speedily withdraws all the rays of the mind from their outside force (Pratyahara). To discover the basis of the mind, the Seed-Desire, he wants the light of the whole mind. At the same time, obstacle of the externalization of the mind breaks the ferocious circle, as need is dispossessed of its

lively appearance. This concentrated beam of light is then directed towards the root of the mind itself (Dharana); and the mind is held in confirm. Now the realization which had so long been flowing outward collects itself and flows back into its source - the Purusha within, which is Dhyana. The association with Prakriti is gone. The Purusha practices the transcendental state of independence - Kaivalya - in Nirvikalpa Samadhi. Now unawareness is destroyed. The Purusha understands that it was only His realization that gave Prakriti its power to please Him, to give Him joy, to deceive Him, and to bind Him. He likes the bliss of His own nature and remnants for ever independent and heavenly. All thought ceases once for all in Nirvikalpa Samadhi. The beginnings of Desire and Vasanas and Samskaras are fried in toto; this is Nirbija Samadhi. The Yogi in this superlative state loses all outer consciousness, all consciousness of duality and multiplicity; he loses even the Asmita(I-idea) in Asamprajnata Samadhi. That is the Supreme State where the Purusha is recognized in His own Svarupa.

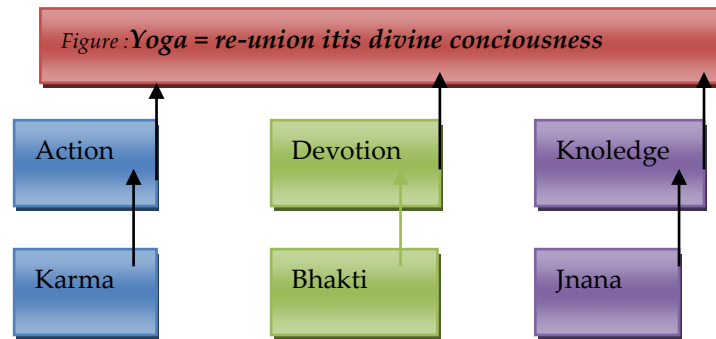
Figure 1 :Stages of Ashtanga Yoga.



Jnana Yoga, Bhakti Yoga, Karma Yoga of Bhagadgita

Yoga is a method of life, an included system for the body, mind and soul. This art of living was wonderful and practiced in India thousands of years ago. Yoga is a science of worldwide truth and its teachings are as appropriate today as they were in ancient times. According to yoga, the objective of life is to discover our true nature to connect with our divine nature. As people have varied characters, there are unusual techniques, yogas, to help them locate the truth. Yoga in the *Bhagavad Gita* refers to the ability of union with the final reality or the Absolute. In his commentary, Zaehner says that the basis meaning of

yoga is "yoking" or "preparation"; he proposes the basic meaning "spiritual exercise", which conveys the various nuances in the best way. Sivananda's commentary regards the eighteen chapters of the *Bhagavad Gita* as having a progressive order, by which Krishna leads "Arjuna up the ladder of Yoga from one rung to another." The influential commentator Madhusudana Sarasvati divided the *Gita's* eighteen chapters into three sections of six chapters each. Swami Gambhirananda characterises Madhusudana Sarasvati's system as a successive approach in which Karma yoga leads to Bhakti yoga, which in turn leads to Gyaana yoga:



- Karma yoga, the means to the final goal
- Bhakti yoga or devotion
- Gyaana yoga or knowledge, the goal itself

The Bhagavad Gita praises three major *margas* or paths of Yoga which help the hopeful border his individual nature with the peak goal, consciousness and union with Brahman, or the all-knowing and omnipresent consciousness that governs the universe. Although each path is unusual, the purpose is eventually the same. One course is not higher than the other; rather the lessons of each hold its own sole wisdom that offers an included and balanced view of one's relationship to oneself and the higher truth.

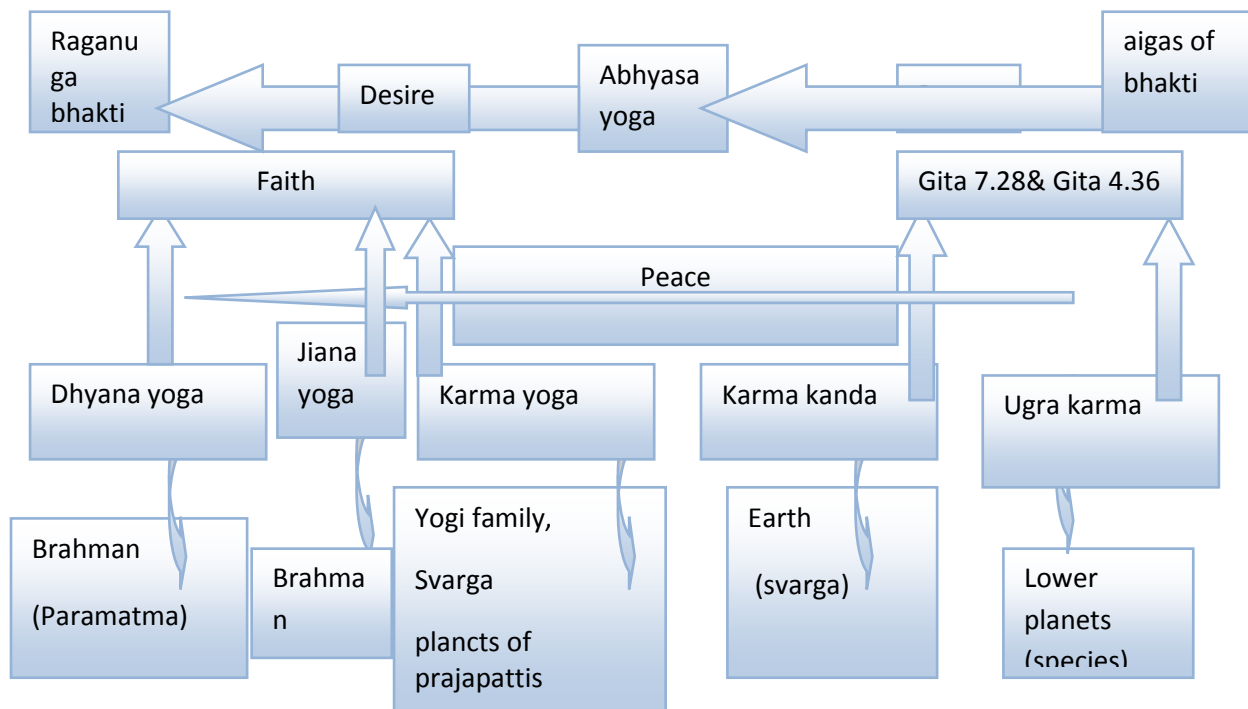


Figure 2: Dhyana-karma-ugra .

KARMA YOGA –
The Path Of Action (Selfless Service)

Karma refers to actexecuted for the sake of the body and its senses. The effort we do to build a living is karma. The work we put into having a high-quality time is karma too. When we eat, that's karma. When we sleep, that's karma. When we timepiece TV, listen to Beethoven, or Ravi Shankar, or Madonna, when we have kids, or impel our car—when we do just about anything—that's karma. Karma can be "extended" too. It's not lone what we do straight for ourselves but also what we do for others, in relative to the body and senses. When we help out a friend, give food to the poor, serve in the Army, or show our uncle how to cheat on his tax returns—again, it's all karma Karma may be "good" or "bad". So karma may bring good or bad results. These results are also sometimes called karma. Karma Yoga is the path of action, service to others, mindfulness, and remembering the levels of our being while fulfilling our actions or karma in the world. *karmany evadhikaras te ma phalesu kadacana ma karma-phala-hetur bhur ma te sango 'stv akarmani* ("You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the results of your activities, and never be attached to not doing your duty") - Bhagavad Gita 2.47. As renowned by a variety of observed, the *Bhagavad Gita* presents a sensible advance to release in the form of Karma yoga. The path of Karma yoga upholds the necessity of accomplishment. However, this deed is to be undertaken without any accessory to the work or desire for results. *Bhagavad Gita* terms this "inaction in action and action in inaction (4.18)". The impression of such detached action is also called *Nishkam Karma*, a term not used in the *Gita*.^[71] Lord Krishna, in the following verses, elaborates on the role actions, performed without desire and attachment, play in attaining freedom from material bondage and transmigration: To act only hast thou a right and never at all to its fruits; let not the fruits of deed be thy motive; neither let there be in thee any accessory to in force Fixed in yoga, do thy work, O Winner of wealth (Arjuna), abandoning attachment, with an even mind in achievement and failure, for constancy of mind is called yoga. (2.47-8)^[72] With the body, with the mind, with the intelligence, even simply with the senses, the Yogis executed deed toward self-purification, having abandoned attachment. He who is restricted in Yoga, having deserted the produce of act, attains fixed peace. (5.11)(Prabhupada.A.C.B.) Mohandas Karamchand Gandhi writes, "The object of the *Gita* appears to me to be that of showing the most excellent way to attain self-realization", and this can be achieved by selfless action, "By desireless action; by renouncing fruits of action; by dedicating all activities to God, i.e., by surrendering oneself to Him body and soul." Gandhi called the *Gita* "The Gospel of Selfless Action". To achieve true liberation, it is important to control all mental desires and tendencies to enjoy sense pleasures. The following verses illustrate this:^[74] When a man dwells in his mind on the object of sense, attachment to them is produced. From attachment springs desire and from desire comes anger. From anger arises bewilderment, from bewilderment loss of memory; and from loss of memory, the destruction of intelligence and from the destruction of intelligence he perishes. (2.62-3)

sangam tyaktva karoti yah

lipyate na sa papena

padma-patram ivambhasa

One who performs his duty without attachment, surrendering the results unto the Supreme God, is not affected by sinful action, as the lotus leaf is untouched by water.

jneyah sa nitya-sannyasi

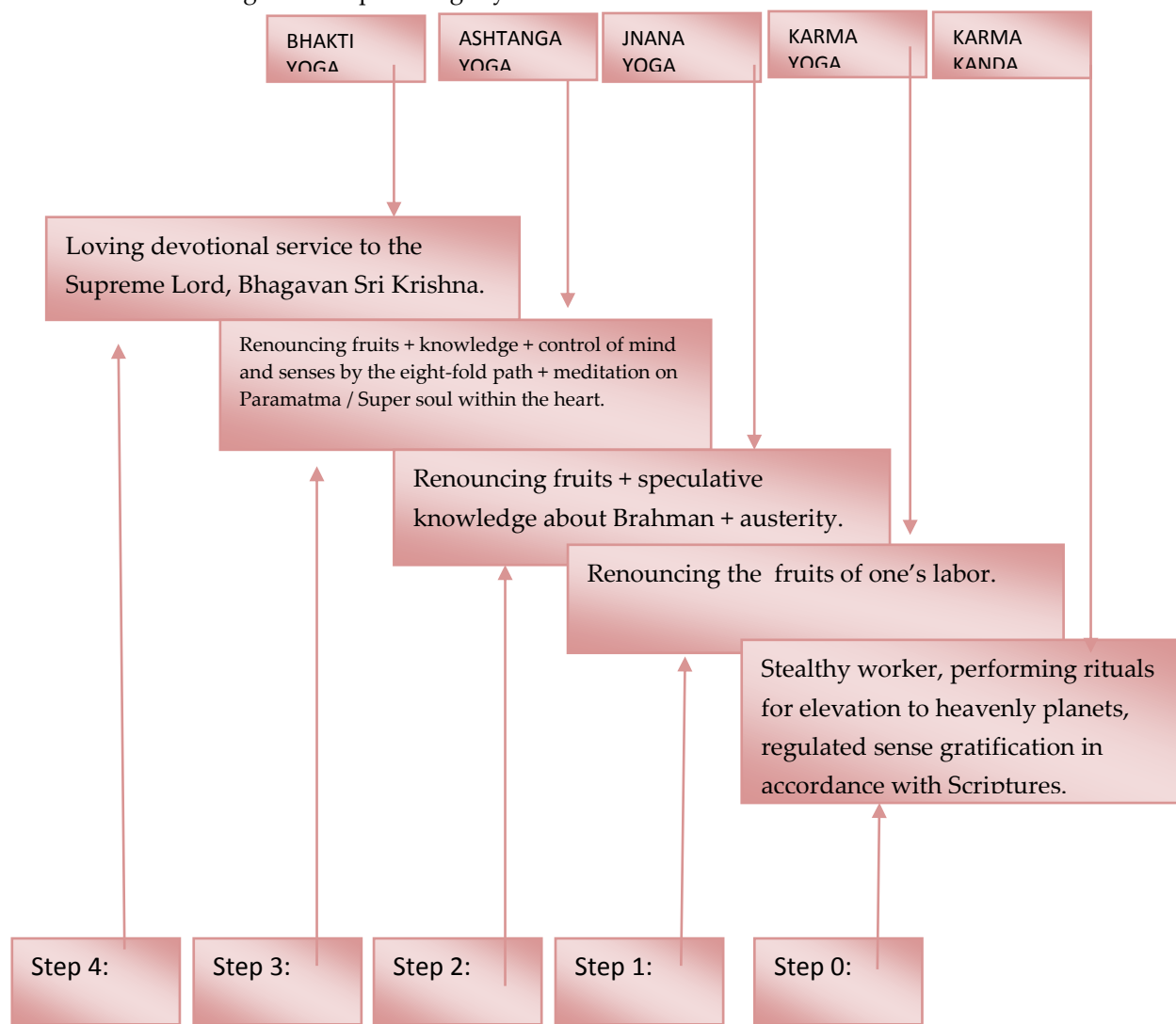
yo na dvesti na kanksati

nirdvandvo hi maha-baho

sukham bandhat pramucyate

One who neither hates nor desires the fruits of his activities is known to be always renounced. Such a person, liberated from all dualities, easily overcomes material bondage and is completely liberated, O mighty-armed Arjuna.

Karma Yoga is fundamentally *Acting, or doing one's duties in life as per his/her dharma, or duty, without concern of results* – a sort of steady sacrifice of act to the Supreme. It is deed done without thought of increase. One cannot live in the world without performing events, and thus a correct state of mind should be established when doing these actions. Karma Yoga cleansed the heart by teaching one to act altruistically, without thought of gain or reward. By detaching oneself from the fruits of one's actions and contributing them up to God, one learns to sublimate the ego. This is the disparity between merely performing actions for individual gains, and performing actions without join *vairagya* as a holy perform where all fruits are given to God. This is the most difficult of all pathways as most of us are friendly to the fruits of our actions. Figure 3: Steps of Yoga system.



Bhakti Yoga is the course of attachment, emotion, care for, sympathy, and examine to God and others. All events are done in the circumstance of identification the Divine.

Patram pushpam phalam toyam yo me bhaktya prayacchati tad aham bhakty-upahritam ashnamī prayatatmanah /

"Whoever presents Me with dedication a leaf, a flower, a fruit or a small water - that, so accessible devotedly by the pure-minded, I accept" - Bhagavad Gita 9.26.

The foreword to chapter seven of the *Bhagavad Gita* gives details of *bhakti* as a method of respect which consists of continuous and loving commemoration of God. *Śraddhā* and *Ishta-deva* are measured to be chief aspects of *bhakti* (Fowler, 2012). Theologian Catherine Cornille writes, "The text [of the *Gita*] offers a survey of the different possible disciplines for attaining liberation through knowledge (*Gyaana*), action (*karma*), and loving devotion to God (*bhakti*), focusing on the latter as both the easiest and the highest path to salvation." M. R. Sampat Kumar, a *Bhagavad Gita* scholar, explains in his overview of Ramanuja's commentary on the *Gita*, "The point is that mere knowledge of the scriptures cannot lead to final release. Devotion, meditation, and worship are essential" (Sampat Kumar, 1985). Ramakrishna believed that the essential message of the *Gita* could be obtained by repeating the word *Gita* several times (Isherwood, 1965). *Gita, Gita, Gita*, you begin, but then find yourself saying 'ta-Gi, ta-Gi, ta-Gi'. *Tagi* means one who has renounced everything for God." In the following verses, Krishna elucidates the importance of *bhakti*: And of all yogins, he who full of faith worships Me, with his inner self abiding in Me, him, I hold to be the most attuned (to me in Yoga). (6.47) ... those who, renouncing all actions in Me, and regarding Me as the Supreme, worship Me... For those whose thoughts have entered into Me, I am soon the deliverer from the ocean of death and transmigration, Arjuna. Keep your mind on Me alone, your intellect on Me. Thus you shall dwell in Me hereafter. (12.6). Radhakrishnan writes that the verse 11.55 is "the essence of *bhakti*" and the "substance of the whole teaching of the *Gita*": (Radhakrishnan, 1993) Those who make me the supreme goal of all their work and act without selfish attachment, who devote themselves to me completely and are free from ill will for any creature, enter into me (Easwaran, 2008).

sri-bhagavan uvaca

mayy avesya mano ye mam

nitya-yukta upasate

sraddhaya parayopetas

te me yuktatama matah

The Blessed Lord said: He whose mind is fixed on My personal form, always engaged in worshipping Me with great and transcendental faith, is considered by Me to be most perfect.

ye tu dharmamrtam idam

yathoktam paryupasate

sraddadhana mat-parama

bhaktas te 'tiva me priyah

He who follows this imperishable path of devotional service and who completely engages himself with faith, making Me the supreme goal, is very, very dear to Me.

Bhakti yoga is supported on the policy "Love is God and God is Love". The divinity is the dearly loved and the fan is the lover. In Bhakti yoga, everything is but a sign of the divine and all else is valueless, including the Ego. When the Bhakta is sacred by divine elegance he feels an undivided union and non-dual awareness prevails. Bhakti Yoga is regarded as the the majority straight method to combine in cosmic awareness. This trail applications chiefly to those of an emotional life. Through prayer, worship, chanting and ceremony one surrenders himself to God or thing of faith, directing and transmuting his emotions into unqualified love and attachment. Continuous meditation of God or object of faith steadily decreases the ego of the practitioner. Suppressed emotions get unconfined and the refinement of the internal self takes place. Gradually the practitioner loses the self individuality and becomes one with God or the item of faith, this is the condition of self-realization.

JNANA YOGA –

The Path Of Knowledge

Gyana is the chase of knowledge. Of course, we may follow any class of knowledge—how to hammer a nail, or play the piano, or program a computer. Knowledge of history, or business, or medicine. But that's scarcely above karma, and that's not actually what's destined. Jnana, more exactly, pertains to the final questions in life: Who am I? Why am I here? Why am I suffering? Where does everything come from? What is the purpose of life? What is everything finally all about? The empire of jnana is that of the philosopher, the rational, the thinker. By mirror image, by conjecture, by logic, intuition, and discourse, by discovering and assessing ideas, we attempt to appreciate what is eventually what. We may advance those final questions through physics or biology or psychology—or, if we go profound enough, by thinking about almost anything. When somehow or other those questions come upon us, we come in the empire of jnana. Jnana Yoga is the pathway of knowledge, understanding, introspection and thought. It engages profound searching of the scenery our being by scientifically exploring and surroundingssidewaysartificial identities.

śrī-bhagavān uvācaprajāhāti yadā kāmānsarvān pārtha mano-gatānātmany evātmanā tuṣṭaḥsthita-prajñas tadocyate

("When a man puts away all the desires of his mind, O Partha [Arjuna], and when his spirit is content in itself, then is he called stable in intelligence") - Bhagavad Gita 2.55 .

Jnana yoga is the corridor of wisdom, knowledge, and nonstop experience of *Brahman* as the definitiverealism. The course leaves both desires and actions, and is therefore depicted as being steep and very difficult in the *Bhagavad Gita*. This path is often associated with the non-dualistic Vedantic belief of the identity of the *Ātman* with the *Brahman*. For the followers of this path, the realisation of the identity of *Ātman* and *Brahman* is held as the key to liberation. When a sensible man ceases to see different identities due to different material bodies and he sees how beings are expanded everywhere, he attains to the *Brahman* conception. (13.31). Those who see with eyes of knowledge the difference between the body and the knower of the body, and can also understand the process of liberation from bondage in material nature, attain to the supreme goal. (13.35).

uddhared atmanatmanam

natmanam avasadayet

atmaiva hy atmano bandhur

atmaiva ripur atmanah

A man must elevate himself by his own mind, not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.

jnana-vijnana-trptatma

kuta-stho vijitendriyah

yukta ity ucyate yogi

sama-lostrasma-kancanah

A person is said to be established in self-realization and is called a yogi when he is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is self-controlled. He sees everything—whether it be pebbles, stones or gold—as the same.

Jnana Yoga is a practice of learning to distinguish between what is factual and what is not, what is everlasting and what is not. Through a stable progression in consciousness of the difference between Real and the Unreal, the everlasting and the chronological, one expands into a *Jnani*. This is fundamentally a lane of knowledge and favoritism in observes to the disparity between the atman and the body. Jnana Yoga is the advance of converting thinker knowledge into practical wisdom. Jnana factually means 'knowledge', but in the circumstance of yoga it means the method of meditative consciousness which guides to illuminative wisdom. It is not a technique by which we seek to find balanced answers to eternal questions, rather it is a element of meditation leading to self-enquiry and self-realisation. Before practicing Jnana Yoga, the hopeful needs to have integrated the lessons of the other yogic paths – for without selflessness and love of God, strength of body and mind, the explore for self-realization can become simple inactive conjecture. Captivating the philosophy of Vedanta the Jnana Yogi uses his mind to query into its own nature. We distinguish the space within and outside a glass as different, just as we see ourselves as divide from God. Jnana Yoga guides the follower to knowledge his harmony with God openly by breaking the glass, dissolving the *maya*.

Brahma Satyam. Jagat Mithya. Jivo Brahmaiva Na Parah - Sri Shankaracharya

God only is real. The world is unreal. The individual is none other than God.

The Truth is One, but the paths are many.

Integral yoga of Aurobindo

Sri Aurobindo was also a political futuristic, a spiritualist and a religious leader. Between 1927 and 1950, Sri Aurobindo continued in privacy while perfecting a original brand of spiritual perform he called the Integral Yoga. During this period he gave full leadership to disciples and seekers, reacting to thousands of investigations. This mail comprises a chief corpse of work on the practice of yoga-sadhana. An ultimate introduction to his work and vision, it will also dish up as a priceless daily handbook for seekers of all paths - beginners and knowledgeable practitioners similar. In the teachings of Sri Aurobindo, amalgamation of *purna yoga* refers to the procedure of the union of all the parts of one's being with the Divine, and the change of all of their harshing essentials into a tuneful state of senior heavenly awareness and survival. Sri Aurobindo's integral yoga should not be puzzled with a

Plate 1: Sri Aurobindo



brand "Integral Yoga" of Swami Satchidananda. Sri Aurobindo distinguished integral yoga in the early 1900s as a path of integral seeking of the Divine by which all that we are is in the end enlightened out of the unawareness and its undivine configurations into a reality beyond the Mind, a truth not only of uppermost spiritual rank but of a lively spiritual self-manifestation in the universe. He explains the nature and practice of integral yoga in his composition *The Synthesis of Yoga*. As the title of that work designates, his integral yoga is a yoga of synthesis, planned to complement the paths of *karma*, *jnana*, and *bhakti* yoga as described in the *Bhagavad Gita*. It can also be measured a synthesis between Vedanta and Tantra, and even between Eastern and Western approaches to spirituality.

Integral yoga: in a glimpse

- = Plus(+), plus(+) and Plus(+)
- = Body + Mind + Soul
- = Material + Subtle + Spiritual
- = Life + Nature + Paranature
- = Conscious + Subconscious + Unconscious
- = Body(sharir) + Mind(manas) + Energy(prana) + Wisdom(prajna) + Bliss(ananda)
- = Science(vigyana) + Philosophy(darshan) + Self-realization(atmanubhuti)
- = Karma + Upasana + Jyana
- = You + Me + He
- = Eco-system + Solar system + Intuition
- = Family + Society + Nation
- = Cell + Tissue + Organ
- = Sat (truth) + Chit (pure consciousness) + Ananda (bliss)
- = Satyam(truth) + Shivam(pure consciousness) + Sundaram(beauty & bliss)

It is true that the subliminal in man is the largest part of his nature and has in it the secret of the unseen dynamisms which explain his surface activities. But the lower vital subconscious which is all that this psycho-analysis of Freud seems to know, - and of that it knows only a few ill-lit corners, - is no more than a restricted and very inferior portion of the subliminal whole... to begin by opening up the lower subconscious, risking to raise up all that is foul or

obscure in it, is to go out of one's way to invite trouble. — Sri Aurobindo, *Integral Yoga: Teaching and Method of Practice*.

As in all infant sciences, the universal habit of the human mind - to take a partial or local truth, generalise it unduly and try to explain a whole field of nature in its narrow terms - runs riot here (in psychoanalysis). Moreover, the exaggeration of the importance of suppressed sexual complexes is a dangerous falsehood. — Sri Aurobindo, *Integral Yoga: Teaching and Method of Practice*

Integral yoga (purna yoga), sometimes it also called supramental yoga. The aspire of integral yoga is the alteration of the whole being. In the teachings of Sri Aurobindo, Integral yoga refers to the procedure of the combination of all the elements of one's being with the Divine, and the alteration of all of their grating rudiments into a pleasant-sounding state of top divine awareness

Plate 2: Notice at the entrance of Aurovindo Ashrama, Pondicheri.

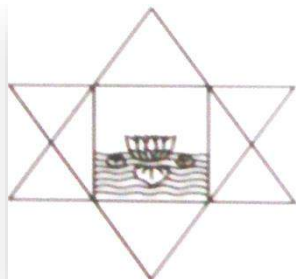


and survival.



The Mother's Symbol

The central circle represents the Divine Consciousness. The four petals represent the four powers of the mother. The twelve petals represent the twelve powers of the Mother manifested for Her work.



Sri Aurobindo's Symbol

The descending triangle represents Sat-Chit-Ananda. The ascending triangle represents the aspiring answer from matter under the form of life, light and love. The junction of both—the central square—is the perfect manifestation having at its centre the Avatar of the Supreme—the lotus. The water—inside the square—represents the multiplicity, the creation.

He cleared integral yoga in the early 1900s as a trail of integral seeking of the Divine by which all that we are is in the end open-minded out of the unawareness and its undivine formations into a truth away from the Mind, a truth not only of uppermost spiritual status but of a dynamic spiritual self-manifestation in the universe. Aurobindo measured man's present mental consciousness to be an intermediary stage in terrestrial evolution, and that our civilization is at the edge of an evolutionary jump towards a greater or 'supramental' know-how and ability.

The ambition

The objective of Integral Yoga, and the inheritance of every individual, is to understand the spiritual unity behind all the diversity in the whole conception and to live melodiously as members of one universal family.

- a body of most favorable health and strength;
- senses under total power;
- a mind healthy disciplined, clear, and calm;
- a mental power as sharp as a razor;
- a will as strong and flexible as steel;
- a spirit full of unqualified love and sympathy;
- an ego as clean as crystal;
- a life packed with superlative Peace and Joy.

The mean :

Integral development

Nearly everyone yogas, apart from such paths as Natya Yoga, only expand a single feature of the being, and have as their aspire a state of release. But the mean of integral yoga is the alteration of the whole being. Because of this, the different rudiments of one's make-up : Physical, Vital, Mental, Psychic, and Spiritual, and the means of their alteration, are explained in immense feature by Sri Aurobindo, who in this mode prepares an intact integral psychology. The ambition is then the conversion of the complete nature of one's being. Not anything is left behind. The integral yoga is twofold; both a spiritual realisation of God and, through this, an absolute change and transformation of both the inner and the outer nature. Through this double action, one is thus completed, gifted and vigorous to obvious

heavenly consciousness, and in this method becomes fraction of a divine effort.

The Realisation of Supermind

Sri Aurobindo painstakingly man's current mental consciousness to be a transitional stage in earthly evolution, and that our civilization is at the threshold of an evolutionary bound towards a greater or 'supramental' experience. With watch to supermind and mind He wrote: 'There is an eternal dynamic Truth-consciousness beyond mind; this is what we call supermind or gnosis. For mind is or can be a truth seeker, but not truth-conscious in its inherent nature; its original stuff is made not of knowledge, but of ignorance (Manocha et. Al. 2002).'

Works

On the one hand there is an climbing measurement of physical, vital, mental, and higher, transpersonal monarchies. At the alike time, there is the sequence of external being, the inner being, and the innermost Psychic being. Outer, Inner, and Innermost Being form a "concentric" sequence or hierarchy, which is a counterpart to the "vertical" ladder of Physical, Vital, and Mental. All these senses and levels have to be distorted through integral yoga.

Ability ("vertical" divisions)

Physical

Like all the facilities of the being, and in difference to the austere yogas, the Physical in all its aspects is not discarded, but has to be distorted and spiritualised through the put into practice of integral yoga. This

means it is essential not only to alter Physical habits and consciousness, but also to move down into the Subconscious, where the origin of numerous problems lie.

Vital

The Vital refers not only to the life power but still more so to the adversity of needs, emotions, forces, and likes and dislikes that powerfully decide human motivation and achievement. In Integral yoga it is basic to change the vital's determining left from self-centered needs and revolts, to create it an instrument for the yoga.

Mental

The Mental power is the conceptual and cognitive mind. Through right attitude, accepting, and hope, the mind can be turned to the heavenly.

Plate 3: Entrance of Aravinda Ashram, Pondicherry



Types of being ("concentric" divisions)

The Outer Being

The Outer Being submits to the external and partial physical, vital and mental surface survival which characterises our everyday realization and experience. Integral Yoga engages going ahead of this surface consciousness to the larger life of the Inner Being, which is extraunwrap to spiritual realisation.

The Inner Being

The Inner Being comprises the inner features of the physical, vital and mental being, which here have a better, subtler, freer consciousness than that of the everyday consciousness, and its realisation is necessary for any higher spiritual realisation.

Psychic Being

In Integral Yoga the objective is to shift inner and realize the Psychic Being, which then can bring about a conversion of the outer nature. This makeover of the outer being (ego) by the Psychic is called Psychicisation; it is one of the three compulsory stages, called the *Triple transformation*, in the realisation of the Supramental consciousness. This Psychic alteration is the keygroup that enables infinite progress in life through the power of involving to one's inner spirit or Divine spirit.

Plate 4: Evening meditation at the playground of Pondicherry



TRIPLE TRANSFORMATION IN INTEGRAL YOGA

This submits to the method through which actuality is altered into the divine. The Triple Transformation refers to the two-fold group of spiritual transformation - the inmost psychicisation by which the sadhak gets in contact with the internal divine code (Psychic Being), and the spiritual transformation. The previous signifies the Inner channel which is realised through the Heart, the second can be balanced to the traditional idea of Vedantic, Buddhist and popular guru Enlightenment and the images of the fundamental and final stages of spiritual progress in the evolutionary philosophy of the integral thinker K. Wilber. But for Aurobindo, both these stages are evenly essential and significant, as both provide as obligatory fundamentals for the third and by far the mainly hard factor of adjust in the triple transformation, the Supramentalisation of the whole being.

Psychicisation

It pass on to a spiritual association inner, so that one realises the psychic being - the psychic personality (Divine Soul) - in the center of one's being, and allow this to change the outer being, as well as serve up as a spiritual Guide in the yoga. It is show gratitude to this Psychic alteration that the sadhak can evade the drawbacks of the spiritual lane, such as the intermediate zone. The three vital spiritual methods here are *Consecration, Moving to the Depths (Concentration), and Surrender*. Consecration is to release to the Force before appealing in an activity. Moving to the Depths is a progress away from the surface survival

Yoga Education

Dr. Tapas Pal, Dr. Sanat Kumar Rath, Prof. Sambhu Charan Roy

to a deeper existence within. Surrender means offering all one's work, one's life to the Divine Force and Intent. In involving with the developing divine soul within, the sadhak moves away from ego, ignorance, finiteness, and the confines of the outer being. Psychicisation can give out as a prequel to spiritualisation, although they do not have to pursue any kind of order. However, both the psychic and the spiritual transformation are evenly essential for the final stage of Supramental transformation.

Spiritualisation

As a consequence of the Psychic transformation, light, peace, power is drawn into and come down into the body, transforming all of its parts — physical, vital, and mental. This is the Spiritual transformation, or Spiritualisation, which refers to the bringing down of the larger spiritual consciousness or spiritual transformation. The sacred transformation in itself however is not plenty to avoid downsides of the spiritual path, or bring about Supramentalisation. For that, the psychic transformation is wanted as well.

Supramentalisation

Supramentalisation is the final stage in the integral yoga. It suggests to the getting down of the Supramental consciousness, and the ensuing transformation of the complete being. The supramental transformation is the ultimate phase in the integral yoga, enabling the birth of an innovative person fully shaped by the supramental power. Such individuals would be the precursors of innovative truth-consciousness pedestaled supra-humanity. All features of distribution and unawareness of consciousness at the very important and mental levels would be conquered, replaced with a unity of consciousness at every plane, and even the physical body transformed and divinised. A new supramental species would then emerge, living a supramental, gnostic, divine life on earth.

Sri Aurobindo International Centre Of Education

Plate 5: Courtyard of the centre of education in Pondicherry ashram



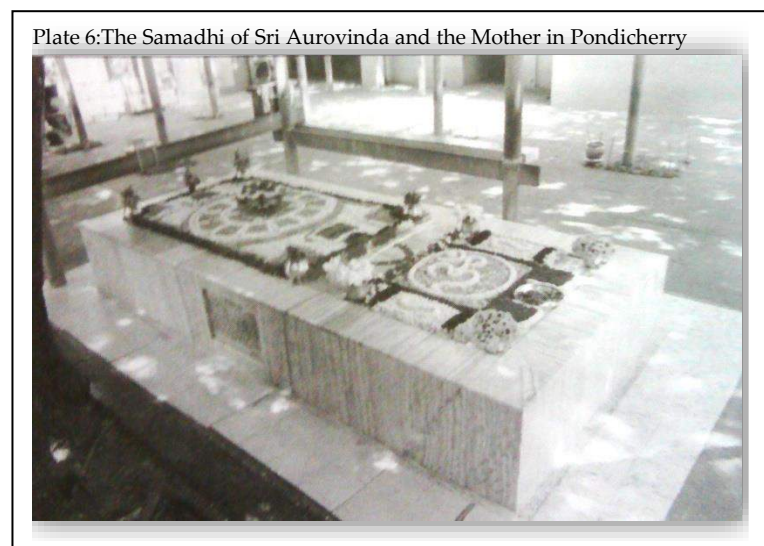
All students take part in the daily physical. A small school started by the Mother in 1943 gradually expanded in the following decade to become the Sri Aurobindo international centre of Education. Inaugurated in 1952, the centre of Education currently has around 400 students, with classes ranging from kindergarten to college level. It seeks to provide an integral education for its students by encouraging the development of all the parts of their being- mind, life, body, soul and spirit. Its method of teaching is a combination of direct instruction by the teacher and a "free progress system" in which the student pursues his own course of

study with the activities organized by the physical Education Department. A dedicated group of

instructors known as captains give training in athletics, gymnastics, aquatics games, combative sports and asanas. The centre of Education is an integral part of the Ashram.

The Vision of Sri Aurobindo

There is an ascending evolution in nature which goes from the stone to the plant, from the plant to the animal, from animal to man. Because man is, for the moment, the last rung at the summit of the ascending evolution; he considers himself as the final stage in this ascension and believes there can be nothing on earth superior to him. In that he is mistaken. In his physical nature he is yet almost wholly an animal, thinking and speaking animal, but still an animal in this material habits and instincts.



Undoubtedly, nature cannot be satisfied with such an imperfect result; she endeavors to bring out a being who will be to man what man is to the animal, a being who will remain a man in its external form, and yet whose consciousness will rise far above the mind and its slavery to ignorance. Sri Aurobindo came upon earth to teach this truth to men. He told them that man is only a transitional being living in a mental consciousness but with the possibility of acquiring a new consciousness, the Truth-consciousness and capable of living a life perfectly harmonious, good and beautiful,

happy and fully conscious. During the whole of his life upon earth, Sri Aurobindo gave all his time to establish in himself this consciousness, which he called supramental, and to help those gathered around him (The Mother)

The Way Of Sadhana

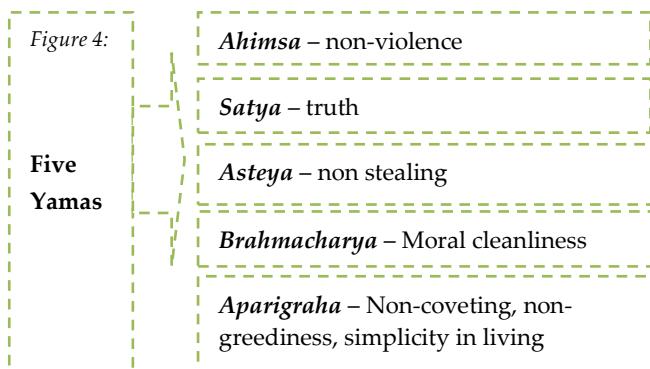
The way of yoga followed here has a different purpose from others, -for its aim is not only to rise out of the ordinary ignorant world -consciousness into the divine consciousness, but to bring the supramental power of that divine consciousness down into the ignorance of mind, life and body, to transform them, to manifest the divine here and create a divine life in Matter... The sadhana of this yoga does not proceed through any set mental teaching or prescribed forms of meditation, Mantras or others, but by aspiration, by a self-concentration inwards or upwards, by self-opening to an influence, to the divine power above us and its working, to the divine presence in the heart and by the rejection of all that is foreign to these things. It is only by faith, aspiration and surrender that this self-opening can come. (Sri Aurobindo)

**UNIT IV:
THE INSTRUMENTALS OF YOGA (SADHANA PADA)**

- ☉ The Five Yamas (Eternal Vows)
- ☉ The Five Niyamas (Abstinences)
- ☉ Pranayam (controlling the breath)
- ☉ Pratyahara (controlling the senses)
- ☉ Dharana (Concentration) and its method
- ☉ Dhayna (meditation) and its kinds
- ☉ Samadhi and its various types

The Five Yamas (Eternal Vows)

Yamas, and its balance, niyamas, stand for a sequence of "right living" or moral rules within Hinduism and Yoga. These are a shape of ethical vitals, commandments, rules or goals. Every religion has a code of behavior of "do's and don'ts", and the Yamas signify one of the "don't" lists within Hinduism, and predominantly, raja yoga. Yama means self-restraint, self-control and order. The yamas encompass the "shall-not" in our transactions with the external world as the niyamas embrace the "shall-do" in our dealings with the inner world. Ten yamas are codified as "the restraints" in several scriptures counting the Shandilya and Varaha Upanishads, the *Hatha Yoga Pradipika* by Gorakshanatha, and the Tirumantiram of Tirumular. Patañjali lists merely five yamas in his Yoga Sutras. In rāja yoga, observance of the abstinences, or *yamas*, help attain a healthy mind and body. As hatha yoga is the yoga for attaining run over the worldly body, the *yamas* (together with the *niyamas*) are its essential first two steps. Further, the Patanjali text states that it is not enough to observe them for their individual ends (i.e. eradication of hostility, conquering self, etc.); one must follow them without a desire for any end goals (Alian, 1991). The covert to achievement of these is to yoke the mind into thinking of the reverse of the part one needs to conquer.



Ahimsa:

Jains are famous for ahimsa. Love, harmlessness, non-killing, non-violence, the absence of harmful targets, the leaving of all hostility. It is a dreadfully high degree of mind, not even completed by great saints in many cases, for it also includes not attracting fighting towards oneself.

Satya:

It is supposed that honesty means considering every word with spiritual power. Satya is not barely the moderation from telling dishonesty, but also the aptitude to see the "truth" behind things. God is truth and He can be realised by watching Truth in Sivananda (thought, word and deed)

Asteya:

Downing the wish for objects not belonging to oneself. This does not mean that one should repress one's desires because in that case the "vrittis" or mental desires will work on the unconscious and unconscious mind, and ultimately one will not be able to think instantly. If one cannot cause away desires, then do the finest to fulfil them, so that at least the mind then knows some quiet.

Brahmacharya:

Brahmacharya means "living in the Supreme Being" (being vigorous, energetic, courageous so that one may overcome Abhinivesha - the fear of death). This may mean the inevitability to protect "ojas" or decisive energy, but it is tremendously dependant on the natural constitution. Some are born with more than others. The four fundamental forces are food, sleep, fear and sexual enjoyment. Somewhat than overdo in any one of these, the void should be packed with spirituality. Control of yearning is useless. Superior to satisfy longing, so that once recognized in the upper mind it is less possible to be unfocused.

Aparigraha:

Generous up the leaning to build up objects of usefulness and pleasure (self-denial from greed). Don't provide gifts expecting a come again. Stay merely those objects which are imperative to living, plus those which are necessary for social work and service to kindness. It is quite an arduous yama in this world of abundance, of apparatus.

Niyamas

The yamas and niyamas were originally a element of the Yoga Sutras, which are a series of small sentences of wisdom through which Sage Patanjali expresses his teachings. Patanjali elucidates the steps through which even an usual person can appreciate God. According to the Yoga Sutras, the yamas and the niyamas are the first two steps in the eight-fold path of yoga. The yamas and niyamas are everlasting and can be applied in people's lives everlastingly, even though they were made as a execute thousands of years ago. The world of human beings constantly looks to have the alike problems in diverse times and forms, forever with their roots in our egos.

Shaucha:

Purity, not only of body though it does comprise this, but also cleanliness from dire feelings. Thereby one can more simply perform happiness. Caring a fresh and orderly environment also assists the mind to centre. It is said that by practising shaucha one be taught unresponsiveness towards the body, that is, one does not stay so caught up in the physical. One is thereby more possible to sense compassion and sympathy towards the bodies of others, being not so hung up on one's own.

Santosh:

It is unfeasible for a spiritual hopeful who is displeased with oneself or anything else to understand higher awareness. Displeasure is one of the large tricking masks of ignorance. Satisfaction keep away from mental intricates. Santosh is being substance with what one has, what one does, where one is, who one is, etc. In the Yoga Vashishtha, Sage Vashishtha, who was one of Rama's teachers, says that

reflection, peacefulness, satsang (being in the company of truth), and contentment are the four lookouts at the gate of salvation.

Tapas:

Doing things when you feel too slothful is also tapas. For meditation a physically influential body is required. All the tasks of the body should be synchronized and healthy so that there is no interruption. However severities should be practised within one's ability. Eventually the aspire is to be bright to endure the weights of a body when it says *I am hungry*. It is normal that such things come up, but if they are too many and continually submitted to then the body or mind grows feeble. for example silence.

Swadhyaya:

Swadhyana indicates Know Thyself, self awareness, self observation, closing the eyes and watching one's own nature, the learn of scripture is frequently recommended but this will be valueless in the nonexistence of knowing one's self.

Ishwara Pranidhana:

Achievement comes by total acceptance to God. It is not precisely samadhi, but the chance of overlooking and stirring further than the body. It is repeatedly the case that one can only practice total capitulate when one is in misery. This submit is supposed to be the mainly hard of the yamas and niyamas. One totally lets go of all ego and submits to fortune.

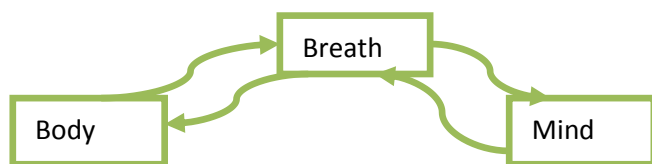
Pranayam (controlling the breath)

Pranayama is a Sanskrit word meaning extension of the *prāṇa* or, extension of the life force. The word is composed of two Sanskrit words, Prana, life force, or vital energy, chiefly, the breath, and *ayāma*, to enlarge.

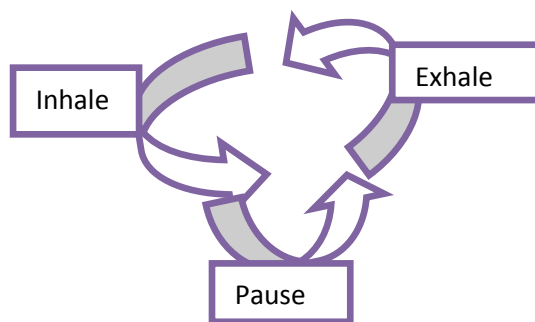
“Tasmin sati svasaprasvasayor-gatovicchedah pranayamah”

“Regulation of breath or the control of Prana is the stoppage of inhalation and exhalation, which follows after securing that steadiness of posture or seat.”- Yoga-sutras of Patanjali.

Svasa means inspiratory breath. *Prasvasa* means expiratory breath. You can take up the practice of Pranayama after you have gained steadiness in your Asana (seat). If you can be seated for 3 hour in one Asana, constantly at one



stretch,
you
have



expanded mastery over the Asana. Prana is Vyashti, when the individual is concerned. The sum of the cosmic Prana (energy) is *Hiranyagarbha* who is known as the suspended 'Golden-Egg'. *Hiranyagarbha* is Samashti Prana. One challenge connect is single. The entire match box is Samashti. A single mango-tree is

Vyashti. The whole mango grove is Samashti. The energy in the body is Prana. By scheming the action of the lungs or respiratory organs, we can run the Prana that is shakeingin. By manage of Prana, the mind can be easily controlled, because the mind is secure to the Prana, like the bird to the string. Just as the bird that is tied to a place by a string, after flying here and there, finds its resting place in the post, so also this mind-bird after running hither and thither, in dissimilarphysical objects, finds its sleeping place during deep sleep in the Prana.

According to the Gita

Apane juhvati pranam pranepanam tathapare; Pranapanagatee ruddhva pranayamaparayanah

- Gita, Ch. IV-29.

Others present Prana (outgoing breath) in Apana (incoming breath) and Apana in Prana, warning the course of Prana and Apana, engrossed in Pranayama. Pranayama is a precious Yajna (sacrifice). Some practise the category of Pranayama called Puraka (filling in). Some practise the type of Pranayama called Rechaka (emptying). Some are occupied in the perform of Pranayama called Kumbhaka, by hindering the outward passage of air, through the nostrils and the mouth, and by hampering the innerway of the air, in the reverseway.

According To Sri Sankaracharya

“Pranayama is the control of all life-forces by realising naught but Brahman in all things as the mind, etc. The negation of the Universe is the outgoing breath. The thought: ‘I am Brahman’ itself is called the incoming breath. The permanence of that thought thereafter is the restrained breath. This is the Pranayama of the wise, while the pressing of the nose is only for the unknowing.” (*Aparokshanubhuti*, 118-120).

According to Yogi Bhusunda

Bhusunda speaks to Sri Vasishtha: “In the cool lotus of the heart within this visible tenement of flesh composed of the five elements, there are two Vayus, viz., Prana and Apana, commingled in it. For those who tread smoothly and without any or the slightest efforts, the path of these two Vayus, will become the sun and the moon themselves in the heart—Akasa, and will rove in the Akasa and yet be animating and carrying their fleshy-tabernacle. These Vayus will go up and down to higher and lower states. They are of the same nature in the waking, dreaming and dreamless sleeping state, and permeate all throughout. I am moving in the direction of those two Vayus and have rendered nil all my Vasanas in the waking state lit unto those of the dreamless sleeping state. Divide a filament of the lotus-stalk into a thousand times and you will find these Vayus more subtle than that. Hence it is difficult for me to treat about the nature of these Vayus and their vibrations. Of these, Prana does ceaselessly vibrate in this body, with an upward motion, both externally and internally, while Apana having the same fluctuating tendency, vibrates both external and internal to the body having a downward motion. It will be beneficial if the Prana exhaled to the extent of 16 digits, is inhaled to the same extent. Only 12 digits are inhaled ordinarily. Those who have brought to experience—viz., the equalisation of Prana in exhalation and inhalation will enjoy infinite bliss.”

Pranayama in Buddhism

The Buddha aforementioned to his illumination practiced a meditative method which concerned pressing the palate with the tongue and forcibly attempting to contain the breath. This is explained as both tremendously sore and not favorable to enlightenment. According to the Buddhist system, breathing stops with the fourth jhana, though this is a side-effect of the method and does not come about as the result of

firm attempt. The Buddha did integrate reasonable intonation of the length of breath as part of the beginning tetrad in the Anapanasati Sutta. Its use there is training for concentration. According to commentarial literature, this is appropriate for beginners. For the Buddha, the majority significant part of breath meditation is the consciousness attendance to the breath. Buddhist tradition in common has advised restraint in the area of treatment of the breath.

Significance and Profit:

- ⊙ The first chief step is to master the Asana of pose (to control the body). The subsequently implement is Pranayama. Exact posture is vitally necessary for the winning carry out of Pranayama. An effortless relaxed posture is Asana. That create is the greatest which persists to be contented for the supreme length of time. Chest, neck, and head must be in one vertical line. You should not curve the body either forwards or laterally, i.e., either on the right or left side. You should not sit warped. You should not allocate the body to subside. You must not twist the body either forwards or backwards. By usual practice the mastery over the pose will come by itself. Fatty people will find it difficult to practise the Padma Asana or the Lotus Pose. They can sit on the Sukha Asana (comfortable pose) or Siddha Asana (perfected pose). You require not wait for practising Pranayama till you get complete mastery over the Asana. Practise Asana and side by side you can practise Pranayama also. In course of time, you will gain perfection in both. Pranayama can also be practised by meeting in the chair straight.
- ⊙ In Bhagavad-Gita, the Immortal Song of Lord Krishna, you will find a good-looking account of seat and pose: "In a pure secret place by himself established in a fixed seat of his own, neither too high nor too low, with cloth, black antelope-skin and Kusa grass one over the other, there, making the mind one-pointed, with thought and the functions of the senses controlled, steady on his seat, he should practise Yoga for the purification of the Self, holding the body, head and neck erect, firm, gazing steadily at the tip of the nose without looking around" (Ch. VI—10, 11, & 12).
- ⊙ Pranayama is the manage of the Prana and the fundamental forces of the body. It is guideline of the breath. This is the main significant step. The aspire of Pranayama is the organize of Prana. Pranayama starts with the directive of the breath for having manage over the life-currents or inner vital force. In other words, Pranayama is the perfect control of the life-currents through control of breath. Breath is external demonstration of the coarse Prana. A accurate custom of breathing must be time-honored by the habitual practice of Pranayama. In regular worldly wise persons the breathing is irregular.
- ⊙ **Direct all the forces of the Universe, mental and physical** :If you can direct the Prana you can fully organize all the forces of the Universe, mental and physical. The Yogi can also control the ubiquitous clearing command out of which all energies take their origin, whether pertaining to fascination, electricity, gravitation, cohesion, nerve-currents, vital forces or thought-vibrations, in fact the entire forces of the Universe, physical and mental.
- ⊙ **Control of mind** :If one reins the breath or Prana, the mind also is controlled. He who has illicit his mind has also controlled his breath. If one is balanced, the other is also balanced. If the mind and Prana are both proscribed one gets freedom from the round of births and deaths and attains immortality.
- ⊙ **Attentiveness** :He who practises Pranayama will have fine desire, happiness, gorgeous shape, superior power, enthusiasm, a elevated standard of health, vigour and vivacity and high-

quality attentiveness of mind. Pranayama is reasonably appropriate for the Westerners also. A Yogi events the span of his life not by the number of years but by the number of his breaths. You can take in a certain amount of energy or Prana from the atmospheric air along with each breath. Fundamental facility is the ability shown by the biggest magnitude of air a man can breathe in after the earnest probable breath. "The illusory Samsaric Vasana that has arisen through the practice of many lives, never perishes except through the practice of Yoga for a long time. It is not possible on the part of one to control the mind by sitting up again and again except through the approved means" (*Muktikopanishad*).

- ⊙ This mask is removed by the apply of Pranayama. After the mask is removed, the actual nature of the soul is realised. The *Chitta* is by itself made up of the Sattvic particles, but it is enclosed by Rajas and Tamas, just as the fire is bounded by smoke. Pranayama gives cleanliness and the light of knowledge excels. The Karma of the Yogi, which envelops the discriminative knowledge is destroyed as he practises Pranayama. By the delightful vista of wish, the spirit, which is glowing by nature is enclosed up and the individual soul is heading for towards associate.

"Dharanasu cha योग्याता मानसाह —

The mind becomes fit for concentration" (Yoga Sutras, II-53).

You will be capable to deliberate the mind, adequately after this mask of the brightness has been removed. The mind will be fairly sound like the blaze in a windless place as the disturbing energy has been removed. The word Pranayama is sometimes used cooperatively for breathing, preservation and sometimes for each of these severally. When the Prana Vayu shifts in the Akasa-Tattva, the breathing will be pointed.

- ⊙ Pratyahara builds the mind calm. Dharana stabilises the mind. Dhyana makes one forget the body and the world. Samadhi brings endless bliss, knowledge, peace and freedom.
- ⊙ During Yogic Samadhi, the glow of the Yogagni (fire of Yoga) extending from navel to the head melts the Amrita in the Brahmarandhra. The Yogi drinks this with joy and elation. He can remain without food and drink for months by drinking this Yogic nectar alone.
- ⊙ The body becomes incline, physically powerful and vigorous. Too much fat is condensed. Eyes flicker like a diamond. The practitioner becomes very beautiful. Voice suits sweet and tuneful. The inner Anahata sounds are specifically perceived sound. The student is liberated from all kinds of diseases. He catches recognized in Brahmacharya. Semen gets compact and sturdy. The Jatharagni (gastric fire) is augmented. The student becomes so ideal in Brahmacharya that his mind will not be dazed even if a fairy tries to squeeze him. Appetite becomes keen. Nadis are filtered. The Vikshepa is detached and the mind becomes one-pointed. Rajas and Tamas are shattered. The mind is equipped for Dharana and Dhyana.
- ⊙ When the mind is so elevated into the superconscious condition of insight, it starts to perform from there and skills higher facts and higher knowledge. Such is the final object of Yoga, which can be achieved by the practice of Pranayama. The direct of the vibratory Prana means to a Yogi, the sticks of the fire of supreme knowledge, the realisation of the Self.

MAJOR TYPES :

Bhramari Pranayam

Way to do :Breathe in cultivate your lungs are filled of air. Close your ears with thumbs, eyes with middle fingers with a little stress. Press your forehead with Index fingers. Press the gap between eyes and nostrills with the enduring fingers. and deliberate your mind between the eye-brows i.e. Ajna Chakra. While discharging air create a droning sound.

Time :5 to 10 Times

Yield :Helps in tension, hypertension, high BP, heart, heart blockage, paralysis, migraine pain, confidence & concentration.

Anulom Vilom Pranayam

Way to do : Sit in Sukha Asana close your eyes and block your right nasal with right thumb and take a deep breathe with the open nasal (left nasal), now close the left nasal with your middle finger and breathe out from right nasal. Now inhale from right and exhale from left. Repeat the process.

Time : You should do it for at least 10 minutes and regularly increase up to 1 hour maximum

Yield : Heart, high Blood Pressure, bent ligaments, sinusal fluid reduced, Parkinson, paralysis, neural related, depression, heart blockage, arthritis, cartilage, migraine pain, asthma, sinus, allergy etc.

Kapal Bhati Pranayam

'Kapala' is a Sanskrit word; it means skull. 'Bhati' means to shine. The term 'Kapalabhati' means an exercise that makes the skull shine.

Way to do : Sit in Sukha Asana, close your eyes and take a deep breathe. Exhale the air powerfully through your nose and while doing so your stomach should squeeze in. Just like when we sneeze. This process of inhale till exhale should take about 2 – 3 seconds. People with BP problem should take extra care while doing Kapal Bhati.

Time: You should start it with 30 times or 1 minute and increase upto 5 mins minutes upto 15 minutes maximum.

Yield: Aabha, tej, cholesterol, allergic problems, asthma, snoring, concentration, uterus, diabetes, stomach problems, obesity, constipation, gastric, acidity, Croesus(liver), hepatitis B and even cancer and AIDS.

Baharya Pranayam

Way to do : Be seated in Sukha Asana, close your eyes and exhale wholly. Touch your chin to your chest squeeze in your stomach as far as possible. Hold for a while, chin up and inhale slowly.

Time : 3 times to 5 times normally. max up to 11 times. and awfully max up to 21 times (in winters).

Yield : Stomach(udar), hernia, urinal, uterus, kidney problems, bladder problems, sex related problems

Tips : Not for heart and high BP patients.

Bhastrika Pranayam

Way to do : The simplest of all is the bhastrika pranayam. In this pranayam, sit in sukha asana, close your eyes and take a deep breath. Hold for a while and release totally.

Time: Do it for at least 2 minutes and 5 minutes maximum.

Yield : Heart, lungs, neural system, aabha, depression, migraine, paralysis, asthma, respiratory diseases of all kinds, Diseases like cold, cough, allergy, brain, are cured. Lungs become strong and due to the heart and head getting adequate quantity of pure and fresh air, health is improved. Diseases of the throat like thyroid, tonsils and other ailments of throat.

Udgeet Pranayam

Way to do : Sit in Sukha Asana, close your eyes and take a deep breath. Hold for a while and release through mouth with "OM" sound. When you say Om "o" should be in 1 part and other 3 parts should be "m".

Time : 10 times or more.

Yield: Meditation

Ujjayi Pranayam

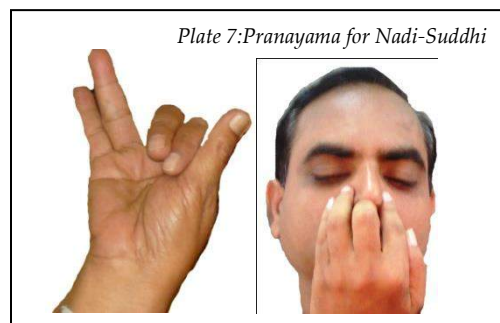
Way to do : Breathe in with a stiff and tight throat. When you do so the tight throat makes a loud sound. After inhaling completely close one nostril with thumb and exhale absolutely from the other nostril.

Time: 1 to 5 times.

Yield: Works for thyroid, Snoring & Throat problems.

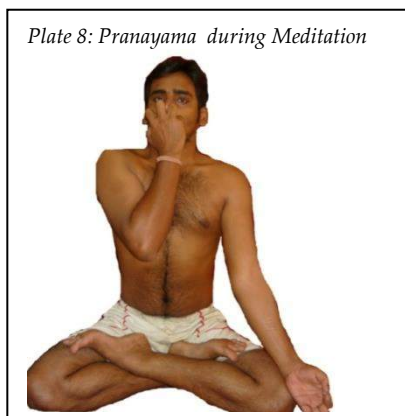
Pranayama for Nadi-Suddhi

The Vayu cannot penetrate the Nadis if they are complete of impurities. Therefore, first of all, they should be sanitized and then Pranayama should be practised. The Nadis are cleaned by two processes, viz., Samanu and Nirmanu. The Samanu is done by a mental process with Bija Mantra. The Nirmanu is done by physical cleansing.

Methodology:

1. Sit on Padmasana. Meditate on the Bijakshara of Vayu y:ö(Yam) which is of smoke colour. Inhale through the left nostril. Do again the Bijakshara 16 times. This is Puraka. Keep the breath till you repeat the Bija 64 times. This is Kumbhaka. Then breathe out through the right nostril very gradually till you repeat the Bijakshara 32 times.

2. The navel is the seat of Agnitattva. Meditate on this Agnitattva. Then sketch the breath through the right nostril repeating 16 times the Agni Bija rö (Ram). Keep the breath, till you count the Bija 64 times. Then exhale slowly through the left nostril till you repeat mentally the Bija letter 32 times.



3. Fix the gaze at the tip of the nose. Breathe in through the left nostril repeating the Bija Yö (Tham) 16 times. Keep hold of the breath till you repeat the Bija (Tham) 64 times. Now imagine that the nectar that runs from the Moon, runs through all the boats of the body and cleaning them. Then breathe out leisurely through right nostril till you repeat the Prithvi Bija l:ö(Lam) 32 times.

Mantra During Pranayama

The Mantra for recurrence during the practice of Pranayama is laid down in the Isvara Gita: "When the hopeful holding his breath repeats the Gayatri thrice, together with even Vyahritis in the beginning, the Siras at the end and the Pranava, one at both ends of it, this is, what is called the regulation of breath."

Yogi Yajnavalkya, on the other hand, declares thus: "The upward breath and the downward breath, having been restrained, regulation of breath is to be practised by means of the Pranava (!) with due regard to the unit of measure of the Mantra.

Pranayama **(During Meditation)**

If you do concentration and meditation, Pranayama, comes by itself. The breath becomes slower and slower. People will practise this Pranayama daily mechanically. When you are interpreting an astounding fairy-tale or when you are solving a mathematical problem, your mind is actually very much absorbed in the subject-matter. If you intimately observe your breath on these occurrences, you will find that the breath has become very very slow. When you see a tragical story being passed in a film-show, when you hear a very sad striking news or some glad tidings, when you shed tears either of joy or sorrow, or burst into laughter, the breath is slackened—Pranayama comes by itself. In those Yogic students who practise Sirshasana, Pranayama comes by itself. It is obvious from these examples that when the mind is deeply concentrated on any subject, the respiration slows down or stops. Hatha Yogins approach Brahman by controlling Prana. Raja Yogins approach Brahman by controlling mind. In this Pranayama you need not close the nostrils. Simply close the eyes if you practise it in a sitting posture. Forget the body and concentrate. If you practise this during walking, just feel minutely the movement of the air that is inhaled and exhaled.

Pranayama **(While Walking)**

Walk with head up, shoulders back and with chest expanded. Inhale slowly through both nostrils counting OM mentally 3 times, one count for each step. Then retain the breath till you count 12 OMs. Then exhale slowly through both nostrils till you count 6 OMs. Take the respiratory pause or rest after one Pranayama counting 12 OMs. If you find it difficult to count OM with each step, count OM without having any concern with the steps. Kapalabhati can also be done during walking. Those who are very busy can practise the above Pranayama during their morning and evening walks. It is like killing two birds with one stone. You will find it very pleasant to practise Pranayama while walking in an open place, when delightful gentle breeze is blowing. You will be invigorated and innervated quickly to a considerable degree. Practise, feel and realise the marked, beneficial influence of this kind of Pranayama. Those who walk briskly, repeating OM mentally or verbally do practise natural Pranayama without any effort.

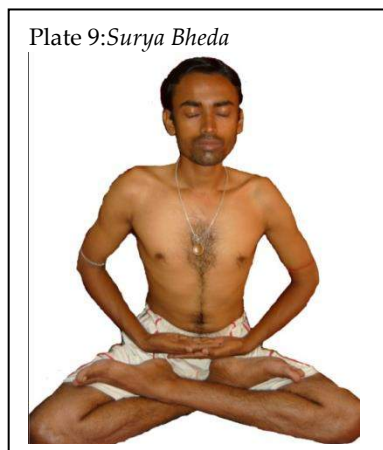
Pranayama **(in Savasana)**

Lie down on the back, quiet at ease, over a blanket. Keep the hands on the ground by the side and legs straight. The heels should be kept together, but the toes can remain a little apart. Relax all the muscles and the nerves. Those who are very weak, can practise Pranayama in this pose while lying on the ground or on a bedstead. Draw the breath slowly without making any noise, through both nostrils. Retain the

breath as long as you can do it with relieve. Then puff outgradually through both nostrils. Do again the process 12 times in the morning and 12 times in the evening. Chant OM spiritually during the perform. If you like you can practise the easy comfortable pose also. This is a unitedemploy of Asana, Pranayama, meditation and rest. It gives rest not only to the body but also for the mind. It gives relief, calm and easiness and appropriate for aged populace.

Surya Bheda

Way of nourishment:Take a seat on Padmasana or Siddhasana. Close the eyes. Stay the left nostril closed with your right ring and little fingers. Slowly inhale without making any sound as long as you can do it comfortably through the right nostril. Then close the right nostril with your right thumb and keep the breath firmly pressing the chin against the chest (Jalandhara Bandha). Hold on the breath till perspiration oozes from the tips of the nails and roots of the hairs (hair follicles). This tip cannot be reached at the very outside. You will have to boost the period of Kumbhaka slowly. This is the border of the area of practice of Surya Bheda Kumbhaka. Then exhale very slowly without making any sound through the left nostril by closing the right nostril with the thumb. Do again OM mentally with Bhava and meaning during inhalation, retention and exhalation. Exhale after purifying the skull by forcing the breath up.



Health care:This Pranayama should again and again be performed, as it cleans the brain and destroys the intestinal worms and diseases arising from excess of wind (Vayu). This removes the four kinds of evils caused by Vayu and cures Vata or rheumatism. It cures rhinitis, cephalalgia and various sorts of neuralgia. The worms that are found in the frontal sinuses are removed. It destroys decay and death, awakens Kundalini Sakti and increases the bodily fire.

Ujjayi

Methodology:Take a seat in Padmasana or Siddhasana. Shut the mouth. Inhale gradually through both the nostrils in a smooth, reliable manner till the breath fills the space from the throat to the heart. Keep the breath as long as you can do it contentedly and then exhale gradually through the left nostril by closing the right nostril with your right thumb. Expand the chest when you inhale. During inhalation a peculiar sound is produced owing to the partial closing of glottis. The sound shaped during inhalation should be of a soft and homogeneous pitch. It should be permanent also. This Kumbhaka may be practised even when walking or standing. Instead of exhaling through the left nostril, you can exhale slowly through both nostrils.

Usefulness:This removes the heat in the head. The practitioner becomes awfullygood-looking. The gastric fire is increased. It eradicates all the evils arising in the body and the Dhatus and cures Jalodara (dropsy of the belly or ascites). It removes phlegm in the throat, Asthma, utilization and all sorts of pulmonary

diseases are cured. All diseases that arise from deficient inhalation of oxygen, and diseases of the heart are cured. All works are skillfully done by Ujjayi Pranayama. The practitioner is never attacked by diseases of phlegm, nerves, dyspepsia, dysentery, enlarged spleen, consumption, cough or fever.

Sitkari

Methodology: Fold the tongue so that the tip of the tongue might touch the upper palate and draw the air through the mouth with a hissing sound C C C C. Then keep the breath as long as you can without the sensing of suffocation and then exhale slowly through both nostrils. You can stay the two rows of teeth in contact and then inhale the air through the mouth as before. The practice improves the prettiness of the practitioner and vigour of his body.

Usefulness: It removes hunger, thirst, indolence and sleep. He is capable to do and undo things. He becomes an self-governing monarch. He becomes unbeatable. No wound will affect him. When you are thirsty, practise this. You will be comforted of thirst right away.



Sitali

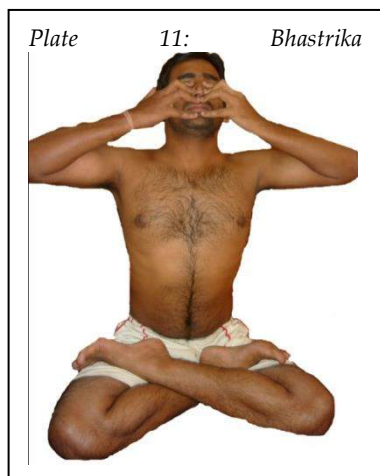
Methodology: Stick out the tongue a small way from the lips. Fold the tongue like a tube. Sketch in the air through the mouth with the mocking sound Si. Keep the breath as long as you can hold on with console. Then exhale slowly through both nostrils. Practise this daily again and again in the morning from 15 to 30 times. You can do this either on Padmasana, Siddhasana, Vajrasana or even when you stand or walk.

Usefulness: This Pranayama cleaning the blood. It slakes thirst and pacifies hunger. It freshes the system. It destroys chronic dyspepsia, pleeha, inflammation of various chronic diseases, fever, consumption, indigestion, bilious disorders, phlegm, the bad effects of poison, snake-bite, etc. When you are caught up in a jungle or any place where you cannot get water, if you feel thirsty, practise this Pranayama.

Bhastrika

Methodology: Bhastrika means 'bellows' (in Sanskrit). Quickseries of forcible expulsion is a characteristic feature of Bhastrika. Just as a blacksmith blows his bellows rapidly, so also you should move your breath quickly. Sit on Padmasana. Keep the body, neck and head erect. Close the mouth. Next, inhale and exhale speedily ten times like the bellows of the blacksmith. Continually dilate and agree. When you practise this Pranayama a hissing sound is shaped. The practitioner should start with rapid expulsions of breath following one another in rapid succession. When the required number of expulsions, say ten for a round, is finished, the final expulsion is followed by a deepest possible inhalation. The breath is suspended as long as it could be done with comfort. Then earnestly exhalation is done very slowly. The end of this deep exhalation completes one round of Bhastrika. Rest a while after one round is over by taking a few normal breaths. This will give you relief and make you fit for starting the second round. Do three rounds daily in the morning. You can do another three rounds in the evening also.

Usefulness: If you know-how any overexcitement stop the practice and take a few usual breaths. Persist the practice after the flightiness has vanished. Bhastrika can be done both in the morning and evening in winter. In summer do it in the morning only during cool hours. It relieves inflammation of the throat, increases gastric fire, destroys phlegm, removes diseases of the nose and chest and eradicates asthma,



consumption, etc. It gives good appetite. It ruptures the three Granthis or knots viz., Brahma Granthi, Vishnu Granthi and Rudra Granthi. It obliterates phlegm which is the bolt or obstacle to the door at the mouth of Brahma Nadi (Sushumna). It allows one to know the Kundalini. It removes all diseases which arise from excess of wind, bile and phlegm. It gives warmth to the body. When you have no sufficient warm clothing in a cool region to protect yourself from cold, practise this Pranayama and you will get sufficient warmth in the body quickly.

Bhramari

Methodology: Sit down on Padmasana or Siddhasana. Inhale quickly through both nostrils making sound of *Bhramara*, the bee, and exhale quickly through both nostrils, making the humming sound. You can carry the procedure till the body is bathed in perspiration. In the end inhale through both nostrils, keep the breath as long as you can do it contentedly and then exhale gradually through both nostrils. The joy which the practitioner gets in making the Kumbhaka is unlimited and beyond description. In the beginning, heat of the body is increased as the circulation of blood is quickened. In the end the body-heat is decreased by perspiration.

Murchha

Sit in your Asana and inhale. Keep the breath. Do Jalandhara Bandha by burning the chin alongside the chest. Keep the breath till you wait for fainting and then exhale slowly. This is Murchha Kumbhaka as it makes the mind pointless and gives happiness. But this is not appropriate for many.

Plavini

Perform of this Pranayama strains skill on the part of the student. He who practises this Plavini can do Jalastambha (solidification of water) and float on water for any length of time. Mr. 'S' a Yogic student can drift on water for twelve hours at a stretch. He who practises this Plavini Kumbhaka can live on air and dispense with food for some days. The student really drinks air like water slowly and mails it to the stomach. The stomach gets bloated a bit.

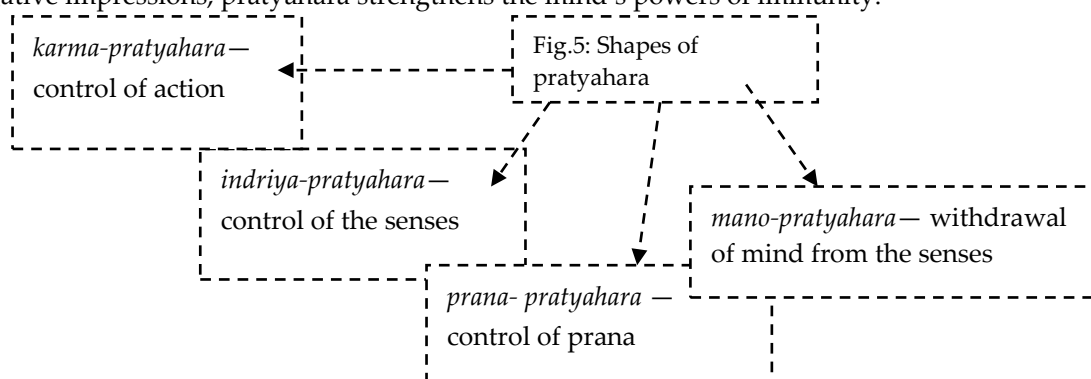
Kevala Kumbhaka

Kumbhaka is of two types: Sahita and Kevala. That which is coupled with inhalation and exhalation is termed Sahita. That which is devoid of these, is called Kevala (alone). When you get mastery in Sahita, then you can attempt this Kevala. When in due course of practice, the Kumbhaka subsists in lots of places without exhalation and inhalation and unconditioned by place, time and number—then that Kumbhaka is called absolute and pure (Kevala Kumbhaka), the fourth form of 'Regulation of breath'. Such powers as that of roaming about in space unseen, follow this last form of Pranayama. In Vasishtha Samhita it is said:

“When after giving up inhalation and exhalation, one holds his breath with ease, it is absolute Kumbhaka (Kevala).” Sivananda Swami (1998) In this Pranayama the breath is suddenly clogged without Puraka and Rechaka. The student can maintain his breath as long as he likes through this Kumbhaka. He attains the state of Raja Yoga. Through Kevala Kumbhaka, the knowledge of Kundalini arises. Kundalini is aroused and the Sushumna is free from all sorts of obstacles.

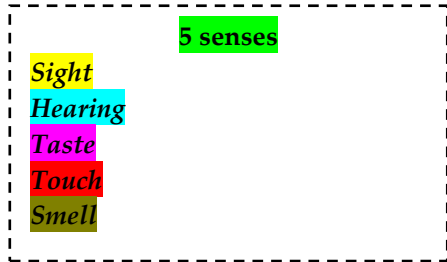
Pratyahara (controlling the senses)

The yoga sutras describe pratyahara as the conscious removal of energy from the senses. You can equate the condition of pratyahara to a tortoise who hides in its case or the go back of sun-rays at sunset. Pratyahara includes the skill to straighten your five senses inside instead of outwardly. The yogic paradigm advises that there is an internal world within each one of us that can be discovered, and only by retreating from the external environment can one begin to inspect the inner world. Saint Teresa of Avila explains the senses as populace of the castle of the soul which if not ordered and proscribed can force into inner darkness. For the yogi, the senses should be sophisticated and adjusted into the knowledge of the divine. The term pratyahara is collected of two Sanskrit words: prati and ahara. Ahara means food, or anything we take into ourselves from the exterior. *Prati* is a preposition meaning against or away. Pratyahara means factually control of ahara. It is evaluated to a turtle withdrawing its limbs into its shell — the turtle’s shell is the mind and the senses are the limbs. The word is characteristically translated as pulling out from the senses, but much more is masked. Pratyahara is two fold; it grips out from wrong food, wrong imitations and wrong associations, while concurrently opening up to right food, right imitations and right associations. We cannot control our mental impressions without right diet and right relationship, but pratyahara’s primary significance lies in manage of sensory parodies which frees the mind to move within. By withdrawing our awareness from negative impressions, pratyahara strengthens the mind’s powers of immunity.



Control of the Senses

Indriya-pratyahara is the main significant shape of pratyahara, although this is not something that we like to hear about in our mass media-oriented culture. Most of us undertake from sensory overwork, the effect of steady attack from magazines, books television, computers, radio, and newspapers. Our profitable society purposes by stimulating our interest through the senses. We are constantly confronted with bright colors, loud noises and dramatic sensations. We have been elevated on every sort of sensory luxury; it is the major appearance of entertainment in our society. The problem is that the senses, like untrained



Yoga Education

Dr. Tapas Pal, Dr. Sanat Kumar Rath, Prof. Sambhu Charan Roy

children, have their own will, which is mainly instinctual in nature. They inform the mind what to act. If we don't discipline them, they control us with their continual demands. We are so habituated to ongoing sensory activity that we don't know how to remain our minds quiet; we have become hostages of the world of

the senses and its allurements.

Right Intake of Impressions

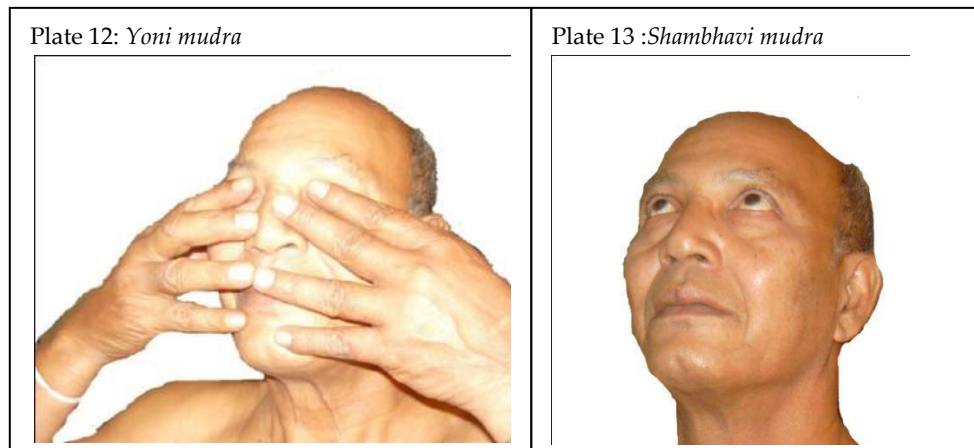
Most of us are alert about the food we eat and the corporation we keep, but we may not implement the equalinequity about the imitations we take in from the senses. We believe impressions via the mass media that we would never allow in our personal lives. We allow people into our houses through television and movies that we would never let into our homes in real life! What type of imitations do we take in every day? Can we imagine that they will not have anresult on us? According to Ayurveda, sensory impressions are the major food for the mind. The background of our mental field consists of our major sensory impressions. We observe this when our mind relapses to the impressions of the previous song we heard or the last movie we saw. Just as junk food makes the body toxic, junk impressions make the mind toxic. Junk food requires a lot of salt, sugar, or spices to make it palatable because it is largely dead food; similarly junk impressions require powerful dramatic impressions — sex and violence — to make us feel that they are real, because they are actually just colors projected on a screen.

Sensory Withdrawal

Yoni mudra:

It is one of the most significant pratyahara techniques for closing the senses. It engages using the fingers to block the sensory openings in the head — the eyes, ears, nostrils, and mouth and permitting the notice and energy to go within. It is done for small periods of time when our prana is keyed up, such as right away after working pranayama. Another method of sense withdrawal is to keep our sense organs open but withdraw our attention from them. In this way we cease taking in impressions without actually

closing off our sense organs.



Shambhavi mudra:
It consists of meeting with the eyes open while straightening the notice within, a technique used in numerous Buddhist systems of meditation as well. This redirection of the senses inner can

be done with the other senses as well, mostly with the sense of hearing. It assists us manage our mind even when the senses are implementating, as they are during the usual lessons of the day.

Spotlight on Uniform Impressions

The way to clean the mind and manage the senses is to put our attention on a source of regular impressions, such as looking at the ocean or the blue sky. Just as the digestive system gets short-circuited by uneven eating habits and opposing food traits, our skill to digest impressions can be unbalanced by extreme impressions and immediately as civilizing our absorption may need going on a mono-diet, like the ayurvedic employ of rice and mung beans, so our mental incorporation may necessitate a diet of natural but uniform impressions.

Generating Positive Impressions

Controlling the senses is to generate positive, natural impressions. There are a number of habits to do this: meditating upon features of nature such as trees, flowers, or rocks, as well as appointing temples or other places of pilgrimage which are repositories of optimistic impressions and thoughts. Constructive impressions can also be shaped by using anger, flowers, ghee lamps, statues, and other relics of devotional worship.

Making Inner Impressions

The sensory removal technique is to center the mind on inner imitation, thus removing notice from external impressions. We can make our own internal impressions through the imagination. Apparition is the simplest means of creating inside impressions. In fact, most yogic meditation practices begin with some kind of visualization, such as considering a deity, a guru, or a beautiful setting in nature. More elaborate visualizations involve imagining deities and their worlds, or spiritually performing rites, for example; contributing fantasy flowers to imagined deities. The performer engrossed in an internal landscape or the musician making music are performing inner visualizations. These are all figures of pratyahara because they plain the mental ground of external impressions and generate a positive inner impression to give out as the base of meditation.

**2. Control of the Prana
(Prana-Pratyahara)**

Manage of the senses needs the progress and direct of prana because the senses pursue prana. Except our prana is burly we will not have the authority to control the senses. If our prana is disturbed, our senses will also be disturbed. Pranayama is a training for pratyahara. Prana is grouped in pranayama and withdrawn in pratyahara. Yogic texts explain techniques of withdrawing prana from dissimilar elements of the body, starting with the toes and ending wherever we wish to fix our attention — the summit of the head, the third eye, the heart or one of the other chakras. Maybe the best scheme of prana-pratyahara is to imagine the death process, in which the prana, or the life-force, withdraws from the body, closing off all the senses from the feet to the head.

**3. Control of Action
(Karma-Pratyahara)**

People cannot check the sense organs without also scheming the motor organs. The urges coming in through the senses obtain uttered through the motor organs and this forces us to further sensory participation because wish is never-ending, contentment consists not in getting what we desire, but in no longer needing something from the external world. Karma-pratyahara can be performed by surrendering any thought of personal rewards for what we do, doing everything as service to God or to humanity. The *Bhagavad Gita* declares, Your task is to act, not to search for a reward for what you act (i.e. pratyahara)

which comprises the practice of severities that guide to manage of the motor organs. For example, asana can be used to control the hands and feet, control which is needed when we sit silently for completed periods of time.

4. Withdrawal of the Mind (Mano-Pratyahara)

We get in sensory impressions only where we put our mind's attention. In a method we are forever working pratyahara. The mind's attention is restricted and we offer attention to one sensory impression by retreating the mind from other impressions. Anywhere we place our attention, we logically overlook other things and control our senses by withdrawing our mind's attention from them. According to the *Yoga Sutras II.54*: When the senses do not conform with their own objects but imitate the nature of the mind, that is pratyahara. Mano-pratyahara is withdrawing the senses from their matters and directing them inner to the nature of the mind, which is shapeless and the mind is like the queen bee and the senses are the worker bees. Wherever the queen bee goes, all the other bees must follow. Therefore mano-pratyahara is less about calculating the senses than about controlling the mind, for when the mind is controlled, the senses are routinely restricted.

Pratyahara and Ayurveda

Pratyahara is correct management of the mind and senses which is necessary and high-quality for all legal types. It is the significant issue for mental nutrition. Yet, it is mainly vital for those with a vata constitution who tend towards extreme sensory and mental action. All vata types should practice some form of pratyahara daily. Their restive vata distracts the senses, upsets the motor organs and prana, and makes the mind edgy. Pratyahara overturns damaging vata and twists it into a positive force of prana. Kapha types, on the other hand, generally tolerate from too little action, counting on a sensory level. They may trip into tamasic patterns of being indolent, watching television or sitting around the house. They require more mental inspiration and advantage from sensory action of a senior nature, like visualizations of different types. Pitta types usually have extra control of the senses than the others and predispose toward martial-type actions in which they discipline the body and the senses.

Pratyahara and Disease

Ayurveda knows that the unsuitable use of the senses is one of the major causes of disease. All mental disease is associated with the ingestion of unpleasant impressions. Pratyahara is an vital first step in treating all mental disorders and it is very cooperative in treating nervous system disorders, chiefly those that occur through hyperactivity. Nearly all of the time we excessively utter our emotions, which misplaces fabulous energy. Pratyahara educates us to hold our energy within and not scatter it without need. This preserved energy can be drawn upon for creative, spiritual or healing functions as needed and can give the additional power to do the things that are actually significant to us. Physical disease largely arises from taking in unpleasant food. Pratyahara gives us direct of the senses so that we do not long for incorrect food. When the senses are proscribed, everything is prohibited and no incorrect cravings can happen. That is why Ayurveda highlights correct use of the senses as one of the mainly imperative factors in right living and disease avoidance.

Dharana or Concentration

"The mind is restless, turbulent and strong, as difficult to curb as the wind."- Ch.6, V34

Samyama =

Dharana + Dhyana + Samadhi

External Yoga, Yama, niyama, asana, pranayama and pratyahara

Internal Yoga/ true yoga

Dharana, dhyana and samadhi

Understand the distinction between concentration and meditation is by using rain as an analogy. When rain starts, the moisture of clouds and fog (everyday awareness) coalesces into concentrated moisture and becomes distinct raindrops. These raindrops represent dharana—intermittent moments of focused attention. When the rain falls to earth and creates a river, the merging of the individual raindrops into one stream is like dhyana or meditation.

- Arjuna, the great warrior and leader of the Pandava army, complains to Lord Krishna in the Bhagavad Gita

Patanjali portrayed dharana as the binding of the mind to a particular place — easy and exact, but oh-so-difficult to do!. *Dharana* is the first step of deep concentrative meditation, where the object being highlighted upon is held in the mind without consciousness dithering from it. The tip of attentiveness may be external, internal or universal. The student

may think something externally, secretly or not either way but an imperceptible something. A few means may be selected for the reason of concentration. The outer thinking may be observed as the opening, the inner thought as the middling state and the thought of the universal as the last stage. One creates with the outer, goes to the inner and achieves the universal. *Concentration* is the method of holding or fixing the concentration of mind onto one object or place. *Dharana* is the sixth stage, step or limb of eight clarified by Patanjali's Ashtanga Yoga or Raja Yoga (royal yoga/classical yoga) is a shape of meditation in

which the mind is trained to be focused at one point. It aspires at the calming of the mind using a sequence of steps, terminating in *samadhi*. Chitta (mind) is enormously wavering; to employ it in a exacting area is Dharana which affects and condenses the occupied mind. Hence, the drawbacks of such engaged mind also get reduced. The mind is set aside firm at one place as an alternative of leasing it stroll here and there. This decreases injury on the mind. The mental power increases. With such usual attentiveness, the work is done successfully and efficiently. The every day observe of dharana decreases the dithering approach of mind and a different kind of peace can be observed throughout the day. The modern psychologists have described the highest stage of concentration of the human mind, which is similar to that in dharana. It means that the highest level indicated by the psychologists is the first step of concentration of mind as viewed by Patanjali. Dhyana and Samadhi are stages after this.

Dharana is the fixing of the mind on something external or internal. The mind can be fixed externally on the picture of Lord Hari, Lord Krishna or Lord Rama or on any other object or point. Internally it can be fixed on any Chakra or any part of the body or on any abstract idea. Having controlled the Prana through Pranayama and the Indriyas through Pratyahara, you should try to fix the mind on something. In Dharana you will have only one Vritti or wave in the mind-lake. The mind assumes the form of only one

Fig. 6: Dharana-Dhyana-Samadhi

Attention leads to concentration (*dharana*)

Concentration leads to meditation (*dhyana*)

Meditation leads to absorption (*samadhi*)

object. All other operations of the mind are suspended or stopped. Different objects of Dharana and their effects are given in the subsequent lessons. According to the Hatha Yogic School, a Yogi who can suspend his breath by Kumbhaka for 20 minutes can have a very good Dharana. He will have tranquility of mind. Pranayama steadies the mind, removes the Vikshepa and increases the power of concentration. Fixing the mind on something is Dharana or concentration of mind. Dharana can be done only if you are free from the distractions of mind.

Dharana and dhyana are two sides of the same coin but theoretically they can be separated, but in practice, that creates less sense. Dharana isn't so much the position of attentiveness, but it's more the act of bringing your monkey mind back to whatever it is you're centering on. Dharana can facilitate us with our center in any walk of life, not immediately when we be seated down to meditate.

As recounting the eight aspects of Ashtanga Yoga, Patanjali has affirmed Dharana, Dhyana and Samadhi as the last three parts and confirmed by him that all these aspects are together termed as *Sanyam* /Control. This entails that all the three aspects should be measured together. We should also stand in mind while learning that Dharana, Dhyana and Samadhi are increasingly highly developed stages of Concentration. The main stage of mental concentration depicted by the contemporary psychologists is more or less alike to the account of Dharana.

If *dharana* is the drop, *dhyana* is the river. Numerous concentrations make a meditation. The Yoga Sutras do not offer any particulars about how *dharana* can be experienced. Concerning practicing *dharana*, Vyasa in 450 CE proposes fitting the mind on the navel, the heart, or the center of the head, tip of the nose or on any external object. The Markandeya and Vishnu Puranas and Vacaspati Misra (900 CE) give theistic choices that comprise focusing on the images of Vishnu, Shiva and on Brahman. In fact, when any object/form, theistic or not, permits a practitioner to appear at a calm state of mind, the objective of the practice is attained.

Patanjali's Yoga Sutra explains how the mind works and how we can put together yoga into our lives. Patanjali's ashtanga yoga comprises eight components of practice and *dharana* is the sixth of these eight limbs. The seventh limb is *dhyana*, and the eighth and last limb is *samadhi*. These last three branches are often studied together and are called *antaratma sadhana* (the innermost quest).

Students of Yoga are frequently taught to meditate by focusing on a mantra, on the breath, or perhaps on the image of a guru. These practices are tremendously hard because it is the nature of the mind to jump around from idea to idea, from feeling to sensation. For example Swami Vivekananda called the mind a drunken monkey when he initiated meditation to the United States at the end of the nineteenth century. Dharana can be considered as the occupation it takes the practice to obtain your mind to the point where it is prepared for meditation.

In contemporary psychology, the mind cannot stay obsessed on any lonely object for any considerable period. Rather, it has to in a few ways stay moving, although the boundaries of that movement can be forced. For example, one can stay concentrated on a book to the leaving out of all external courtesy, yet that concentration is lively in the sense that one's mind is absorbed in the active dream of the story. Likewise, one could be performing a much focused task, e.g. drawing or painting, building a highly detailed model, playing chess, rock-climbing, playing a musical instrument or bird-watching, yet the mind remains active, although controlled within a much defined variety of belongings.

Through mental concentration the mind spotlights on a single reason without being capable to jump to another topic for a fixed period of time. The reverse of concentration is dispersion. In this case, the unrestrained mind passes immediately from one topic to another, not fixing itself on something exact.

Methods of concentration:

The two mainly dependable techniques for achieving Dharana is :concentration upon the mark AUM, and upon the breath using the optional silent mantra of So-Han with each breath. Two things wipe out concentration-monotony and fear. Fear is forever a effect of your objectives being put too high in relative to your abilities. For instance, if someone grips a gun to your head and you know fear, it is a straight consequence of your goals being set too high. You desire to live, and this is no longer within your aptitude to manage, and so you experience fear. If you can allow go of the aim to live, and decide a fresh aim, in keeping with your capacities in the present condition you can once more achieve focus. Maybe your original aim could be to appreciate the person holding the gun. Once you decide a suitable aim and reclaim your powers of concentration, you are capable to plan more proficiently and outcomes get better.

Steps:

Sit in a relaxed Yoga Asana, hold your backside and shoulders straight, and the head in the continuation of the spine. Close your eyes and get ready to go through the following steps:

1. Relax rapidly and intensely from the bottom up. Pertain here all the rules of relaxation.
2. Adjust your breath until it gets calm and silence.
3. Turn over your attention inwards, retreating your senses from external stimuli that might divert you. Start by isolating your mind from any thought that appears, making a brief but solid attempt to swing the process of thinking.
4. Focus your mind on an object of your option.

It is the mere obsession you require to do while practicing Dharana: to keep your mind focused on the object selected for concentration. It is powerfully recommended that you do not force and that you are not tense. Be calm, quiet, and focused. You will understand that, in the last part, the mental concentration is a still process: throughout concentration the mind is blocked, thinking stopped and the mental activity balanced. The mere mental activity permitted is to bring the mind back to the object of concentration when it has the tendency to diminish the focus. Mental concentration can be depicted by *not acting*. The ZEN practitioners call it ZAZEN (to simply stay). During the perform of concentration, the mind should be like a reflect: it will only mirror the object of the concentration.

Many yoga practices live to get better concentration and train the mind from the recurrence of *mantras* in japa, ajapa and ajapa-japa form, to visualizations, concentrations upon convinced inner sounds, and the utilize of external concentration devices such as a yantra. Centering closely upon certain features of the body during asana practice can also be a form of dharana. The jnana yoga kriyas are also powerful practices for the development of dharana, because their incredibly nature is to contain the mind within a strict visualization. Some of the jnana yoga kriyas to advance concentration taught through the yoga training programs at International Yogalayam consist of:

- Nishpanda Jnana Kriya
- Prana Jnana Kriya
- Nadi Jnana Kriya

- Jnana Surya Kriya
- Kshitijan Kriya
- Om Japa Kriya
- Antara Drishthi Kriya

The hatha yoga asanas, kriyas and mudras all hold a concentration point to be held during their practice. The similar is right for pranayama, where certain points of concentration are used while controlling the breath, or in some cases, the breath itself is the tip of concentration.

Yoga concentration techniques for the development of dharana
Trataka

Trataka /steady gaze is a method whereby the eyes are fixed upon a certain external point such as the horizon of the sea.

Trataka1

Steps:

- ❖ Take a relaxed seated position outdoors, where objects at various distances between you and the horizon can be viewed.
- ❖ Choose at least 4 objects (approximately spaced equal distance), the first being near the feet and the furthest at the horizon.
- ❖ Starting at the nearest object, concentrate upon it for 60 seconds.
- ❖ Move your attention every 60-seconds to each successively further object until the final one at the horizon has been reached.
- ❖ After focusing upon the last point for 60 seconds, reverse object by object (again concentrating 60 seconds on each) back to the first point.

Trataka2

Steps:

- ❖ Position a candle upon a small table, whereby the flame is at eye-level.
- ❖ Sit a distance of between 6 to 10 feet away and place your concentration upon the flame.
- ❖ Do not to open and close the eye and try to hold your concentration for between 30 and 60 seconds.
- ❖ Shut your eyes for 30 to 60 seconds and try to reproduce the image of the flame in your 'mind's eye'.
- ❖ Do again this process 3 to 6 times in one sitting.

Nasarga Drishthi

Steps:

- ≈ Get a comfortable sitting position and gaze open-eyed at the tip of the nose.
- ≈ Grip this concentration until you feel tension in the eyes, then
- ≈ Close your eyelids, but imagine that you are still gazing at the tip of the nose.
- ≈ Hold this visualization for 15-20 seconds and then re-open the eyes.
- ≈ Do again this process several times.

Steps:

- ≈ Again, take a relaxed sitting position and turn the gaze to the base of the nose, creating a 'cross-eyed' position.
- ≈ Increase the eyes slightly, so that this cross-eyed gaze now falls directly between the eyebrows, then...
- ≈ Close your eyelids and hold this point of concentration 'inwardly'.
- ≈ Sporadically open your eyes to see if this point is being maintained, then close them once again.
- ≈ Clasp this concentration for several minutes

There are asanas that assist to expand the faculty of concentration, particularly balancing poses, such as

Mindfulness vs. Concentration

Mindfulness is related to, but different than, concentration. When one is concentrating, one's entire focus is on the object of concentration in an almost trancelike manner - whether the object is a lotus, one's own breathing, or a television program. But to be mindful of something is to think about it and observe it carefully. It is not only to focus on a television program, but to comprehend its content. It is not only to block out everything but breathing; it is to observe what the breathing is like and attempt to learn something about it.

Japa is directly connected with dhyana

Socialisation and Meditation:

Meditation process helps in the process of socialisation

Kakasan or Vrikshasan. When the mind wanders you can no longer hold the posture. Through practice we can extend the period of concentration and uphold the place for longer. According to Patanjali, concentration involves fixing the mind on one place, maintaining an continuous thread of alertness within the incompletdarea of the object. In the case of external objects, one begins by practicing confining concentration to the specific entity chosen. In the initial stage, concentration is realized by confining the mind within the limited sphere of the object of concentration. The mind is conscious of only the object on which the attention is fixed, other senses are withdrawn and, thus, do not play any position in the process. This is *pratyahara*-based concentration.

Pranayama and *pratyahara*/sense pulling outdirect to the state of *dharana*. As the energy flows through the body are synchronized through breathing routines and will power is strengthened, these practices help the practitioner realize that the mind tends to yield easily to the pull of distractions. Once this realization comes, the power of will is developed further. Each time the mind wanders off, one practices letting go of any distracting thought and the mind is refocused. This primary stage of concentration is achieved by confining the mind within a limited

area of the object of concentration. If there is a minor traveling of the mind it is brought back to that restricted region. With sustained practice these interruptions are less and less unruly and the mind learns to be still. In this state the first two ingredients of three-fold energies like :*gunas, kriya, rajas* and *sthitih, tamas*, are slowed down. This clears the mind and, the third constituent, *prakasha*, the radiance or *sattva*, takes on the main role of eliminating the external interferences.

Dhyana(meditation):

Dhyana is continued concentration, whereby the attention persists to hold or do again the similar object or place. There are many special kinds of meditation techniques that are experienced by people from all walks of life, while holding to the basic principles of reflection and quiet thought to bring about a state of cogitation. The different kinds of meditation that are recognized universal comprise transcendental meditation, prayer, Zen meditation, Taoist meditation, mindfulness meditation, and Buddhist meditation. More than a few of these poles apart types might call for the body left over entirely still or to be stimulated with controlled deliberation, whereas other types will permit free movement of the body.

KINDS OF MEDITATION

1. Mindfulness ('Vipassana' and samatha of Buddhist tradition):

Mindfulness is the nearly all well-liked form of meditation in the western world. It's all about being present, leasing your mind run, and tolerating whatever thoughts come up, while practicing impassiveness from each thought. It is a shape of mental concentration that leads eventually to enlightenment and spiritual freedom. Meditation inhabits a mid place in all forms of Buddhism, but has developed characteristic variations in different Buddhist traditions. There are two main types of Buddhist meditation: *vipassana* (insight) and *samatha* (tranquility). In China and Japan, an entire school of Buddhism developed around the practice of sitting meditation: Ch'an or Zen Buddhism.

Meditation and sacred rock

River Ganga (Bhagirathi) originates near the Gangotri village (from Gaumukh Glacier). The temple of Devi Ganga is situated on the bank of river Bhagirathi in the Gangotri village. There is a stone slab near the temple where king Bhagirath meditated to bring Ganga to earth. The stone slab is called Bhagirath Shila

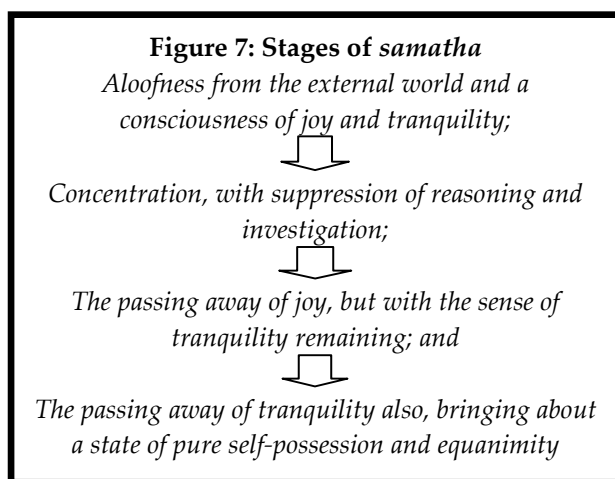
1.1 Tranquility Meditation (Samatha)

The vital reason of *samatha* is to still the mind and train it to concentrate. The object of concentration (*kammatthana*) is less significant than the ability of concentration itself, and varies by individual and situation. One Pali text lists 40 *kammatthanas*, which include:

- devices (like color or light)
- repulsive things (like a corpse)
- recollections (such as sayings of the Buddha)
- virtues (like loving-kindness)

1.2 Insight Meditation (Vipassana)

Many of the skills learned in tranquility meditation can be applied to insight meditation, but the end purpose is different. As its name suggests, the rationale of insight meditation is the realization of



significant truths. In particular, one who practices vipassana hopes to appreciate the truths of impermanence, suffering and *no-self*. The practice of insight meditation centers on the notion of mindfulness. The most widespread methods agreed to develop mindfulness are: walking mindfulness, and mindfulness of every day activities.

1.2.1 Walking mindfulness:

It is recurrently practiced in monasteries and retreats, particularly in the Theravada tradition. But to perform walking mindfulness anywhere, one finds a silent place to walk, takes a instant to calm down, then efforts to focus on the countless movements and sensations connected with walking.

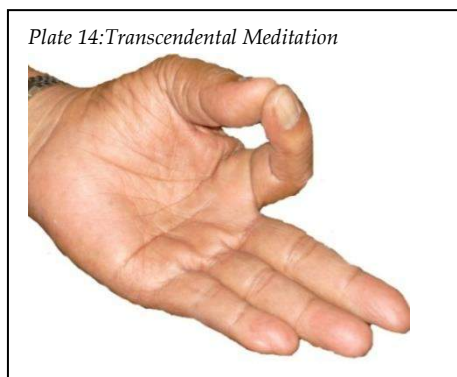
1.2.2 Sitting meditation:

It is awfully parallel to walking meditation, apart from now the center is on the breath instead of the walking. The sitting mediator attempts to focus entirely on his or her own breath as it moves in and out and the stomach as it moves up and down.

1.3 Loving-Kindness Meditation (Metta Bhavana)

Loving-kindness is a central asset of Buddhism, and loving-kindness meditation is a means of developing this asset. It is a perform that is seen as balancing to other appearances of meditation. The reason of loving-kindness meditation is to expand the mental habit of unselfish love for the self and others. It is said to sweeten the mind. There are, of course, a range of ways to practice it, but it usually progresses through three stages:

- Specific pervasion
- Directional pervasion
- Non-specific pervasion



breath.

2. Zazen (Japanese Buddhist tradition):

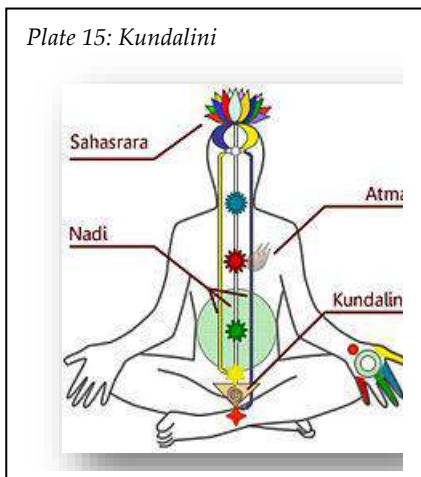
Zazen is the anti-method way to meditation, but it is often done in combination with a concentration on a certain aspect of Buddhist scripture, or a paradoxical sentence, story or question (koan). Zazen is the general word for seated meditation in the Buddhist tradition, but in the modern Zen tradition, it is frequently referred to as sitting. It is a least type of meditation, done for long periods of time, with little training beyond the basics of position (sit with your back straight). There is no exacting attention to the breath, nor an effort to change the

3. Transcendental Meditation (Hindu tradition):

It is a easy practice that comes out from Vedanta, the meditative tradition within Hinduism. In this type of meditation, you sit with your back straight ideally in the Lotus or half-Lotus position, and apply a mantra, a sacred word that is frequented. Your focal point is on increasing above all that is temporary. It is

an extraconcerned technique than either mindfulness or zazen. At the more advanced levels, TM focuses on the breath and changes the breath to vary one's condition of being.

4. Kundalini (comes from Vedanta;Hindu tradition):



The aspire of Kundalini meditation is to become conscious of that rising stream, and to travel the stream to infinity. The practitioner focuses on their breath flowing through each of the energy centers of the body, always moving upward, toward the energy center just above the top of the head. Kundalini buildslively use of the breath, using breath to shift energy upward.

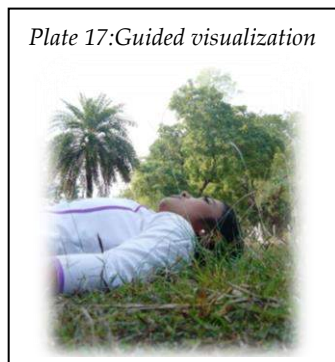
5. Qi gong(Taoist meditation):

It utilizes the breath to flow energy through the organs and energy centers of the body in an oval outline. Awareness is paying on the breath and the circulation of energy (called 'qi') also on the three major centers used in Taoist meditation: a position about two inches below the navel, the center of the chest,

and the center of the forehead. Qi gong utilizes the breath to express energy, and circulate energy in the body and spirit, but it is not heart-based. There is modest sense of how the heart adjusts and develops, and no connection between the circulation of energy and emotional states, and no core set of teachings on how to effort with emotion.

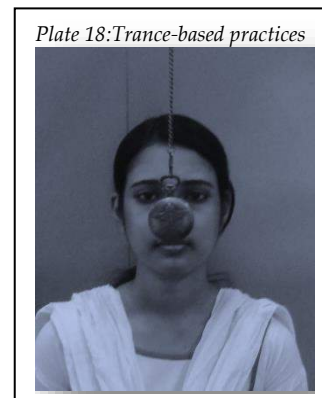


6. Guided visualization(concentration upon an image or imaginary environment):



It is frequently completed at the same time as listening to a recording for example, imagine you are in a green field, with a clear sky above your head. There is sometimes a focal point on the breath, but regularly no attempt to employ or be in charge of the breath, and because the sensation is imaginary, and the impetus for it comes from outside, the practice tends to be rather inactive. This type of meditation does not come from

and documented meditative tradition similar to the others listed above, and so it is unproven as a method of spiritual development.



7. Trance-based practices(Hypnosis):

The closes of a dream are: consciousness of the self and the environment is unfinished, aware control of the experience is not there, balanced thinking is not present, and memory of the knowledge is extremely restricted. Often these types of practices engage drugs, music, shallow, rapid breathing, or outline of compelling suggestion because self-control is so restricted.

8. Heart Rhythm Meditation(focuses your attention on your heart and emotions):

It hubs on the breath and heartbeat, making the breath full, deep, rich, rhythmic, and impartial. Attention is focused on the heart as the center of the energetic scheme. One seeks to recognize oneself with the heart. By focusing on the breath, you build your breath great and then learning to express the breath, to sense the flow of breath as your pulse in different parts of your body, then on your magnetic field, you learn to straight and flow energy.

Zazen (Breathing concentration)

Vipassana (Concentrate to sensations)

Tratak (Concentrate to a candle flame)

This type of meditation is for those who on a regular basis participate in prayer, as it's based on communicating with God. Just like the other manners, you must become calm and quiet and then begin to focus on a question or problem you might have. This method of meditation can feel not only relaxing, but satisfying as healthy.

9. Spiritual Meditation:

10. Focused Meditation:

The thought of clearing your mind of all thoughts stresses you out, highlighted meditation is immense because you can focus on a sound, object, mantra, or thought. The input here is to just focus on one of these things and keep on committed to that one thought or object. This is when recreation music comes in useful. Even though you're basically using your mind, you'll be astonished at how invigorated you experience afterwards.

11. Mantra Meditation:

Mantras are words that are chanted stridently during meditation. It may appear odd to be making loud noises during a meditation session, but it's in fact the sounds that become the object being focused on. In yoga, the mantra OM is frequently used since it brings a deep vibration that makes it simple for the mind to contemplate on that particular sound.

Plate 19:Tratak



Tratak :

It is an admirable meditation technique with influential sound effects. Some of its reimbursements are attention focus development and memory improvement. Tratak is a method that involves concentration to a candle flame. This way is effectual alongside the distractive thoughts. After gazing the flame for sometime, you close your eyes and you try to imagine the flame's location.

Samadhi and its various types

What is Samadhi ?

Samadhi in Hinduism, Buddhism, Jainism, Sikhism and yogic schools is a higher level of determined meditation, which exceeds the empires of body, mind and intellect, and where the rational and logical aptitude of the being becomes silent. Samadhi, being the final stage of Yoga, symptomatically symbolizes itself as the transcendental state, wherein even consciousness of the yogi might get detached from the body. According to Bhargava Dictionary Samadhi is the work out of severity of a Yogi whereby he obtains the power of swinging the link between the body and soul as long as he resembling. In the Ashtanga Yoga tradition, it is the eighth and final limb recognized in the *Yoga Sūtras* of Patañjali. The term's etymology involves *sam* (together or integrated), *ā* (towards), and *dhā* (to get, to hold). Therefore the result might be seen to be to acquire completeness, or truth.

TYPES

In PATANJALI

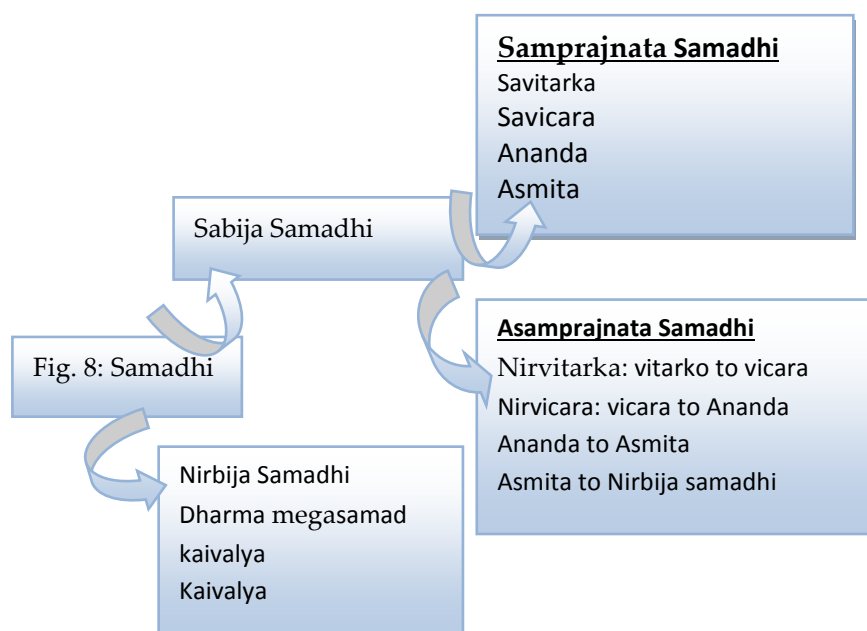
1. Sabija Samadhi:

Samadhi with a seed, where there is an object of meditation in the mind of the yoga. in Patanjali the object of mediation is called a *pratyaya*.

Sub-type:

Samprajnata Samadhi: It is Samadhi here jogi is engrossed in the *pratyaya* at a exacting level of consciousness and can happen at each of the four main levels of consciousness. These states of consciousness progress from the surface to the inner most depth of consciousness.

- I. **Savitarka Samadhi:** Vitarka (consciousness of particulars).
 - II. **Savicara Samadhi:** Vicara (consciousness of archetypes).
 - III. **Ananda** (consciousness of patterns amongst the archetypes)
 - IV. **Asmita** (consciousness of, for lack of a better term, wholeness).
- B. **Asamprajnata Samadhi** (transition state between to levels of consciousness).
- I. **Nirvitarka:** vitarka/Vicara
 - ii. **Nirvichara:** Vicara to ananda
 - III. Annada to asmita



IV. Asmita to nirbija Samadhi

Nirbija Samadhi(without a seed and here there is no pratyaya).

Dharma megha Samadhi:It is a unique and transition state out of the worlds of relative becoming and into Kaivalya.

In HINDUISM:

Samādhi is the main subject of the first part of the Yoga Sūtras called *Samādhi-pada*. Vyāsa, a major figure in Hinduism and one of the traditional authors of the *Mahābhārata*, says in his commentary on verse 1.1 of the *Yoga Sūtras* that "yoga is *samādhi*." This is usually taken to denote that *samādhi* is a condition of *samadhana*(complete control) over the purposes and interruptions of consciousness. *Samādhi* is explained in diverse habits within Hinduism such as the condition of being conscious of one's survival without thinking, in a state of undifferentiated beingness. It portrays the status in the following manner: When you speak you sit for meditation, the first thing to be ended is appreciate that it is not this body recognition that is sitting for meditation, but this knowledge *I am*, this awareness, which is meeting in meditation and is meditating on itself. When this is lastly tacit, then it suits simple. When this consciousness, this conscious attendance, combines in itself, the state of Samadhi develops.

Sri Ramakrishna Paramhansa

It is a healthy renowned fact that Sri Ramakrishna Paramhansa went into Samadhi a number of times in his lifetime. During his trances, Ramakrishna seemed to become unconscious and may sit in a fixed position for a short time, or for hours, and would then slowly return to normal consciousness, with no trace of pulse or heart beat during the trance.

Nirvikalp Samadhi for three days

"Sri Totapuri, was waiting outside a room where his disciple Sri Ramakrishna Paramhansa was sitting in samadhi. Even though Sri Totapuri awaited call from Ramakrishna to open the door hour after hour, and day after day, but even after 3 days, there was no call. Sri Totapuri was astonished and opened the door to find what was wrong, and found Ramakrishna in the same position where he had left him. There was no manifestation of life in Ramakrishna's body. With utmost care, Sri Totapuri tried to determine if heart was beating or there was slightest trace of respiration. But even after repeated touching of his disciple's corpse like body, there was no sign of life or consciousness. And Sri Totapuri knew that it was undoubtedly a case of Nirvikalpa Samadhi—the culmination of Advaita practice."

Impulsive samadhi during Durga Puja

"In one of the Durga Puja occasions when Sri Ramakrishna stood up to bid goodbye to Mahendralal Sarkar, he fell into deep Samadhi. Dr Sarkar examined him along with another doctor, who was also present there, Dr Sarkar could not find any heart beat on stethoscopic examination, and also reported that corneal reflex was absent. Both the doctors confessed to each other that science was powerless to explain it. However, Ramakrishna returned from Samadhi into normal consciousness after half an hour and narrated his experience of Samadhi to all devotees present there (Coburn,1991)".

Samadhi at a extend for 6 months

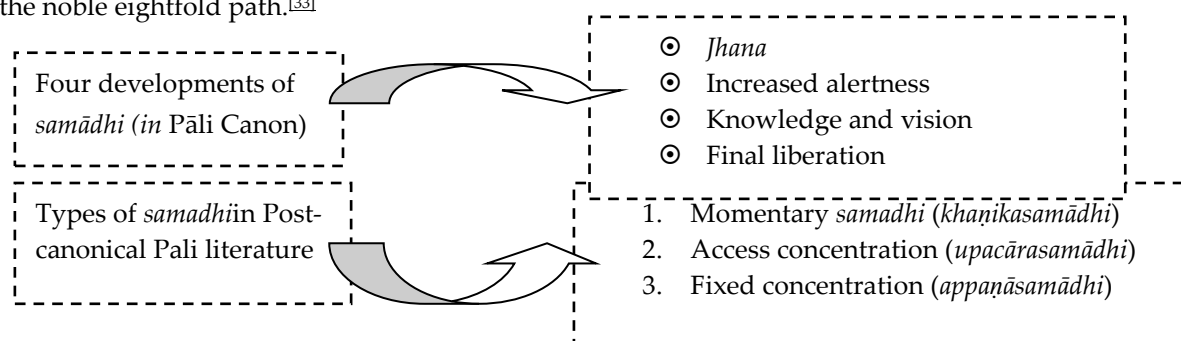
“Sometime in 1865, Ramakrishna merged in Nirvikalpa Samadhii for a period of 6 months. During this entire period, not a sign of life could be discerned in his body except at long and rare intervals, and that too of very short duration. A monk who chanced to come to Dakshineswar temple at that time realized from the serene glow of the face what was going on within the apparently dead physical frame of Ramakrishna. He appeared on the scene just at the right moment, almost like a divine messenger, and set about preserving Ramakrishna’s inert body (Gambhirananda,1997)”. In his own words, Ramakrishna describes: “For six months at a stretch, I remained in that state from which ordinary men can never return; generally the body falls off, after three weeks, like a sere leaf. I was not conscious of day and night. Flies would enter my mouth and nostrils just as they do to a dead body’s, but I did not feel them. My hair became matted with dust.” Ramakrishna further says; “There was no chance for the body to survive, and it would have perished, but for the kind ministrations of a monk. He realized the state of my mind and understood that the body must be preserved at any cost, and busily engaged himself in doing so”.

Sri Chaitanya Mahaprabhu

“While describing Samadhi states of Sri Chaitanya Mahaprabu (1485-1533), it is mentioned that Chaitanya Mahaprabhu would go into Turyaga Samadhi frequently and used to come out of it easily. Once on the seashore, off the coast of Puri, he entered Turyaga Samadhi and losing consciousness fell into the sea. Many hours later fisherman retrieved Mahaprabhu’s body from sea in their net. There were no outer signs of life in Mahaprabhu’s body due to Turyaga Samadhi, but he gradually recovered full consciousness, much to the joy and happiness of his disciples (Radhakrishnan,1993).

In BUDDHISM

Concentration of the mind, is the 3rd division of the eightfold path of the Buddha's threefold training: wisdom (*panna*), conduct (*sila*), Samadhi (*samadhi*) - within which it is developed by *samatha* meditation. Some Buddhist schools teach of 40 different object meditations. These objects include meditations on the breath, loving kindness and various colours, earth, fire, etc. Significant mechanism of Buddhist meditation, frequently discussed by the Buddha, are the consecutively higher meditative states known as the four *jhānas* which in the language of the eight-fold path, are right concentration. Right concentration has also been characterised in the *Maha-cattarisaka Sutta* as concentration arising due to the previous seven steps of the noble eightfold path.^[33]



In SIKHISM

In Sikhism the word is used to refer to an action that one uses to remember and fix one's mind and soul on Waheguru. The Sri Guru Granth Sahib informs "Remember in meditation the Almighty Lord, every moment and every instant; meditate on God in the celestial peace of Samadhi." (p 508). So to meditate and remember the Almighty at all times in one's mind takes the person into a state of Samadhi. Also "I am attached to God in celestial Samadhi." (p 865) tells us that by carrying out the correct practices, the mind reaches a higher plane of awareness or Samadhi. The Sikh Scriptures advise the Sikh to keep the mind aware and the consciousness focused on the Lord at all times thus: "The most worthy Samadhi is to keep the consciousness stable and focused on Him." (p 932). The term *Samadhi* refers to a state of mind rather than a physical position of the body. Although, it has to be said that you can sit in meditation and also be in a state of Samadhi. The Scriptures explain: "I am absorbed in celestial Samadhi, lovingly attached to the Lord forever. I live by singing the Glorious Praises of the Lord" (p 1232) and also "Night and day, they ravish and enjoy the Lord within their hearts; they are intuitively absorbed in Samadhi. ||2||" (p 1259). Further, the Sikh Gurus inform their followers: "Some remain absorbed in Samadhi, their minds fixed lovingly on the One Lord; they reflect only on the Word of the Shabad." (p503)

PLEASING TO THE EYE FACTS

<i>Theory of representative of knowledge as accepted by -</i>	<i>Yoga, Advaita Vedanta and Samkhya</i>
<i>Who is the founder of Yoga?</i>	<i>Patanjali</i>
<i>According to Jainism Knowledge is obtained from both</i>	<i>Meditation and senses</i>
<i>Samkhya philosophy means -</i>	<i>Samkhya (theory) + Yoga (practical)</i>
<i>What is difference between Samkhya and Vedanta?</i>	<i>Samkhya is Dualism, Vedanta is Non-dualism</i>
<i>Teaching through music, by activity, through listening meditation etc. .this system of education as propounded by-</i>	
<i>Mahatma Gandhi</i>	

<i>Gandhi ji</i>	<i>Aurovinda</i>
<i>Naturalism + pragmatism = idealist</i>	<i>Pragmatism + idealism + realism = integralism</i>

The following were suggested as a teaching method of education by Vivekananda

- Yoga*
- Meditation*
- Self realization*
- Lecture-cum-discussion*

'Mirambaka'-the school based on ideas of free progress education as advocated by

Aurovinda

Vital Education, True Education concepts was advocated by

Aurovinda

Mental Health means

good Mental status

Mental illness means

Maladjustment

Mental Hygiene means

science deals with mental illness prevention

In Jainism Knowledge is come from

sense and meditation

Mirambaka (free progress education by school)

Aurobindo

Astangamarg is

Samyaka Vyayam

Commission which suggested silent meditation as a part of moral value

University Education Commission

Nirvana is nourished in

Buddhism, Jainism, Hinduism

<i>Samadhi</i>	<i>Nirvana</i>
<i>Not liberation</i>	<i>liberation</i>

UNIT V: SCIENTIFIC BASIS OF YOGA

- ☉ Yoga and bio-feedback
- ☉ Therapeutic values of yoga

Yoga and bio-feedback

Biofeedback is the procedure of gaining greater consciousness of a lot of physiological purposes mainly by means of tools that give information on the action of those similar systems, with a aim of being intelligent to influence them at will. Some of the procedures that can be controlled take in brainwaves, muscle tone, skin conductance, heart rate and pain perception. Biofeedback may be used to get better health, presentation, and the physiological changes that often happen in combination with changes to thoughts, emotions, and behavior. Finally, these changes may be upheld without the employ of extra equipment, even though no equipment is essentially requisited to practice biofeedback. Biofeedback has been found to be effectual for the action of headaches.

Biofeedback is a method by which a person allegedly learns relaxation. Of course, this relaxation is not resting or taking it simple. It usually, if not always, need employ of visualization, recurrence, and meditation. By joining oneself to a particularly designed monitor, people are learning to control the automatic (unconscious) roles of their bodies, including heartrate, skin temperature, blood pressure, etc. The captain developers of biofeedback, **Dr. Elmer Green** (head of the Voluntary Controls Program at the Menninger Foundation in Topeka, Kansas), and his

Biofeedback therapy involves training patients to control physiological processes such as muscle tension, blood pressure, or heart rate.

wife, Alyce Green, in their book *Beyond Biofeedback*, called biofeedback **the yoga of the West**, and are schemed by the detail that many who exercise it and other techniques of hypnosis and mind-training have

Feedback thermometer

It detects skin temperature with a thermistor (a temperature-sensitive resistor) that is usually attached to a finger or toe and measured in degrees Celsius or Fahrenheit.

*A **photoplethysmograph** (PPG) measures the relative blood flow through a digit using a photoplethysmographic sensor attached by a Velcro band to the fingers or to the temple to monitor the temporal artery.*

*The **electrocardiogram** (ECG) uses electrodes placed on the torso, wrists, or legs, to measure the electrical activity of the heart and measures the interbeat interval (distances between successive R-wave peaks in the QRS complex).*

*A **pneumograph** or respiratory strain gauge uses a flexible sensor band that is placed around the chest, abdomen, or both.*

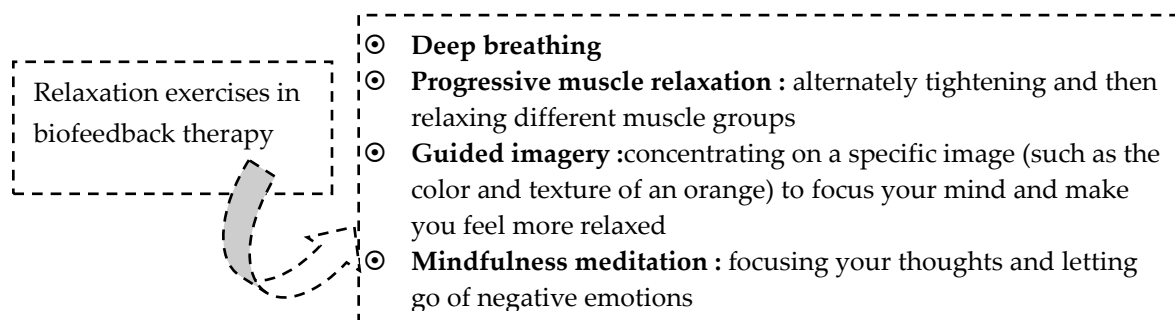
*A **capnometer** or capnograph uses an infrared detector to measure end-tidal CO₂ (the partial pressure of carbon dioxide in expired air at the end of expiration) exhaled through the nostril into a latex tube.*

***Hemoencephalography** biofeedback is a functional infrared imaging technique. As its name describes, it measures the differences in the color of light reflected back through the scalp based on the relative amount of oxygenated and unoxygenated blood in the brain.*

***Electromyogram:** This measures muscle activity and tension. It may be used for back pain, headaches, anxiety disorders, muscle retraining after injury, and incontinence.*

developed psychic aptitudes. This *electronic yogasets* one into the same condition of consciousness and expands the same control over involuntary physical functions and the same occult experiences and psychic powers that have been the store in trade of great Yogis since the Garden of Eden. Elmer and Alyce Green imitate this Hindu-Buddhist occult world view: "In working with patients we do not often point out that the 'detachment' to which we refer is a basic feature of yogic training ... There are other similarities between biofeedback training and yoga ... I guided myself through the development of these ideas [in the book] by the intentional use of hypnogogic imagery. Whenever I was 'stuck' I made my mind a blank and asked the unconscious to get the information I needed from wherever it was, from ... the collective mind, or from the 'future' ... I believe that this technique, which I developed over a period of years, is not unique to me, but can be learned by anyone who takes time and makes the effort." The Donning International Encyclopedic Psychic Dictionary even identifies the dangers of biofeedback training sessions: "Dangers ... occur if the doctor or therapist who is monitoring the readouts and session is not familiar with parapsychological principles." Biofeedback is also recognized as an central instrument in consciousness research. Some Transpersonal Biofeedback researchers i.e., New Age researchers consider that extensive use of the machine will help bring about an evolutionary leap of mankind as more of us study to know-how the Stimulated Mind that their machines help one achieve.

A biofeedback therapist assists you practice relaxation exercises, which you fine-tune to manage special body functions. For example, you might utilize a recreation system to turn down the brainwaves that trigger when you have a headache.



Biofeedback instruments

The information was obtained from experiments using two instruments, the electrical skin resistance meter (ESR) and the electroencephalogram (EEG). The first device, the ESR meter, designates the level of bodily arousal or relaxation in reply to changes in autonomic activity, indicated by varying skin confrontation in the palm of the hand. The EEG device/ the mind mirror, measures the brain's electrical activity in both hemispheres concurrently.

The biofeedback principle

The autonomic nervous system was formerly believed not capable to react to conscious control. However, yoga and biofeedback are presenting that conscious manage of spontaneous functions is also probable. The first pace of both yoga and biofeedback training is to boost self-awareness and then the next pace is to build up the controlling aptitudes. Blundell describes the biofeedback principle as follows: 'If through the use of some device, one can become aware of an internal event of which one is not normally aware,

e.g. the production of alpha rhythms in one's brain, then one can learn to control some aspect of that event.' This principle speaks for itself in its relation to the use of biofeedback as an aid to the development of higher states of awareness.

Arousal and relaxation responses

The ESR meter deals with alterations in the autonomic nervous system from arousal, explained as the fight or flight response, to relaxation, explained as the relaxation response. It should be understood that the relaxation response is not a decrease in activity in the nervous system; somewhat it is an boost in activity in the parasympathetic nervous system, just as arousal is an amplification in activity in the sympathetic nervous system.

BIOFEEDBACK

(Mechanised Yoga, Yoga Through Machines)

Pranayama and Asanas are almost certainly the most excellent known basics of Yoga. They have turned out to be the basis for a variety of therapies and methods to assist in redesigning the mental and physical features of the human personality. In the preceding fifty years, electronic technology has shaped an innovative phenomenon in the world of science by the name of biofeedback which is being utilised to learn Yogic concentration and relaxation techniques to alter and to improve our lives and one of the newest methods helping us to conquer before not curable diseases. It is mechanised Yoga, Yoga through machines and almost certainly one of the primary times that our technological society has used machines to assist man go within to discover himself and to get bigger his potentials and awareness. You get a machine that deals with the activity of a certain part of the body, and you prove what is going on inside the body through this machine. Then you utilise awareness to go profound into this part of the body so as to manage the various elements, a range of aspects that you are measuring. You choose a certain feature, for instance, you may desire to lift the temperature of the body, so you gauge the temperature by particular electrical equipment attached to your fingertip, and then try to lift it up using only the mind. After a period of time, you will discover that you will be winning in moving up the temperature of the body. It is a wonderful thing. Biofeedback is being used to learn to manage a great number of disorders like headaches, high blood pressure and poor motion. By the exercise of instruments which prove even the least electrical stimulation of the body and point to this in the shape of a whistling sound, a draft on graph paper, or the visual pointer of the machine, it is probable to notice certain changes in the internal functions of the body, and operate upon them if want be until the visual pointer. The lofty inclined tunes specify significant internal activity and tension, while low tunes point out relaxation. The aspire is to lower the tune of the indicator through relaxation. As one listens to a tune and tries to unwind, one learns to attach the sensation of being stress-free with the corresponding tune. The input of biofeedback is to sense the internal changes as they happen. Normally the very important functions in a man are impulsive happenings without awareness and control. Biofeedback can notice these automatic, spontaneous, internal functions at the conscious level. One of the first machines developed some time ago, before they were used for learning relaxation and concentration, was the polygraph, usually known as the lie detector. This apparatus was used during psychological and physiological investigations. To use this machine, various receptors are connected to the body in different areas, and as the body reacts emotionally or physically, the sensors detain the stimuli and register them in the machine, where they are

transformed into some form which is effortless to understand, such as lines on graph paper. The rubber bladder is the first receptor (sensor detector). This device is put on the chest or stomach of the individual and detects the change in the size of the chest during normal breathing. The beat of breath is never steady and can be prejudiced by a diversity of factors, including emotions. The breathing is produced by a complex process in which the brain sends rhythmic impulses to the respiratory muscles, so, when they relax, the breath becomes slow and regular. But, if the rhythmic impulses are excited, then breathing becomes quick and superficial. The first sensor detects the breathing pattern. The second receptor is a broad bladder of air, which is put around the arm or wrist and is inflated. This device detects the changes in blood pressure and pulse, which are intimately connected with the functions of the subconscious. The third is the Galvanised Skin Resistance (GSR). This measures the relationship between the sweat glands and the emotions. When a person is calm and relaxed, the functions of the sweat glands are minimal and the skin remains relatively dry. But when one is tense, nervous or excited, the glands are stimulated and the skin becomes moist or wet. This is another indication of emotional change in the person. Two small electrodes are put in the hands of the individual and from them a very small electrical charge is received, which is totally inoffensive and so subtle that it is hardly felt at all. As the surface of the skin becomes moist, a change is produced in the electrical resistance of the skin. The machine measures the charge transmitted through the electrodes and compares them with skin resistance. In this form, normal or medium resistance is created. This state varies in every individual, but remains more or less constant when one is sitting down. When skin becomes moist, humid and wet, the change is registered in the form of an altered state of resistance. In the polygraph the change is seen by a pencil sketch on the graph paper, while in other machines, these changes are recorded with points of light or different sounds. To operate a polygraph is difficult. It requires a person to install the detectors correctly and read the results on the monitor. The GSR machine is much simpler to use, as one simply connects the two electrodes to the fingers. A high pitched sound would indicate mental and physical activity; a low pitched sound would indicate relaxation. Trying to unite the low sound sensations with relaxation and to reproduce the same makes one learn to relax the body and mind. Nearly as popular as the GSR is EEG (Electroencephalogram). The EEG, instead of measuring the activities of the nervous systems, measures the electrical efficiency of the brain through electrodes placed on the head. These detectors do not emit any electrical charge as they are simply acting as receptors. The brain emits energy waves, similar to radio waves, whose longitude, magnitude and amplitude can be measured. One longitude of a wave is of twenty five to sixteen cycles per second, corresponding to the state of normal activity and is known as beta wave. The alpha state is in between fifteen to eight c.p.s., which indicates a relaxed and balanced mind. The theta state, between seven to four c.p.s. is a state of creativity or concentration. The delta wave is around three to point five c.p.s., a state of deep sleep, where the awareness does not normally exist. The above mentioned states are based on the longitude of brain waves expressed in the form of cycles per second. Now the magnitude or force: a reading of thirty to forty microvolts is common for experienced meditators. In Yogis the magnitude has been registered as over one hundred microvolts in alpha state. All the waves have an amplitude, which is independent from the frequency and mental state created by the waves.

Therapeutic values of yoga

Nervous System And Their Functions

The sensory nervous system is prepared of many receptor nerve cells situated in different places on the sense organs, i.e. hearing- ears, sight- eyes, smell-nose, touch- skin and taste- mouth. These cells are linked with nerve filaments, which by joining into bundles, enter into the spine to form the spinal cord and are then spread to different centres and areas of the brain. Information which arrives in is analysed

and categorised in the brain to shape the experience. The nervous system's major purpose is to attach the cells specialised in receiving stimuli with motor cells which can proceed on that information. The central nervous system obtains stimuli from the sensory receptors. It studies them, creates an exacting condition of attentiveness and memorises them for future reference. Concurrently, these messages are then sent out in the appearance of orders; through the motor nervous system to different body organs. There is a fire burning. The eyes transmit colour, shape and forms; the skin absorbs sensations of heat; the nose, the burning smell; the ears, the sound of burning and splitting of wood. These perceptions are in the brain, forming the experience, and at the same time preparing the actions to be taken against it, if essential. If one walk off near the fire, the brain will routinely send out a warning signal.

Stress Chain Reaction

A prominent negative experience traced in the brain will change the mental, emotional and conscious planes, and, depending on the cause, give the person a headache, depression, anxiety, worry, tension or anger. If the condition maintains, then the collapse in mental and emotional patterns may even be the reason of psychological. If any of the sensory cells or motor cells are not stimulated or working properly, then the output of that cell will consist of sparse and uneven impulses. This will make tension in the central nervous system, causing a holdup in the normal process and

affecting the functions of the brain, as the input and output of the stimuli will be uneven, and this may cause different physical, muscular, and mental tensions. If this condition carry on in a man over a period of time, then the state of consciousness will modify, energy confrontation will be lowered, mental and emotional states will be uncoordinated, and another stress will be added to this chain reaction process. Self-awareness is perception or knowledge of one's own conditions or states of changes in the body or the mind. Because biofeedback indicates the changes of the body and brain in the appearance of a sound or sketch, one can enlarge the self-awareness up to a convinced point as a side-effect of the biofeedback

Food types in Yoga:

Rajasi

The Rajasi food comprises a variety of dishes. It derives its name from the dining manners of Indian kings. It is said that no less than fifty-six dishes were served at a royal dining table. Naturally, in this type of preparations, dishes of various kinds- some fried, some roasted, and some curried and highly seasoned -together with various sweets and drinks would be served.

Tamasi

The second category of eatables, that is the tamasi food include those which are prepared as hot stuffs. When any dish-vegetarian or non-vegetarian-is prepared with too many spices and with excessive uses of salts, pepper, chili and similar other seasonings, it becomes tamasi.

Sattvik

In this type, the food is cooked with the least amount of spices. and without much seasoning. The food is fresh, attractive and nutritive, and is cooked in a simple way. This type of food is desirable and highly recommended for the yoga practitioners.

process. A skilled and aware Yogi is fully conscious of the subconscious activities of his body and brain, and is capable to manage his autonomic nervous system by attentiveness. Today, anyone with a little practice of the biofeedback system can achieve a conscious state of relaxation and expansion of mental ability, plus creativity. A Yogi knows that the autonomic nervous system, which controls and regulates the involuntary functions of the body, is controlled by the subconscious mind. Up to a certain point, the subconscious mind can be aimed at by the conscious mind. Through Yoga nidra, Antar mouna, Mantra yoga, Nada yoga and Trataka, a Yogi can co-ordinate and enlarge the repose of the muscular and nervous systems, thus avoiding the stress chain reaction process. A Yogi can grow release from low emotional and low energy feelings. He give confidence the brain to expand its tasks for maintaining the harmony between the internal and external environments. He can enlarged the openness of consciousness, permitting it to mix together with the subconscious and unconscious elements of mind to become aware of those unseen activities that are constantly changing and forming the human personality. A simple practice of developing breath awareness, and trying to develop a rhythm in the breath, will allow one to watch exactly how the muscles and nervous activities are co-ordinated, how incoming and outgoing impulses are channelized, and how introversion of mind takes place. The same practice, if developed and practiced correctly, will allow the aspirant to rise above the sensual states of personality and accept the attitude of a seer. This opens the insight into the surrounding atmosphere in society, while taking protective measures to protect the personality from the arrival of negative reactions^{web 19}.

Instruments in biofeedback:

Instruments are used in biofeedback, to get limited information from the subconscious mind. But external power can also control the experiment, i.e. if you touch a person connected to the GSR (skin monitor), then a significant change can be noticed in the graph of the monitor. One of the difficulties that one faces in biofeedback is that it needs control over oneself so that external pressures do not affect the experiment. These monitoring instruments which are used for relaxation and concentration serve as indirect measurements of the sympathetic nervous system's activity. Biofeedback can only notice unspecified functions of the autonomic nervous system and suggest how far one is able to change his activities. No distrust through these techniques we can heal migraine headaches, hypertension, eczema and so many psychosomatic and degenerative diseases. But what is being exposed more newly is that Asana and Pranayama are a much more influential, a much more effectual method of controlling the entire body. They are the first steps in permitting us to not only alter the mechanism of one element, but to expand control over the total structure of the brain and mind, the controlling system which allows us to express every feature of our lives. With biofeedback we can lift the temperature, lower the blood pressure, improve relaxation and gain freedom from disease, but Yoga offers us much more. When we do Asanas and Pranayama we are not just affecting the physical body. Breath control and body control are only the physical aspect.

We are expanding the field of our awareness. Consciousness starts with the body, so when we curve our body in a certain position we knowledge a change in muscle activity, electrical activity; the respiratory, circulatory, lymphatic and digestive systems change; organs are toned up. But the important point is that while we are doing all this, we become aware of the energies and the mind. We become aware of the limitations of the body, of our self-imposed limitations. In this way we can overcome those factors in our life that put off us from making our lives a self-fulfilling, self-developing process. Once we can overcome

one limitation, whether through biofeedback, we can conquer all our limitations; it is only a matter of time and practice. However, to carry on in this process we need a systematic approach that biofeedback does not advocate. Through Pranayama we are using the breath, but the vital point is not that we are doing breathing exercises that increase oxygen levels. The main thing is that the breath provides a means to move energy, and with it our awareness into the subconscious elements of the mind. It takes us to the threshold of higher consciousness.

Comfort for Cancer Sufferers

“Yoga is also getting more attention nowadays for its ability to improve the quality of life of women being treated for breast cancer. A small study at the University of Texas M.D. Anderson Cancer Center in 2006 showed that women with breast cancer who participated in yoga classes twice a week at or around the time of their radiation appointments reported better general health after just one week, including a slight improvement in their ability to function socially and less overall fatigue.” (Allison, 2007)

Our appraisal of medical literature found that yoga has been extensively used for health promotion and disease prevention and as a possible treatment modality for neurological disorders. Yoga has also been second-hand as an adjunctive treatment modality for carpal tunnel syndrome, multiple sclerosis, epilepsy, post-stroke paresis, and neuropathy of type two diabetes. Continuing research is ongoing for treatment of fibromyalgia, headache, migraine, Parkinson's disease, chronic back pain, and many other disorders. However, most of the studies reviewed had inadequacies in their study design, especially with regards to the sample sizes and the employment of controls, randomization, and double blinding.

Alzheimer's Disease

Meditation has great potential for preventing cognitive and memory decline because of its stress reducing effects. Stress is related directly to the levels of cortisol in the body, which in turn is well-known for its toxic effects on the hippocampal cells (Starkman et al, 1999) critical for the normal memory function.

Peripheral Nervous System Disorders

The effectiveness of *Hatha Yoga* has been studied in improving symptoms of Carpal Tunnel Syndrome (CTS) in a randomized, controlled trial. Garnfinkel *et al.* (Garfinkel *et al.* , 1998) studied 42 individuals with CTS who were given eight weeks of *Hatha Yoga* sessions with a control group receiving a wrist splint to supplement their current treatment.

Multiple Sclerosis

In one randomized potential study, yoga was compared to sport climbing for its' therapeutic value in treating Multiple Sclerosis. These are two forms of aerobic exercises assessed for their effects on spasticity, cognitive impairment, depression, and fatigue.

Stroke Prevention and Rehabilitation

Bell and Seyfer have described specific adaptations of yoga postures that can be utilized by people with limited mobility due to neurological conditions such as multiple sclerosis and stroke.

YOGA THERAPY:

The Yoga therapy as a form of disease management which creates physical, mental and emotional balance in the body. Populace from all age groups are becoming more busy to yogic exercises for their option medicinal value, commonly known as yoga therapy. A number of diseases are being treated through this therapy, at least to a definite extent. Some of these ailments are migraine, asthma, anxiety, depression, back pain, neck pain, diabetes, digestive disorders, obesity, blood pressure, chronic fatigue and many more. Yoga Therapy hearts on the technical aspects of asanas to aim particular body parts to heal disease. There are many mental and physical disorders commonly seen in youngsters which are being cured by therapeutic yoga exercises - problems like thyroid and survival, stiffness, mood swing and hormonal changes, which are easily being cured with exercises like neck rotation, half fish pose, sarp asana, bhujang asana, gomukh asana and pranayam. Another major problem seen in youngsters and early childhood is migraine which is caused due to emotional stress. It can be cured with pranayams, bhujang asana and camel pose, she further explained. (Malhotra, 2012).

The tolerant is asked to practice yoga according to his disease and his physical conditions. In a mass of the cases, a regular practice of only a few asanas is enough for curing the diseases. In a few of the diseases the practice of pranayama together with the asanas becomes essential for good results. In definite cases, exact kriyas such as bandhas, mudras and certain yogic techniques are used for the desired result. Besides these, practice of concentration and meditation is also essential in certain cases. From our reaction from clients at Gems Of Yoga, we have create that a large number of diseases are healed within two months of yoga practice. In certain cases, it takes about four months or even more. Virus that take a longer time are juvenile diabetes, polio, paralysis, parkinsonism, obesity, ulcer, mental health cases, etc. It is interesting to note that the same asanas, pranayama, bandhas, mudras, and other kriyas, which are practiced for creative, preventive and general health reasons, are practiced also for curing diseases. But there is a difference in the manner of practice by a patient and by a general practitioner. The patient of a exacting disease is advised to practice only as much of an asana as is probable for him. By doing only what is physically performable, the patient gains in strength as the kriyas begin to condition he body and diminish the disease. While the disease is cured, physical skill recovers and the similar asanas are maked better even by those who were unable to do them at the beginning. The yoga therapy is a specialised form of yogic culture and various yoga centres have developed their own systems on the basis of their experience and research.



































Yoga Therapy in Hong Kong

"In recent years Hong Kong has seen a huge 'yoga' surge; yoga has become faster, harder, more - subsequently resulting in the unfortunate increase of yoga related injuries. The practice of Hatha Yoga is without doubt an excellent practice for maintaining general health and wellbeing. However, in the classroom, the desire to do the poses regardless of an individual's actual ability can easily give rise to functional imbalances and compensatory patterns in their body which may result in a decreased range of movement, pain or even injury. This is especially significant where there is stress, bad posture or other complications. Therapeutic Yoga is not merely for yoga enthusiasts but for anyone who recognizes and values the importance of a body that moves with grace and stability. Therapeutic yoga practice builds balance, ease, strength and better functional movement. It is an effective restorative blend of biomechanics, kinesiology, anatomy, physiology and pure awareness. And, when coupled with the ancient wisdom of the yogis then there is a unique formula for maintaining mind-body balance through movement, breathing and stillness. Although the benefits of Hatha Yoga can also be applied to Therapeutic yoga, Therapeutic Yoga is especially suitable for those who are experiencing aches and pains in their joints, reduced range of motion, restrictions due to injury or surgery etc. Its effects go further than the 'mat'. The practice can be carried through one's daily activities from low activity - sitting at a desk to the high activity of sports" (Jan Moor, 2011) web 19

Yoga and Meditation : Alternative Treatment

Yoga and meditation are one of the nearly everyone widespread alternative treatments. The sense of yoga is harmony or to join to the higher being. It mostly alarms with holistic purification of mind, body and soul. The values of yoga is based on three gears meditation, exercising and breathing. In fundamentalism of yoga, the human body is a sort of an instrument and the Prana (breath) is the life. It is during meditation that both of these unite. Yoga is that sort of an train which is indispensable not only for the body but also for the mind because of its therapeutic properties for mind, body and soul. One can stay his body toned, flexible and fit and also can offer cure for regular pains or any chronic illness along with improving the immune system. Yoga and meditation also build an development in your blood flow while removing any signs of tiredness. When one works on his breathing patterns in yoga, he is able to control his breath, thus controlling mind and increasing concentration which leads to energizing it as well.

Benefits Of Yoga and Meditation

-  Trains the brain
-  Heart patients experience increased exercise tolerance
-  Reduces Stress
-  Better oxygen absorption
-  Improves attention
-  Decreases respiratory rate
-  Increased blood flow and slower heart rate
-  Deeper level of relaxation
-  Reduced probability of an anxiety attack
-  Relaxed muscles provide relief from headaches
-  Builds self-confidence
-  Higher serotonin production; improvement in behavioural patterns
-  A support solution for chronic diseases
-  Brings B.P. Back to normal (in case of High blood pressure)
-  Diminish Pre- menstrual Syndrome
-  Development in the immune system.
-  Reduced possibilities of emotional pain
-  Helps in post-operative healing
-  Cancer
-  Stress and Depression
-  Anxiety
-  Irritability and moodiness
-  Low Self esteem and Low self confidence
-  Pain
-  Weakening or Loosening Memory
-  Angina pains
-  Asthma
-  PMS (pre-menstrual cycle)
-  Panic attacks
-  Chronic Fatigue Syndrome
-  Fibromyalgia
-  High blood pressure
-  Cholesterol
-  Heart disease

UNIT VI : MENTAL HEALTH AND YOGA

- ☉ Mental Health and Mental Hygiene
- ☉ Different Asans and their effects to promote a sound physical and mental health
- ☉ Dhyana and its therapeutic value

Mental Health and Mental Hygiene

Mental health

A mentally healthy person is one who has impartial personality, free from schism and inconsistencies, emotional and nervous tension, discords and conflicts. A healthy adjusted person can pact with his potentialities as well as he can believe his limitations. Mental health is more than just being free of a mental illness. It is additional of an optimal level of thinking, feeling, and relating to others. Mentally healthy individuals be apt to have better medical health, productivity, and social relationships. Mental illness refers to all of the diagnosable mental disorders and is described by

Jyatindranath Tagore & Mental Health

He mentioned the term 'mental-walking' to motor the mind (Pal, 1982. vol.3.p.125)

abnormalities in thinking, feelings, or behaviors. Several of the most common types of mental illness include anxiety, depressive, behavioral, and substance-abuse disorders. There is no single cause for mental illness. Rather, it is the result of a complex group of genetic, psychological, and environmental factors.

Mental hygiene

It is a Science which deals with the process of attaining mental health and preserving mental health in the society. The term mental health is intimately related with the term mental hygiene as the main objective of mental hygiene is to attain mental health. In other words, mental hygiene is a means of mental health.

Plate 20: Mental health



Mental Health in Indian History

Until the arrival of the Britishers, there were no organized modern mental healthcare services in India and the mentally ill were looked after by their families or in religious institutions or simply roamed free. The Britishers established 'mental asylums' – institutions which were popular in the European countries, where the community felt safe to keep the unwanted, dangerous mentally ill in closed institutions away from family and society. This was initially for their soldiers but the benefits were gradually extended to the Indian population as well. The first mental asylum was established in Bombay in 1745, the second in

Calcutta (1781), the third in Madras (1794) and the fourth in Monghyr, Bihar (1795). In India there has been a long tradition of involving families in the treatment of mentally ill relatives. In 1957, Dr. Vidya Sagar, the then superintendent of Amritsar Mental Hospital, involved the family members of the mentally ill in the management, by allowing them to stay with their patients in open tents pitched in the hospital campus. He showed that the patients recovered fast and were taken back home. Based on this principle, family wards were established in Christian Medical College, Vellore. Though the General hospital psychiatric units (GHPUs) were started at Bombay and Calcutta way back in 1933, more and more such units and departments started working in 1960s and 1970s. The GHPUs had a number of advantages over the mental hospitals – they were easily approachable without stigma, they encouraged more outpatient care; they attracted more patients with minor mental health problems and helped in the integration of psychiatry into the general health system. The World Health Organization (WHO) brought out a technical report in 1974 and paved the way for community-mental health program. The noted feasibility studies were conducted in and around Sakalwara village, near Bangalore and Raipur Rani block of Ambala district, Haryana. Sixty eight experts from the field of mental health, general health and health administration designed the first draft of National Mental Health Program and it was implemented in the country in 1982 with the purpose of promoting community participation in the organization of the services.

Kalidoscopic character of Mental Health

≈ **Indian View:**

Indian concept of mental health is available in the Atharva Veda which provides detailed information on mental disorder and their treatment. According to Artha Veda mental personality consists of three gunas or characteristics: Sattya, Rajas and Tamas. The imbalance of these gunas causes mental disorder. These gunas are in the mind since birth, but they keep certain equilibrium in a normal person. So normal mental health means living in Rajas and Tamas to a certain degree.

≈ **The Charak Samhita** and **Susrut** have also given the concept of mental health, but they do not differ significantly from the Atharva Veda's concept of mental health. These concepts of mental health are used in Aiarurveda.

≈ **Western Concept:** Though the concept of mental health is comparatively new yet different authors have given different views regarding sound mental health. Harry Stack Sullivaa says that a mentally healthy individual would place a major value on efficient social functioning.

Jahoda (1963), proposes six criteria of the mentally healthy individual. These are- The ability to love adequacy in interpersonal relationship, efficiency in meeting situation requirements; efficiency in problem solving.

≈ Undistorted perception of reality including empathy and social sensitivity.

≈ Possessing a balance of psychic forces in the individual and a unifying outlook on life and resistance to stress.

≈ Can make decision his or her own.

≈ Growth, self development and self actualization including conception of self etc.

≈ Attitude towards self concept and sense of identity


Factors which affecting mental health

- ✓ **Socio Cultural Model** emphasizes the role of social condition, such as poverty discrimination, casteism, violence etc. as the basic causes of poor mental health.
- ✓ **Medical Model** emphasizes the role of various organic conditions that affect our brain functioning.
- ✓ **Psycho Analytical model** emphasizes the stress situations that involve a threat to the individual's psyche. It gives importance to early childhood experiences as a major factor for mental ill health.
- ✓ **Behaviouristic model** gives importance to faulty learning such as the failure to learn necessary adaptive behaviour.
- ✓ **The interpersonal model** emphasizes the unsatisfactory interpersonal relationship among human beings.
- ✓ A **predisposing** cause is a condition that comes before and paves the way for later maladjustment For example: if a child is very much rejected in his early childhood, he may develop some mental disorder.
- ✓ A **precipitating** cause is a condition that proves too much to bear for the individual and triggers maladaptive behavior. For example, the sudden death of one's father may cause mental disorder for that reason.
- ✓ A **reinforcing** cause is a condition that tends to maintain the maladaptive behavior already present such as playing a 'sick role' and relieved from unwanted responsibility say for family.


SMART FACTS

SOME PHYSICAL DISORDER


Spina bifida is a developmental congenital disorder caused by the incomplete closing of the embryonic neural tube. Some vertebrae overlying the spinal cord are not fully formed and remain unfused and open




Asphyxia or **asphyxiation** is a condition of severely deficient supply of oxygen to the body that arises from abnormal breathing.




motor neurone disease are a small group of neurological disorders that selectively affect motor neurons, the cells that control voluntary muscle activity including **speaking, walking, swallowing, and general movement of the body.**



Cerebral palsy (CP) is a general term for a group of permanent, movement problems that do not get worse over time. They cause physical disability



sleepwalk Somanbulism



Daydreaming :

This mechanism is used mostly by all people. An individual may turn to day dreaming in order to satisfy a need which he is unable to satisfy. For example, an adolescent boy desires popularity but is not liked by his peer group. In that case he may imagine himself in his daydream as the centre of the group whom every body admires

Psychosis means mental disorder

Paranoias meanshallucination

Paranoia meansdelusion

Xerophthalmia eye disease lack of Vitamin A

MENTAL RETARDATION SYNDROME AND DISEASES

Agoraphobia

Fear of open spaces

Acrophobia

Fear of heights



Fragile X syndrome/Martin-Bell syndrome/Escalante's syndrome

It is a genetic syndrome that is the most widespread single-gene cause of autism and inherited cause of intellectual disability.



Schizophrenia

It is a mental disorder often characterized by abnormal social behavior and failure to recognize what is real. Common symptoms include false belief, unclear or confused thinking, auditory hallucinations, reduced social engagement and emotional expression and inactivity



Down syndrome/ Trisomy 21

Is a genetic disorder caused by the presence of all or part of a third copy of chromosome 21.



Pyrophobia

Fear of fire



Trypanophobia

Fear of injection



Yoga Vs. Medical System

In medical system the main trust is on medicine. It is understood that a particular medicine will heal a exacting disease. The medical doctor does the diagnosis, identifies the disease and prescribes a appropriate medicine. The patient in this system has to do extremely little or nothing at all. The duty of accurating the disease and disorder and refurbishing health is allocated to the medicine. There is a disparity between the medical system and yogic system of treatment. While in the medical system the medicine does the remedial work, in the yogic system this outside agent is not wanted. It is the patient himself whose personal understanding, practice and care heals his disease in the yogic system. It would not be rude to state that we encountered numerous patients painning from different chronic diseases, who had gone their confidence in the medical system because inspite of years of treatment they had not attained permanent and acceptable cure. The medicine offered them instant relief, but not a permanent cure. On the lopsided, a vast number of such patients achieved permanent cure from side to side therapeutic yoga within a period of three to four months. This has specifically been so in cases of diabetes, arthritis, asthma, gastro-intestinal disorders, nervous tension and various other cases. This restraint of the medical system should not mean that it is poorer to the yoga system; rather it is only a subject of the restraint and range of a given system. There are areas where only the medical science and not yoga can come to the liberate of the patient. Equally, there are some diseases, which though observed incurable through medicinal system, are absolutely cured through yoga. This demonstrates that every system of treatment has some sole points as well as limitations. Additional, the medical treatment has now become so luxurious that millions of people all over the world cannot have enough money it. It is, therefore, not astonishing that our hospitals now fail to offer medicines to the patients although they used to do so generously in the past. Yoga on the other hand does not absorb any expenses. As a result, it would be wise on the part of the medical men to adopt and use this tested ancient system of yoga for delighting those diseases and disorders whose medicinal cure is not certain. Since the system of therapeutic yoga is now scientifically recognized, it can be used as a self-cure method by people suffering from a variety of disorders in any part of the world^{web15}.

Different Asans and their effects to promote a sound physical and mental health

What is Asana?

Asana is yoga posture of the body. Patanjali in ashtanga yoga defines asanas as Steady and Comfortable pose.

Categories of Yoga poses

The asanas can be classified in various ways, depending on the application of the asanas, usefulness to various physical conditions, level of practice.

Meditative asanas :

Some asanas are specially for practice of meditation, they provide a firm support to the posture and help maintain the body posture for longer time. These yoga poses regulate the blood flow to the legs and make available more blood in the pelvic region and lower abdominal region. These positions allow the mind to

be peaceful and focused. The purpose of this asana is to stabilize the body for advanced practices of Pranayama and Meditation. Yogasana like :

- ≈ Padmasana (Lotus pose)
- ≈ Siddhasana (Perfect pose)
- ≈ Swastikasana(Auspicious pose)
- ≈ Vajrasana (thunderbolt pose)
- ≈ Samasana (balance pose) etc.

Asanas for Improving health :

Asanas have a good effect on various systems in the human body, such as

- ≈ Matsyendrasana (spinal twist pose) has a good effect on the digestive system and a good effect on the pancreas for improving the insulin production
- ≈ Sarvangasana (shoulder stand pose) has good effects on the hormones affecting various endocrine glands particularly the thyroid glands. So the asanas which have a complementary effect on various organs can be classified in this category.
 - Yoga for Obesity
 - Yoga for Diabetes
 - Yoga for Hypertension
 - And all other existing...

Relaxing asanas:

Which give complete rest to the body and mind.

- ≈ Shavasana (corpse pose)
- ≈ Makarasana (crocodile pose) are relaxing asanas

Asanas Is Depending On The Preposition Required

- **Supine position** - Lying on back in sleeping position, asanas like:
 - ✓ Sarvangasana (shoulder stand)
 - ✓ Halasana (plough pose),
 - ✓ Chakrasana (wheel pose) etc.
- **Prone position** - Asanas like
 - ✓ Bhujangasana (cobra pose)
 - ✓ Shalabhasana (locust pose)
 - ✓ Noukasana (boat pose)
 - ✓ Dhanurasana (Bow pose)
- **Sitting position** - Asanas like
 - ✓ Padmasana (lotus pose)
 - ✓ Matsyendrasana (spinal twist pose)
 - ✓ Paschimottasana (forward bend pose)
 - ✓ Vajrasana (thunderbolt pose) etc.
- **Standing position**-
 - ✓ Trikonasana (triangle pose),
 - ✓ Veerasana (warrior pose)
 - ✓ Vrikshasana (tree pose) etc.

Position Of The Body In A Yoga Pose

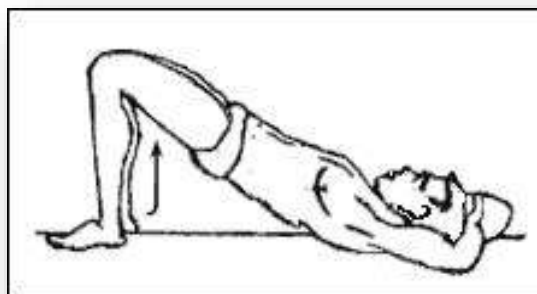
Forward Bends

- 01.Padmasana Yogamudra (*type 1*)
- 02.Padmasana Yogamudra (*type 2*)
- 03.Sharanagata Mudra (*forward bending*)
- 04.Vajrasana Yogamudra (*type 1*)
- 05.Vajrasana Yogamudra (*type 2*)
- 06.Paschimottanasana (*half forward bend*)
- 07.Paschimottanasana (*full forward bend*)
- 08.Januhastasana
- 09.Hastashirasana
- 10.Vipritakarani (*inverted pose*)
- 11.Sarvangasana (*shoulder stand*)
- 12.Ashwini Mudra
(*horse gesture in shoulder stand*)
- 13.Pavanamuktasana 2 legs
(*gas release pose*)
- 14.Pavanamuktasana 1 legs
- 15.Halasanana (*plough pose*)
- 16.Noukasana (*boat pose*)
- 17.Akarna Dhanurasana
(*type 1 - bow pose in sitting*)
- 18.Akarna Dhanurasana
(*type 2 - bow pose in sitting*)



Back Bends

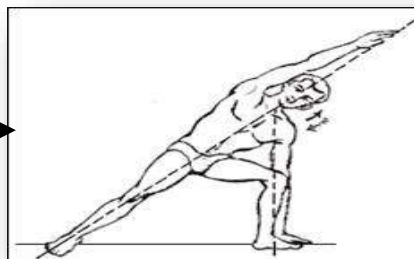
- 01.Adhvasana
- 02.Makarasana (*crocodile pose*)
- 03.Matsyasana (*fish pose*)
- 04.Shalabhasana Half (*locust pose*)
- 05.Shalabhasana (*locust pose*)
- 06.Dhanurasana (*bow pose*)
- 07.Noukasana (*boat pose*)
- 08.Saral Hasta Bhujangasana
(*cobra pose - with straight hands*)
- 09.Vakra Hasta Bhujangasana
(*cobra pose - with curved hands*)
- 10.Ardhachakrasana 1
(*half wheel pose*)
- 11.Ardhachakrasana 2
- 12.Ekpad Sahajhastha Bhujangasana
(*cobra pose*)



- 13. Dwipad Sahajhastha Bhujangasana (cobra pose)

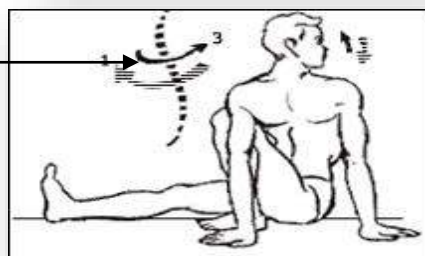
Side Bends

- 01. Anantasana 1
- 02. Anantasana 2
- 03. Trikonasana (triangle pose)



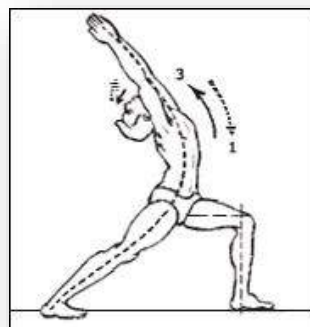
Twisting Positions (Twists)

- 01. Vakrasana (type 1 - twisted pose)
- 02. Vakrasana (type 2 - twisted pose)
- 03. Ardhamatsyendrasana (half spinal twist)
- 04. Dattamudra



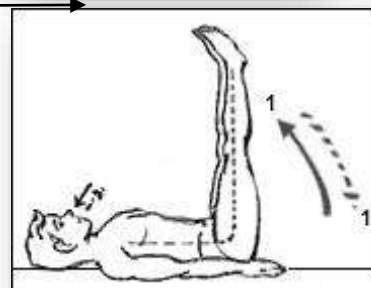
Stretching Poses

- 01. Vrikshasana (tree pose)
- 02. Veerasana (warrior pose)
- 03. Parvatasana (mountain pose)
- 04. Tadagasana (pond pose - spinal stretch)



Inversions Bends

- 01. Uttanpadasana with both legs (leg raised pose)
- 02. Uttanpadasana with one leg
- 03. Vipritakarani (inverted pose)
- 04. Sarwngasana (shoulder stand)
- 05. Ashwini Mudra (horse gesture in shoulder stand)
- 06. Halasana (plough pose)
- 07. Ardachakrasana 1 (half wheel pose)
- 08. Ardachakrasana 2



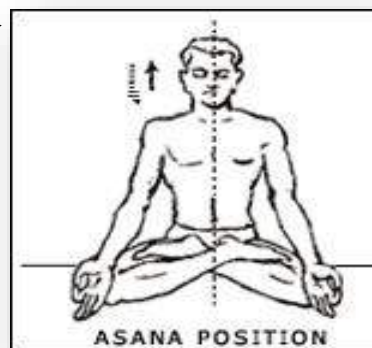
Relaxing Poses

- 01. Shavasana (corpse pose)
- 02. Tadagasana (pond pose)
- 03. Makarasana (crocodile pose)



Meditative Poses

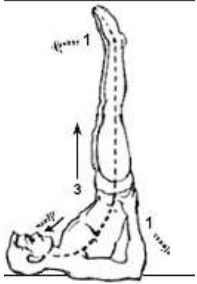





- 01.Dhyan Mudra (*meditation gesture*)
- 02.Vajrasana (*thunderbolt pose*)
- 03.Swastikasana (*auspicious pose*)
- 04.Siddhasana (*perfect pose*)
- 05.Padmasana (*lotus pose*)
- 06.Padmasana (*baddha - tied lotus*)
- 07.Dattamudra


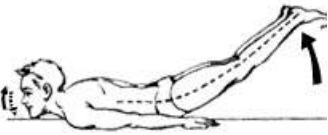
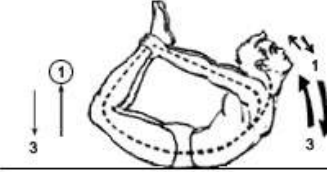
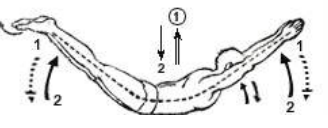
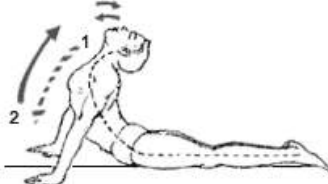




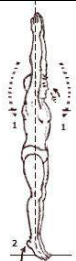
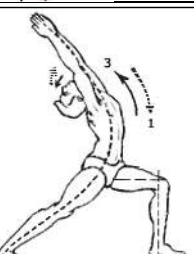

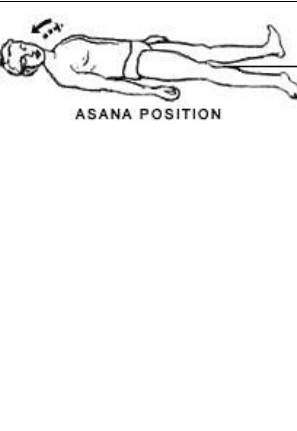
(Sketch source :Yoga Vidya Gurukul University <http://www.yogapoint.com/yogasana/yogaposes-categories.htm>)

Table1 : Asanas and its effects to promote a sound physical and mental health.

Asans	Pose /position	Effects to promote a sound physical and mental health
Padmasana Yogamudra		Perk up their functioning and removes complaints regarding digestive system&constipation. This Asana is also used to awaken the kundalini shakti, which, however, requires its prolonged practice.
Sharanagata Mudra		This Asana prepares the Sadhaka mentally for the desired submission to the Almighty God.
Vajrasana		Improves their functioning and removes complaints regarding digestive system &constipation. This Asana is also used to awaken the kundalini shakti, which, however, requires its prolonged practice.
Paschimottanasana (half)		Prepares the body for Pashchimottanasana (full).

<p>Sarvangasana (shoulder stand)</p>		<p>It is beneficial for the reproductive system as there is fresh blood to the pelvic region as the stagnant blood is flushed from the organs and therefore increased efficiency of the reproductive organs. It strengthens the uterine ligaments as the gravity acting on the ligaments in Sarvangasan is in the opposite direction. It improves the functioning of the ovaries. It helps to balance the moods and calm the mind.</p>
<p>Ashwini Mudra</p>		<p>Has particularly good effects on the empty spaces in the stomach</p>
<p>Halasana (plough pose)</p>		<p>Improves the tone and strength of the back muscles as the back is folded, as well as the leg muscles and abdominal muscles. It also removes the rigidity of the back muscle. Improves the working of the spinal nerves, putting pressure on the nerves in the neck region which are predominantly sympathetic. Improves the function of the thyroid, parathyroid and pituitary glands. All of the other endocrine glands are regulated by these main glands and so the overall function of the endocrine system is improved. This results in the improved functioning of all the systems of the body</p>
<p>Akarna Dhanurasana</p>		<p>In this asana great strain is exerted on hand, legs and joints of waist and the knees. Consequently the efficiency of the organs increases.</p>
<p>Trikonasana</p>		<p>In this asana the weight of the body comes chiefly on the calves of the bent legs and on the muscles of the hand resting on the floor and has nice effect on them. The stretching of the body has good effect on the muscles of those parts and improves their functioning. This asana is useful for the joints of the waist.</p>
<p>Makarasana</p>		<p>As all the muscles are relaxed, they need less blood and oxygen supply. Consequently, the heart beats and the breathing also slow down. Now as the whole basic operation turns slow, the body gets good rest.</p>

Matsyasana		Jalandhar Bandha in Sarvangasana pressurizes the thyroids and pituitary glands but in Matsya Bandha these glands are stretched. These opposite processes help improve the circulation in these glands assuring healthy functioning. Also the thigh & abdomen muscles are stretched systematically.
Shalabhasana		This asana mainly centers the lower vertebra of the spinal cord and the muscles of the abdomen and thighs. The strain activates their blood circulation. As a result of this the concerned organs become more active and efficient. This strain is effective on small and big intestine and certain enzyme producing glands.
Dhanurasana		This asana is a combination of both Bhujangasana and Shalabhasana and can deliver benefits of both the asanas. Mainly the weight is taken by the abdomen. This has favorable effect on enzyme producing organs, liver, pancreas, small intestine and big intestine. As a result of this the concerned organs become more active and efficient. Also the blood circulation in arms and legs is improved.
Noukasana		In this asana, muscles of legs and hands are stretched more than Dhanurasana. The strain reaches inner organs and increases their capacity. It also acts on back muscles and helps remove complaints related to digestive system
Saral Hasta Bhujangasana		Tones the ovaries and the uterus and helps to alleviate gynaecological disorders such as leucorrhoea (irregular vaginal discharge due to an imbalance in oestrogen), dysmenorrhoea (painful menstruation) and amenorrhoea (absent menstruation).
Vakrasana		The elasticity of the spine increases as it gets twisted in its erect position. Alongwith the spine the belly and other internal organs also get twisted and receive the desired strain. It also has very good effect on the spinal cord and its functioning is improved.
Ardhamatsyendraasana		Increases the circulation to the pelvic region and therefore providing fresh blood, nutrients and oxygen, improving the health of the reproductive organs as well as the urinary system. Regulates the secretion of bile and adrenaline. Opens the chest and increases the oxygen supply to the lungs. Loosens the hip joints, relieving stiffness. Releases tension in the arms, shoulders, upper back and neck.

<p>Vrikshasana</p>		<p>In this asana all the muscles are stretched in one direction at one time and then relaxed. This process helps to remove all the strains. The muscles get rest and relaxation and even the earlier strains caused by other asanas get removed.</p>
<p>Veerasana</p>		<p>In this asana the joints of the legs, the waist, the spinal column and the neck get curved in opposite direction. As a result of this, the blood circulation to these joints is regulated. The spinal column becomes elastic and its functioning improves. There is pressure on the digestive organs and the belly gets stretched, which promotes their functioning.</p>
<p>Padmasana /Swastikasana</p>		<p>As the backbone is kept erect in this asana, its functioning is greatly improved. Dnyana Mudra further helps in stabilizing pulse beats. Consequently strain on muscles is reduced, which in turn reduces strain on heart. Also breathing slows down, collective effect of all this is one can achieve concentration of mind.</p>
<p>Shavasana</p>		<p>The benefits of shavasana cover the whole body but there are also some benefits especially for women. Shavasana can be very useful during menstruation as it gives a deep relaxation to the muscles and also to the mind. If a women is feeling tearful, angry, irritable, tired or just plain stressed Shavasana will help. It will give the peace and calm needed by relaxing the muscles, focusing the mind and getting rid of any anxieties or worries. Shavasana can also help if there is any lower back or pelvic pain. By focusing on the stressed parts the women can relax the area and relieve the pain.</p>

Source :<http://www.yogapoint.com/yoga-poses/vajrasana.htm>

DOCTORS VIEW ABOUT YOGA

S. C. ROY

There seemed to be a popular opinion that the persons suffering from asthma should not be allowed to participate in any type of physical activity. Sometimes it was seen that the doctors also subscribed to this view. Even they suggested bed-rest for such patients to be followed by swallowing of some conventional medicines prescribed by them. In case of cardiac asthma the doctors might be correct but in case of bronchial asthma it was planned to subject such patients to undertake selected yoga exercise with a view to see whether the maladies of the bronchial asthmatic patients could be removed without customary therapeutic treatment with medicine. Before undergoing the treatment programme of yoga exercises the case history of each asthma patients were taken like environmental condition, nature of hobbies, time of its occurrence and soon. It was found that some of them had its source in heredity, some of them had its acquired it from the environmental pollution out of dusts and smokes, pollens as some seasonal flowers, etc. It is to be noted that during the experimental period that patients were directed not to take any medicine, special food, ice, cold drinks etc. The idea behind this study was to ascertain in a scientific way the result relating to the therapeutic value of yoga exercises.

It was hoped that the result of the experiment might be blessing to the bronchial asthmatic patients and it was also expected that they might depend confidently on the practices of yoga in preference to medicine in order to get rid of the disease, or at least they would be able to keep this hitherto incurable disease under control, and also could live the life of almost normal persons without having recourse to periodic expensive hospital treatment. The result of the experiment might help the doctors to appreciate the value of certain well-prescribed yoga exercises for asthmatic patients and this might help them to change their idea that such patients should abstain from all sorts of physical activities. After the experiment it was found that the male patients showed more significant improvement but the female patients it was not apparent.

Dhyana & Pranayam : its therapeutic value

"Reading makes a full man, Dhyana a profound man, discourse a clear man." Benjamin Franklin.

"When Dhyana is mastered, the mind is unwavering like the flame of a lamp in a windless place." - Bhagavad-Gita

Dhyana is the procedure of profound reflection in the mind in order to attain a higher state of consciousness, to get to enlightenment by silencing our thoughts. This practice assists support patient relaxation, transcendental tours and equilibrium the internal stream of energy called *chi*. Dhyana contains techniques such as listening to the breath, repeating a mantra, or detaching from the thought process, to spotlight the concentration and bring about a state of self awareness and inner peaceful. The rest and reduction of stress that are maintained to consequence from Dhyana may have prophylactic and therapeutic health benefits, and a plethora of research papers claim to demonstrate this^{web16}.

Viewing that certain physiological effects such as a slowed heart rate or a particular electroencephalographic pattern occur during Dhyana and characterise a relaxed state may provide insight into how Dhyana works but does not establish its therapeutic value.

A similar association was previously found in a meta-analysis of cognitive behavioural techniques (including Dhyana) for hypertension (Eisenberg et al. 1993). Other weaknesses have been use of multiple co-interventions, high attrition, and inadequate statistical analysis. Recent trials in clinical populations are slightly more rigorous but are limited in number.

Sahaja Dhyana (passive witnessing of thoughts) improved some outcomes in patients with poorly controlled asthma, but differences were not maintained at two months. ²

People with epilepsy practising sahaja Dhyana showed a significant reduction in objective stress measures ³ and frequency of seizures, (Panjwani, 1996) but adequate intergroup comparisons are missing and there were marked differences in anxiety levels and frequency of seizures at baseline between groups.

Added to a risk reduction programme for elderly men with hypercholesteraemia, Benson relaxation response (a non-cultic form of transcendental Dhyana) had no significant effect on blood lipids, weight, or blood pressure, (Carson, 1996) and although patients with irritable bowel syndrome reported a reduction in symptoms after six weeks of practising Benson relaxation response, the only significant difference from waiting list controls was for flatulence (Keefer, 2001).

“Investigators from the University of Alberta Evidence-based Practice Center analyzed 813 English-language studies designed to assess the impact of Dhyana on health problems. They found that the three most studied health conditions were high blood pressure, heart disease, and substance abuse. Other conditions that had been studied included fibromyalgia, depression, anxiety disorders, chronic pain, cancer, and type 2 diabetes. Bond, Ospina, and colleagues identified Dhyana techniques, which they placed in five broad categories for the purposes of their review: Dhyana involving a mantra (including transcendental Dhyana and relaxation response), mindfulness Dhyana (including Zen Buddhist practice), and the breathing and movement disciplines yoga, tai chi, and qi gong” (Boyles, 2007)

Our body is topic to million of diseases (external dangers), and it can expire at any moment. Everything that we contain, including the mind, must be maintained so that they continue to be useful. The minds are continually thinking, worrying, planning and complaining or fidgeting. When the mind thinks, energy is used. For some unlucky people, when the mind thinks too much or too hard, mental trouble begin.

Energy is used when you dream during sleep. Isn't it why you feel tired after a long dream at night? Dhyana is a method of offsetting and alleviating all the mental irritations and difficulties that have plagued us for so long. For an average person, don't expect to have tranquility as soon as your start to practice. If you are one who is content with little, eat only what you need, sleep only when necessary and

is satisfied with what you have, you will absolutely development after some time because when the mind is free from desires, concentration arises naturally.

You require to just concentrate on one method and finally troubling thoughts will be damaged, and your concentration will be stronger. You will take pleasure in instants of deep mental calm and inner peace.

Dhyana assists to build up the awareness and the energy needed to alter ingrained mental habit patterns. For your Dhyana course to be successful, you must withhold from immoral conduct. Cleanliness of living is essential for the practitioner who wishes to meditate. Negative energies are created by fear, anxiety, resentment, anger and guilt. They weaken your immune system, slow down the healing process and may feed cancer growth. The mind becomes impure through the arising of thoughts. So the senses must be restrained. Moreover, one needs to acquire mindfulness and self-possession, and also to be contented. During 1970s, University of Massachusetts at Worcester, U.S.A., started a stress-reduction program. This center for Mindfulness-Based Stress Reduction (MBSR) still exists today.^{Web1}

By sitting still and following the movement of air entering and leaving your nostrils, your electroencephalograph reading will show that gamma waves which are associated with attention and learning are generated. Isn't this good for you?

Your breathing and pulse rate will also dawdling down. If your breathing rate is 18 breaths per minute, during Dhyana it will reduce to 15 times per minute or even less. Your pulse too will slow down moderately. If you practice vipassana Dhyana, you will breathe in cosmic energy and breathe out your defilements. This will actually expiate your bad Kamma which you created in the past lives. Moreover, when you have accumulated sufficient cosmic energy, you will be able to project your astral body and travel to anywhere in the universe, even to the sun or other countless universes. During the Buddha's time, it was not uncommon for deities from other universes to visit Him. Nothing can stop you, the concrete walls, the deep oceans etc. But one level you will surely not reach, Nibbana. The ability to attain Nibbana crops up only when greed, hatred, and delusion are eradicated. The Chitta goes with the astral body and therefore, the body when it travels to other universe, can keep in mind whatever the Chitta has experienced and return to this planet where it originated. Some meditators have to force their citta to reenter their body.

Throughout Dhyana, extraordinary amount of brain activity in the left side of the pre-frontal cortex is going on. It was long-established that skilled practitioners finally have an average 5 % thicker cortex (part of the brain is associated with positive emotions). You will therefore be more attentive and better-off than the others. Your inside part of the mind will open up to lead you to a superior level. Following Dhyana, you feel calm, confidence and peaceful.

The superior meditators will achieve the following qualities: stability, loving kindness, clarity and humbleness. The mental images you observe when your eyes are closed are your own creation. They can be anything a person may imagine. These are called Nimittas.

The English word 'Dhyana' is derived from the Latin 'meditatio', which originally indicated all types of physical and intellectual exercise. Another version points to Indo-European root "med", meaning 'to measure' from which English words such as 'medicine', 'modest', 'mete' and 'moderate' are derived.

According to the Buddha: for one who treats in Jhana, four results are to be expected: Stream-Winner, Once-Returner, Non-Returner, or Arahant. Dhyana is an outline of psychotherapy: mental culture or systematic mental development. The foremost obstruction to Dhyana is steady intrusive thoughts. The number of

psychiatric patients is increasing quickly and a lot of hospitals can't cope. Those people ended up in the hospital because they did not know how to manage with stress. They need to relax mentally. They are ambitious. They struggle too hard. The physical body can be sprained. It is the same with the mind. When the body is hot, we take a shower. When it is cold, we put on more clothes. When it is hungry we eat something. When it is tired, we have a rest or sleep. The mind does not look after itself unless it has been trained. During Dhyana, you will also be taught how to get rid of longstanding anger and hostility which weaken your lungs and speed up age-related decline.

Women and men in their forties need not be unhappy if they care to look after their mental health. Even though you may be aged 70 or over, you can remain mentally as healthy as a 20-year old if you care to preserve your health. And one of the methods is Dhyana. Dhyana, if practiced persistently, may also avoid you from ending up with diabetes, high blood pressure or cardiovascular problems, because the elasticity of your blood vessels will be improved and your blood toned up, as during Dhyana, your nervousness and worry will be very much reduced. Gastric ulcers, skin diseases and asthma, if not in reality brought about by worry and anxiety, are surely provoked by them. As a person thinks of sympathy, his body system stimulates the cells to generate valuable chemical compounds to produce energy and vitality.

When the mind is free from attachment with mindfulness Dhyana and wisdom, it reaches a stage called Appana. At that level, breathing stops but the person is not dead. The transfusion of air in and out of the body is not only through the nostrils. Our skin can breathe to maintain the process of transfusion. For one who has trained his mind until all attachments have been given up, he attains the level of Samadhi. His breathing, perception and sensation stopped. Under this condition, the body can maintain its life for seven days (Pohtiongho, 2013)

"A painful, progressive autoimmune disease, rheumatoid arthritis (RA) is associated with a high risk of depression-double the risk of the healthy population, by conservative estimates-and various forms of psychological distress. Increasingly, RA patients are turning to alternative therapies like Dhyana to ease the toll of their disease. Mindfulness-Based Stress Reduction (MBSR) is a Dhyana training program developed by Dr. Kabat-Zinn and colleagues at the University of Massachusetts Medical School. MBSR teaches participants to relate differently to thoughts and emotions, and continually focus the mind on the present moment to increase clarity and calmness. The program has been shown to improve psychological symptoms in patients with fibromyalgia, cancer, and multiple sclerosis, among other conditions. Researchers with the University of Maryland School of Medicine set out to assess the effect of this Dhyana therapy on depressive symptoms, psychological distress, general well-being, and disease activity among RA patients. Featured in the October 2007 issue of *Arthritis Care & Research* ^{web2}, their study supports the potential benefits of prescribing a course in MBSR along with the conventional course of physical and pharmacological therapy." ^{web3}

Dhyana is a mental exercise, in which one focuses on breath or object or sound, in order to increase awareness of the present, to enhance one's personality and bring about spiritual growth. Dhyana rejuvenates the body and mind and enables practitioners to rise to higher spiritual levels. It pulls the mind away from distractions, unwanted worries, anxieties and increases the inner strength. Dhyana prepares a person mentally and physically for all challenges in life. It is the best method for students to increase their concentration and memory power.

Dhyana is one of the best substitute Therapies and is a Mind-Body Medicine. It is a secure and easy method to balance a person's physical, emotional and mental state. More and more doctors are prescribing Dhyana therapy along with their treatment to improve and go faster the healing process. Dhyana gives a possibility to the practitioners to look within, perform self-analysis and self-inquiry ^{web 17}.

Unit VII:

Yoga and Contemporary Sagacious Person

- ☉ Yoga, Debendranath Tagore and Rabindranath Tagore
- ☉ Yoga and Vivekananda
- ☉ Yoga and Gandhi
- ☉ B.K. S. Iyengar: Father Of Modern Yoga
- ☉ Yoga and Ravi Shankar
- ☉ Yoga and Ramdeva

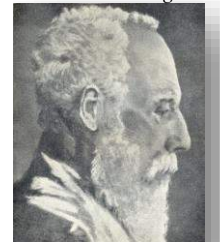
Yoga, Debendranath Tagore and Rabindranath Tagore

Debendranath Tagore (15 May 1817 – 19 January 1905) was a Hindu philosopher and religious reformer, active in the Brahmo Samaj, which aimed to reform the Hindu religion and way of life. He was one of the founders in 1848 of the Brahmo religion, which today is synonymous with Brahmanism. Although Debendranath was deeply spiritual, he managed to continue to maintain his worldly affairs – he did not renounce his material possessions, as some Hindu traditions prescribed, but instead continued to enjoy them in a spirit of detachment. His considerable material property included estates spread over several districts of Bengal; most famously, the Santiniketan estate near Bolpur in the Birbhum district, a later acquisition, where his eldest son Dwijendranath Tagore set up his school. Debendranath was a master of the Upanishads and played no small role in the education and cultivation of the faculties of his sons. Rabindranath (1861–1941) was his youngest son. In 1848, Debendranath codified the AdiDharma Doctrine as *Brahmo Dharma Beej* (Seed of the Brahmo Dharma). In 1850, he published a book titled *Brahmo Dharma* enshrining the fundamental principles. These principles emphasise monotheism, rationality and reject scriptural infallibility, the necessity of mediation between man and God, caste distinctions and idolatry.

“There are lots of evidences are found in his life to be treat him as a follower of Yoga or meditation or dhyana. In 18th Chaitra month (Bengali), 1783 Debendranath organized a “upasana” with song of Brahama in Singhabari of Bolpur, Birbhum. During the day of Falgun month, 1783: again held upasana at Raipur of Bolpur. The time of invasion at Raipur Debendranath observed and felt the aesthetic beauty of nature of the area (where Santiniketan is now placed) and decided to select this open air-sky site and situation for perfect of *tapashya/dhyan* (Pal, 1982. P.42-43).

Debendranath formatted a Trusty to give the right of maintain of Ashrama of Santiniketan and conducted some rules, in which he ruled the upasana of *eka-brahma* (Pal, 1987. vol.3.p.84).

Plate 21:
Debendranath Tagore



Sivanath Sastri has paid glowing tributes to Debendranath Tagore in *History of the Brahmo Samaj*:



Plate 22a: Upasana Griha/Prayer Hall (inside), built by Debendranath Tagore in 1863, Santiniketan.

Maharshi Debendranath Tagore was one of the greatest religious geniuses this country ever produced. He was truly a successor of the great rishis of old. His nature was essentially spiritual. ... He was a devout follower of the Upanishadic rishis, but was no pantheist on that account. Debendranath in spite of his real sainthood never put on the grab or habits of sadhu or saint. His piety was natural, habitual and modest. He hated or shunned all display of saintliness...He was a true and living embodiment of that teaching of the Gita where it is said: "A truly wise man is never buffeted by his trials and tribulations, does not

covet pleasure, and is free from attachment, fear and anger; the same is a muni." Maharshi Debendranath was a true muni in that respect. He calmly bore all; even the greatest grief of life. After having done his duty, he quietly rested, regardless of consequences. Though personally not much in favour of the idea of female emancipation, he was one of the first men in Bengal to open the door of higher education to women. Valuing conscience in himself, he valued it in all about him. Religious life was growth to him; not an intellectual assent but a spiritual influence that pervaded and permeated life; consequently, he had not much sympathy with merely reformatory proceedings. From the west he took only two ideas: first, the idea of fidelity to God; secondly the idea of public worship; in all other things he was oriental. His idea was to plant the Samaj in India, as the Hindu mode of realizing universal theism, leaving the other races to realise that universal faith according to their traditional methods.



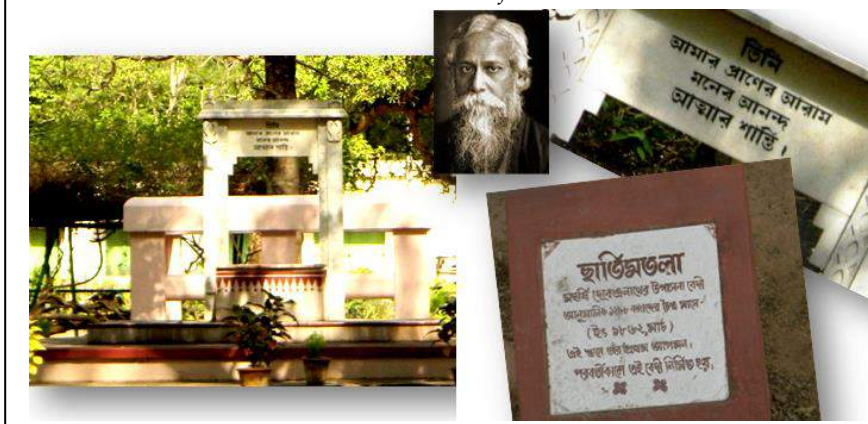
Plate 22b: Upasana Griha/Prayer Hall (outside), built by Debendranath Tagore in 1863, Santiniketan.

Rabindranath Tagore was India's first Nobel laureate but he left out school on his 13 years age. The concept of formal education system was rejected to him and play-meditation & yoga all were an important free-agent for ideal education. In this way education system of Tagore is nourished being Nature oriented idealist concept. In his writings like: 'Dakghar', 'jibansriti', 'falguni', 'Visva-Bharati', 'Ashramer rup o bikasj', 'prasna'; where he used the Upanishad line 'atmyanang sidhhi'. He did not like to paste the demands from outside on students and gave importance on inner development (Pal,1982.vol.1.p.213). In 1901 he wrote a letter to Tripura Maharaja about the establishment of Santiniketan Ashrama and mentioned about the co-curricular like gymnastic parallel with ashram education. *Tagore's methodology of concentration: open sky, open air, open nature, no bounding, no outside demand, no restriction, no lakhsman gandi, only inner mind, feel and realization.*

At the initiation of the development of Santiniketan there are many examples of *Saucha* (it is one of the part of Astanga Yoga) like; brooming in ashrama at 5-o'clock by students after walk-up, dhyana/upasana after bath at morning (Mitra, 2010), after that they took foods and start learning before soil digging, gym in evening etc. , nourishing of music & songs (it is related the musical meditation), bath in ice water under the instruction of Debendranath in his childhood at Jorasanko (Mandal, 2010). His way of meditation was diverse looked like: he wrote poems with the help of the colours of different flowers (Pal,1982.vol.1.p.215); which is another path of concentration

A story from Rabijiboni can be elaborated here: during the time of his staying at Maharashtra one lady (Anna Tarkhar) loved him and when He was staying at her home, she was told that "You (Rabi) know that when a

Plate 22c: Chatimtala in Santiniketan: The base of Debendranath's meditation.



Tagore's methodology of concentration: open sky, open air, open nature, no bounding, no outside demand, no restriction, no lakhsman gandi, only inner mind, feel and realization.

lady is sleep and in this moment if any male can crook the scarp of that sleep-lady then that male can achieve the right to kiss the lady. After that the lady was sleep. But when she awaked up she saw that her scarp was not stolen" (Pal, 1984. Vol.2.p.13). Actually, it was the real event of Tagore's life and that indicated His Self control (Raja Yoga) norm.

Plancheet (way of spiritualism) is also nourished in his life. For example: "a plancheet arrangement on the basis of Rabindra's handwriting...discussions with Scot-lady on the issue of plancheet...in His mature age He nourished the plancheet concept lots of time" (Pal, 1984. Vol.2.p.171).

Upasana :

Table 1:

<i>Date</i>	<i>Some list of Upasana (was held) in Santiniketan during Tagore's time</i>	<i>Reference</i>
21 st December, 1894	4 th Annual brahmana utsav in Santiniketan	Pal, 1988. vol.4. p.39
24 th January 1895	Morning upasana in issue of 65 th birthday of BrahmaSamaj and the recitation of "Brahmagyana"	Pal, 1988. vol.4. p.
13 April, 1895	On the day of Nabavarsa	Pal, 1988. vol.4. p.61
21 st December, 1895	5 th Annual Brahma utsav in Santiniketan in presence of Rabindranath Tagore	Pal, 1988. vol.4. p.103
23 rd January, 1896	In 66 th birthday of BrahmaSamaj	Pal, 1988. vol.4. p.103
22 June, 1896	On the day of Bhabanipur Brahma Samaj annual function	Pal, 1988. vol.4. p.108
21 st December, 1896	6 th Annual Brahma utsav in Santiniketan in presence of Rabindranath Tagore	Pal, 1988. vol.4. p.124
23 rd January, 1897	67 th birth anniversary of Brahma samaj	Pal, 1988. vol.4. p.126
15 th May, 1897	80 th birth-anniversary of Maharshi	Pal, 1988. vol.4. p.130
12 th April, 1897	Nababarsa inauguration at Maharshi Bhavana	Pal, 1988. vol.4. p.131
16 th May, 1898	81 st birth-day of Maharshi	Pal, 1988. vol.4. p.167
21 st December, 1897	7 th Annual Brahma utsav in Santiniketan in presence of Rabindranath Tagore	Pal, 1988. vol.4. p.159
23 rd January, 1898	68 th birth anniversary of Brahma samaj	Pal, 1988. vol.4. p.168
13 th April, 1998	Navabarsha inauguration	Pal, 1988. vol.4. p.108
14 th April, 1914	In Navabarsa student-teacher assembly in upasana mandir of santiniketan	Pal, 1997. vol.7.p.1
Summer 23 April, 1914	Farewell upasana of Tagore with students. Tagore speeches for the students like : "student should be maintain upasana during their summer vacation"	Pal, 1997. vol.7.p.4
17 th May, 1914	Morning upasana arranged by Rabindranath Tagore to celebrate the 98 th birthday of Debendranath Tagore	Pal, 1997. vol.7.p.9
5 th August, 1914	Speeches was arranged on the topic of first world war during Upasana	Pal, 1997. vol.7.p.25
22 nd December, 1920	was held with "swapan Jodi bhangile" song	Pal, 2000. vol.8.p.88
10 th August, 1921	Discussed the use the scientific application in spiritual explanation	Pal, 2000. vol.8.p.131
23 rd November, 1921	upasana was held	Pal, 2000. vol.8.p.162
22 nd December, 1921	in occasion of 30 th birthday of the ashrama	Pal, 2000. vol.8.p.163
22 nd December, 1922	During pousmela	Pal, 2000. vol.8.p.246
25 th Dec., 1922	arranged for Ashramic dead folk and Christmas	Pal, 2000. vol.9.p.43
13 rd February, 1923	enjoy upasana with song of "viswa sathe yoge jetha biharoo"	Pal, 2000. vol.9.p.51

9 th January, 1923	Tagore completed his upasana with the touch to the death body of Satyendranath Tagore at side of bed	Pal, 2000. vol.8.p.248
20 th January, 1923	Rabi memorized the day of the memory of Debendranath with upasana	Pal, 2000. vol.8.p.250
20 th February, 1923	nourish with song of "alo aloimoi kore he"	Pal, 2003. vol.9.p.51
18 th March, 1923	nourish with song of "aponake ei jana amar furabe na"	Pal, 2003. vol.9.p.57
14 th April, 1923	for navabarsa	Pal, 2003. vol.9.p.80
10 th September, 1923	for the death of Sukumar Roy	Pal, 2003. vol.9.p.83
3 rd September, 1924	nourish with song of "Viswa sathe yoge jethai bihari"	Pal, 2003. vol.9.p.145
13 th April, 1925	for the end of the year	Pal, 2003. vol.9.p.197
14 th April, 1925	for Navabarsa	Pal, 2003. vol.9.p.219
22 nd December, 1926	Tagore was the chief guest in upasana	Pal, 2003. vol.9.p.315

About Sadhana he wrote the flame of Sikh Guru Gobinda and his organizing power. He wrote " for goodtime (people) have to wait with deep patient, with rash activities can't make any work...after long hard thinking and work every target can be build out and the objectives is fulfilled" (Pal, 1987. vol.3.p.14). Again to indicate the Sadhana of Visva-Bharati he proclaimed that "all types of *Sastra*, *dharma* and *vidya* are assimilated in *Tapabani* Visva-Bharati...on the basis of these assimilation the national unity is formed in epitome" (Pal, 2000. vol.8.p.3). Though he was the part of the AdiBrahmana Samaj yet he was no intension to be attached ownself with festive dharman sadhansa (Pal, 1988. vol.4, p.20). The god towards him was the personal feeling. Rabindranath Tagore was too influenced by the concept of Sadhana for example He was the editor of *Sadhana Patrika*.

He also emphasized on Budhi and gave the statement that: others races have achieved mechanical power on the basis of the connection between physical power and the power of buddhi (Pal, 2003. vol.9.p.101). "Atma", "adhyatmasadhana", (Pal, 2003. vol.9.p.119), dhyan (Pal, 2003. vol.9.p.128), inner sight/antardristi (Pal, 2003. vol.9.p.128),bhakti (Pal, 2003. vol.9.p.141),chitta's yoga sadhana (Pal,2003. vol.9.p.146),adhyatik (Pal,2003. vol.9.p.175),bhab-bhakti (Pal,2003. vol.9.p.227), yoga (Pal, 2003. vol.9.p.264)- these all yoga related terms are found in Rabijibani.

About the concept of *mukti*/liberation he stated the view after come back to India from aboard:"people of recent in western countries are trying to search out the path of *mukti*" (Pal,2000. vol.8.p.134). This is also the part of yoga. If He stated in Santiniketan then He maintained upasana in every Wednesday (Pal, 2003. vol.8.p.168)" (Kaibarta and Pal, 2014).

Yoga Education in Deptt. Of Education, Vinaya Bhavan, Visva-Bharati

Visva-Bharati University is one of India's major Central Govt. funded autonomous university located in Santiniketan, West Bengal and was founded by Rabindranath Tagore (the first non-European to win the Nobel Prize in Literature in 1913) who called it Visva Bharati, which means the communion of the world with India. Since 2011, Department of Education of this University is conducting Yoga Education as a Special paper in Master Degree programme under the supervision of Prof. SambhuCharan Roy and Dr. Sanat Kumar Rath. The consciousness among students about this subject is very high from its beginning here till today, for example; among 34 students 26 are now engaged in Yoga Education course with their special paper in 2013-15 session.



Image source: <http://wikimania.org/28643014/VINAYA-BHAVANA-OFFICE>

Meditation, Yoga and Vivekananda

Plate 23: Sami Vivekananda



Define Meditation by Vivekananda:

⊙ “The mind tries to think of one object, to hold itself to one particular spot, as the top of the head, the heart etc, and if the mind succeeds in receiving the sensations only through that part of the body, and through no other part, that would be Dharana, and when the mind succeeds in keeping itself in that state for sometime it is called Dhyana (meditation).

⊙ That (meditation) is the highest state...When (the mind) is doubtful that is not its great state. Its great state is meditation. It looks upon things and sees things, not identifying itself with anything else.

- ⊙ As long as I feel pain, I have identified myself with the body. When I feel joy or pleasure, I have identified myself with the body. But the high state will look with the same pleasure or blissfulness upon pleasure or upon pain. Every meditation is direct super-consciousness.
- ⊙ In perfect concentration the soul becomes actually free from the bonds of the gross body and knows itself as it is.

- ⊙ Meditation is the focussing of the mind on some object. If the mind acquires concentration on one object, it can also be concentrated on any object whatsoever. Why Meditate: According to Vivekananda Within there is the lion -- the eternally pure, illumined and ever-free Atman; and directly one realises Him through meditation and concentration, this world of Maya vanishes.
- ⊙ The greatest help to spiritual life is meditation. In meditation we divest ourselves of all material conditions and feel our divine nature. We do not depend upon any external help in meditation.
- ⊙ The greatest thing is meditation. It is the nearest approach to spiritual life -- the mind meditating. It is the moment in our daily life that we are not material -- the soul thinking of Itself, free from all matter -- this marvellous touch of the Soul.
- ⊙ Samadhi is the property of every human being -- nay, every animal. From the lowest animal to the highest angel, some time or other, each one will have to come to that state, and then and then alone, will real religion begin for him. Until then we only struggle towards that stage.
- ⊙ Each one of the steps to attain Samadhi has been reasoned out, properly adjusted, scientifically organised, and when faithfully practised, will surely lead us to the desired end. Then will all sorrows cease, all miseries vanish; the seeds for actions will be burnt, and the soul will be free for ever." ^{web4}

VYASA

is the short form of Vivekananda Yoga Anusandhana Samsthana, the name used from 2003. VYASA is a Charitable Society, registered in 1986 in Nagarcovil, Tamilnadu as Vivekananda Yoga Anusandhana Samsthana. Earlier it was called as Swami Vivekananda Yoga Anusandana Samsthana (S-VYASA) from 2000- 2003. Swami Vivekananda Yoga Anusandhana Samsthana or S-VYASA is a Yoga University declared deemed-to-be University under Section 3 of the UGC Act, 1956 vide Notification Number F.9-45/2001-U.3 dated 8/5/2001

Guidelines for Meditation by Vivekananda

- ⊙ "First, the practice of meditation has to proceed with some one object before the mind. I used to concentrate my mind on some black point. Ultimately during those days, I could not see the point any more, nor notice that the point was before me at all -- the mind used to be no more -- no wave of functioning would arise, as if it were all an ocean without any breath of air. In that state I used to experience glimpses of supersensuous truth.
- ⊙ ...it is true that the mind very easily attains calmness when one practises meditation with anything on which one's mind is most apt to settle down. This is the reason why we have in this country so much worship of the images of gods and goddesses. And what wonderful art developed from such worship!...
- ⊙ ...the fact however is that the objects of meditation can never be the same in the case of all men. People have proclaimed and preached to others only those external objects to which they held on to become perfected in meditation. Oblivious of the fact, later on, that these objects were aids to the attainment of perfect mental calmness, men have extolled them beyond everything else.
- ⊙ You must keep the mind fixed on one object, like an unbroken stream of oil. The ordinary man's mind is scattered on different objects, and at the time of meditation, too, the mind is at first apt to wander. But let any desire whatever arise in the mind, you must sit calmly and watch what sort of ideas are coming. By continuing to watch in that way, the mind becomes calm, and there are

Teaching method according to Vivekananda: Meditation and concentration method

no thought waves in it. These waves represent the thought-activity of the mind. Those things that you have thought too deeply, have transformed themselves into a subconscious current, and therefore these come up in the mind in meditation. The rise of these waves, or thoughts, during meditation is an evidence that your mind is tending towards concentration. Sometimes the mind is concentrated on a set of ideas -- this is called meditation with Vikalpa or oscillation. But when the mind becomes almost free from all activities, it melts in the inner Self, which is the essence of infinite Knowledge, One and Itself Its own support.

- ⊙ Think and meditate that you are the omnipresent Atman. I am neither the body, nor the mind, nor the Buddhi (determining faculty), neither the gross nor the subtle body, - by this process of elimination, immerse your mind in the transcendent knowledge which is your real nature. Kill the mind by thus plunging it repeatedly in this. Then only you will realise the Essence of Intelligence, or be established in your real nature. Knower and known, meditator and object meditated upon, will then become one, and the cessation of all phenomenal superimpositions will follow."

Yoga and Vivekananda

The trail and the option are open to everyone. Each person can expand a powerful one-pointed mind. Each person can wake up instinctive faculties. Each person can turn into a karma yogi. All that is mandatory is the advise to achieve perfection, together with persistent and continuous practice. Both the aim and the methods affianced for reaching it are called Yoga (to join us to our reality), God. As every science has its methods, so has every religion. The methods of attaining the end of religion are called Yoga by us, and the different forms of Yoga that we teach are modified to the different natures and temperaments of men. The different forms of Yoga that we teach are adapted to the different natures and temperaments of men. We classify them in the following way, under four heads : (1) Karma-Yoga (2) Bhakti-Yoga (3) Raja-Yoga (4) Jnana-Yoga. These are all different roads leading to the same centre i.e. God. Each one of our Yogas is fixed to make man ideal even without the assist of the others, because they have all the same goal in view. The Yogas of work, wisdom, and of devotion are all able of serving as direct and independent means for the attainment of Moksha.

Why Yoga?: according to vivekananda

The usefulness of this science is to bring out the ideal man, and not let him wait and wait for ages, just a toy in the hands of the physical world, like a monitor of drift-wood carried from wave to wave, and tossing about in the ocean. This science wants you to be burly, to take the work in your own hand, as a substitute of leaving it in the hands of Nature, and get beyond this little life.

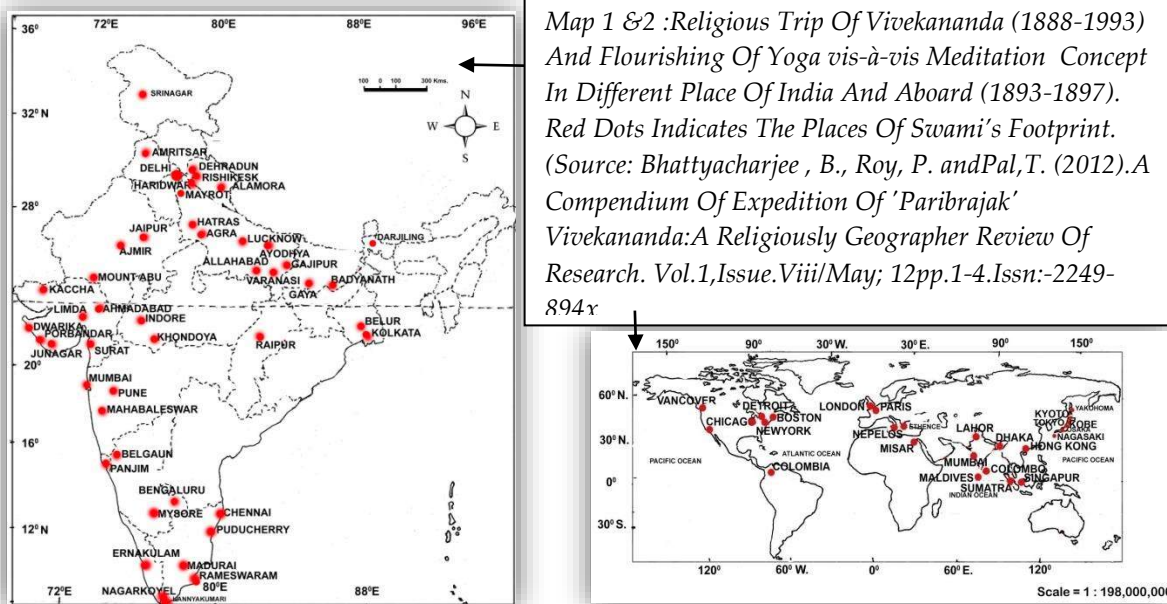
Basis of Yoga: according to vivekanada

Non-attachment is the foundation of all the Yogas. The man who gives up living in houses, wearing fine clothes, and eating good food, and goes into the desert, may be a most emotionally involved man. His only control, his own body, may become everything to him; and as he lives he will be merely struggling for the sake of his body.

Feeling of a Yogi: according to Vivekananda

He is certainly a Yogi who sees himself in the whole universe and the whole universe in himself.

Everything that is covert and strange in these systems of Yoga should be at once discarded. The most excellent direct in life is power. In religion, as in all other matters, remove all that declines you, have nothing to do with it. Mystery-mongering weakens the human brain.



Mahatma Gandhi – A Karma Yogi

Gandhiji was a politician who had a well-built mind, yet he proved deep and genuine sympathy for all. With work he was a politician; by hope he was a great karma yogi. Grand saints and sagacious have been karma yogis for they really do perfect actions without the least clue of selfishness. They effort for the sake of the work and frequently help others to lift up themselves above the marsh of social conditions. Perhaps one of the most well known examples in this century is Mahatma Gandhi. All over his life, Gandhi achieved implausible quantities of effort, for he was very little inclined by personal likes and dislikes, impulses and fancies. He freshed his mind of the dross that disorders the mind of most people. Because of this, he was gifted to view the problems of India and the work that was his duty with perfect simplicity. He was capable to make out only the particulars of a situation, without the superimposition of his thoughts.

Gandhiji was talented to conquer this one-sidedness, and it is through this that he attained his force. For all people were his friends, even his so-called enemies and acted because something wanted to be done; the condition commanded it to be so. He performed that which helped people in general, that which was for the in general good of the people of India. He did things because he knew his own mind, could appreciate the mind of other people and the world condition in a clear light and not in a distorted light.

Mahatma realized what he did by cleaning out his mind, by nonstop effort, and by karma yoga. Because of this, he did marvelous amounts of vocation, both professionally and without leaving things half done. He never appeared to exhaust of his work, different most other people who do an hour's effort and then misplace interest.

Gandhi, from side to side persistent practice of karma yoga, backed up by other forms of yoga counting bhakti and kriya yoga, was able to clean his mind. The mixture of concentrated power and aloofness becomes approximately tempting. It shifts mountains, as the saying goes. Gandhi obviously exemplified this.

Gandhi, however he was certainly separated, nonetheless suffered and uttered overpowering sympathy. Aloofness is the approach of mind where no substance what happens, there is no off-putting consequence and resulting mental trouble in the mind. This attitude can be gradually developed and usefuled as it was so effectively done by Mahatma. Gandhi maxim that each act he did was ingredient of the divine process of the universe in agreement with the will of the cosmic consciousness. He was only an instrument, a mere witness of his actions.^{web5}

*Teaching through
meditation system of
education as propounded
by Gandhi*

The wits of Mahatma frequently unsuccessful to settle with their logic because for him pure means waited an superseding concern. He was ready to believe and cuddle whatever the product,

Plate 24: Mahatma Gandhi



Movement of Freedom effort was drive upon him by a divine chance of the historical forces and he was reluctant and not capable believe what he measured unprincipled behavior.

"He read and digested *Gita* from view points that had been the basis of his upbringing derived from a significant Jainism influence of non violence and his understanding of new testaments. He paid very little attention to Bhakti Yoga and Jnana Yoga as he saw Daridranarayana every where. He had very little interest in rewards in after life because service to humanity was the central essence of his Dharma. As a matter of fact his belief system- based on Jainism ideologies- saw very little of divine descent as stated in Sambhavami Yuge yugeconcept. He is on record stating that God is not born in a true sense but it is the ascent of a man to Godhood. His emphasis on Karma Yoga far outweighed other pathways of Bhakti Yoga and Jnana Yoga as he deeply distrusted religious gurus and had very little inclination towards philosophy of Jnana yoga. The questions about which pathway is superior did not interest him because he saw representation of God in every living entity. Service provided to them was the only pathway to God idea attracted him." (Parikh,).

The signal of Yogi:

The way to be Yogi according to Bapu-

- ≈ "Strength does not come from physical capacity. It comes from an indomitable will."
- ≈ "A man is but the product of his thoughts. What he thinks, he becomes."
- ≈ "In a gentle way, you can shake the world."
- ≈ "Happiness is when what you think, what you say, and what you do are in harmony."

- ≈ "I will not let anyone walk through my mind with their dirty feet."
- ≈ "The weak can never forgive. Forgiveness is an attribute of the strong."
- ≈ "Be congruent, be authentic, be your true self. "

Was Mahatma a yogi ?

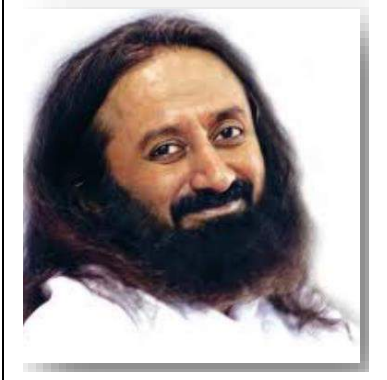
Be Good & Do Good is a Yogi or Yogini. If you give more than you took from the life you are a Yogi. Gandhi was a Yogi in the political field. There are proofs in some of his books that he used to do meditations and pranayams and was also the leader of great *dandi march* in that age also. Freedom fighters were termed as terrorists at that time and used non-violence as instrument for freedom. He did not lost the temper and dissolved the irritation into a useful fuel by the help of yogic wisdom, when he was affronted on that platform of UK. Non-violence was deception, not his interest and reserved that small rudeness in his mind for so long, that talks of his anger and self-esteem. And if such person is talking of non-violence, its cut off wisdom and intellect to a few degree he was but not a total one as he had done some critical mistakes in judging good people like Subhash Chandra Bose and Bhagat Singh the real patriots of India.

Gandhi completes some portions of being a yogi to ninety person. Gandhi forever appreciated all freedom fighters but was very positive about wats gonna work and gonna hitback. He used the dishonor of foreign rulers against there wellbeing. But nobody is perfect as they say. Some parts of ashthang yoga he did follow..aparigraha, asteya, ahimsa, bramhacharya, tapas etc. He was karmyogi and mahatma and message of non-violence and sustainable living is a continuance of that long tradition. Gandhiji was a extremely developed and spiritual human being. Politics came as a byproduct of spirituality and he considered it as his duty to help his countrymen and fellow beings. The spirit of Bhagwadgita's Karma Yoga guided him in this endeavor. There are many instances of people who saw his glowing skin, aura, and felt the presence of his personality whenever they met him. That is only probable for a Yogi of very high order. Now and then Gandhiji approved his energy conservation experiments too far. He was obviously following the age-old tradition of self-denial that yogis practice. Current scientific proof still has exposed that our brains are filled of sexual chemicals, which aid in memory development and common well-being. The perform of self-denial was done instinctively by yogis to preserve these chemicals to improve their brain quality, which would aid them in nourish of yoga. More than the loss of chemicals, Gandhiji believed a lack of *Sanyam* and a loss of control over his purity of thought and hence his suffering. As a spiritual being and visionary Gandhiji was far ahead of his times. We are confident if he were busy today he would have felt that his dream village could have taken outline with the accessibility of internet connectivity, desktop built-up and small renewable energy power packs. His dream of giving service and upright life to rural population may become feasible with the accessibility of these energy well-organized ^{web20}.

Ravi Shankar & Sudarshan Kriya

Sri Sri Ravi Shankar (born on 13 May, 1956) has established courses that give techniques and tools to live a deeper, more happy life. Above the boundaries of race, nationality and

Plate 25: Ravi Shankar



religion he established NGOs that make out a common human uniqueness. His aim is to decrease stress, and to build up leaders so that human values can flourish society. He is a spiritual leader and founder of the Art of Living Foundation, which aims to help individual stress, societal problems, and violence. In 1997, he established a Geneva-based charity, the International Association for Human Values, an NGO that engages in relief work and rural development and aims to foster shared global values. There is a huge Meditation structuring made by him. After graduation, Shankar moved with his

NONVIO

was launched as a nation-wide movement by Shankar's foundation in March 2013 with the aim of eliminating violence.

Types of meditations guided by Sri Sri Ravi Shankar

- ⊙ Full Moon Meditation
- ⊙ Panchkosha Meditation
- ⊙ Aura Meditation
- ⊙ Hari Om Meditation
- ⊙ Blossom in Smile Meditation
- ⊙ Om Meditation
- ⊙ Contentment Meditation
- ⊙ Ram Meditation
- ⊙ un Meditation
- ⊙ Hara Meditation

Guru Maharishi Mahesh Yogi and was invited by Maharishi to give talks on Vedic science, arrange conferences on the Vedas and science, and set up Ayurveda centers. In the 1980s, Shankar started a series of practical and experiential courses in spirituality around the globe. He speaks that his rhythmic breathing exercise, Sudarshan Kriya, came to him in 1982 "like a poem, an inspiration" after a ten-day period of silence on the banks of the Bhadra River in Shimoga, state of Karnataka. Shankar states that every emotion has a corresponding rhythm in the breath and regulating breath could help relieve personal suffering. After realizing Sudarshan Kriya, Shankar started sharing it with others through the Art of Living course, first held in Shimoga,

Karnataka. Shankar encouraged his father and several other prominent citizens of Bangalore to found Ved Vignana Maha Vidya Peeth, an education and charitable trust, in 1981 Under the auspices of this trust, he opened a school south of Bangalore for local rural children. The school now provides free education for 2,000 such children. In 1983, Shankar held the first Art of Living course in Europe in Switzerland. In 1986, he travelled to Apple Valley, California in the USA to conduct the first course to be held in North America. *Sudarshan Kriya* is a breathing-based technique that is a core component of the Art of Living courses and the cornerstone of Art of Living Foundation's trauma relief programs. It involves *Ujjayi breathing* and *Bhastrika* in *Vajrasana* followed by rhythmic breathing in *Sukhasana*. A range of mental and physical benefits are reported in his different studies, including reduced levels of stress (reduced cortisol—the "stress" hormone), improved immune system, relief from anxiety and depression (mild, moderate, and severe), increased antioxidant protection, and enhanced brain function (increased mental focus, calmness and recovery from stressful stimuli), among other findings. People's registering for the courses sign a non-disclosure agreement with an undertaking not to teach the learned techniques (including Sudarshan Kriya) to other people without taking Teacher's Training. Gurugi travels broadly across the globe to inspire youth to work together for a better society. He says, Religion is the banana

skin and spirituality is the banana. The misery in the world is because we throw away the banana and are holding on to the skin and believes that all religions and traditions have a common value system, and these shared values have to reach every corner of the world in order to make it a better place for all. Sri Sri Ravi Shankar, founder, The Art of Living, has gifted this world a variety of guided meditations and meditation courses.

B.K.S. Iyengar: Father Of Modern Yoga(Iyengar Yoga)

Iyengar (born in 1918) is one of the foremost teachers of Yoga in the world and has been practicing and teaching for over sixty-five years. Millions of students now pursue his method and there are *Iyengar Yoga Centres* all over the world. He has written a lot of books on yogic practice and its philosophy including *Light on Yoga, Light on Pranayama, Light on the Yoga Sutras of Patanjali* etc. His mother provided birth to him during an influenza epidemic leaving him sickly and weak and his father died when he was only 9 years old. As a result he went to live with his brother in Bangalore. His childhood was further marked by a variety of serious illnesses including malaria, tuberculosis and typhoid together with malnutrition. In his age of fifteen Iyengar was invited to Mysore to stay with his eldest sister by her husband, the scholar and yogi. He loped a yoga school in the palace of his patron, the Raja of Mysore, where Iyengar ultimately established a few essential instruction in asana practice to recover his health. His guru still, was an unpredictable and frightening personality who herd

Temple For Patanjali

He repeatedly petitioned for permission to establish a temple for Patanjali, who formulated the original yoga sutras in ancient Hindu texts. Each time this was turned down because Patanjali could not be characterized as a god.

him hard and so at first Mr Iyengar had to resist from day to day. This assiduousness in practice steadily paid off as he mastered some of the postures and enhanced his health. Then in 1937 Iyengar was inquired by his Guru

to go to Pune to teach yoga. In Pune life was still very difficult as he was a stranger there with weak language skills, speaking only a little English and the local language Marathi. As he had left school previous to he could total his examinations and had no skills, he was left with little selection but to prolong to make his living through teaching yoga. Furthermore as he suffered he had little experience or theoretical knowledge, he determined to perform with determination and learn by trial and error. In the beginning his students were improved than him so he would offer many hours a day to practice, occasionally existing for days on only water and maybe some bread or rice. This was also a difficult time in his yoga and he would suffer great pains through incorrect technique, frequently having to place heavy weights on his body to alleviate the aches. Nevertheless through willpower and a denial to give up he steadily started to realize the techniques of each posture and their belongings. The number of his students also began to increase, though financially times were still incredibly hard as yoga was not

Plate 26: Iyengar was awarded the Padma Vibhushan during the Republic Day celebrations earlier in 2014.



greatly respected or understood, even in India. Regularly Mr Iyengar's appreciation as a yoga teacher grew but it was a meeting with the fiddler Yehudi Menuhin in 1952 which led to Mr Iyengar's eventual international recognition. It was Yehudi Menuhin who arranged for Mr Iyengar to teach abroad in London, Switzerland, Paris and somewhere else and so get together people from all over the world and from all walks of life. Actions sustained to expand and grow, leading up to the publication of *Light on Yoga* in 1966. This was later chased by titles covering Pranayama and various features of Yoga philosophy. His latest work "Yoga: The path to Holistic Health" was published in 2001. In 1975 Mr Iyengar was able to open the *Ramamani Iyengar Memorial Yoga Institute* in Pune. In 1984 Mr Iyengar formally leaved from teaching though he maintains to take medical classes and teaches at particular events as well as being wholly active in supporting yoga world broad and being implicated in the institute and its charitable foundation. Though physically fairly proficient of continuing, he sensed it was time to let the next generation come through and did not want to become closed to his position there. Classes still run regularly which are hugely popular and oversubscribed and are conducted by Geeta, Prashant or senior teachers. It can be said that Mr Iyengar is therefore one of the premier Yogis responsible for introducing yoga to the West and Iyengar style yoga is probably the most widely practiced form of yoga in Europe and America today. He was awarded the Padma Shri in 1991, the Padma Bhushan in 2002 and the Padma Vibhushan in 2014. In 2004, Iyengar was named one of the 100 most influential people in the world by *Time Magazine*. Mr. Iyengar, a sickly youth in his teens, is credited with integrating the eight aspects of astanga yoga known as 'Iyengar's Yoga', and having thought such luminaries as English writer Aldous Huxley (who authored *Brave New World* and *Eyeless in Gaza*), philosopher and spiritualist J. Krishnamurti and violin titan Yehudi Menuhin. The founder of the school of Iyengar Yoga and considered to be the father of modern yoga. He was awarded the Padma Shri in 1991, the Padma Bhushan in 2002 and the Padma Vibhushan in 2014. He was named one of the 100 most influential people in the world by Time Magazine in 2004. Iyengar Yoga also became India's best export, recently, to China. After a school started teaching Iyengar Yoga in Beijing in 2005, the guru and his close disciples visited the country in 2011, and around 20,000 people attended a workshop that he conducted in Beijing. Chen Si, a disciple of the guru who runs the The Iyengar Yoga Institute of China in Guangzhou, says: "As with many other imports, yoga came to China from the US, in 1985. He died on Wednesday, August 2014 in Pune in his 96 years old(Iyengar, B.K.S. ,2000).

Baba Ramdev and Yoga

Ramkrishna Yadav (born on 11 January 1971)in Haryana is a spiritual leader known for his contributions in yoga, Ayurveda, politics and agriculture. He is best known for popularising yoga among health conscious Indians through his mass yoga camps and TV shows. He has been the inspiration and guide for the Patanjali group of institutions. He studied Indian scripture, Yoga and Sanskrit in various gurukuls. He became a sanyasi & eventually came to be called with his popular name "Baba Ramdev". While living in Kalva Gurukul of Jind district in Haryana, he offered free yoga training to villagers for some time. Then he moved to Haridwar, Uttarakhand and spent several years studying ancient Indian scriptures at Gurukul Kangri Vishwavidyalaya. This included a rare book of Aurobindo Ghosh, *Yogik Sadhan*, translated from Bengali into Hindi by Ram Prasad Bismil. After reading this small booklet (en. yaugika-sadhana) he went to the caves of Himalaya and practised intense self-discipline and meditation. He entered prominence when he started the Divya Yog Mandir Trust with the company of Acharya Nitin Soni. In 2003, Aastha TV began featuring him in its morning yoga slot. Within a few years, he had

gathered a huge following. The New York Times called him "an Indian, who built Yoga Empire, a product and symbol of the New India, a yogic fusion of Richard Simmons, Dr. Oz and Oprah Winfrey, irrepressible and bursting with Vedic wisdom." He has taught yoga to many actors including Amitabh Bachchan and Shilpa Shetty. He has also taught yoga in the British Parliament, at the MD Anderson Cancer Center affiliated to the University of Texas and at the seminary of Muslim clerics at Deoband in Uttar Pradesh, becoming the first ever non-Muslim to publicly address the deobandi Muslim clerics. Apart from making Yoga a household word in India, he has also taught Yoga in Britain, USA and Japan among other countries. Soon after getting popular outside India, he was invited by Kofi Annan in 2006 to deliver a lecture on poverty alleviation in a United Nations conference. Patanjali Yogpeeth is an Institute of Medical Science & Research in Yoga & Ayurveda. It has two Indian campuses, Patanjali Yogpeeth-I & Patanjali Yogpeeth-II, with locations in the UK, US, Nepal, Canada, and Mauritius. Ramdev established the *Patanjali Yog Peeth* (UK) Trust in 2006, with the aim of promoting the ancient Indian science of yoga and thus spreading its benefits as widely as possible in the UK. Patanjali Yog Peeth has acquired a Scottish island for about £2 million which was donated by Mr. Sam and Mrs. Sunita Poddar, originally from India and living in Scotland for 25 years, who have been running the UK branch of the Patanjali Yoga Peeth Trust. The Little Cumbrae Island, off the fishing town of Largs in Scotland, will also serve as the Patanjali Yog Peeth's base overseas, where *yoga* will be taught. This project will be run by Patanjali Yogpeeth (UK) Trust. They have plans to set up a wellness retreat there. People come to visit Patanjali Yogpeeth in Haridwar as a tourist spot also. Baba Ramdev has put more emphasis on pranayam. Swami Ramdev has provided us much information about Yoga and Pranayam that it is very difficult to put everything here. Pranayama has the capacity of freeing the mind from untruthfulness, ignorance and all other painful and unpleasant experiences of the body and mind; and when the mind becomes clean it becomes easy for the Sadhaka to concentrate on the desired object and it becomes possible for him to progress further in the direction of Dhyana and Samadhi. According to Ramdev baba, Yog asanas, we remove the distortions and disabilities of the physical body and bring it into discipline. However Pranayama influences the subtle and the physical bodies in a greater measure than Yogasanas do and that too in a perceptible manner. In the human body, lungs, heart and brain hold very important positions and they depend on each other heavily for their health. Swami Ramdev says that, Physically, Pranayam appears to be a systematic exercise of respiration, which makes the lungs stronger, improves blood circulation, makes the man healthier and bestows upon him the boon of a long life. Physiology teaches us that the air (Prana) we breathe in fills our lungs, spreads in the entire body, providing it with essential form the body, take them to the heart and then to the lungs, which throws the useless material like carbon dioxide out of the body through the act of exhalation. If this action of the respiratory system is done regularly and efficiently, lungs become stronger and blood becomes pure.

Plate 27: Baba Ramdev



SMART FACTS*Contemporary Yoga Education centre in India*

- ⊙ *Deemed University for Yoga Education in India*
 - ≈ *Bihar Yoga Bharati in Mungar of Bihar*
 - ≈ *Swami Vivekananda Yoga Anusandhana Samsthana in Bangalore*
- ⊙ *Yoga Center Berhampur University, Berhampur, Odisha: Yoga Centre was established in the University for offering various teaching and training a large number of persons including University teachers, students, scholars, citizens and professionals have successfully undergone these courses.*
- ⊙ *P.G Diploma in Yoga Education, Utkal University.*
- ⊙ *The Bangalore University Yoga Centre came to existence on 12th January, 1995.*
- ⊙ *Centre for Yoga Therapy, Education and Research in Mahatma Gandhi Medical College and Research Institute, Pillaiyarkuppam, Pondicherry -*

Yoga News❖ **Beauteous Jacqueline Fernandez and Yoga:**

The beauteous Jacqueline Fernandez, who recently opened a restaurant in Colombo that serves local the Sri Lankan fare, is giving her entrepreneurial ambitions a desi twist. She told us. "The place will not only be a venue for absolutely organic food, but I also intend to expand it for yoga sessions."

❖ **World Chess Championship 2014 and Yoga:**

Magnus Carlsen (Norway) - Winner of the 2013 World Chess Championship. With Soccer, tennis, beach volleyball and yoga - he's taking his stamina very seriously.

❖ **Sachin Tendulkar and Yoga:**

Sachin Tendulkar says yoga guru BKS Iyengar helped him a lot in his career. saying that practicing his asanas has helped him a lot in his glorious career.

❖ **Yoga and White House :**

Impressed by the "energy and vigour" of Prime Minister Narendra Modi during his recent visit to the US despite being on fast, President Barack Obama has expressed his interest in yoga, officials have said. PTI | Oct 3, 2014, Since 2009 yoga has been a part of the annual White House Easter Egg Roll in the South Lawn.

The Easter Egg Roll is the largest public event held at the White House for the last 135 years. An unprecedented 30,000 families experienced yoga each year with the event since 2009.

❖ **Narendra Modi , Yoga and climate change:**

Narendra Modi took a few moments in his UN General Assembly speech on Saturday to speak about yoga, and lifestyle changes that he said could help battle climate change. "Let us think about an International Yoga Day," PM Modi urged an audience of world leaders in New York. He said, "When we talk of holistic health care or going back to back to basics, I want to particularly mention Yoga." PM Modi described yoga as an invaluable gift of India's tradition. "It is not about exercise but to discover the sense of oneness with yourself, the world and the nature. By changing our lifestyle and creating consciousness, it can help us deal with climate change," he said. Edited by Deepshikha Ghosh | Updated: September 27, 2014

2014

Yoga in Schools and NCF 2005

“Yoga has been an integral part of Health and Physical Education that has been a compulsory subject up to the secondary school stage since 1988. The NCF 2005 adopted a holistic definition of health in which yoga is an integral part of it. Both yoga and physical education contribute to not merely the physical development of the child but have a positive impact on psychosocial and mental development as well. Playing group games have a positive impact on individual self esteem, promotes better interaction among children, imparts values of co-operation, sharing and to deal with both victory and defeat. Similarly yoga practice contributes to the overall development of the child and various studies have shown that it contributes to flexibility and muscular fitness and also corrects postural defects among school children. There is also a growing realization that the health needs of adolescents, particularly their reproductive and sexual health needs, require to be addressed. In order to make this subject as a subject at par with other subjects of school education, the project can help in advocating the area of health and physical education to be treated not merely an instructive area but also having strong experiential learning component. The project, therefore, should focus on preparing/training teachers in yoga focusing on the comprehensiveness of the area of health and physical education. The focus of preparation of teacher training programme need to be based on the stipulations made in the National Curriculum Framework (NCF) 2005 and the syllabus of Health and Physical Education prepared for various classes of school education. The selected proposals under the scheme, therefore, should complement on achieving the objectives of Health and Physical Education in schools. The scheme, therefore, is revised keeping the above objectives in view.

National Curriculum Framework 2005 and the Position Paper on Health and Physical Education:

- 1. The precondition for all development is healthy physical growth of all children. This requires that the basic needs in terms of adequate nutrition, physical exercise and other psycho-social needs are addressed. Participation of all children in free play, informal and formal games, yoga and sports activities is essential for their physical and psycho-social development. The range of abilities as a result of games, sports and yoga will improve stamina, fine and gross motor skills and dexterities, self-awareness and control, and coordination in team games. Simple adaptation of playgrounds, equipment and rules can make activities and games accessible to all children in the school. Children can achieve high levels of excellence in sports, athletics, gymnastics, yoga and performing arts such as dance. When the emphasis shifts from enjoyment to achievement, such training can make demands of discipline and practice that can create stress at this stage. Whereas all students must be involved in health and physical education activities, those who choose to excel in games and sports need to be provided adequate opportunities.*
- 2. This curricular area adopts a holistic definition of health within which physical education and yoga contribute to the physical, social, emotional and mental development of a child.*
- 3. The entire group (Health and Physical Education and yoga) must be taken together as a comprehensive health and physical education curriculum, replacing the fragmentary approach current in schools today. As a core part of the curriculum, time allocated for games and for yoga must not be reduced, or taken away under any circumstances.*
- 4. Recognizing this subject as a core subject, Health and Physical Education must continue to be a compulsory subject from the primary to the secondary stages and as an optional subject at higher secondary stage. However, it needs to be given equal status with other subjects, a status that is not being given at present.*
- 5. In order to transact the curriculum effectively, it is essential to ensure that the minimum essential physical space and equipments are available in every school. Teacher preparation for this area needs well planned and concerted efforts. This subject area consisting of health education, physical education and yoga must be suitably integrated into the elementary and secondary pre-service teacher education courses. The potential of the existing physical education training institutes should be reviewed and utilized adequately. Similarly, their appropriate syllabi and teacher training for transaction of yoga in schools need to be reviewed and reformulated.”*
- 6. Yoga could be introduced from the primary level onwards in informal ways, but formal introduction of yogic exercises should begin only from class sixth onwards. All interventions including even health and hygiene education must rely on the practical and experiential dimensions of children’s lives.*

SMART FACTS**Music Therapy & Musical Education in India**

Music therapy is one of the alternative forms of therapeutic treatments. The 21st century regulation of music therapy began after World War I and II in USA when community musicians of all types, both part-time and professional, went to hospitals around the country to participate for the thousands of war veterans suffering both physical and emotional trauma from the wars. The patients' notable physical and emotional retorts to music guided the doctors and nurses to appeal the hiring of musicians by the hospitals. It is distinguished as the planned and original utilize of music to achieve and preserve health and happiness. Individuals of any age and aptitude may advantage from a music therapy program, despite of their musical ability. Music therapy can address physical, psychological, emotional, cognitive and social needs, with therapeutic relationships. It spotlights on meeting therapeutic aims, which differentiates it from musical Entertainment or musical education. Music therapy is the therapeutic application of music with proper methodologies and procedure, by a trained music-therapist, to restore, maintain or enhance the cognitive, socio-emotional and physical functioning of normal/ disabled persons of all ages. The lively form of music therapy is being used in many areas of paediatrics, and in geriatrics, to get back the memory of aged people having neurological disorders. In paediatrics, hyperactive children's over action has been abridged by frequently revealing the children to one or two sessions of energetic form of music therapy in a week. In a group of 40 children, diagnosed as hyperactive, on medication to reduce their hyperactivity, music therapy was used successfully to overcome their problems. Since the medicine in children is effective only for four to six hours – after this to control their overactivity, music therapy was used for a stipulated period for the group as a whole, every day at a given time. This group therapy of music focussed on a number of actions of each child, and worked as a diversion for them. Over a period of eight to twelve weeks, the children were observed and to everybody's surprise the over-activity levels were reduced. Almost all the children in the group were benefitted by this therapy. Music therapists may be common in western countries, but the field is being taken seriously in India in recent years. Apollo offers an advanced medical music therapy course, which is open to postgraduate students of psychology and music. Dr Thirumalachari Mythily is Cognitive Neuro Psychologist and Music Therapist at Apollo Hospitals, Chennai. For patients interested in alternative therapies, Apollo Chennai offers a comprehensive, hospital-based Wellness Center, occupying a full floor of the hospital. Holistic healing therapies, such as Ayurvedic medicine, aromatherapy, pranic healing, yoga, meditation, and music therapy, are offered to international patients as part of the hospital's complimentary recovery package. The Mumbai Educational Trust Institute of Alternate Careers (METIAC) recently introduced a certificate course in music therapy. The S.H Centre for Music Therapy and Mental Health, Amritsar, also offers a distance education course in music therapy."

RECENT TECHNOLOGY AND MEDITATION, June 2014 :

Rohan Dixit's innovation may not seem like much at first glance but his brainwave headset that helps you meditate aided by technology might be twenty first century's most revolutionary innovation in preventive healthcare.



References:

A. C. Bhaktivedanta Swami Prabhupada. "Bhagavad-gita As It Is, Verse 12.6". Bhaktivedanta VedaBase Network (ISKCON). Archived from the original on 7 December 2007. Retrieved 14 January 2008.

Aubrey, Allison. (2007). "Light on life: B.K.S. Iyengar's Yoga insights". *Morning Edition: National Public Radio*, 10 November 1995.

Alain Daniélou (1991). *Yoga. Inner Traditions / Bear & Company*. p. 38. ISBN 9780892813018. "The abstinences and observances each number five; by practicing them for their given purpose they yield diverse results; by practicing them without desire they lead to liberation."

Bowker, John. (1997). *The Oxford Dictionary of World Religions*, New York: Oxford University Press, , p. 171
http://www.swami-krishnananda.org/yoga/yoga_11.html5 Meditation Styles For Beginners
 by Heather Dale 9/04/11 <http://www.fitsugar.com/5-Types-Meditation-18949375>

Bowker, John. (1997). *The Oxford Dictionary of World Religions*, New York: Oxford University Press, , p. 171
http://www.swami-krishnananda.org/yoga/yoga_11.html5 Meditation Styles For Beginners

Bhaskarananda, Swami (2001). *Meditation, mind & Patanjali's Yoga : a practical guide to spiritual growth for everyone*. Seattle: Viveka Press. p. 155. ISBN 978-1884852039.

Bryant, Edwin (2009). *The Yoga Sutras of Patañjali: A New Edition, Translation, and Commentary*. New York, USA: North Point Press. ISBN 978-0865477360., p. 10. 457

Catherine (2006), *Song Divine: Christian Commentaries on the Bhagavad Gītā*, Peeters Publishers, ISBN 978-90-429-1769-9.p. 2

Changing World Religions, Cults & Occult by Jerry Stokes

Coburn, Thomas B. (1991), *Encountering the Goddess: A Translation of the Devī-Māhātmya and a Study of Its Interpretation*, SUNY Press, ISBN 978-0-7914-0446-1p. 27

Carson MA. The impact of a relaxation technique on the lipid profile. *Nurs Res* 1996;45: 271-6.

Eisenberg DM, Delbanco TL, Berkey CS, Kaptchuk TJ, Kupelnick B, Kuhl J, et al. Cognitive behavioral techniques for hypertension: are they effective? *Ann Intern Med* 1993;118: 964-72.

Easwaran, Eknath (2008). *The Bhagavad Gita* (Second ed.). Nilgiri. p. 202. ISBN 978-1-58638-019-9.

Einoo, Shingo (ed.) (2009). *Genesis and Development of Tantrism*. University of Tokyo. p. 45.

Flood, Gavin (1996). *An Introduction to Hinduism*. Cambridge: Cambridge University Press. ISBN 0-521-43878-0. pp. 82, 224-49

Fowler, Jeaneane D (2012), *The Bhagavad Gita: A Text and Commentary for Students*, Eastbourne: Sussex Academy Press, ISBN 978-1-84519-520-5p. xliii-iv

Fowler, Jeaneane D (2012), *The Bhagavad Gita: A Text and Commentary for Students*, Eastbourne: Sussex Academy Press, ISBN 978-1-84519-520-5p. xlii

"Gopaka Moggallana Sutta". Retrieved 2008-01-15.

Gambhirananda, Swami (1997), *Bhagavadgītā: With the commentary of Śaṅkarācārya*, Calcutta: Advaita Ashrama, ISBN 81-7505-041-1p. xvii

Garfinkel MS, Singhal A, Katz WA, Allan DA, Reshetar R, Schumacher HR. Yoga-Based Intervention for Carpal Tunnel Syndrome: A Randomized Trial. JAMA 1998;280:1601-3

Isherwood, Christopher (1965), *Ramakrishna and His Disciples*, Vedanta Press, ISBN 978-0-87481-037-0p. 2
79 Radhakrishnan, S. (1993), *The Bhagavadgītā*, Harper Collins, ISBN 81-7223-087-7p. 211, pp. xv-xxiv p. 120, 125-126verse 6.47

Iyengar, B.K.S. (2000). *Astadala Yogamala*. New Delhi, India: Allied Publishers. p. 53. ISBN 978-8177640465.

Kaibarta, M. and Pal, T. (2014) . Yoga, Maharshi and Gurudeva. Asian journal of multidisciplinary studies. Pune:Maharashtra. Volume 2, Issue 12, ISSN 2321-8819 (Online) 2348-7186 (Print).p.193-197.

Keefer L, Blanchard EB. (2001).The effects of relaxation response meditation on the symptoms of irritable bowel syndrome. results of a controlled treatment study. Behav Res Ther 2001;39: 801-11.

Lydia (18 April 2010). "Indian Who Built Yoga Empire Works on Politics". *The New York Times*.Ali by Heather Dale 9/04/11 <http://www.fitsugar.com/5-Types-Meditation-18949375>

Manocha R, Marks GB, Kenchington P, Peters D, Salome CM. Sahaja yoga in the management of moderate to severe asthma: a randomised controlled trial. Thorax 2002;57: 110-53.

Pal, Prasanta Kumar. (1982). *Rabijibani*. Vol. I. Kolkata: Ananda Publisher.ISBN 81-7215-274-4.

Pal, Prasanta Kumar. (1984). *Rabijibani*. Vol. II. Kolkata: Ananda Publisher.ISBN 81-7066-239-7.

Pal, Prasanta Kumar. (1987). *Rabijibani*. Vol. III. Kolkata: Ananda Publisher.ISBN 81-7066-030-0.

Pal, Prasanta Kumar. (1988). *Rabijibani*. Vol. IV. Kolkata: Ananda Publisher.ISBN 81-7066-112-9.

Pal, Prasanta Kumar. (1997). *Rabijibani*. Vol. VII. Kolkata: Ananda Publisher. ISBN 81-7215-604-9.

Pal, Prasanta Kumar. (2000). *Rabijibani*. Vol. VIII. Kolkata: Ananda Publisher.ISBN 81-7756-141-3.

Pal, Prasanta Kumar. (2003). *Rabijibani*. Vol. IX Kolkata: Ananda Publisher.ISBN 81-7756-344-0.

Panjwani U, Selvamurthy W, Singh SH, Gupta HL, Thakur L, Rai UC. Effect of sahaja yoga practice on seizure control & EEG changes in patients of epilepsy. Indian J Med Res 1996;103: 165-72.

Radhakrishnan, S. (1993), *The Bhagavadgītā*, Harper Collins, ISBN 81-7223-087-7, p. 289

Radhakrishnan, S.; Moore, CA (1967). *A Sourcebook in Indian Philosophy*. Princeton. ISBN 0-691-01958-4. London, George Allen & Unwin Ltd., 1971 edition, Volume II, pp. 19-20.

Sampatkumaran, M. R. (1985), *The Gītābhāṣya of Rāmānuja*, Bombay: Ananthacharya Indological Research Institute. xxiii

Sharma, Chandradhar (2003). *A critical survey of Indian Philosophy*. Delhi: Motilal Banarsidass Publishers. p.153, 156

Starkman MN, Giordani B, Gebarski SS, Berent S, Schork MA, Schteingart DE. Decrease in cortisol reverses human hippocampal atrophy following treatment of Cushing's disease. *Biol Psychiatry* 1999;46:1595-602

White, David Gordon (2011), *Yoga, Brief History of an Idea (Chapter 1 of "Yoga in practice")*, Princeton University Press
Tulsidas Chatterjee, *Sri Aurobindo's Integral Yoga*, Aurobindo Ashram, Pondicherry 1970

Werner, Karel (1998). *Yoga And Indian Philosophy*. Motilal Banarsidass Publ. ISBN 81-208-1609-9. p. 119-20

Whicher, Ian (1998). *The Integrity of the Yoga Darśana: A Reconsideration of Classical Yoga*. SUNY Press. ISBN 978-0-7914-3815-2. pp. 38–39.

Bibliography

Buddhaghosa, Bhadantācariya & Bhikkhu Ñāṇamoli (tr.) (1999). *The Path of Purification: Visuddhimagga*. Seattle, WA: BPS Pariyatti Editions. ISBN 1-928706-00-2; and, Visuddhacara (n.d.).

Buddhaghosa, Bhadantācariya & Bhikkhu Ñāṇamoli (tr.) (1999). *The Path of Purification: Visuddhimagga*. Seattle, WA: BPS Pariyatti Editions. ISBN 1-928706-00-2; and, Visuddhacara (n.d.).

Basic Kinds of Meditation (And Why You Should Meditate On Your Heart)
by Asatar Bair on June 12, 2010 Institute for Applied Meditation, 2014 <http://www.iam-u.org/index.php/8-basic-kinds-of-meditation-and-why-you-should-meditate-on-your-heart>

Basic Kinds of Meditation (And Why You Should Meditate On Your Heart)
by Asatar Bair on June 12, 2010 Institute for Applied Meditation, 2014 <http://www.iam-u.org/index.php/8-basic-kinds-of-meditation-and-why-you-should-meditate-on-your-heart>

Chaudhuri, Narayan (2010) [1973]. *Maharshi Debendranath Tagore*. Makers of Indian Literature (2nd ed.). New Delhi: Sahitya Akademi. p. 11. ISBN 978-81-260-3010-1.

David Frawley. June 13th, 2012. The Purusha Principle of Yoga. *Yoga and the Sacred Fire*

Edmond Bordeaux Szekely, *Essene Gospel of Peace*, Academy of Creative Living, San Diego, 1970.

Fischman, Michael (2010). *Stumbling Into Infinity: An Ordinary Man in the Sphere of Enlightenment*. Morgan James Publishing. ISBN 978-1-60037-648-1.

Goswami, B. (ed.). (2000). *Rig Veda*. Kolkata: Haraf Prohasani.

Goswami, B. (ed.).(2000). *Yajur-Veda*. Kolkata: Haraf Prakasani.

Gautier, Francois. *The Guru of Joy*. New York: Hay House, 2008. p. 36.

Gautier, François, *The Guru of Joy. Sri Sri Ravi Shankar & the Art of Living*, Carlsbad, California, Hay House, Inc., 2008. ISBN 978-1-4019-1761-6 (First edition: India, Books Today, 2002. ISBN 81-87478-42-X)

L.K. Taimni, *The Science of Yoga*, Theosophical Publishing House, Adyar, Madras, 1988.

Life of Sri Ramakrishna (14th impression. ed.). Calcutta: Advaita Ashrama. 1998. p. 159. ISBN 81-7505061-6.

- Life of Sri Ramakrishna* (14th impression. ed.). Calcutta: Advaita Ashrama. 1998. p. 457. ISBN 8175050616.
- Life of Sri Ramakrishna* (14th impression. ed.). Calcutta: Advaita Ashrama. 1998. pp. 178–179. ISBN 8175050616.
- Lokeswarananda, S. (ed.). (2004). *Upanisad*. Kolkata: Ananda Pub. Pvt. Ltd.
- Lupien SJ, de Leon M, de Santi S, Convit A, Tarshish C, Nair NPV, *et al*. Cortisol levels during human aging predict hippocampal atrophy and memory deficits. *Nature Neuroscience* 1998;1:69-73
- Mandal, Samiran. (2010). *Gymnastics and game in Rabindranath's Santiniketan and Sriniketan*. Kolkata :Dip prakasan. Pp.315-334
- Mitra, Manimoi. (2010). *Game in relevance of Rabindranath philosophy*. Kolkata :Dip prakasan. Pp.306-314
- Mohan, Vishwa (6 June 2011). "Politics/Nation". *The Economic Times*. Retrieved 6 June 2011.
- Mohan, Vishwa (6 June 2011). "Politics/Nation". *The Economic Times*. Retrieved 6 June 2011. Polgreen.
- Mohammad (8 October 2012). "Ramdev sets 72-hour ultimatum". *The Hindu* (Chennai, India).
- Morwenna Donnelly, *Founding the Life Divine: An Introduction to the Integral Yoga of Sri Aurobindo* - Hawthorn Books, 1956
- Madhav Pundalik Pandit, *Sri Aurobindo and His Yoga*, Lotus Press 1987 ISBN 0-941524-25-6
- Madhav Pundalik Pandit, *Dictionary of Sri Aurobindo's Yoga* Lotus Press 1992 ISBN 0-941524-74-4
- Panjwani U, Gupta HL, Singh SH, Selvamurthy W, Rai UC. Effect of sahaja yoga practice on stress management in patients of epilepsy. *Indian J Physiol Pharmacol* 1995;39: 111-116.
- Pathak, R. C. (June 1981). *Bhargava's Concise Hindi-English Dictionary* (6th ed.). French & European Pubns. ISBN 978-0828817448.
- Prabhupada, S. (ed.). (2007). *Srimagbhat Gita As It Is*. Nadia: Bhaktibedanto Book Trust.
- The Cultural heritage of India*. Calcutta, India: The Ramakrishna Mission Institute of Culture. 2001. p. 672. ISBN 978-8187332053.
- Raghavendra RM, Vadiraja HS, Nagarathna R, Nagendra HR, Rekha M, Vanitha N, *et al*. Effects of a Yoga Program on Cortisol Rhythm and Mood States in Early Breast Cancer Patients Undergoing Adjuvant Radiotherapy: A Randomized Controlled Trial. *Integr Cancer Ther* 2009;8:37-46
- Sastri, Sivanath. *History of the Brahma Samaj*. Published by R. Chatterjee, 1919, Coravcallis Street, Calcutta. from http://en.wikipedia.org/wiki/Debendranath_Tagore
- Stukin, Stacie (10 October 2005). "Yogis gather around the guru". *Los Angeles Times*. Retrieved 9 January 2013.
- Sri Aurobindo. (1999), *The Synthesis of Yoga*, fifth edition, Sri Aurobindo Ashram Trust 1999

'Seven drafts on Supramental Yoga [for "The Path"] from 1928-1929 to late 1930s as found on 'Bernard's Site for Sri Aurobindo and the Mother', p.47

Sjoman, N.E. (1999). *The Yoga Tradition of the Mysore Palace* (2nd ed.). New Delhi, India: Abhinav Publications. p. 41. ISBN 81-7017-389-2.

Sri Aurobindo, *The Synthesis of Yoga*, fifth edition, Sri Aurobindo Ashram Trust 1999 pp.281-2

Sri Aurobindo. *Letters on Yoga*, Volumes 22, 23, and 24, 1972, Sri Aurobindo Ashram Trust Anon. *The integral yoga; Sri Aurobindo's Teaching and Method of Practice*, 1993 Sri Aurobindo Ashram Trust.vol. II pp.585ff (3rd ed.)
Sri Aurobindo. *The Life Divine* book II ch.27-28

Sri Aurobindo. *The Synthesis of Yoga*, pp.47-48

Sharma, Chandradhar (2003). *A critical survey of Indian Philosophy*. Delhi: Motilal Banarsidass Publishers. p.153, 156

Swami Satyananda Saraswati, *Four Chapters on Freedom*, Yoga Publications Trust, Bihar, India, 2000.

Swami Sivananda, *Raja Yoga*, Divine Life Society, Rishikesh, 1999.

Swami Niranjanananda Saraswati, *Festival of Yogic Life*, Swam Editions, France, 1997.

Swami Niranjanananda Saraswati, *Yoga Darshan*, Yoga Publications Trust, Bihar, India, 2002.

Swami Satchidananda, *The Yoga Sutras of Patanjali*, Integral Yoga Publications, Yoga Ville, Virginia, USA, 1990.

Special note:

note 1 : For instance, Kamalashila (2003), p. 4, states that Buddhist meditation "includes any method of meditation that has Enlightenment as its *ultimate* aim." Likewise, Bodhi (1999) writes: "To arrive at the experiential realization of the truths it is necessary to take up the practice of meditation.... At the climax of such contemplation the mental eye ... shifts its focus to the unconditioned state, Nibbana...." A similar although in some ways slightly broader definition is provided by Fischer-Schreiber *et al.* (1991), p. 142: "Meditation – general term for a multitude of religious practices, often quite different in method, but all having the same goal: to bring the consciousness of the practitioner to a state in which he can come to an experience of 'awakening,' 'liberation,' 'enlightenment.'" Kamalashila (2003) further allows that some Buddhist meditations are "of a more preparatory nature" (p. 4).

note 2: The Pāli and Sanskrit word *bhāvanā* literally means "development" as in "mental development." For the association of this term with "meditation," see Epstein (1995), p. 105; and, Fischer-Schreiber *et al.* (1991), p. 20. As an example from a well-known discourse of the Pali Canon, in "The Greater Exhortation to Rahula" (*Maha-Rahulovada Sutta*, MN 62), Ven. Sariputta tells Ven. Rahula (in Pali, based on VRI, n.d.): *ānāpānassatiṃ, rāhula, bhāvanam bhāvehi*. Thanissaro (2006) translates this as: "Rahula, develop the meditation [*bhāvana*] of mindfulness of in-&-out breathing." (Square-bracketed Pali word included based on Thanissaro, 2006, end note.)

note 3: See, for example, Rhys Davids & Stede (1921-25), entry for "jhāna!"; Thanissaro (1997); as well as, Kapleau (1989), p. 385, for the derivation of the word "zen" from Sanskrit "dhyāna." PTS Secretary Dr. Rupert Gethin, in describing the activities of wandering ascetics contemporaneous with the Buddha, wrote: "...[T]here is the cultivation of meditative and contemplative techniques aimed at producing what might, for the lack of a suitable technical term in English, be referred to as 'altered states of consciousness'. In the technical vocabulary of Indian religious texts such states come to be termed 'meditations' ([Skt.:] *dhyāna* / [Pali:] *jhāna*) or 'concentrations' (*samādhi*); the attainment of

such states of consciousness was generally regarded as bringing the practitioner to deeper knowledge and experience of the nature of the world." (Gethin, 1998, p. 10.)

Webliography:

Web1 www.umassmed.edu/cfm/index.aspx.

web2 <http://www.interscience.wiley.com/journal/arthritiscare>

web3 Dhyana Therapy for Rheumatoid Arthritis Patients Arthritis Care Research News Alerts. 2007;57(7):1134-1142.

web4 Source: Sayings / Quotes of Swami Vivekananda on Yoga Green Message: The Evergreen Messages of Spirituality, Sanskrit and Nature Last updated on Aug-2014 from <http://greenmesg.org>

web5 Yoga Magazines. Mahatma Gandhi - Karma Yogi . Bihar School of Yoga. <http://www.yogamag.net/archives/1980/knov80/gan.shtm>

web6 http://mlife.mtsindia.in/?isdn=918641806107&old_url=www.mtsindia.in/mblaze

web7 <http://www.chess.com/news/3-reasons-why-magnus-carlsen-will-become-world-champion-2014>

web8 <http://www.dnaindia.com/india/report-sachin-tendulkar-says-yoga-guru-bks-iyengar-helped-him-a-lot-in-his-career-2012698>

web9 <http://timesofindia.indiatimes.com/world/us/Barack-Obama-expresses-interest-in-yoga/articleshow/44209149.cms>

web10 <http://www.ndtv.com/article/india/international-yoga-day-needed-says-pm-narendra-modi-at-un-598827>

web11 Value of Dhyana, By pohtiongho, 3rd May 2013 <http://health.wikinut.com/Value-of-Dhyana/2zvjwvef/>.

Visitors guide to Sri Aurobindo Ashram. 2012 Sri Aurovindo Ashram Press, Pondicherry.

web12 Value of Dhyana for Health Unproven, Salynn Boyles, WebMD Health News, 2007 <http://www.webmd.com/balance/news/20070709/value-of-Dhyana-for-health-unproven>.

web13 Sivananda Swami (1998) .The Science of Pranayama. A Divine Life Society Publication. Fourth Edition: 1998 <http://www.yoga-age.com/asanas/prana.html>

web14 Yamas and Niyamas. by ADMoon on March 11, 2014

<http://somathread.ning.com/groups/yoga-and-tantra/philosophy-of-yoga/yamas-and-niyamas>

web15 Allison Van Dusen , 9/01/2008 , *The Medicinal Powers of Yoga*, http://www.forbes.com/2008/08/29/yoga-medicinal-health-forbeslife-cx_0901health.html.

Web16 Dhyana and its therapeutic value <http://www.medindia.net/patients/lifestyleandwellness/benefits-of-meditation-therapy.htm>

web17 Sumit Malhotra : Chandigarh, Sun Jul 29 2012, <http://archive.indianexpress.com/news/yoga-now-a-popular-therapy-to-cure-ailments-of-mind-and-body/980917/>

web19 Jan Moor, 2011, Therapeutic Yoga, Vitality Center Ltd, Suite 801 Commercial House, 35 Queen's Road Central, Hong Kong , <http://www.vitalitycenter.com.hk/therapeutic-yoga.html>)

web20 Karma Yoga of Mahatma Gandhi, Rajendra Parikh http://creative.sulekha.com/karma-yoga-of-mahatma-gandhi_183778_blog

Photo courtesy:

Plate: 4.5.6 Visitors guide to Sri Aurobindo Ashram. 2012 Sri Aurovindo Ashram Press, Pondicherry.

Plate :2,3,7,8,9,10,11,12,13 ,21,22a,b,c taken by Dr. Prohlahd Roy. Deptt of Education, Visva-Bharati. 2014

Plate 1, 23,24,25,26,27 http://creative.sulekha.com/karma-yoga-of-mahatma-gandhi_183778_blog

Plate 21A http://upload.wikimedia.org/wikipedia/commons/3/3d/Debendranath_Tagore.jpg

Photoshop work on Photos:

By Dr. Tapas Pal, Deptt. Of Education, Visva-Bharati