# Introduction to Yoga

# VAC (2ND SEMESTER)




**KRISHNA KANTA HANDIQUI STATE OPEN UNIVERSITY**

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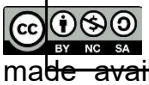
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## COURSE INTRODUCTION

Introduction to Yoga is the Value added Course of second Semester in degree programme. This course will introduce you with the various topics of Yoga philosophy and their importance. There are fifteen units in this course. The 1st unit introduces you to Yoga philosophy. Here the origin and literature of yoga is discussed in detail. The 2nd unit deals with Patanjal Yoga Darshan. The 3rd unit is about introduction to Gheranda Samhita. The 4th unit is about introduction to Hathayoga Pradipika.

While going through a unit, you will notice some along-side boxes, which have been included to help you know some of the difficult, unseen terms. Again, we have included some relevant concepts in 'LET US KNOW' along with the text. And, at the end of each section, you will get 'CHECK YOUR PROGRESS' questions. These have been designed to self-check your progress of study. It will be better if you solve the problems put in these boxes immediately after you go through the sections of the units and then match your answers with 'ANSWERS TO CHECK YOUR PROGRESS' given at the end of each unit.

# CONTENTS

**UNIT 1 : Introduction of Yoga Philosophy**

**UNIT 2 : Introduction to Patanjal Yoga Darshan**

**UNIT 3 : Introduction to Hathayoga Pradipika**

**UNIT 4 : Introduction to Gheranda Samhita**

**Unit 5 : Introduction to Ayurveda**

**Unit 6 : Definition of Ayurveda**

**Unit 7 : Swasthavritta (Health Hygiene)**

**Unit 8 : Alternative Medical Procedure**

**Unit 9 : Dietetic Rules in Ayurveda And Yoga**

**Unit 10 : A General note on Indian Philosophy**

**Unit 11 : Existence of Yoga in Ancient Indian Literature**

**Unit 12 :Yoga Practice for Non-communicable Diseases**

**Unit 13 : Relevance of Yoga Therapy with Modern Medical Science**

**Unit 14 : Yoga Therapy for Common Diseases**

**Unit 15 : Yoga Therapy for Mental Illness**

# UNIT 1 : INTRODUCTION OF YOGA PHILOSOPHY

## UNIT STRUCTURE


1.1 Learning Objectives
1.2 Introduction
1.3 Definition of Philosophy
1.4 Evaluation of Yoga in Terms of philosophy
1.5 Definition and meaning of Yoga
1.6 Origin of Yoga
1.7 Yoga Literature
1.8 Yoga Scholars
1.9 Classification of Yoga
1.10 Main Principles of Yoga
1.11 Goal and Purpose of Yoga
1.12 Let Us Sum Up
1.13 Further Readings
1.14 Answers To Check Your Progress
1.15 Model Questions


## 1.1 LEARNING OBJECTIVES

After going through this unit, you will able to know -

- the definition and meaning of Yoga
- about the origin of Yoga
- about the different classification of Yoga
- about the history of yoga tradition
- about the goal and purpose of Yoga
- about the principles of Yoga teacher and their writtings
- how Yoga helps in personality development of a person
- how Yoga helps in gaining spiritual enlightenment.

## 1.2 INTRODUCTION

This unit entitled 'Introduction to Yoga Philosophy' is the first unit of this course. In this unit an analytical introduction of yoga has been put forward. The topics like definition and meaning of yoga, its origin, philosophical principles, goal and objectives, benifits of study and practice of yoga, classification of yoga etc. are discussed in details in this unit. 'Darsana' is an art of analysing the subjects systematically and with logic. The word has come from this sanskrit root 'Drish' which means to see. The seeing is not limited to 'seeing' in the ordinary sense, but it means to realize the life and the deep reality of behind the world. Darsana means to feel and realize the real knowlesge.

## 1.3 DEFINITION OF PHILOSOPHY

Philosophy is the study of general and fundamental problems, such as those connected with reality, existence, knowledge, values, reason, mind and language. It is an academic discipline that exercises reason and logic in an attempt to understand reality and answer fundamental questions about knowledge, life, morality and human nature. Philosophy is distinguished from other ways of addressing such problems by its critical, generally systematic approach and its reliance on rational argument.

The English term Philosophy comes from two Greek words: "Philos and Sophia" meaning "love of wisdom'. The Sanskrit name of philosophy is Darshan. The word Darshan comes from the root word 'Drish' which means to see.

Philosophy makes the use of reason in understanding such things as

1. Nature of the real world and existence
2. Use and limits of knowledge
3. Principles of moral judgments

There are three core areas of Philosophy

1. **Aesthetics**- study of the nature of beauty, art and taste
2. **Epistemology**- study of the nature and scope of knowledge and belief
3. **Ethics**- study of the right and good principle of knowledge

## 1.4 EVALUATION OF YOGA IN TERMS OF PHILOSOPHY

There are nine schools in Indian Philosophy. Out of them six are theist (Astika) and three Atheist (Nāstika). The theist schools are-

- Samkhya
- Yoga
- Nyaya

- Mimanxa
- Vedanta

Three Atheist (*nāstika)* schools are -

- Buddhism
- Jainism
- Sarvaka

Yoga is an *astik* school profounded by *Maharshi Patanjali.* Yoga is not just a school of philosophy but it is a positive experience. It is the practical application of the principles laid down in the Samkhya Philosophy of Kapila. Therefore *Srimad Bhagawat Gita* has termed Samkhya and Yoga as inseparable. In this context it is said in the Bhagawat Gita that only a child will says that the two philosophies- Samkhya and Yoga are separate; not the scholars.

'*Samkhyayogou prithak balah pravadanti na panditāh'.* It is believed that the knowledge and ethics mentioned in Samkhya philosophy are of the highest category and Yoga puts those theories in practice by following which one can attains fulfillment in life and also know the true nature of life. Thus, it is believed that there is no knowledge as supreme as that of Samkhya and there is no power as powerful as Yoga.

In the Yoga philosophy twenty six tatvas have been recognized. They are

1) Prakriti
2) Purusha
3) Ishwara (God)
4) Budhi
5) Ahamkara (I-ness)
6) Ekadashendriya
7) Panchatanmatras- Roop (Beauty or light), Rasa (Taste), Gandha (Smell), Sparsha (Touch) and Sabda (Sound).
8) Panchamahabhootas – Kshiti, Apa, Tejas, vayu and Akasa

In Samkhya the existence of God has not beenm recognised. That is why Samkhya is called Atheist Samkhya and Yoga is called theist Samkhya. God according to Yoga is a person who is untouched by afflictions, actions, fruits of actions and has no storage of past karmas. Keeping this as a supreme truth Yoga gives a long discussion about Epistemology, Metaphysics and also Ethics. It teaches a practitioner the ways to lead a happy fulfilled life by controlling his senses and training his mind to think good and clean. In today's world where the common man is amidst a plethora of problems like stress, confusion, and lifestyle diseases etc, Yoga is the perfect answer to modify his life. Thus, in the modern

world the word Yoga chiefly means the physical practice of yoga poses, yogic breathing and yogic meditation

## 1.5 DEFINITION AND MEANING OF YOGA

The word Yoga in its simplest form means union/addition. For e.g union/addition of two numbers. However in philosophical aspect it means union between *the Jivatma (Individual Self)* and *the Paramatma (the universal self).* This union indicates integrating the body, mind and spirit to achieve a state of enlightment or self realization.

The Sanskrit word YOGA is derived from the root word YUJ which means to yoke, harness or join together. However, according to Maharishi Patanjali, the traditional founder of the yoga system, this word Yoga is used to mean not just union but the concentrated continuous effort to attain enlightment or Samadhi. Now, what does this effort mean? It means the control of all the modifications of the mind and thereby controlling ones senses*. Yoga chittavritti Nirodhaha- Yogasutra 1/2.-* This is the definition of yoga given in the Patanjal Yoga Darshan. Vaspatimishra Deva has very nicely described in this Sutra that Yoga is not only Union but it means Samadhi (*Yuj Samadho ityasmad vyutpanna samadhyartha, na tu yujir yoge ityasmat sanjogartha iti).* Thus according to Patanjali Yoga is the internal process of controlling body, mind and senses to attain spiritual perfection and thereby attain Samadhi.

In today's world the word "YOGA" refers to a variety of things. For some it means a form of Indian physical exercise which involves different body postures. Others may understand it as a breathing practice or a meditation practice. Still others may regard it as a form of religion as well. These views about Yoga are logical to some extent but in reality it is a much broader concept.

## 1.6 ORIGIN OF YOGA

There are a number of beliefs about the origin of Yoga. Yoga began as an ancient practice that originated in India. Stone carved figures of Yoga postures can be found in the Indus Valley depicting the original poses and practices. Many such depictions, coins etc with yoga poses engraved on them were found in the archeological findings of the Indus Valley Civilization. This proves that Yoga had its presence during the time of the Indus Valley Civilization and long before the Aryans came to India the tradition of Yoga was present.

There is another belief that Shiva is the expounder of Yoga. He is known as the Adi Yogi or the first Yogi. He personifies Yoga. He is its origin, inspiration, teacher and practitioner.

Upendra Kumar Debnath in his book explaining the Pre- Aryan Yoga culture has mentioned that "We know that Pre Aryans or the ancient Indians or the Dravidians followed Yoga as a religion and Lord Shiva was the expounder. Whereas the Aryans believed in Yajna. This methods of lighting the fire and

pouring ghee, milk etc. while chanting hymns were typical to the Aryans. Their chief deities were Indra and Varun. The beginning of yoga was among the Pre Aryans/Dravidians during the Indus Valley Civilization or prior to it whereas the practice of Yajna started among the Aryans during the Vedic Age. The Aryans were inferior and less developed in education, technology and religious affairs compared to the Aryans. But they were large in numbers. This was a large migration and can be seen as an invasion, which is believed by many scholars to be behind the collapse of Indus Valley Civilization. They started conquering the entire span of India thus outnumbering the pre Aryans and thereby slowly the Pre Aryans started losing their hold and importance leading to a clash between both the cultures. Many Pre Aryans were drove out of their habitats. So at last there had to be a truce between both the groups. The Aryans mellowed down as they needed help from the Dravidians regarding religious affairs and technological expertise. They also started accepting the Yogic religion as their own and many Brahmans started practicing Yoga and adopted it as a way of life'.

**Vedic age:** There are several mentions of the term 'Yoga' during the Vedic Age. In the *Rigveda,* the word Yoga has been used to mean many things- to unite, to link, to achieve, to yoke etc. In the 5/81/1 number mantra of the Rig Veda, the word Yoga has been used to mean 'to unite'. It is said here that the wise one controls his senses and mind and offers prayers uttering mantras. They realize the ultimate truth though their intense spiritual and meditative practices.

Even in the *Atharva Veda* it is mentioned that it is possible to reach the goal of self realization through strict meditative practice. *Atharva Veda* contains codes for everyday life and so here specific codes of conducts are mentioned which leads one to the goal of self realization.

A clear idea about Yoga has been mention in the Upanishads. They are also called *Vedanta* because they form the end part of the Vedas and also because they are said to contain the end or aim or essence of Yoga. These expounded upon 3 subjects: the Jiva (embodied soul), Jagat (the world) and Ishwara (God). The climax of the enquiry is the experience of the essential identity of the individual soul (atma) inside with the ultimate reality (Brahman outside). The main tool to achieve this union is said to be one-pointed meditation. The steps of Yoga have been laid down clearly for the first time in the *'Maitriyani Upanishad'*. *Kathoupanishad, taitarya and Maitriyani Upanishad* also explains Yoga in depth. In *Kathoupanishad,* Yoga is described as a spiritual journey wherein the senses are bought fully under control along with the mind and intellect. The same definition is also given in *Chandogya Upanishad.* In *Maitrayani Upanishad* the description of Yoga is in line with the definition given by Patanjali .

Panini also has his contribution regarding the origin of Yoga. He connotes two meaning of Yoga. One is *'Yujir Yoga'* which means Yoga is to join and another is *'yuj samadhau'* which means yoga is identified with Samadhi/contemplation. The second meaning is related to Patanjali Yoga Darshan

There is mention of Yoga in the epic Mahabharata as well. Here the word Yoga is described as medium. Dharana and Pranayama has been discussed in details in the Mahabharata. Stories of certain

Yogis who have chosen the path of yoga in order to attain miraculous power have been described here. In the *Shantiparva, Anushashanparva, Ashrambashikparva, Adiparva, Shalyaparva* etc,the impact of Yoga and its importance has been discussed in details. Several citations are also given.

Discussion on Yoga is found in the *Srimad Bhagawat Gita* which is a part of *Bhishmaparva* of the Mahabharata. Karmayog, Gyanyog, Bhaktiyog,Dhyanyog, Bibhutiyog all carries discussions on yoga. In Dhyanyoga (6th chapter), the qualities of Yoga and Yogi, process of Yoga, right place to do Yoga etc have been discussed in detail. According to the Gita, Yoga is defined as a state where a person is unaffected by any misery or discomfort whatsoever. It is a state where the mind is not flickering and of unsteady nature but one pointed. It is also described as state where the practitioner of Yoga renounces the desire for sense gratification by controlling the modification of his mind and he sees all objects – whether pebbles or gold- as the same. He is unattached to the fruits of labor nor does he engage in fruitful activities.

*Purana* are Hindu religious texts that are part of Vedas. Here too Yoga has been mentioned and defined. According to *Linga Purana,* Yoga is the process of preventing the modifications of the mind (*Yogo nirodhbriteshya chittashya dwijasattamah:1/8/3).* The *Nagarkanda* section of the *Skanda Purana* describes the story of how Yoga flourished in the world. In *Markendiya purana* Yoga has been discussed in detail.

*Buddhisim and Jainism*, which evolved earlier then Patanjali's period, have been seen to be influenced by Yoga. Historically and philosophically, both these religions and yoga have common roots. In Buddhism, Dhyan and Samadhi have been given a lot of importance just like in Yoga. According to Buddhism, respect, strength, justice, responsibility and intelligence are the 5 gunas by attaining which one can reach the goal of Yoga. Yoga sutra has also acknowledged the same truth.

Therefore it is seen that there are various views on the origin of Yoga and it is impossible to say which the exact source is. In trying to know the origin we have to make a study of all the above mentioned sources in detail.

## CHECK YOUR PROGRESS

**Q 1:** What do you mean by philosophy?

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**Q 2:** Is Yoga an orthodox(Astik) or heterodox(Nastik) philosophy? What do you understand from the term Astik?

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**Q 3:** How many Tatvas have been recognized in Yoga?

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**Q 4:** Does Yoga philosophy recognize the existence of God?

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**Q 5:** How many types of Praman has been recognized in Yoga?

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**Q 6:** What does the word Yoga mean in general ?

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**Q 7:** What is the meaning of Yoga according to Patanjali?

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**Q 8:** From when did Yoga start flourishing?

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## 1.7 YOGA LITERATURE

You must be aware that Patanjali Yoga Sutra is the most ancient literature on the philosophy of yoga. After him, many wise men have written several commentaries on it. However, all these commentaries are not available at the present time. During 4th century *Vyasdeva* had written a beautiful commentary on *Yoga Sutra* named *Vyasbhasya.* After him two other commentaries on *Vyasbhasya* named *Tatvabaisharadi (9th century)* and *Yog Bartik(14th century*) were witten by *Vasaspati Mishra and Vijnana Bhikshu* respectively. In the 10th century *King Bhoj* wrote another commentary named *Bhojbritti* or *Raajmartand.* Apart from these several other commentaries like *Nageshvritti, Aniruddhavritti* etc were written.

Some of the famous commentaries are given below

1 Yoga Sutra Dipika of Bhavganesha.

2 Maniprabhavritti written by Ramanandajati Birasita

3 Yogasudhakarvritti of Sadashiv

4 Yoga Siddhanta Chandrika and Sutrarthabodhini of Narayantirtha

5 Bhaswati of Harihara nanda Aranyaka

6 Vritti of Ganesh Dixit

7 Chayabakhya of Nagesh Bhatta

8 Chandrika of Ananta Pandit

9 Yoga Pradipika of Baladeva Mishra

There are several Agama literatures like *Shiva Samhita, Devibhagawat, Hathayoga Pradipika, Avadhutagita, Goraksha Siddhanta, Gheranda Samhita, Satchakra Nirupana* etc. In these books where several asana, pranayama, mudra etc have been described in details. Several common diseases and their yogic remedies have also been discussed.

Some Upanishads which contains valuable information on techniques of Yoga are:

1 Katha

2 Shvetashvatara

3 Maitri

4 Shandilya

5 Yogatatva

6 Dhyanbindu

7 Hansha

8 Advayatarak

9 Mandalbrahman

10 Baraha

11 Naadbindu

12 Yogakundalini

13 Tatvaakasha

14 Suryaakasha

15 Yogachudamani

16 Advaitatara

17 Amritabindu

18 Tejobindu etc.

## 1.8 YOGA SCHOLARS

We all know that among the list of Yoga scholars, Patanjali is the most revered one. However, there are several other traditional as well as modern Yoga scholars who have made contribution to Yoga. Some of them are:

**Traditional pandits:**

1) Patanjali

2) Vyas

3) Vaspati Mishra

4) Bhoja
5) Vijnana Bhikshu
6) Ganesh Dixit
7) Narayan Tirtha
8) Nagesh Bhatt
9) Sada Shiva etc

**Modern scholars of Yoga :**

1) Swami Vivekananda
2) Rama Tirtha
3) Sivananda
4) Bal Gangadhar Tilak
5) Mahatma Gandhi
6) Ramana Maharshi
7) Sri Aurobindo
8) Sri Yogendra
9) Swami Kuvalayanada
10) Gopi Krishna
11) Swami Ratna Tirtha
12) M P Pandit
13) Swami Sankardeva Saraswati
14) Swami Satyananda Saraswati
15) Swami Sivananda etc.

## 1.9 CLASSIFICATION OF YOGA

According to Siva Samhita, Yoga is classified into four types. They are:

'Mantrayoga, Layayoga, Hathayoga and Rajayoga.

'Yogachaturbidhah prokto yogibhistatvadarshivihi
Mantrayogo hathascaiva layayogastritiyakah
Chaturtho rajayogah syat sa dvidhavarjitaha'

(Siva samhita 5/17)

The four types of Yoga has been discussed below.

**Mantrayoga:** When anyone meditates by repeatedly uttering Om or any other mantra, a vibration is created in his entire body. This is known as Mantrayoga.

**Layayoga**: Here meditation is done by concentrating on the energy centers or chakras. Laya

Yoga involves techniques of meditation that causes the energy of the prana to move up from the Muladhar to the Sahasrar Chakra. This awakens the Kundalini, the coiled energy at tahe base of the spine.

**Hathayoga**: In this form of Yoga one performs Asana, Pranayama ,Mudras etc and makes one's body and mind fit for performing Raajyoga. '*Ha*' means body and '*Tha'* means mind. By the performance of the various asanas one can build strength, stability and flexibility of the body which is very essential for sitting in meditation for long hours for attainment of Samadhi mentioned in Raajyoga. Similarly, the mind also should be trained to be calm and stable during meditation. Here pranayama is a very useful tool and by practicing Pranayama one can hope to attain Samadhi. Thus Hathayoga is the staircase leading to Raajyoga. There is a saying in Yoga *'Sarve Hathlayyoga Raajyogeshya Siddhaye'.*

**Raajyoga**: Raajyoga is a form of Yoga where the mind and its modifications are brought under control by abiding certain rules which lead to absolute mental and physical control. These rules are 8 in number and so Raajyoga is also called Ashtanga Yoga. By following the steps of Ashtanga Yoga the practitioner become possessor of a healthy body and mind and then he transcends the mind to arrive in a unmani or manomani state wherein there is experience of self realization. 'Raaj' means kingly; so Raajyoga stands for the supposed climax of all different paths of Yoga i.e reaching the supposed goal of Yoga –self realization. Raajyoga is said to be the best among all types of Yoga.

Although in Sivasamhita, the above mentioned four types are said to be the forms of Yoga, still there are other views on it. Some say that yoga is classified into another different types: **Karmayoga, Bhakti Yoga , Gyanyoga and Raajyoga**. They have been discussed below:

**Karmayoga:**

Karma = action.

Yoga = Union

So Karma yoga = Yoga/Union through action

This is the path chosen by those who love doing action and are of outgoing /active nature. This school of yoga teaches the aspirant to act tirelessly without thinking or hoping for a reward of his action. When there is no hope for any personal gain out of the action one performs his ego vanishes and he does all work as it comes. The aspirant becomes successful in doing this only when he makes up his mind to offer the fruits of his labor to God alone.

**Bhakti Yoga**

Bhakti = devotion or deep love

Yoga = Union

Bhakti Yoga = Yoga/Union through devotion

Bhakti means deep and unconditional love. Therefore, Bhakti Yoga is the path of devotion and deep respect to the divine Lord. The practitioner opens his heart to divine love which results in the union of the lover (Yogi) and the beloved (the divine).

Bhakti Yoga is practiced mainly by those who are emotional by nature. The technique of Bhakti Yoga is to select a personal god (Ishta Devata) and offer him prayers, sing bhajans, repeated chanting of mantras/japa, kirtans, listening to stories of god, pujas, ceremonies, rituals etc. In this way a practitioner concentrates repeatedly on the Lord and this constant repetition leads to a mystical relationship between the practitioner and the Lord. He starts treating the Lord as his friend, mother or a teacher. The greatest benefit of Bhakti Yoga is that it leads to surrendering all personal egos, as bhakti or respect itself calls for humility or surrendering

**Gyan Yoga**

Gyan in Sanskrit means knowledge. Hence Gyan Yoga is also called the path of knowledge. Here emphasis is given to the realization of one's inner self to reach the ultimate goal of oneness with the Paramatma. In all Indian philosophies mind is considered as an obstacle in realizing self. So gyan yoga trains an individual to transcend the mind by using his own mind power. The main techniques of doing this are through contemplation and meditation. Unlike other schools of yoga in Gyan Yoga there are no physical or mental exercises or postures involved. Neither there is mantras or pujas involved like in bhakti yoga. Here the Gyan Yogi(seeker of reality) only uses his mind power to inquire into his own nature by contemplating into his own actions and by meditating.

## 1.10 MAIN PRINCIPLES OF YOGA

The main principles of Yoga are

1. **Tatvas (elements) -** Yoga has recognized twenty six tatvas.
2. **Pramana**- Three kinds of pramana-pratakshya (perception), anumaan (Inference) and agama.
3. **Chittavritti-** Five types of modifications of mind-pramana, Viparjyaya, vikalpa, nidra and smriti.
4. **Klesh**- Five types of klesha-avidya, ashmita, raga, dvesa and abinivesha.
5. **Chittabhoomi**- Five stags of chittabhoomi-Khshipta, murdha, Vikshipta, ekagra and niruddha.
6. **Ashtangayoga**- Yama, Niyam, Asana, Pranayama, Pratyahara, Dharana, Dhyan and Samadhi are the eight limbs of Ashtangayoga.
7. **Guna**- Satvik, Rajasik and Tamashik have been recognized as the three gunas.
8. **Moksha**
9. **Existence of God** – This has been discussed in Yogdarshan.

## 1.11 GOAL AND PURPOSE OF YOGA

Since ancient times Yoga has been recognized as a special discipline aimed at integrating mind, body and spirit to achieve a state of enlightenment or self realization. Yoga is a science of right living and it works wonders when integrated into our daily life.

According to Yoga, a person's existence has five layers- physical, mental, emotional, intellectual and spiritual. If one of this layers is not developed then a person's life isn't fully developed or enriched. This theory finds expression in the Taitiriya Upanishad. It says that human personality is made up of five sheaths which cover the real self (soul or atma). These are ***Annamaya Kosha (food body), Pranamaya Kosha (energy body), Manomaya Kosha (mental body), Vigyanmaya Kosha (Wisdom Body) and Anandamaya Kosha (Bliss body).*** *(Taitariya Upanisad, Bhriguballi, 2nd-6th unit).* When each of these bodies is developed it is an indications of a person's overall well being. When the Annamaya and Pranamaya koshas are developed in a person's body then he becomes free of diseases and leads a long life. The Manomaya Kosha is responsible for the correct thinking of a person and also his feelings and emotions. When this sheath is developed through Pranayam and Pratyahar, then the person developes stable thinking. The Vigyanmaya Kosha is responsible for the development of a higher thinking and intelligence in a person. The Anandamaya Kosha which is the closest to our real self is the seat of spirituality and development of this body leads to bliss.

Personality development progresses on the inward path from Annamaya kosha to Anandamaya Kosha. Thus, Yoga is such a study which not only discusses philosophical views but also is a science of life. It shows us ways how to enrich our life by integrating mind, body and spirit to achieve a state of enlightment.

In this modern world numerous problems have engulfed humans. Several problems like stress, anxiety, frustration, anger, conflicts, psychosomatic disorders, sleep disorders, lifestyle diseases like diabetes, hypertension etc has become part of everyone's life. A good answer to all such problems is the practice of Yoga. Yoga offers more benefit than anyone can ask for. It could be said that the primary goal of Yoga is to gain balance and control of one's life; to free oneself from confusion and distress; to provide a sense of calm that comes from practice of Asana and Pranayama. Because of all these incomparable benefits, Yoga has spread all over the world. It has reached such fame and acceptance that it is now considered as a health promoting tool in society. Both healthy as well as patients can practice Yoga without any danger. If the information about Yoga brings about an interest in the medical professionals and if they practice it, which could open up new paths in bringing our traditional culture of Yoga and the present knowledge of modern medical science together.

It is also believed in Yoga Philosophy that all a practitioner can achieve 8 types of yogic accomplishment as a result of regular practice of yoga. These accomplishments are:

1. **Anima**- ability to reduce the size of body to the size of atom
2. **Mahima-** Ability to increase to a gigantic form.
3. **Laghima**- Ability to make the body very light
4. **Prapti-** Ability to obtain anything anywhere
5. **Prakamya**- Ability to obtain anything desired

6. **Ishitva**- The power of absolute lordship over entire creation
7. **Vasitva-** Ability to have everything under control, especially the physical manifestation made up of 5 elements.
8. **Kayasampat -** Getting physical property according to wish.

### CHECK YOUR PROGRESS

**Q 9:** What is the oldest Yoga literature? Who was the writer?

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**Q 10:** Name 2 commentators of Yoga Sutra.

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**Q 11:** Yoga is classified into how many types? Name them.

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**Q 12:** How many types of gunas are recognized in yoga philosophy?

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**Q 13:** According to Yoga how many types of stages of existence of a person and what are they?

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**Q 14:** What are the yogic accomplishments that can be acquired by regular practice of Yoga?

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## 1.12 LET US SUM UP

In this unit we have discussed the following topics:

- Among the schools of Indian Philosophies Yoga is a type of heterodox or *astik* philosophy.
- The meaning of astik in philosophy is one who believes in the authority of the Vedas.

- The word Yoga has been derived from the Sanskrit root word '*Yuj*'. The general meaning of Yoga is union.
- In philosophical terms Yoga means the union between the individual self or *Jivatma* and the Universal Self or *Paramatma.*
- In the spiritual sense the meaning of Yoga is attainment of God, self wisdom or the ultimate truth.
- The tradition of Yoga is very ancient
- There are mainly 4 types of Yoga- Mantrayoga,Layayoga, Hathayoga and Raajyoga. Amongst all Raajyoga is considered to be the supreme.
- After Patanjali propounded the Yoga Philosophy systematically, other Yoga gurus continued the study and made it flourishing.
- Through Yoga one can purify one's body and mind and thus enrich his personality.
- Yoga helps to develop a person's physical, mental, intellectual, emotional stability.
- Yoga in the modern sense also includes issues of health, spiritual wellbeing, sports etc.

## 1.13 FURTHER READINGS


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3. Swami Pabitrananda: Common Senses about Yoga, Advaita Ashram, Kolkata.
4. S. Radhakrishnan: Indian Philosophy, Volume II, Oxford University Press, New Delhi.
5. S. N. Dasgupta: Yoga as philosophy and religion, Motilal Banarasidass, Delhi.
6. Swami Gyaneshwarananda: Yog Parichay, Raamkrishna Vivekananda Vishwavidyalaya, Belurmath.


## 1.14 ANSWERS TO CHECK YOUR PROGRESS

**Ans to Q No 1:** The word 'Darshan' which has been derived from the root word 'Drish' which generally means to see. However, this word has a far deeper and broad meaning. It is an academic discipline that exercises reason and logic in an attempt to understand reality and answer fundamental questions about knowledge, life, morality and human nature. Thus, Darshan or Philosophy means to seek and understand the true knowledge.

**Ans to Q No 2:** Yoga Philosophy is heterodox/astik philosophy. In general terms astik means a believer

in God. However, in philosophical terms it means believer of the Vedas.

**Ans to Q No 3:** In Yoga philosophy 26 tatvas have been recognized. They are- *Prakriti, Purusha, Ishwar, Buddhi, Ahamkar, 11 sense organs, 5 tanmatras and Panchamahabhoot.*

**Ans to Q No 4:** Yoga recognizes the existence of God. Therefore Yoga is known as *Sheshwar Samkhya.*

**Ans to Q No 5:** Yoga recognizes 3 Pramanas- *Pratakshya, Anuman and agama.*

**Ans to Q No 5:** The meaning of Yoga according to the dictionary is 'union'

**Ans to Q No 7:** According to Patanjali Yoga Sutra, the meaning of Yoga is not just union but a continuous effort to achieve that union. According to him the continuous effort to control the modifications of the mind is Yoga. He has defined Yoga as *'Yoga chittavritti nirodhaha'.*

**Ans to Q No 8:** Yoga has been prevalent from the time of Indus Valley Civilization. Several coins, depictions etc containing yoga poses have been discovered during the archaeological excavations of Indus Valley Civilization.

**Ans to Q No 9:** The oldest literature on Yoga is Patanjali Yoga Sutra. The writer of this literature was Maharshi Patanjali.

**Ans to Q No 10:** 2 famous personalities who wrote commentaries on Patanjali Yoga Sutra were Bigyan Bhikhu and Baspati Mishra.

**Ans to Q No 11:** According to Shiva Samhita, Yoga is classified into 4 types- Mantrayoga, Layayoga, Hathayoga and Raajyoga.

**Ans to Q No 12:** 3 types of Guna has been recognized in Yoga Philosophy. They are- *Satva, Raja and Tama.*

**Ans to Q No 13:** According to Yoga Philosophy, there are 5 stages of human existence. They are Physical, Mental, emotional, Intellectual and spiritual.

**Ans to Q No 14:** It is mentioned in the *Bibhutipada* of Patanjali Yoga Sutra that several Yogic accomplishment can be attained by the regular practice of yoga. These are- *anima, Laghima, Mahima, Prapti, Prakamya, Bashista, Ishitya and Kaambashayitya.*

## 1.15 MODEL QUESTIONS

**Objective type question**

**Q 1:** Write briefly about the definition and meaning of Yoga.

**Q 2:** What are the main philosophies of Yoga Philosophy?

**Short questions**

**Q 1:** Discuss about the origin of Yoga

**Q 2:** Discuss about the classification of Yoga.

**Essay type questions**

**Q 1:** Why is Raajyoga considered to the supreme among all other types of yoga?

**Q 2:** Write a short note on the different Yoga Pandits and their literary work.

**Q 3:** Write a note on the aims of Yoga.

**Q 4:** Write a note on the impact of Yoga on the personality development of a person.

**Q 5:** After the regime of Patanjali, in what sense and meaning is the word Yoga being used? Please elaborate.

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# UNIT 2 : INTRODUCTION TO PATANJAL YOGA DARSHAN

## UNIT STRUCTURE


2.1 Learning Objectives

2.2 Introduction

2.3 Description of Patanjal Yoga Darshan

- 2.3.1 About Patanjali- The Writer of Yoga Darshan
- 2.3.2 The Yoga Sutras of Patanjali
- 2.3.3 Chittabhoomi and its Stages
- 2.3.4 Chittavritti
- 2.3.5 Ways to control Chittavritti
- 2.3.6 Classification of Samadhi- Samprajnata and Asamprajnata
- 2.3.7 Ṛtambharā Prajna
- 2.3.8 Analysis of Klesha
- 2.3.9 Definition and nature of God
- 2.3.10 Omkār or Pranav
- 2.3.11 Heyah
- 2.3.12 Kaivalya
- 2.3.13 Vivekjnāna or Vivekakyāti
- 2.3.14 Limbs of Yoga (Yogangas)

2.4 Let Us Sum Up

2.5 Further Readings

2.6 Answers To Check Your Progress

2.7 Model Questions


## 2.1 LEARNING OBJECTIVES

After going through this unit, you will able to know -

- about the writer of Yoga dashan
- about other opinions about the writer of this Yoga Sastra
- about Patanjali Yoga Sutra
- different classification of Chittabhoomi and Chittavritti and about the ways to control Chjittavrittl
- get an idea about Samprajnata and Asamprajnata Samadhi
- learn about Astangayoga as a means to attain Samadhi

- learn about Klesha and its classification. Learn about ways to remove Klesha
- learn about Kaivalya.

## 2.2 INTRODUCTION

The basis of Indian Yoga is the Yogic Philosophy which is based on the Yoga Sutra of Patanjali. To know about this ancient art of Yoga we have to do a descriptive study of this very valuable scripture. In this chapter we will learn about the important topics of Patanjal Yoga Darshan and also get idea about the following

- Different states of the mind
- Ways to control Chittavritti
- Classification of Samadhi
- Astangayoga as a means to attain Samadhi
- Klesha
- Idea about God etc.

## 2.3 INTRODUCTION TO PATANJAL YOGA DARSHAN

Here, you will learn about Patanjal Yoga Darshan and its propounder Maharshi Patanjali. You will also learn about Chittabhoomi and its classification and Chittavritti and ways to control them. Also you will come to know of Samadhi, Vivekjnāna and get an idea about God etc.

### 2.3.1 About Patanjali- The Writer of Yoga Darshan

It is believed that Maharshi Patanjali was the first sages to have systematically compiled the knowledge of Yoga in a well structured format and made it easy for all to understand. He presented Yoga sutras which is a collection of 196 Indian sutras on the theory and practice of yoga.

However, it is mentioned in *Yajnavalkyasmriti* that it is *Hiranyagarva* who was the first author of treatise in Yoga - '*Hiranya garvo yogasya vaktā nānyaḥ purātanaḥ*'

It is also mentioned by *Lord Krishna* in *the Bhagawat Gita* that he first of all imparted the knowledge of Yoga to Lord Sun and then the tradition of this knowledge gradually sifted from one person to another.

'*Imaṁ vivasvate yogaṁ proktabānahamavyayam*
*Vivasvān manave prāha monuriksvakve habrabityo*'

*- Gita 4-1*

Therefore, Patanjali cannot be said to be the profounder of Yoga. He is the complier of the

knowledge of yoga that had laid scattered through ages. He has started his work by saying 'Atha Yoganusashanam'(1/1). By this he means that his work is only a sequel of the various studies of Yoga practiced from time immemorial. He mentions that he has not propounded any new theory but only systematically lined up the knowledge in the form of sutras for the ordinary men to understand easily.

However, his contribution to Yoga is undoubtedly the greatest as this compilation stand out as the most authoritative and useful text on Yoga philosophy till date.

There is a sloke that is famous among the wise regarding Maharshi Patanjali.

'Yogen chittasya paden bāsāṁ malaṁ sharirashya tu vaidyakena.

Yoha pākarot taṁ prabaraṁ munīnāṁ patanjaliṁ prānjalirānarohasmi.

Here Patanjali is said to be the propounder of Patanjal Yoga Sutra, Mahavashya and charaksamhita, Some argue that though the name of Patanjali is not mentioned in Charaksamhita he has written it in the name of Charak. Some also say that Patanjali of Mahavashya and that of Patanjal Yoga Sutra are two different persons. Whatever it be, it is an established truth that patanjali is the writer of Patanjali Yogasutra. Some scholars are of the opinion that the time of patanjali is 200 BC and some others opine that it is second century CE.

## 2.3.2 The Yoga Sutras of Patanjali

Among the Indian Philosophies Samkhya Darshan and Yoga are said to be equivalent. Yoga is believed to be the practical application of Samkhya's theories.

Patanjal Yoga Sutra is one of the most ancient text on Yoga Philosophy. Hindu orthodox tradition holds the Yoga Sutras of Patanjali to be one of the foundation texts of classical Yoga philosophy.The Yoga Sutra of Patanjali are a collection of 196 Indian Sutras(aphorism) on the theory and practice of yoga.

Patanjali has divided his Yoga Sutra into four chapters containing all 196 aphorisms. These chapters are:

1. **Samadhi Pada**- This chapter is about enlightment. Nature of Yoga,description of Chitta Vritti, Ways to control Chitta Vritti, concept of Abhyasa and Vairagya, Sampragyjnata and asamprajnata Samadhi, concept of Ishwar Pranidhan, importance of Omkar, Sabij and nirbij Samadhi etc are the topics discussed in Samadhi Pada
2. **Sadhan Pada-** This chapter contains rules to be followed for practice of Yoga. Here, nature of Klesha, classification of klesha, tapah, swaydhyaya, ishwar pranidhan, klesha karmavipaka, reason of misery, how to avoid miseries, Yama, niyama, asana etc discussed in detail
3. **Bibhuti pada**- This is the 3rd chapter. It instructs us about the progression of our practice

and the magical accomplishment achieved through regular practice of Yoga. Here, Dharana, Dhyan and Samadhi ( the three inner practice of Astanga Yoga) are discussed in detail. The results achieved by various controls of body and mind etc are also discussed here.

4. **Kaivalya Pada-** This chapter discusses about liberation. Description of the Chitta or mind, condition of mind before achieving kaivalya, nature of Kaivalya etc are discussed in depth. This chapter outlines how the mind is made up and how it can veil the true nature of self. It describes how someone on the Yogic Path can free their consciousness from the movement of the gunas and allow it to rest in the light of its own nature.

## CHECK YOUR PROGRESS

**Q 1:** Who is the propounder of yoga according to the text *Yajnavalkyasmriti*?

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**Q 2:** What is the first sutra of *Patanjal Yoga Sutra?*

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**Q 3:** How many sutras are there in *Patanjali Yoga Sutra*?

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**Q 4:** How many Padas are there in Patanjal Yoga Sutra? Name them.

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**Q 5:** Name the number of Sutras in each of the Padas.

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## 2.3.3 Chittabhoomi and its Stages

The theory of chitta bhumi originates through Patanjali Yoga Sutra and is elaborated upon by sage Vyasa in his commentary on the said Yoga Sutra. Chitta Bhumi refers to the condition or state of mind in its aspect of concentration. This aspect defines and differentiate among human beings.

Chitta in Patanjali is used to denote ‘mind’of western philosophy. In Samkhya this chitta is reffered as ‘mahat’. The chitta according to Patanjali is thus comprised of

1. **Manas**

2. **Buddhi**
3. **Ahamkara**

Chitta, the mind is trigunatmak, three-qualitied. i.esattvik, rajasik and tamasic

Depending upon the domination of the chitta by these gunas, we can say that there are five states of the chitta which means that there are 5 chittabhumis

1. **Kshipta** – The kshipta chitta is restless, roving and unsteady. In this state the mind is rajasic in nature and so it is agitated, anxious and is a source a pain. Generally demons and people who are drunkards possess the kshipta chitta. This state is not favorable for yoga as there is no control over mind and senses.
2. **Mudha**- The Mudha chitt is forgetful, blinded and the possessor has no idea of what his duty is. This chitta possesses the least concentration and is angry at all times. All these happens due to provocation of tamas guna. This state is not favourable for yoga because the mind is full of lethargy and lacks concentration.
3. **Vikshipta-** This type of chitta oscillates between the opposites. In this state one can be immerged in Samadhi for some time but by the battering of the rajaguna, emotional feelings of the mind darts along for other things. Those with a strong alignment for yoga fall in this category. However, this state isn't a conducive state for Yoga.
4. **Ekagra**- The ekagra chitta is one pointed and concentrated. In this state due to the Satvik guba, the mind remains engaged with one thing. Here Raja guna and Tama guna are in a suppressed state and so there is no flickering or unsteadiness of the mind. This is a conducive state for yoga.
5. **Niruddha**- This is the state of complete restraint- a no-mind state. In this state the satvik mood, tamas and the rajas ones are obstructed making the mind calm and void. Though mind impression are present, there are no modification of the mind stuff. The yogis are always in this state of chitta.

Among these 5 states of chitta kshipta and moodha are not conducive for yoga. In fact, they are deterents in the path of yoga. Vikshipata is a state which is a bit suitable for Yoga. It is only the Nirudha and Ekagra state in which Yoga can be performed in totality.

## 2.3.4 Chittavritti

Patanjali's famous definition of yoga is "yoga chitta vritti nirodhah", which means "yoga is the removal of the fluctuations of the mind". It is the prevention of the mind from its wanderings The above definition of Yoga projects three key words

***Chitta*** (mind-stuff)

***vritti*** (modifications) and

***nirodhah*** (control of thoughts of the mind).

**1. *Chitta* (Mind-stuff)**

Actually mind-stuff means a treasure house of memories; but for our practical purposes we may take it to mean the mind. Now let us analyze how the mind functions. According to Patanjali the mind (*chitta*) is made up of three components,

- *Manas*- Manas is the recording facility which receives impressions gathered by the sense organs from the outside world.

  *Buddhi* - Buddhi is the discriminative facility which classifies and analyses these impressions and reacts to them.
- *Ahamkara*- Ahamkara is the ego sense which claims these impressions for its own and stores them up as individual knowledge. All these as a group are also called *Antahkarana.*

**2. *Vritti* (modifications)**

Vrittis are the waves and ripples arising in the mind when external causes impinge on it. These Vrittis are our mental responses to the stimuli we receive from the universe around us with all its myriad attractions, distractions, pleasure, pain, joy, sorrow etc.

**3. *Nirodhah* (control)**

Patanjali advocated the necessity to control the mind.

The modifications of the mind i.e chitta vrittis are of 5 types. These 5 chitta vrittis are either

- klista i.e. accompanied by klesha/pain OR
- aklista i.e not accompanied by klesha/not painful

The 5 chitta vrittis are as followes

1. **Right cognition (Pramana)-** Right cognition or Pramana is the proof of information to be valid according to our belief, experience and morals. Pramana vritti of mind let us believe that something is firmly right. Its our buddhi which continually modifying our perception to make an experience a truth. The same experience which is true for us, someone can have the exact opposite sensation for it.

According to Yoga, pramana are of 3 types

- ***Direct Experience (pratyaksha):*** using our five senses (acquiring knowledge directly through the environment)
- ***Inference (anumana):*** our ability to apply logic and reason to figure things out for ourselves. For example, you may see smoke in the distance coming out of a mountain so you may infer that there is a fire.
- ***Trustworthy Testimony (agamah****):* trusting in the knowledge and experience of someone

else. For example, I know factually that oxygen and hydrogen create water although I cannot personally figure this out for myself scientifically and it is not something I would have known if I had not have been told. However I can experience water and I trust my teachers in the subject (scientists) and their motives and so based on this, I believe their knowledge is valid.

**2. Misconception (viparyaya)**

Misconception is false knowledge based on the deceptive appearance of that object. We may like to think that we go through life seeing things objectively but in fact, we see the world *that we want to see*. The Sanskrit word for 'the world' is *prapancha – pancha* meaning five senses and *pra* meaning perceiving through – so basically the world is what we see through our perception of the five senses. An example would be a group of people looking at the same tree. What do they see? Based on their own likes, dislikes, interests etc, they will see different things. For example, an artist will see a potential painting, a carpenter sees potential crafty possibilities, an environmentalist will contemplate the environmental benefits of the tree and a child will see it as something to climb and explore! So our thoughts (vrittis) can be knowledge that is misconceived… the goal of yoga is to calm these vrittis; so when they are calm we can start to see things for what they truly are instead of what we perceive them to be.

**3. Imagination (vikalpa)**

Imagination is an idea that we create in our minds. We actually can convince ourselves of a truth when in fact it is not true at all.For example, if we tell ourselves that we are wonderful, amazing, capable etc… then we live our life believing this about ourselves. However if we tell ourselves that we are failures, useless worthless and unsuccessful, then our mind believes this and your life will be a reflection of this! So this function of vikalpa or imagination can heavily influence you – causing happiness or suffering in your life. Through this control, we can liberate ourselves from suffering.

**4. Deep Sleep (Nidra)**

Nidra is commonly translated as "deep sleep" or "state of emptiness". In nidra, the mind is directed inward, operating at a very subtle level. Patanjali says that "deep sleep is when the mind is overcome by heaviness and no other activities are present" . So basically when the mind is not in the first three virttis (valid cognition, misconception and imagination), then it goes to sleep. Sleep is a common activity for the mind and there are optimal times for sleep such as when the sun goes down. But this heaviness can occur due to boredom or exhaustion, stress or other reasons may result in the mind going to sleep! Some people sleep to 'escape the world' due to their worries and anxieties.

**5. Memory (Smriti)**

"Memory is the mental retention of a conscious experience" or "memory is a recollection of experienced objects". All conscious experiences leave an impression on the individual and are stored as memory. It is not possible to tell if a memory is true, false, incomplete or imaginary.

Every memory creates an impression in the mind and these impressions, whether they lead to suffering or freedom need to be controlled in order to abide in our own true nature- in the state of yoga.

Basically, Patanjali describes the five functions of the mind to ultimately help us reduce our suffering. By being able to recognise these functions and learning how the mind works, this is the foundation to seeing your true nature as separate from the mind. Almost like stepping out of yourself and observing the functions of the mind, without being attached, upset or frustrated…just simply becoming an observer. Once you are able to observe without reaction, you will be able to more easily differentiate the mind and all of its fluctuations from your true nature.

## 2.3.5 Ways to control Chittavritti

Chitta vrittis prevent a person to have a clear vision of his inner self. It is only in the nirudha state that these vrittis cannot trouble him. At all other times a person is always heavily engrossed in these vrittis. Thus it is said in the Yoga Sutra

*'Tada dristuhu swarupehavastanam'*

This means that when the chitta vrittis are in the niruddha state then a person is in his truest and unchangeable form.

Patanjali mentions about 2 methods of controlling the Chitta Vrittis. They are

1. Abhyasa (Practice)
2. Vairagya (Non attachment)

**Abhyasa (Practice) –**

Continuous struggle to keep the Vrittis perfectly restrained is known as practice or abhyasa. This is the work of discipline and commitment. It takes time, perseverance and patience. The dedicated practice of both yoga asana and regular meditation will cultivate tranquility and stability.

**Vairagya (Non attachment)**

Non-attachment is not yearning for the results of one's practice and all the beautiful gifts of the world. We appreciate what is given when it is given and if the gift goes away we still appreciate what we had without sorrow that it is now gone. It's important not to cling or be dependent on anything in the material world as it is the nature of nature to change and move.

## 2.3.6 Classification of Samadhi- Samprajnata and Asamprajnata

Absorption (Samadhi) is of mainly two kinds-

(I) Conscious (Samprajnata samadhi) and

(2) Super consciousness (Asamprajnata samadhi)

**1. Samprajnata Samadhi:**

It arises from the assumption of the forms of deliberation (vitarka), reflection (vicara), joy (Ananda) and egoism (Asmita), depending upon the nature of the object under contemplation. Deliberation is the direct perception by the mind of a gross object Reflection is the direct perception of a subtle object. Joy is ecstasy and egoism is the awareness of being one with the self 11 patahjali does not describe the last two kinds. The first one i.e. deliberation is accompanied by all the four, the second one i e. reflection is devoid of deliberation; the third i.e. ecstasy is devoid of reflection, and the fourth is mere ego consciousness which is devoid of the first three forms. All these constitute consicous Absorption, depending upon a supporting object. Here, in the contemplation of the same object the mind passes through these stages. Contemplation starts with a gross object, which is one of the twenty six categories, because contemplation of subtle objects extending unto consciousness is not possible prior to the discriminating knowledge. All these are directly perceived through the power of yoga. Hence, there cannot be the supporting objects. So conscious absorption has four forms in regard to the same object of contemplation. The yogin first ascertains the nature of a gross object such as a product of the five elements, then turns to a subtle object. (When the mind, resembling a polished crystal, rests in and assumes the form of an object whether the object be the self as knower, the senses contributing to the process of knowing or the knowable world, this is said to be contemplation of the object.)

The Samprajnata Samadhi has four kinds

**(1) The Savitarka :** The contemplative insight of the yogin as mixed up with the misconceptions as between the world, the object and the idea, such Contemplation is said to be deliberative

**(2) Nirvitarka :** In this state, the contemplative insight becomes coloured by the essential nature of the object and, giving up, as it were, its own essential nature consisting of the process of knowing, it seems to assume the very form of the knowable object. This is super deliberative (nirvitarka) contemplation.

**(3) Reflective (Savicara) :** The contemplation pertaining to the subtle objects with the manifestation of their qualities, cirsumscribed by the notions of space, time and causation is known as Savicara Samadhi

**(4) Super-reflective (nirvicara) :** The contemplation pertaining to a subtle object in all its modes of manifestation and under all conditions of place, time and causation, it is nirvicara samadhi.

These four kinds of Samadhi originating from external objects, are called ‘sabija’ Samadhi

of these, the deliberative and super-deliberative pertain to the gross objects; the reflective and super-reflective refer to the subtle objects-Thus the conscious Absorption (Samprajndta Samadhi) has been described as of four kinds. Result: When the clarity is achieved in nirvicara samadhi, the mind attains mental perspicuity (adhyatmaprasad),a radiant insight which has a real thing as its object, without having to follow the logical sequence of thought. This is the importance of nirvicara samadhi among four kinds. The insight which then arises in the contemplative mind is known as truth-bearing (Ritambhara). This insight which has particularities as its object, Is superior to the spiritual and inferrential knowledge. On the attainment of this contemplative insight, the yogin acquires newer and newer latent impressions generated by it.

**Asamprajnata Samadhi :-**

With cessation of all the mental states, the restrained mind has only the latent impressions left, that is the asamprajnata samadhi . The higher nonattachment is the cause of this kind of state. The mind, devoid of any supporting object, engaged in this practice, attains, as it were, the state of void, which is the seedless Absorption- Nirbija Samadhi. In so far as their minds retain the latent impressions, they experience a state almost like liberation. Thereafter they enjoy a state corresponding to the fruit of their latent impressions. Moreover, in the case of yogins it is brought about by effort Faith sustains the yogin like a good mother; vigor arises in one who has faith in yoga and seeks discriminative knowledge. Thereafter, on the rise of recollection in one who is possessed of vigor the mind passes into absorption undisturbed. Discriminative knowledge then dawns upon the contemplative mind whereby it knows a thing as it really is. Through constant practice and non-attachment directed to its end, there finally arises asamprajnata samadhi. This state is attained soon by those with intense dispatch (Tivra samivega). The persons with intense dispatch are distinguished as mildly intense, moderately intense and excessively intense. According to this distinction, Samadhi and its fruits are close to those with mildly intense dispatch, closer to those with moderately intense dispatch and closest to those with excessively intense dispatch Thus, there are three types of the practitioner. Finally, it is mentioned that the absorption becomes speedily attainable only by this, above mentioned method or alternatively by devotion of God. As a result of His mere wish, the yogin attains to contemplation and its fruit most speedily. When the latent impression of insight is suppressed, with the suppression of all mental states, the absorption becomes seedless.

## CHECK YOUR PROGRESS

**Q 6:** What do you mean by chittabhoomi? How many types of chittabhoomis are there?

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.....

**Q 7:** What do you mean by vritti? Name and discuss each type.

.....

.....

**Q 8:** Name the two ways to control chitta vritti

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.....

**Q 9:** How many types of Samadhi are there? Name them.

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**Q 10:** What do you mean by Sampragyata Samadhi? Into how many types it is divided. Name them.

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**Q 11:** What do you mean by asampragyata Samadhi? Into how many types it is divided. Name them.

.....

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### 2.3.7 Ṛtambharā Prajna

Among the classification of *Sampragyanata Samadhi* i.e *savitarka, nirvitarka, sabichar and nirvichar*, it is believed that *Nnirvichar Samadhi* is the the result of *samapatti* of all the other 3 types. Therefore compared to all the other 3 types the maximium contentment is found in *Nirvichar Samadhi.* When the clarity is achieved in nirvicara samadhi, the mind attains mental perspicuity (adhyatmaprasad), a radiant insight which has a real thing as its object, without having to follow the logical sequence of thought. This is the importance of nirvicara samadhi among four kinds. This is known as the attaintment of *Vaisharadya (Nirvichar-Vaisardyahadhyatmaprasadah-Yogasutra).* At this stage there is only truth all around and the kleshas don't distract the yogi. There is no scope for any falsity. The assimilation of *agama, anumana* and *dhyana* at this stage leads the *yogi* to the climax of consciousness.

*'Agamenanu manen dhyan abhyas rasen cha*

*Tridha prakalpayamba pragyam lavatey yoga mutta mamah'*

This state of consciousness that when awareness is permanently established in pure consciousness and only the truth dawns in ones consciousness is called is called Ritambhara Pragya.

The advantage of gaining this level of Ritambhara Pragya is that simply by thought one can cognize the object one wants to cognize and can influence it in order to derive maximum value from it. When ones awareness is established on this level it is possible to produce specific impulses or sounds in order to produce any desired influence on any object. This level of consciousness has control over the whole field of objectivity. By developing this ability to produce effects in creation according to ones desire one gains mastery over nature.

## 2.3.8 Analysis of Klesha

In Patanjali Yoga Sutra Pancha Klesha are the 5 afflictions or misery that disturb the mental and physiological balance and trigger a chain reaction further deteorating our state of normal health and well being. These klesha are

- Avidya
- Asmita
- Raga
- Dvesha
- Abhinivesha

**1) Avidya (forgetting, or ignorance about the true nature of things)**

It is the misconception of our true reality, believing that the temporary is eternal, the impure is the pure, and pleasure to be painful. This false representation of reality is the root klesha and produces the four others.

**2) Asmita (I-ness, individuality, or egoism)-**

It is the identification of us with our ego. We create a self-image of ourselves that we believe is us, but it is not us. We become trapped within the projections we have created of our life.

**3) Raga (attachment)**

It is the attraction for things that bring satisfaction to oneself. Our desire for pleasurable experiences creates mindless actions and blind sighted vision. When we cannot obtain what we desire, we suffer. When we do obtain what we desire, our feelings of pleasure soon fade and we begin our search for pleasure again, becoming trapped in a endless cycle.

**4) Dvesha (repulsion)**

It is the opposite of raga, aversion towards things that produce unpleasant experiences. If we cannot avoid the things we dislike, we suffer. Even thinking about unpleasant experiences produces suffering.

**5) Abhinivesha (will to live)**

It is the deepest and most universal *klesha,* remaining with us until our deaths. We know

that one day we will indeed die, yet our fear of death is a deeply buried in our unconsciousness.

***Means for Removing klesas***

There are 2 main ways of controlling klesa

1) Practising kriya yoga

Patanjali prescribes the practice of Kriya Yoga-*tapa(austerities), swaydhya (self study) and ishwar pranidhan (surrender to god)* for making the klesa weak. However through Kriya Yoga the *klesas* do not vanish altogether; they only become weak.

'Sati muley tadipakojatyajurbhogaha'

These *pancha klesha* are the root cause of *karma samskaras* or *karmasaya.* If there is *klesa* present in a *karma* then the *karma samskara* give rise to birth in specific life forms, life span and our bundle of pleasure and pain in that life.

2) Practising Dyana Yoga

It is said in the Yogasutra 'Dyan heyastadaha brittayaha'

This means that Dyanyoga or meditation gets final rid of the klesas. Once the kleshas are destroyed through dyanyoga they cannot sprout ever again. So Dhyanyoga is considered to be a surefire way of completely destroying the kleshas.

It may be mentioned here that if the kleshas are not fully destroyed in this life by practicing either Karmayoga or Dhyanyoga, then the karma samskaras that results due to these kleshs will have to be tolerated either in this life or the following lives. Therefore, it is very necessary to destroy the klesas in this life itself.

## CHECK YOUR PROGRESS

**Q 12:** What do you mean by Ritambhara Pragya?

.....

.....

**Q 13:** How many types of kleshas are there? Name them.

.....

.....

**Q 14:** What are the means of destroying the Kleshas?

.....

.....

### 2.3.9 Definition and Nature of God

*Iswara* in theist Indian Philosophy mainly stands for God who performs the functions of

creation, preservation and destruction of the universe. The concept of such a God is accompanied by forms of worship, rites and rituals, do's and don't's and religious organization. All thius makes the concept of God religious.

However, none of the above is present in Yoga of *Patanjali Yoga Sutras*. The *Iswara* of Yoga Sutra is not the same as the *Iswar/God* of other Indian philosophies.

*Patanjali* defines *Iswara* as a '*purusha vishesha'*, a special type of pure consciousness that is unaffected by colorings (*kleshas*), actions (*karmas*), or results of those actions that happen when latent impressions stir and cause those actions. He has never been nor will ever be embodied. Yoga sutra has defined Iswara as following

*'klesha karma vipaka ashayaih aparamristah purusha-vishesha Iswara'.*

- klesha = colored, painful, afflicted, impure; the root *klish* means to cause trouble
- karma = actions,
- vipaka = karmaphal /fruits of action
- ashayaih = sanskar
- aparamristah = untouched, unsmeared
- purusha-vishesha = a consciousness, a special or distinct purusha
- ishvara = creative source, God, supreme Guru or teacher

The designator of this *Iswara* is *Pranav or Aum*. Patanjali says that the *japa* of *Aum* should be performed with full involvement of the being and with full recognition of its significance. Such a *japa* will result in the elimination of all obstacles on the path of yoga and lead towards consciousness turning upon it, i.e., leading to pure awareness.

### 2.3.10 Omkār or Pranav

The designator of Ishwara is *Pranav* or *AUM.* Patanjali says that the *japa* of *AUM* should be performed with full involvement of the being and with full recognition of its significance. Such a *japa* will result in elimination of all obstacles on the path of yoga and lead towards consciousness turning upon itself, i.e. leading to pure awareness.

Here, Patanjali refers to the *obstacles/distraction/antarayah* on the path of Yoga as Chitta Vikshep.

Patanjali Yoga Sutra 1:30 *' vyadhi styana samshaya pramada alasya avirati bhrantidarshana alabdha-bhumikatva anavasthitava Chitta vikshepa te antarayah'*

These Chitta viksheps are 9 in number and are as followes:

1) Vyadhi- Physical disease like fever etc.
2) Styan – mental lethargy
3) Samshaya – doubt or suspicion

4) Pramada – heedlessness or misplaced priorities
5) Alasya – Physical laziness
6) Avirati – stubborn attachment to sense object
7) Bhranti Darshan – illusion
8) Alabdha bhumikatva – non attainment of firm ground
9) Anvastitatva – non maintenance of firm ground

Patanjali prescribed *pranav japa* for getting rid of these obstacles.

Apart from *pranav japa* he has mentioned 2 other ways of controlling these *antarayas.* They are

*1) Ekatatva abhyasa:* This means practice of one principle. This principle may be understood as the Astanga of Patanjali Yoga.

*2) Chittaprasadanam:* This is one of the most practical and effective technique prescribed by Patanjali for bringing peace and tranquility in the mind. This technique involves taking four different approach/attitude towards four different types of people. Patanjali says

- Develop friendship with happy people
- Develop compassion towards those who are suffering
- Take delight or joy towards virtuous people
- Be equanimous towards people exhibiting negative qualities.

## 2.3.11 Heyah

According all Indian Philosophies, this world is full of pains. The same belief is held by Yoga philosophy as well. In the Patanjal Yoga Sutra, the reasons of the pain found in this world are discussed and also the remedies for such pains are given. According to Yoga sutra, pain is identified as *Heya* and bonding is the reason for *heya.*

'***Drastrdrsyayoh Samyogah Heyahetuh'***

*Drastra* : to the seer

*Drsyayoh*: of the seen

*Samyogah*: Union

*Heyah*: to be avoided

*Hetuh*: the cause

The bond of the seer and the seen is the cause of the pain that is to be avoided.

This sutra tells us the cause of pain. Here the *Drstu* is the pure consciousness or *Atma. Drsyayoh* means the material world or *Prakriti*. When these both unite they mix in such a way that they lose their individual identity, like salt in water. When salt is mixed in water it becomes

salty water and we can never understand that the taste of water is actually not salty. If we separate them, then things are different.

So this *samyogah* mixes their identity in such a way that it brings ignorance. So that becomes *Heya Hetu*, the reason for pain. *Prakriti* by itself is matter, the material world is strong by itself and *Purusha*, pure consciousness is non matter. These matter and non matter are two opposites. They are mixed and that creates confusion and unfortunately we are not aware of this confusion. So we see only *Prakriti,* we don't see *purusha.* We don't see the salt and we see only salty water. So from *Prakriti* we take pain. *Prakriti* is changing continuosly and so we suffer with that not knowing that our real self is *purusha* not *prakriti*.

## 2.3.12 Kaivalya

The main goal of Yoga is attaining *Kaivalya* which means *Moksh* or Liberation. *Kaivalya* is the last stage of Yoga sadhana. When the yogi attains his true self by detaching the bond between *prakriti* and *purusha* , then he is said to attain *Kaivalya.*

Yoga sutra says ' *Purusharthasunyanang gunanang pratiprasabah kaivalyam swarup pratistha ba siti shaktiriti'.* This means that happiness or pain belongs to the body. But due to ignorance sometimes the *atma* or *purusha* believes that these pain or happiness also belongs to them. This results in the *purusha* being portrayed as happy or sad. However, whenever the *purusha* realizes his true self then he separates himself from the *prakriti* and then he reaches *kaivalya.*

The Yoga sutra calls this separation between prakriti and purusha as 'haan'. Haan means destroy. Patanjali says that once the Yogi comes to know that the Purusha is different from the intellect then the investigation into self-existence comes to an end. The Yogi is adept in avoiding the habitual potencies. Hence he is not confronted by the challenges of afflictions or pains. His path to kaivalya is bereft of impediments. He reaches and attains liberation effortlessly. Virtues and sins do not touch a Yogi and he reaches the situation in which all his actions and pains ceases to exist. He reaches a situation in which he comes to know everything by virtue of the quality of purity of mind. His knowledge too becomes uncovered by impurities. He is bestowed with the quality of non attachment and hence the three gunas namely –satva, rajas and tamas begin to show no effect on him. It only means that the succession of changes of the various energies in him born of the 3 gunas gets terminated. When the succession of changes of the energies gets terminated, the Yogi gets merged into the state of bliss.

## 2.3.13 Vivekjnāna or Vivekakyāti

Attainment of knowledge is an ongoing process and not a onetime phenomenon. Knowing

is one thing; abiding in knowledge is another. Constant reinforcement of knowledge strengthens our conviction. The stronger our conviction, the more spontaneously knowledge presents itself when we need it. When our knowledge is fully mature and our conviction firm, the flow of discerning power becomes incessant and effortless. We don't need to resort to logic to know what is right and wrong, what is healthy and unhealthy, fact and fiction, real and imaginary are brightly lit by the discerning power of knowledge. This discerning power is calls *viveka-khyati.*

This Vivek kyati arises by stages: it doesn't suddenly burst like a bomb.

***'Tasya saptadha prantabhumi prajna' (11.27)***

According to this sutra, consciousness is sevenfold and it arises by gradual degrees.

1) **Gyeyasunya**- The first stage is the detection of the defect in the object or things: there is something wrong with things and they are not as they appear to be. This is the first awareness that arises in a person.
2) **Heya sunya**- This stage is the discovery that there is a cause of this pain, that it hasn't come suddenly but has a reason. Without a cause there is no effect. The discovery of the cause of this troublesome situation is the second stage of knowledge.
3) **Prapyaprapta**- The 3rd stage is the recognition of a way out of these causative factors. The yogi although staying in this material world learns to be unaffected by the worldly matters.
4) **Sikirshyasunya**- In this stage the mind becomes aware of these stages as if it has slowly risen from the slumber of life and is now dreaming of the possibility of a higher experience. Just as, when we are sleeping we aren't aware that the sun is about to rise. The awareness is felt subtly that the day is dawning and this indicates that we are just awakening.
5) **Pragya-** At this stage the intellect becomes inactive due to the practice of yoga. The mind loses control over the consciousness.
6) **Laya-** At this stage the gunas- satva, rajas and tamas is withdrawn and the complex body-mind ceases to exist.
7) **Amala**- the seventh stage is the return of the consciousness to itself, where the self becomes aware of what it is-completely freed from all bondages. When there is complete purification of the mind by the practice of yoga, there is a spontaneous and automatic manifestation of consciousness in the direction of its freedom.

## 2.3.14 Limbs of Yoga (Yogangas)

We have already come to know that the main goal of yoga is attainment of liberation or *Kaivalya.* In trying to provide a discipline /model for achieving this goal, *Patanjali* propounded the *Astanga Yoga* or the *Raja Yoga*.

These eight limbs have been described below.

***1)*** ***Yama***- *Yama* refers to the observances and restraints that regulate our interaction with others. Hence, they take care of our social equation. The 5 *yamas* given by *Patanjali* are

*i.* *Ahimsa* (non violence in word, thought or deed)

*ii.* *Satya* (truthfulness)

*iii.* *Asteya*(non stealing of material as well as non material things)

*iv.* *Brahmacharya* – celibacy or moderation in all kinds of sensual pleasures. Etymologically, it means walking on the path of truth.

*v.* *Aparigraha*- non possessiveness or non hoarding

***2)*** ***Niyama*** –*Niyama* refers to observances and restraints which govern an individual's personal life. Therefore, they can be said to govern the personal equation. These *niyamas* are as follows:

*i.* *Shaucha* (physical and mental purity or hygiene)

*ii.* *Santosh* (Contentment- an ever present happy state of mind)

*iii.* *Tapa* (austerities, penances, vows etc)

*iv.* *Swadhyay* – self study. This may comprise study of scriptures, following the guru's dictates, listening to discourses of saints/wise people, *satsang* etc.

*v.* *Ishwar Pranidhan* – complete surrender to Ishwar or God.

***3)*** ***Asana***- *Patanjali* defines asana as '***sthira sukham asanam'*** which means' the posture in which one is stable and comfortable is asana'. There are varieties of *Asanas* like *Padmasan, Bhadrasan, virasana* etc. The practice of these *asanas* leads to freedom from physical illness and mental conflicts.

***4)*** ***Pranayama***- *Patanjali* says that *pranayama* happens when there is a break in the pace between inhalation and exhalation. Accordingly, he talks about 3 types of *Pranayam*- inhalation or *purak*, exhalation or *rechak* and stoppage of breadth or *kumbhak*. According to *Patanjali, pranayama* practice makes the mind fit for *dharana.*

***5)*** ***Pratyahar***- *Pratyahar* refers to withdrawal of sense organs from respective objects like the tortoise withdrawing its limbs into the safety of its shell. *Pratyahar* forms the bridge between the first four limbs (*Bahiranga Yoga*) and the last three limbs *(Antaranga Yoga).* In other words, *Pratyahar* marks the transition of the mind from its extrovertedness to inward going process.

***6)*** ***Dharana*** – *Patanjali* describes *Dharana* as ***'desh bandha chittashya dharana'***- meaning

confinement of the *chitta* to one *desh*(place or object) is *dharana*. *Dharana* means concentration. This is the first stage of meditation in *Patanjali's* yoga. The meditator can concentrate on any object – either the tip of his nose or midpoint of brows or any external object like the photo/idol of his favorite deity.

7) ***Dhyana-*** *Dhayana* means meditation. *Patanjali* describes *dhyana* as ***'tattra pratyaya ektanta dhyanam'***. In *dhyana,* all efforts are directed towards keeping distractions away and when this becomes possible for a considerable length of time, it is considered as *dhyana.*

8) ***Samadhi*** – Samadhi refers to spiritual absorption. *Patanjali* defines Samadhi as ***'tat eva arthamatra nirbhasam swaroopa shunyam iva samadhihi'***- that itself is *samadhi* when the self nature is as if not there and the objects shines forth or reveal itself. In both *dharana* and *dhyana,* there are 3 elements- the meditator, the object meditated upon and the process of meditation. In Samadhi, the meditator and the process of meditation disappear and only the object of meditation shines forth. It is in this stage that *Kaivalya* happens, wherein *chitta vritti nirodhaha* finally takes place.

The practice of *Astanga Yoga*, according to *Patanjali,* when done with fervor and determination leads to disappearance of impurities, the illumination of knowledge, which develops to the point of *viveka khyati* or enlightened discrimination between *purusha* and *prakriti.*

## CHECK YOUR PROGRESS

**Q 15:** Define God.

.....

.....

**Q 16:** What are the *Chitta viksheps*?

.....

.....

**Q 17:** What is the meaning of *Heya* ?

.....

.....

**Q 18:** How many types of miseries are there ?

.....

.....

**Q 19:** How can one attain *Kaivalya*?

.....

.....

**Q 20:** What are the *Astanga*?

.....

.....

**Q 21:** What do you understand by the term *vivek khyati*?

.....

.....

## 2.4 LET US SUM UP

In this unit we have discussed the following topics:

- Patanjali and Patanjal Yoga Sutra written by him
- The concept of Chittabhoomi and Chittavritti and their classification.
- The ways to control Chitta vrittis
- The characteristics and classification of Samadhi
- Characteristics and means to control Klesha
- Definition and characteristics of God
- Kaivalya
- Astanga Yoga.

## 2.5 FURTHER READINGS


1) Ashok Kumar Bandopadhyaya (Editor) – Patanjal Darshan, Sri Balaram Prakashani, Kolkata.
2) Dr. Bimala Karnatak (Editor) – Patanjal Yoga Darshanam, Kashi Hindu Vishwavidyalaya and Ratna publication, Varanashi.
3) Swami Bhargananda- Patanjal Yoga Darshan, Udbodhan Kajyalaya, Kolkata.
4) Patanjalayogadarshanam of Kapila with Vyasabhasya, Tattvavaisharadi of Vacaspati Misra and Yogavattika of Vijnana bhaksu (ed)- by Narayana Misra, Bharatiya Vidya Prakashan, Varanashi.
5) Patanjala Yoga Pradeepa (ed) by Omananda Tirtha. Gita press Gorakhpur.


## 2.6 ANSWERS TO CHECK YOUR PROGRESS

**Ans to Q No 1:** In Yagyabalyasmriti Hiranyagarva is said to be the propounder of Yoga.

**Ans to Q No 2:** The first sutra of *Patanjali Yoga Sutra* is '*Artha Yoganushashanam'*. '*Anu*' means later. '*Anushashan*' means advice. This sutra means that the various knowledge found in the various ancient scriptures have been brought together in the Yoga Sutra by *Patanjali.*

**Ans to Q No 3:** There are 195 sutras in the Patanjali Yoga Sutra.

**Ans to Q No 4:** The Patanjali Yoga Sutra consists of 4 padas- Samadhi Pada, Sadhan Pada, Bibhuti Pada and Kaivalya Pada. The 195 sutras have been divided in these 4 padas.

**Ans to Q No 5:** There are 51 sutras in Samadhi Pada. 55 sutras in Sadhan Pada, 55 sutras in Bibhuti Pada and 34 sytras in the Kaivalya Pada of Patanjali Yoga Sutra.

**Ans to Q No 6:** Chitta consists of *man, buddhi and ahamkar*. Chitta is affected by 3 gunas- *satva, rajas and tamas*. When there is a change in these 3 *gunas*, the *chitta* too changes. The normal state of *chitta* is *chittabhoomi.* The *chitta* undergoes 5 stages of change – *Kshipta, Moorah, Bikshipta, Ekagra and Nirudha.*

**Ans to Q No 7:** Vritti means modification. So chitta vritti means modification of the mind. Vritti are of 5 types- Praman, biparjyay, vikalpa, nidra and smriti. Some of these vrittis are coloured or filled with klesha while some are not coloured or not filled with klesha.

**Ans to Q No 8:** There are two ways to control chitta vritti- abhyasa and bairagya. Abhyasa is continuous struggle to keep the Vrittis perfectly restrained. Bairagya is not yearning for the results of one's practice and all the beautiful gifts of the world.

**Ans to Q No 9:** Yoga is the state when the chitta vrittis are eliminated or under control. Samadhi are of 2 types- Sampragyata(where all vrittis are not destroyed)and Asampragyata Samadhi (where all vrittis are destroyed).

**Ans to Q No 10:** Sampragyata Samadhi is that which is accompanied by argumentation, deliberation, happiness, egoism and form. There are 4 varities of this kind of Samadhi- Savitarka,Savichara, Sananda and Asmita.

**Ans to Q No 11:** The type of Samadhi which consists only of impressions being brought about by the constant practice of the cessation of the mental modification is known as Asampragyata Samadhi. Here, the mind is steady and it brings Kaivalya. It is also known as Nirbeej Samadhi. It is classified into 2 types- Upai Pratyay and Bhava Pratyaya.

**Ans to Q No 12:** Ritambhara Pragya is the real knowledge free from doubt and perverted knowledge. There is knowledge by mere intuition. The real essence is revealed here. There is not even a trace of false knowledge.

**Ans to Q No 13:** Klesha is a negative mental state that clouds the mind causing suffering and the conditions of suffering to arise. Klesha are of 5 types- Avidya, Asmita. Raag, Dvesha and Abhinivesha.

Among these, Avidya is the root cause of all the other kleshas. These 5 kleshas are the obstacles in the path of Yoga.

**Ans to Q No 14:** There are 2 main ways of controlling klesha

**1) Practising kriya yoga**

Patanjali prescribes the practice of Kriya Yoga-*tapa(austerities), swaydhya(self study) and ishwar pranidhan(surrender to god)* for making the klesha weak. However through Kriya Yoga the *kleshas* do not vanish altogether; they only become weak.

**3) Practising Dyana Yoga**

It is said in the Yogasutra 'Dyan heyastadaha brittayaha'

This means that Dyanyoga or meditation gets final rid of the kleshas. Once the kleshas are destroyed through dyanyoga they cannot sprout ever again. So Dhyanyoga is considered to be a surefire way of completely destroying the kleshas.

**Ans to Q No 15:** *Patanjali* defines *Iswara* as a '*purusha vishesha'*, a special type of pure consciousness that is unaffected by colorings (*kleshas*), actions (*karmas*), or results of those actions that happen when latent impressions stir and cause those actions. He has never been nor will ever be embodied.

Yoga sutra has defined Iswara as following

*'klesha karma vipaka ashayaih aparamristah purusha-vishesha Iswara'.*

Kaivalya can be attained by practice of Ishwar Pranidhan.

**Ans to Q No 16:** Patanjali refers to the *obstacles/distraction/antarayah* on the path of Yoga as Chitta Vikshep.

These Chitta viksheps are 9 in number and are as followes:

10) Vyadhi- Physical disease like fever etc
11) Styan – mental lethargy
12) Samshaya – doubt or suspicion
13) Pramada – heedlessness or misplaced priorities
14) Alasya – Physical laziness
15) Avirati – stubborn attachment to sense object
16) Bhranti Darshan – illusion
17) Alabdha bhumikatva – non attainment of firm ground
18) Anvastitatva – non maintenance of firm ground

**Ans to Q No 17:** according to Yoga Heya means misery and it results due to the union of purusha and prakriti.

'Heyang dukhang heyakaronsha sangyogyakhyang'

**Ans to Q No 18:** According to Patanjal Yoga Darshan, miseries are of 4 types- parinaam(change), taap(desire), samskar(impression) and gunavrittivirodh( conflict in the thought waves of the 3 basic

gunas). According to the yogis this entire world is full of miseries because everything in this world is related with the above mentioned 4 miseries.

**Ans to Q No 19:** Yoga sutra says '*Purusharthasunyanang gunanang pratiprasabah kaivalyam swarup pratistha ba siti shaktiriti'.* This means that happiness or pain belongs to the body. But due to ignorance sometimes the *atma* or *purusha* believes that these pain or happiness also belongs to them. This results in the *purusha* being portrayed as happy or sad. However, whenever the *purusha* realizes his true self then he separates himself from the *prakriti* and then he reaches *kaivalya.*

**Ans to Q No 20:** The main goal of yoga is attainment of liberation or *Kaivalya.* In trying to provide a discipline /model for achieving this goal, *Patanjali* propounded the *Astanga Yoga* or the *Raja Yoga* which consists of eight limbs namely- Yama, Niyama,Asana, Pranayama, Pratyahaar, Dharana, Dhyan and Samadhi. Of these the first 5 limbs are external and the last 3 limbs are internal factors.

**Ans to Q No 21:** Attainment of knowledge is an ongoing process and not a onetime phenomenon. Knowing is one thing; abiding in knowledge is another. Constant reinforcement of knowledge strengthens our conviction. The stronger our conviction, the more spontaneously knowledge presents itself when we need it. When our knowledge is fully mature and our conviction firm, the flow of discerning power becomes incessant and effortless. We don't need to resort to logic to know what is right and wrong, what is healthy and unhealthy, fact and fiction, real and imaginary are brightly lit by the discerning power of knowledge. This discerning power is calls *viveka-khyati.*

## 2.7 MODEL QUESTIONS

**a) Objective questions**

i) Write a note on God or Ishwar as described in the Patanjali Yoga Sutra

ii) What do you understand by Kaivalya? What are the ways to achieve Kaivalya?

iii) What is Vivek Khyati? What is the relation between Kaivalya and Vivek Khyati?

**b) Short questions**

i) Write s note on Patanjali Yoga Sutra.

ii) Write a note on Chittabhoomi and its classifications

**c) Long Questions**

i) Write a note on Chitta Vrittis .

ii) How to control Chitta Vrittis? Explain in detail.

iii) Discuss in length about Sampragyata Samadhi.

iv) Discuss about the classification of Asampragyata Samadhi.

v) Discuss about the characteristics, classification and the means to destroy Klesha.

vi) Discuss about Astanga Yoga.

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# UNIT 3 : INTRODUCTION TO GHERANDA SAMHITA

## UNIT STRUCTURE


3.1 Learning Objectives

3.2 Introduction

3.3 A brief introduction to *Gheranda Samhita*

3.4 Saptasadhan or seven fold path of *Yoga*

3.5 Shodhan (*Shatkarma* for purification)

- 3.5.1 Dhouti
- 3.5.2 Basti
- 3.5.3 Neti
- 3.5.4 Louliki
- 3.5.5 Trataka
- 3.5.6 Kapalbhatti

3.6 Drihata (*Asana* for strengthening)

- 3.6.1 Important *Asana*
- 3.6.2 Techniques for Practice of important *Asana*s and their benefits.

3.7 Stairya ( *Mudra* for steadying)

- 3.7.1 Name of *Mudra*s and their benefits
- 3.7.2 Description of *Mudra*s

3.8 Dhairya (*Pratyahar* for calming)

- 3.8.1 *Pratyahar* yoga

3.9 Laghav (*Pranayama* for lightness)

- 3.9.1 Practice of *pranayam* and the necessary conditions for its practice
- 3.9.2 Classification of *Pranayama* or *Kumbhak*

3.10 Pratakshya (*Dhyana* for perception)

- 3.10.1 Classification of *Dhyana*

3.11 Nirlipta (*Samadhi* for isolation)

- 3.11.1 Definition and classification of *Samadhi*
- 3.11.2 The 6 types of *Samadhi*

3.12 Let Us Sum Up

3.13 Further Readings
3.14 Answers To Check Your Progress
3.15 Model Questions

## 3.1 LEARNING OBJECTIVES

After going through this unit, you will able to-

- about yoga *Guru Gheranda* and his book on Ghat yoga '*Gheranda Samhita*'
- about the *saptasadhan*/ 7 fold path of Yoga.
- about the characteristic of *Saptasadhan* /7 fold path
- know in details about *Shatkarma*
- know about the details and techniques of performance of 32 *Asanas.*
- Know about 25 different types of *Mudras*
- know in details about *Pratyahar*
- know about the types of *Pranayama* and the pre requisites of their performance
- know about the classifications of *dhyana*
- know about the definition, classification and benefits of *Samadhi.*

## 3.2 INTRODUCTION

*Gheranda Samhita* is a very important classical text describing seven limbs of Yoga. Here, practices of *Shatkarma*, *Asana*s,*Mudra*, *Pratyahar*,*pranayam*, *dhyan* and *Samadhi* have been discussed in detail. However, *yama* and *niyama* (the first two limbs of astanga yoga) have not been discussed in this text.

This chapter puts forward the details of *Gheranda Samhita* in a very easy format for the students to understand well. After reading this chapter a student will have a clear idea about the practical application of Yoga philosophy.

## 3.3 A SHORT DESCRIPTION OF *GHERANDA SAMHITA*

*Gheranda Samhita* is a Sanskrit text of Yoga. It is one of the three classical texts of *Hatha yoga* (the other two being *Hathayoga Pradipika* and *Shiva Samhita*), and one of the most encyclopedic treatises in yoga. It is structured as a teaching manual based on a dialogue between *Guru Gheranda* and his disciple *Chanda Kapila* wherein *Guru Gheranda* mentioned that

*'Nasti Yogat Param Balam'* meaning that there is no greater strength than Yoga.

The *Gheranda Samhita* calls itself a book on *Ghatastya Yoga,* which literally means 'vessel yoga', wherein the body and mind are depicted as vessels that carry and serve the soul. He mentions

*'Aam kumbha ibambosthto jiyamanaha sada ghatah;*

*Yoganalen sangdahjya ghatasudhing samasaret.*

It means that according to him the body is like an earthen vessel. Just as an earthen vessel gets its strength to hold water only after it is burnt in fire, in the same way if the body is burnt in the fire of yoga, only then it becomes strong and purified. He declares his goal to be perfection of an individual's body, mind and soul through a seven fold lifelong continuous self development. The text teaches a seven limbed yoga, in contrast to eight limbed yoga in *Patanjali's Yogasutra.*

*Gheranda Samhita* has mentioned about 7 ways in the form of *upadesh*/advice to achieve fulfillment in life. So the chapters are named as *Prathamupadesh, Dwityaupadesh* etc. The contents of the text are:

Chapter 1: Shodhan

Chapter 2: *Asana*

Chapter 3: *Mudra*

Chapter 4: *Pratyahar*

Chapter 5: *Pranayama*

Chapter 6: *Dhyana*

Chapter7: *Samadhi*

The *Gheranda Samhita* differs from *Patanjali Yoga sutra* in 2 ways:

- It believes in the 7 fold path of yoga as compared to the 8 fold/*Astanga yoga of Patanjali.*
- It believes that *Pratyahar* is a prior step to *Pranayama* unlike the *Yoga Sutras* where *Pranayama* is believed to be a prerequisite for practice of *Pratyahar.*

The number of slokas in each chapter of *Gheranda Samhita* are as followes:

Chapter 1 - 60 slokas

Chapter 2 - 38 slokas

Chapter 3 - 100 slokas

Chapter 4 - 5 slokas

Chapter 5 - 95 slokas

Chapter 6 - 22 slokas

Chapter 7 - 23 slokas

There are several confusions regarding the origin and writer of *Gheranda Samhita*. There are no information regarding *Gheranda or Chanda Kapali* either. However, the name *Kapali* is found in the list of ancient yoga *Guru*s listed in the text *Haathayoga Pradipika*. But it is not known for sure whether this *Kapali* is the same *Chanda Kapali* of *Gheranda Samhita* or not. Many believe that the origin of *Gheranda Samhita* can be traced back to North India. Whatever the confusion may be, it can be said that *Gheranda*

*Samhita* is a very important text on *Ghatayoga.*

## 3.4 SAPTA SADHAN OF YOGA

*Gheranda Samhita* mentions about 7 fold path for cleansing of body. This method is a part of *Haathayoga. Gheranda* believes that the physical body(ghat) is created to cater to karma samskars. The body is constantly working hard to achieve some results which lead to the formation of karma samskars in the mind and this binds the person in the cycle of life-death-rebirth. In order to break this cycle one has to purify himself by using this 7 fold path. He has advised a yogi who wishes to break the cycle of rebirth to burn his body in the fire created by this 7 fold ways and purify himself. How this 7 fold ways can purify a human body has been described very vividly in the text.

- *Shatkarma* for purification of body
- *Asana* for strengthening
- *Mudra* for steadying
- *Pratyahar* for calming
- *Pranayama* for lightness
- *Dhyan*a for perception
- *Samadhi* for isolation

In the sloka no 10 and 11 of the 1st chapter of *Gheranda Samhita*, the characteristics of the 7 fold ways have been described.

'*Shatkarma*na shodhanshya asanen bhabedya dhriham
*Mudra*ya shthirata saiba *Pratyahar*en dhirata
*Pranayama*llaghanshya *dhyan*atpratyakh*yama*tnani
*Samadhi*na nirliptanshya *mukti*revan na sangshayaha'

### CHECK YOUR PROGRESS

**Q 1:** What form of yoga is discussed in the *Gheranda Samhita*?

.....

.....

**Q 2:** What do you understand by the term 'Ghat"?

.....

.....

**Q 3:** How many chapters are there in the text *Gheranda Samhita*?

.....

.....

**Q 4:** What is the 7 fold path/saptasadhan according to *Gheranda Samhita*?

.....

.....

## 3.5 SHODHAN

Shodhan is the first of the 7 fold ways mentioned in the *Gheranda Samhita*. Shodhan is obtained by performing *Shatkarma*s. *Shatkarma*s are 6 in number. They are-

- Dhouti
- Basti
- Neti
- Louliki
- Tratak
- Kapalbhati

All these 6 cleansing processes are divided into many subcategories. We discuss them below.

### 3.5.1 Dhouti

Dhouti is divided into 4 types-

1. Antardhouti,
2. Dantadhouti,
3. Hriddhouti and
4. Moolshodhan.

**Antardhouti** : It is divided into

i. Baatsaar Dhouti : It is performed by breathing in slowly through the mouth in *kaki mudra* and then swallowing the air into the stomach while expanding the abdomen. After keeping the air in the stomach for some time it should be passed out of the mouth again. This dhouti helps in increasing the gastric fire and eliminating diseases.

ii. Barisar Dhouti: It is performed by drinking as many glasses of warm salty water as possible one after another till the practitioner fill full till the full. Then certain *Asana*s are performed to put pressure on the bowels. When enough pressure is created the entire water is evacuated through the bowels. Once clear water comes out, the stomach and intestines becomes perfectly clean.

iii. Vahnisaar Dhouti : It is also known as Agnisaar Dhouti. It is a practice which involves moving the 'fire' in the body. This essence of fire is located in the navel region. On a physical level, the practice involves conscious movement of the abdominal muscles and organs which

creates internal heat. This practice massages all the abdominal nerves, strenghtning the muscles and stimulates the associated nerves, encouraging the best possible functioning of these organs.

iv. Bahiskrit Dhouti : Bahiskrit dhouti is to cleanse the stomach and intestine by means of air. In kaki *Mudra* one should fill the belly with air and try to hold it inside for a pretty long time and then evacuate through the rectum. Another technique is to stand navel deep in water and draw out the intestines/shaktinadi, wash them clean and put thgem back inside the belly. This cleansing creates a divine body.

**Danta dhouti** : Dantadhouti are of 4 types. They are

i. Danta mula dhouti : using acacia resin or clean earth the base of the teeth should be rubbed until the impurities are removed.

ii. Jihva mula dhouti : A long tongue can get rid of old age, death, diseases etc. The Index, middle and ring fingers should be joined together and put into the throat to gently rub clean the root of the tongue. By very gently rubbing the yogi can prevent phlegm imbalance. After repeatedly pulling its tip with iron tongs, it should be rubbed with fresh butter and milk over and over again. This should be done carefully everyday at sunrise and sunset.

iii. Karnarandradway dhouti : With the index and middle fingertip the apertures of the ear should be rubbed clean regularly. With regular practice the inner sound (nada) will manifest.

iv. Kapal randhra dhouti : With the right thumb, the aperture at the root of the mouth must be rubbed. This prevents imbalances of kapha(phlegm). The nadis become clean and divine sight arises. It should be practiced 3 times daily: on waking up, after eating and before going to bed.

**Hrid Dhauti(Heart cleaning)** – There are 3 types of heart cleaning:

i. Cleaning with a stick- A stick of plantain, turmeric or cane should be inserted into the gullet, move it around and slowly withdrawn. This ejects phlegm, bile and slime through the upper passage and eliminates diseases of the throat.

ii. Cleaning by vomiting ( vamana dhouti) – In this process ,after eating food water should be taken full up to the throat and then vomit the water out. Regular practice prevents imbalance of kapha(phlegm) and pitta(bile).

iii. Cleaning with a cloth (vaso dhouti) – A piece of cloth- four fingers wide and 15 hands long should be swallowed slowly and then withdraw it. This cures intestinal tumors, fever, diseases of the spleen, skin ailments and imbalance of kapha and pitta.

**Mool shodhan (root cleaning)** – With the help of either a stick of turmeric or the middle finger, the rectum should be carefully and repeatedly washed with water. This prevents intestinal problems and the buildup of undigested matter, brings up beauty and health and kindles the

digestive fire.

### 3.5.2 Basti

Basti is the second among the *Shatkarma*s. There are two types of Basti

- **Jala basti** : Squat in navel deep water with a special pipe inserted in the anus, then contract and dilate the anal sphincter. Prevents urinary diseases, constipation, and problems with wind The practitioner "becomes like the God of Love (Kama, the Hindu Cupid), with a body of one's own choosing." Sv*Atma*rama (HYP 2.27-28) writes that Bladder "gives clarity to the bodily constituents, the senses, and the mind. It gives luster to the body, stimulates the gastric fire, and eliminates all defects."
- *Sthala vasti*; 1.47-48) : Assume Intense-Stretch-of-West Pose (*paschima uttanAsana*). Very gently move the belly and contract and dilate the anus with the Dawn Horse Seal (*ashvini Mudra*). This prevents intestinal ailments, increases the digestive fire (*jathara agni*), and eliminates constipation and wind (flatulence).

### 3.5.3 Neti

Insert a thin thread nine inches long into the nostril and then draw it out of the mouth. Neti leads to mastery of Space-Walking Seal (*khechari Mudra*), cures phlegm imbalances, and gives divine sight. Sv*Atma*rama (HYP 2.30) calls neti "purifier of the skull and giver of divine sight," and says the practice "quickly destroys the flood of diseases originating above the collarbone."

### 3.5.4 Louliki

Rotate the stomach quickly with the speed of a strong whirlpool on both sides. This cures all diseases and increase the "bodily fire." Sv*Atma*rama (HYP 2.33-34) praises To-and-Fro as the "crown of Hatha practices. It kindles a weak gastric fire, restores all digestion, always brings happiness, and dries up all defects and diseases."

### 3.5.5 Trataka

Stare at a small object without blinking until tears begin to fall. There are two types:

**External Trataka** (*bahya trataka*): Stare with open eyes at some external object or image, called a "mark" (*lakshya*). Traditional texts suggest we stare at bodily places like the mid-brow (*bhru madhya*) or nose tip (*nasika agra*), while modern books give us plenty of other marks, often an object or symbol with some spiritually-charged significance like: the Sun (NOT recommended

here), the full Moon, or a star; the tip of a needle hanging against a wall; a dot, a cross, or the mantra OM drawn with black ink on a white background; a picture of your favorite deity or a yantra (literally, “instrument for holding or restraining or fastening,” in this case, our attention; generally a yantra is a geometric representation of either universal or human energetic circuits); your own reflection in a mirror or pool of water; a crystal; complete darkness; or a lighted candle. *Gheranda* (GS 1.53) says this act cures diseases of the eyes, and gives you “divine sight.”

**Internal Trataka** (*antara trataka*): Stare “inward” with closed eyes, at some imagined object or image. It’s also possible to combine these two types in two ways: you can first stare outward at some object, then inward at the object’s after-image; or, paradoxically, you can stare outward and inward at the same time, a practice called Shiva’s Seal.

### 3.5.6 Kapalbhatti

K*apalabhati, also called bhalabhati, Brow Brightening, mastakabhati, Head Brightening, and kapala shodhana.* They are of 3 types

**A.** **Air process** (*vata krama*; 1.55-56): Inhale through the left nostril, exhale through the right. Then reverse: inhale right, exhale left. Do this quickly and don’t hold the breath. *Gheranda* doesn’t say how many times to repeat.

**B.** **Inversion process** (*vyut krama*; 1.57): Sniff water in through the nostrils and spit it out through the mouth. This is supposed to cure diseases of phlegm.

**C.** **Cooling process** (*shit krama*; 1.58-59): Drink in water through the mouth and force it out through the nostrils. *Gheranda* says that by this practice you become like Kama, the Hindu “God of Love.”

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## CHECK YOUR PROGRESS

**Q 5:** What are the different types of *Shatkarma*?

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.....

**Q 6:** How many types of dhouti are there? Name them.

.....

.....

**Q 7:** Into how many subcategories is Antardhouti divided? Name them.

.....

.....

**Q 8:** How many types of Dantadhouti are there? Name them.

.....

.....

**Q 9:** What is Moolshodhan?

.....

.....

**Q 10:** What is Basti? Into how many types is Basti divided?

.....

.....

**Q 11:** What is neti?

.....

.....

**Q 12:** What do you mean by Louliki?

.....

.....

**Q 13:** How many types of Kapalbhatti are there? Name them.

.....

.....

## 3.6 DRIHATA (*ASANA* FOR STRENGTHENING)

Drihata/strengthening is the second limb mentioned in the *Gheranda Samhita*. One can attain Drihata by performing *Asana*. *Gheranda* explains that there are as many *Asana*s as there are species on the planet, but there are only 84 root *Asana*. However, there is mention of only 32 *Asana*s in *Gheranda Samhita* as *Gheranda* believed that these 32 *Asana*s are the most important to keep a person healthy.

### 3.6.1 Important *Asana*

*Gheranda Samhita* very clearly mentions about 32 *Asana*s. They are:

1) Siddh*Asana* or Perfect Pose
2) Padm*Asana* or Lotus Pose
3) Bhadrasan or Happy Pose
4) Muktam or Free Pose
5) Vajram or Adamant Pose
6) Swastika or Prosperous Pose
7) Singham or Lion Pose
8) Gomukh or Cow mouth Pose
9) Vira or Hero Pose
10) Dhanur or Bow Pose
11) Mritasan, or Shavasan or Corpse Pose
12) Guptam or Hidden Pose
13) Matsyam or Fish Pose
14) Matsendra or King of Fish Psoe
15) Goraksha
16) Paschimottan or Forward Bend Pose
17) Uttkatam
18) Sankatam or Dangerous Pose
19) Mayuram or Peacock Pose

20) Kukkutam
21) Kurma or Tortoise Pose
22) Uttana Manduka
23) Uttan Kurmakam
24) Vriksha or Tree Pose
25) Manduka or Frog Pose
26) Garuda or Eagle Pose
27) Vrisham or Bull Pose
28) Shalabh or Locust Pose
29) Makara or Crocodile Pose
30) Ushtram or Camel Pose
31) Bhujangam or Snake Pose
32) Yoga

## 3.6.2 Techniques for Practice of important *Asana*s and their benefits

**Siddhasan:**

From a seated position, one heel is brought to press on the perineum with the sole of the foot flat against the inner thigh. The body sits on top of this heel. Adjustments are made until the body is comfortable and the pressure is firmly applied. Then the opposite ankle is placed over the first, so the ankle bones are touching and the heels are above one another with the top heel pressing the pubis directly above the genitals. The genitals will then lie in between the two heels. The toes and outer edge of the top foot are pushed down into the space between the calf and thigh muscles. The toes of the bottom foot are pulled up into the similar space on the opposite side. The spine is held erect.

**Padmasan:**

It is a cross-legged yoga posture which helps deepen meditation by calming the mind and alleviating various physical ailments.

To enter this pose sit on the floor or on a mat with legs stretched out in front of you while keeping the spine erect.Bend the right knee and place it on the left thigh. Make sure that the sole of the feet point upward and the heel is close to the abdomen .Now; repeat the same step with the other leg. With both the legs crossed and feet placed on opposite thighs, place your hands on the knees in *Mudra* position.Keep the head straight and spine erect. Hold and continue with gentle long breaths in and out.

**Bhadrasan:**

*Bhadr Asana* is a basic yoga pose suitable for beginners. It is a great *Asana* for meditation as it is comfortable and can be held for extended periods of time. Practicing Bhadrasana calms the mind and brings about feelings of groundedness. It also activates the *muladhara* (root) chakra.

To enter this *Asana*, begin seated on a yoga mat or blanket. Bring the feet in toward one another and, if possible, touch the toes and soles of the feet together. Using the hands, grasp both feet and pull them toward the pelvis as far as is comfortable. Next, lengthen the spine and let the shoulders drop down the back. Allow the knees to fall gently toward the mat. If needed, place a bolster or yoga block under the knees for support. Engage the *mula bandha* by pulling up internally on the pelvic floor and perineum.

The benefits of bhadr*Asana* include:

- Calms the mind
- Activates the muladhara chakra
- Activates the reproductive organs
- Stretches ankles and knees
- Strengthens and lengthens the spine
- Improves and supports digestion

**Muktasan:**

With the head and neck held erect place the sole of left feet at the anal root and then again place the right feet sole over it. This is a very good *Asana* to attain *siddhi.*

**Vajr *Asana*:**

To enter the pose, begin by kneeling on the floor. The hips and buttocks are at first lifted off the legs, the inner knees and thighs together, the tops of the feet on the floor and toes untucked. Lower the hips and buttocks to sit on top of your heels on an exhale. Feet, ankles, shins, and knees should remain in one line. Sit up tall and activate the core muscles, drawing the shoulders down the back and away from the neck and ears. Point the tailbone to the floor, arms relax on the tops of the thighs or along the sides of the body, and palms are down.

Practitioners can sit and enjoy the pose as long as is comfortable, being mindful of the breath. This pose should be practiced very cautiously or not at all by those with a knee problem, as it is a stretch in the knees.Vajr*Asana* is also known as thunderbolt pose.

**Benefits:**

- Vajr*Asana* is a seated yoga pose that assists in gently stretching the legs, from thighs to knees to feet.
- It is believed to assist in digestion.
- It is often used as a meditative pose or transitional pose between other *Asana*s.
- Vajr*Asana* encourages tranquility by clearing the mind and entering into a state of rest,

which is why it is often used as a meditative pose

**Swastik *Asana*:**

To practice this *Asana*, bend one leg and place the foot against the inside of the opposite thigh. Then, bend the other leg and place that foot in the space between the opposite thigh and calf muscle. Grab the toes of the first leg and pull them into the space between the opposite thigh and calf muscle. The spine should remain erect, and the hands should rest on the knees in a *Mudra* such as *jnana* or *chin*.

**Benefits**

- It is believed to open the flow of prana energy between the *muladhara* (root) chakra and the *ajna* (third eye) chakra
- Increase in concentration
- Rejuvenation of the nervous system
- Calming of the mind
- Relief from varicose veins and aching leg muscles

**Simhasan:**

The *Asana* resembles a seated lion, hence the name. The practitioner kneels as in Virasana and makes a facial expression by concentrating at the tip of his nose to resemble a lion.

**Gomukhasan:**

To perform this *Asana*, the practitioner sits with the spine straight. The knees are bent so that the left foot goes under the right knee, to the outside of the right hip. Then the right leg goes over the left, so that the right knee stacks on top of the left. The right arm is bent and brought behind the back, while the left arm is brought over the left shoulder. The hands attempt to touch behind the back. This process is repeated on the opposite side. *Gomukhasana* is commonly referred to as cow face pose in English.

**Benefits:**

- *GomukhAsana* helps increase the flexibility of the back,
- aids in the treatment of sciatica,
- stimulates the kidneys,
- stretches the hips and thighs.
- It stimulates the *svadisthana* (spleen or sacral) chakra and the *anahata* (heart) chakra. These chakras are the centers of pleasure, enjoyment, love and compassion, which make gomukh*Asana* a powerful pose.

***Vir Asana*:**

The pose is entered by kneeling down with the knees together, and separating the feet so

that the buttocks can rest on the floor. Beginners may instead place one foot on top of the other and sit on them, or may place a cushion between the feet and sit on that to practice. The pose is one of the few that may be performed straight after eating.

**Dhanurasan:**

In this *Asana*, the practitioner lies flat on the stomach and bends the knees. Then the arms reach back to grab the ankles. The back arches and the thighs lift off of the floor as the chest pushes forward, bending the body to resemble a bow.

Dhanur*Asana* is commonly referred to as bow pose in English.

**Benefits:**

- In a spiritual practice, dhanur*Asana* stimulates the *manipura* (solar plexus) chakra, also called the life source chakra, situated just above the navel. Stimulating this chakra increases the digestive fire and activates the flow of *prana,* or life energy. Manipura chakra also represents the core Self and is tied to the practitioner's sense of identity and the ability to be confident and in control.

**Savasan/Mrit *Asana*:**

To enter the pose, the body lies face-up on the ground. The legs are comfortably spread and the arms are relaxed alongside the body with the palms facing either up or down.

The term comes from the Sanskrit *shava,* meaning "corpse," and *Asana,* meaning "pose" or "posture." The common English name for sav*Asana* is corpse pose.

**Benefits:**

- Increase in energy and productivity
- Decrease in anxiety and panic attacks
- Improved memory, focus and concentration
- Increased confidence

**Guptasan:**

Sit erect with your legs folded, with one heel placed just above the penis and the other heel is placed just over it.Place the hands on the knees.Press the chin against the chest and concentrate your gaze towards the center of your eyebrows as in Shambavi *Mudra* or you may keep the head straight without bending with your eyes closed for meditation.

**Benefits**

1. Useful for meditation, concentration, reaching higher state of awareness, stimulation of all the visceral organs, controlling heart rate, blood pressure and for correcting emotional problems.
2. It also increases secretion of testosterone.

***Matsy Asana*:**

*MatsyAsana* is a reclining back-bending *Asana*. The name is derived form the Sanskrit *matsya,* meaning “fish,” and *Asana,* meaning “pose.”

To enter the pose, the practitioner lies flat on the back then lifts the pelvis so the hands can slide under the buttocks. The back arches and the chest lifts until the crown of the head (or the back of the head for beginners) rests on the floor.

Matsy*Asana* may also be referred to as fish pose in English.

**Benefits**

- This *Asana* is useful for increasing energy levels,
- relieving anxiety
- opening the heart.
- In a spiritual practice, matsy*Asana* is associated with opening the *visuddha* (throat) chakra. Opening this chakra can transform negative energy into wisdom. It also encourages self-expression and aids in any speaking endeavor.

***Paschimuttanasan:***

*PaschimottanAsana* is a seated forward bend with the upper body folded forward over the legs and the fingers touching the toes of both the feet. To do this pose

1. Sit erect with legs stretched out in front and toes pointing towards you.
2. Inhale and raise arms over your head
3. Exhale and bend forward from the hip and the chin should move towards the toes
4. Stretch the arms and let them reach the furthest they can, possibly till the toes.
5. Hold in that position till comfortable.
6. Inhale and come back to the sitting position.

**Benefits**

- It calms the mind and relieves mild depression and stress.
- Shoulders, spine and hamstring gets a good stretch.
- Kidney, liver,ovaries and uterus gets activated.
- This *Asana* improves digestion and reduces fats around the hips

***Matsyendrasana*:**

To enter this pose, the practitioner sits with both legs stretched forward, then places the right foot on the left thigh so that the heel presses against the navel. The torso twists to the left, and the left hand stretches from behind the back to hold the ankle of the right leg. The left foot rests outside of the right thigh, and the right shoulder aligns with the left knee so the right hand can hold the left foot.

**Benefits**

- Regular practice of *matsyendrasana* is thought to help postpone the signs of aging.

- The pose also increases spinal flexibility, promotes spinal health, tones the abdominal organs,
- It improves digestion, reduces belly fat, supports the function of adrenal glands, and aids in detoxification.

The mental health benefits of *matsyendrasana* include:

Creates inner awareness

- Promotes sense of calm
- Strengthens the nervous system and relieves stress
- Shields the mind from anger, fear and desire
- Promotes a sense of acceptance
- Practicing matsyendr*Asana* stimulates the *manipura* (solar plexus) chakra*,* which radiates vital prana. This chakra is associated with willpower, self-esteem and confidence.

***Goraksh Asana*:**

Gorakshâsana is a seated pose with the soles of the feet pressed together and the knees on the ground

Benefits:

- It has been used for meditation and in tantric practice.
- It is said to awaken Kundalini and to halt the process of aging.

***Utkat Asana*:**

To enter this pose,stand in Tadasana. Inhale and raise your arms perpendicular to the floor. Either keep the arms parallel, palms facing inward, or join the palms. Exhale and bend your knees, trying to take the thighs as nearly parallel to the floor as possible. The knees will project out over the feet, and the torso will lean slightly forward over the thighs until the front torso forms approximately a right angle with the tops of the thighs. Keep the inner thighs parallel to each other and press the heads of the thigh bones down toward the heels. Firm your shoulder blades against the back. Take your tailbone down toward the floor and in toward your pubis to keep the lower back long. Stay for 30 seconds to a minute. To come out of this pose straighten your knees with an inhalation, lifting strongly through the arms. Exhale and release your arms to your sides into *Tadasana*.

**Benefits**

- Strengthens the ankles, thighs, calves, and spine
- Stretches shoulders and chest
- Stimulates the abdominal organs, diaphragm, and heart
- Reduces flat feet

***Sankat Asana***

To enter this pose,

- Stand in tad Asana.
- Now bend the right leg slightly and shift the weight of the body onto the right leg.
- Now try to lift the left leg up by bending it slightly at the knee. The body is now balanced completely on the right leg.
- Now cross the left leg over the right leg and hook the top of the left foot behind the right calf.
- Raise the both hands above hand and wrap the same way as legs are wrapped.
- The upper body should be kept straight.
- Once the left leg is wrapped over the right, the right leg should be straightened in order to feel the strain on the left leg.
- Gaze forward at a fixed point to maintain balance.
- Remain in the position for atleast 30 seconds on each leg.
- Then release the hands from twisted pose and return the arms to the side of the body.
- Release the left leg and bring the left foot back onto the ground to standing position.

**Benefits**

- strengthening of leg muscles,
- increasing the blood supply to the leg joints..
- The *Asana* is a good cure for Rheumatism.

***Mayur Asana*:**

To perform this pose, the practitioner sits on the heels with the knees spread wide. The palms are placed firmly on the floor between the thighs with the fingers pointing toward the back of the body. The arms are bent so that the torso rests on the upper arms. The legs stretch and fully straighten behind the torso so that the whole body balances on the arms.

This *Asana* is also called peacock pose in English

**Benefits**

- It strengthens the arms, tones abdominal organs, improves digestion, boosts energy and is an excellent detoxifier.

This *Asana* promotes mental health as well, such as:

- Promotes sense of calm
- Improves focus
- Alleviates depression
- In spiritual practice, mayur*Asana* activates the *manipura* (solar plexus) chakra, which governs vitality, balance and strength. This chakra is associated with self-esteem, willpower and spiritual ascent.
- Practicing this *Asana* also arouses *Kundalini*, encouraging it to move through the body.

***Kukutasan:***

Starting in *padmAsana* (lotus pose), the hands are squeezed between the thighs and calf muscles until they reach the floor. Palms are touching the floor, with the fingers spread wide and pointing forward. Putting pressure on the hands, the body is lifted above the floor, its entire weight supported by the palms alone. The pose is held for as long as is comfortable.

Kukkut*Asana* is also referred to as rooster pose in English. It is recommended to learn this pose only after mastering padm*Asana*.

Benefits:

- Kukkut*Asana* stimulates the *muladhara* chakra and is used for awakening the *Kundalini shakti,* or the primal energy coiled at the base of the spine. When stimulated, laziness vanishes.

***Kurmasana:***

*Kurmasana* is a seated yoga *Asana* in which the body folds at the waist and the arms slip under the legs. It is recommended to stay in the pose for 30 to 40 seconds and for roughly five to 10 breaths.

*Kurmasana* may also be known as tortoise pose.

**Benefits**

- This pose is designed to create inner awareness and relaxation.
- *Kurmasana* is beneficial for relieving stress
- It improves concentration.
- It relaxes the nervous system and shut out distractions, allowing the inner world to become clear and audible. This pose opens the door to *Pratyahara*, the threshold to the inner world. The mind then becomes quiet and centered.

***Uttan Kurmasan*:**

- Start by sitting on your yoga mat, knees knelt as your hips rest on your heels.The heels underneath your hips should be facing upward as you straighten out your spine properly.
- Your neck should be aligned to your spine and your arms beside you resting. Now take a deep inhale as you bend down trying to touch your forehead to the ground.
- At this time, while you inhale you would feel your stomach sucking back in making it easier for you to bend down.
- Once done, now you can bring your arms all the way around to the back and clasp them. The posture indeed looks easy but now comes the difficult part, holding the posture for a few seconds, maybe a minute for the best.
- As you release your posture now exhale and continue with normal breathing until you reach your base one position.
- There is another variation to this tortoise pose as well where instead of you kneeling down you stretch your lower limbs ahead and then bend down in between your legs. This can be

a bit more difficult and thus is reserved for the pros.

**Benefits**

- This is one of the best breathing yoga postures where as you bend down you lock your breath in creating a clogging in your nasal cavity. This is why this yoga is known for its miracle cure of painful sinuses.
- As you bend down, your abdomen now sucked in, gets a good massage in the pressure situation. The organs housing in it, namely the intestines therefore experiences a blood rush which flushes out any possible toxins from the system ensuring proper digestion.
- This is also a fat shredder which is evident as you bend down and massage your stomach holding in the organs with a locked inhale.
- It improves the respiratory rate.
- For those of you suffering from constipation, indigestion and nervous weakness, this will come as an effective medicine.
- Since it keeps the prime focus of the mind inwards, it also helps improve concentration.

It helps in controlling the bulkiness in and around the abdomen.

***Vriksasana***

To enter this pose,

- Stand tall and straight with arms by the side of your body.
- Bend your right knee and place the right foot high up on your left thigh. The sole of the foot should be placed flat and firmly near the root of the thigh.
- Make sure that your left leg is straight. Find your balance.
- Once you are well balanced, take a deep breath in, gracefully raise your arms over your head from the side, and bring your palms together in *'Namaste Mudra'* (hands-folded position).
- Look straight ahead in front of you, at a distant object. A steady gaze helps maintain a steady balance.
- Ensure that your spine is straight. Your entire body should be taut, like a stretched elastic band. Keep taking in long deep breaths. With each exhalation, relax the body more and more. Just be with the body and the breath with a gentle smile on your face.
- With slow exhalation, gently bring down your hands from the sides. You may gently release the right leg.
- Stand tall and straight as you did at the beginning of the posture. Repeat this pose with the left leg off the ground on the right thigh.

**Benefits**

- This pose leaves you in a state of rejuvenation. It stretches the legs, back and arms, and invigorates you.

- It brings balance and equilibrium to your mind.
- It helps improve concentration.
- This posture has been found to relieve some cases of sciatica.
- It makes the legs strong, improves balance, and opens the hips.
- Helps those who are suffering from sciatica.

***Gadurasana***

1. Begin with standing position on a mat like mountain pose and curve in your knees even though rising your left foot. Balance steadily on the right foot whereas crossing the left thigh across the other one. Retain the direction of your left toes at the ground although pushing your foot backwards.
2. Relax as well as soften your shoulder. Put your foot-top after the lower calf and upkeep your body load on the right foot.
3. Spread your arms equivalent to the floor, and enlarge your scapula's transversely to your torso. Cross your arms in a straight line in the way of your torso.
4. Place the right arm directly above the left one and gradually relax the elbows. Boost up the forearms and create them at right angles to the ground. Remember one thing that the back portion of your hands is opposite to each other.
5. Press both hands beside each other in order to make sure that your palms face each other. Your right hand's thumb must be able to go over and done with your left hand's little finger.
6. Press both palms in an organized manner and increase your elbows slowly. Spread your fingers and make them point at the upper limit.
7. Stop in this position for around 30 seconds and relax your arms or legs. Go back to the mountain pose and recap the position later converting the direction of your arms as well as legs.

**Benefits**

- Recovers sense of body balance and neuro muscular coordination.
- Increasing suppleness of body by stretching shoulders, thighs upper back and hips.
- Helpful for kidney as well as prostate diseases.
- To correct structural and postural faults.
- Benefits to eliminate toughness from the shoulders.
- Convenient for get rid of urinary problems.
- It raises your reflection power by progressing focus of mind.
- To workout the ligature and muscles of the toes and feet
- Motivates organization between the shoulder blades and stops injury.
- It helps to prevents from Asthma, Sciatica, and Low backache problems.

- It is very useful to increase concentration.
- It's also recommended for eliminating cramp in the calf muscles.
- Strengthens ankles, legs and feet and calves.
- Generates immovability on the core muscles and Inspires calmness.
- To stretch muscles of the shoulder, arms, chest and stomach.

***Vrishasana*:**

For assuming the *V[ ic hâsana* pose one has to place the anus on the right ankle and the upturned left foot touching the ground on the left side".

***Salabhasana*:**

It is performed lying on the belly then lifting the upper or lower body off the ground, depending on the variation chosen. The arms and legs remain straight.

*Salabhasana* is also known by its English name, locust pose.

**Benefits**

- Improves strength and flexibility
- relieve fatigue and stress. It is thought to relieve stress because it reverses the action of slouching forwards, thus alleviating fatigue in the physical body caused by too much sitting.
- It is believed to bring balance and alignment to the *muladhara* (root) chakra, which is at the base of the spine. As such, this posture is associated with restoring feelings of security, and helping the yogi to feel grounded.
- It may also help to stimulate the *manipura* (navel) chakra due to the pressure on the abdomen, which traditionally is associated with inner-strength and self-esteem.

***Makaraasana*:**

To perform this *Asana*, the yogi lies face down with the hands folded under the head. The palms can be placed under the chin, on the shoulders, or flat on the ground. The legs stretch out as far as possible, with the toes pointing forward. The whole body should stay relaxed.

*Makarasana* may also be referred to as crocodile pose in English

**Benefits**

- It is a powerful posture for combating stress and entering into a relaxed state of mind.
- It lessens fatigue,lowers high blood pressure, anxiety and other health problems.
- In spiritual practice, *Makarasana* opens the *svadisthana* (splee on sacral) chakra. This allows *Kundalini* energy to flow more freely through the chakra.
- Because it is a prone position that involves little physical effort, *Makarasana* is ideal for entering deep meditation or prolonged periods of *pranayama*.

***Ustrasana*:**

To enter this *Asana*, kneel down, then lean back to touch the feet with both hands. The

deepness of the bend varies according to the flexibility of the practitioner. *Ustrasana* may also be referred to as camel pose in English.

Benefits

- It boosts shoulder flexibility, increases core strength and stretches the entire front of the body
- It relaxes the mind and find calmness and balance.
- It also opens the *anahata* (heart) chakra as the chest spreads wide and bears the heart outward.

***Bhujangam***

To enter the pose, lie down on the stomach with legs stretched out behind and the tops of the feet on the ground, with toes pointed. Feet and legs can be slightly spread apart, about the same distance if one was standing naturally. Place the hands directly under the shoulders with palms pressing against the ground and fingers pointing forward; arms and elbows are held tight against the sides. Press the tops of the feet, legs and pubic bone into the ground to support the lower body and lift the head, shoulders and chest off the floor, keeping the navel towards the spine, the pubic bone on the floor, and the bottom of the ribs and abdomen on the floor. Slowly and gently arch the back, lifting the chest upward, keeping the shoulders down the back away from the ears and neck. To come out of the pose, slowly lower your shoulders, chest, and abdomen down towards the floor.

Bhujang *Asana* is also referred to as cobra pose.

**Benefits**

- It strengthens the spine while opening the chest.
- Strenghthens the arms and shoulders
- Firms and tones the buttocks
- Stimulates organs like kidney, pancrease etc
- Improves blood circulation

***Yogasana*:**

To enter this pose, place the soles of feet on opposite thighs with the soles of feet pointing upwards. Similarly, place both hands on the mat/floor with the palms facing upwards. Now concentrate your gaze on the tip of your nose and meditate.

**Benefits**

- It improves concentration
- It prepares a yogi mentally and physically for doing tough *Asana*s which requires maintaining a position for longer duration.

## 3.7 STAIRYA (*MUDRA* FOR STEADYING)

Among the *Saptasadhan/7 limbs* mentioned in the *Gheranda Samhita*, *Stairya/steadying* is the 3rd limb. *Stairya/Steadying* is obtained by the practice of *Mudras*.

### 3.7.1 Name of *Mudra*s and their benefits

There are 25 *Mudra*s mentioned in the *Gheranda Samhita*. *Lord Shiva* mentioned to *Goddess Parvati* that these *Mudra*s give immense happiness to anyone who practices them and are equally beneficial for the Gods. A dedicated practitioner of these *Mudras* can attain *siddhis*. He also mentions that these *Mudras* are highly secret practices and not everyone should be taught these practices.

Yoga *Guru Gheranda* mentions about several benefits of these *Mudras*.

- Liberation/*Kaivalya/Moksha* may be attained by the practice of the *Mudras.*
- Practice of these *Mudra*s kills 3 kinds of fear.
- Diseases of the spleen, leprosy, cough, breathing problems etc are diminished by the practice of *Mudra.*

### 3.7.2 Description of *Mudra*s

➢ ***Mahamudra*:**

This is the most important of all *Mudra*s. Hence it is called 'Maha *Mudra*.' Press the anus carefully with the left heel. Stretch out the right leg. Catch hold of the toe with the two hands. Inhale and retain the breath. Press the chin against the chest firmly (Jalandhara Bandha). Fix the gaze between the eyebrows (Bhrumadhya Drishti). Retain the posture as long as you can and then exhale slowly. Practise first on the left leg and then on the right leg.

This cures consumption, haemorrhoids or piles, enlargement of spleen, indigestion, Gulma (chronic gastritis), leprosy, constipation, fever and all other diseases. Life is increased. It confers great Siddhis on the practitioners

➢ ***Navomudra*:**

Destroys all disease "Wherever the yogi may be, he should always, in everything he does, be sure to keep his tongue turned upwards and constantly hold the breath" (*Gheranda*).It is similar to *Khechari Mudra*.

➢ ***Uddiyan bandh Mudra*:**

Empty the lungs by a strong and forcible expiration. The lungs will become completely empty when you exhale forcibly through the mouth. Now contract and draw up the intestines

above and below the navel towards the back, so that the abdomen rests against the back of the body high up in the thoracic cavity. This is *Uddiyana Bandha*. Moksha/ Liberation is attained by the practice of this *Mudra*.

- ***Jalandhar bandh mudra Mudra*:**

Contract the throat. Press the chin firmly against the chest. This Bandha is practised at the end of Puraka and beginning of *Kumbhak*a. Generally this bandha is done during *Kumbhak*a only. The gastric fire, which is situated in the region of Nabhi, consumes the nectar which exudes out of the Sahasrara Chakra through the hole in the palate. This Bandha prevents the nectar being thus consumed.

- ***Mulbandh Mudra* :**

Press the Yoni with the left heel. Keep the right heel pressed at the space just above the organ of generation. Contract the anus and draw the *Apana Vayu* upwards. This is called *Mula Bandha*. The *Apana Vayu* which does the function of ejection of excreta has natural tendency to move downwards. Through the practice of *Mula Bandha*, the *Apana Vayu* is made to move upwards by contracting the anus and by forcibly drawing it upwards. The *Prana Vayu* is united with the *Apana* and the united *Prana-Apana Vayu* is made to enter the *Sushumna Nadi*. Then the Yogi attains perfection in Yoga. *Kundalini* is awakened.

- ***Mahabandha Mudra*:**

Press the anus with the left heel. Place the right foot upon the left thigh. Contract the anus and muscles of the perineum. Draw the *Apana Vayu* upwards. Draw the breath slowly and retain it by Jalandhara Bandha as long as you can. Then exhale slowly. Practise first on the left side and then on the right side. The *Bandha* destroys decay and death. The Yogi achieves all his desires and obtains *Siddhis.*

- ***Mahavedha Mudra*:**

Sit in *Maha Bandha* posture. Draw the breath slowly. Retain the breath. Press the chin against the chest. Place the palms on the ground. Rest the body on the palms. Raise the buttocks slowly and strike them gently against the ground. The *Asana* must be intact and firm when you raise the buttocks. This *kriya* destroys decay and death. The Yogi gets control over the mind and conquers death. There is not much difference between Maha *Mudra*, *Maha Bandha* and *Maha Vedha.*

- ***Khechari Mudra*:**

*Kha'* means *Akasa* and '*Chari'* means to move. The Yogi moves in the Akasa. The tongue and the mind remain in the Akasa. Hence this is known as *Khechari Mudra*.

This *Mudra* can be performed by a man, only if he has undergone the preliminary exercise under the direct guidance of a *Guru*, who is practising Khechari *Mudra*. The preliminary portion of

this *Mudra* is in making the tongue so long that the tip of the tongue might touch the space between the two eyebrows. The *Guru* will cut the lower tendon of the tongue with a bright, clean knife little by little every week. By sprinkling salt and turmeric powder, the cut edges may not join together again. Cutting the lower tendon of the tongue should be done regularly, once a week, for a period of six months. Rub the tongue with fresh butter and draw it out. Take hold of the tongue with the fingers and move it to and fro. Milking the tongue means taking hold of it and drawing it as the milkman does the udder of a cow during milking. By all these means you can lengthen the tongue to reach the forehead. This is the preliminary portion of *Khechari Mudra.*

Then turn the tongue upwards and backwards by sitting in *Siddh Asana* so as to touch the palate and close the posterior nasal openings with the reversed tongue and fix the gaze on the space between the two eye-brows. Now leaving the *Ida and Pingala*, *Prana* will move in the *Sushumna Nadi.* The respiration will stop. The tongue is on the mouth of the well of nectar. This is *Khechari Mudra.* By the practice of this *Mudra* the Yogi is free from fainting, hunger, thirst and laziness. He is free from diseases, decay, old age and death. This *Mudra* makes one an *Oordhvaretas*. As the body of the Yogi is filled with nectar, he will not die even by virulent poison. This *Mudra* gives *Siddhis to Yogins. Khechari* is the best of all *Mudras.*

- ***Biparitkarani Mudra*:**

Lie on the ground. Raise the legs up straight. Support the buttocks with the hands. Rest the elbows on the ground. Remain steady. The sun dwells at the root of the navel and the moon at the root of the palate. The process by which the sun is brought upward and the moon is carried downward is called *Viparitakarani Mudra.* The positions of the sun and the moon are reversed. After six months wrinkles on the face and grey hair disappear. The *Yogin* who practices this for three hours daily conquers death. As the gastric fire is increased, those who practice this *Mudra* for a long time should take some light refreshment such as milk, etc., as soon as the *Kriy*a is over

- ***Yoni Mudra*:**

Sit in *SiddhAsana*. Close the ears with the two thumbs, eyes with the index-fingers, nostrils with the middle-fingers, the upper lips with the ring-fingers and the lower lips with the little fingers. This is a beautiful pose for doing *Japa.* Dive deep and meditate on the Shat Chakras and *Kundalini.* This is not quite easy for all like other *Mudras.* You have to exert much in getting success in this. You must be perfectly established in *Brahmacharya* if you want sure success. "*Devanamapi durlabha"*—very difficult to be obtained even by Devas. Therefore realize the importance of this *Mudra* and practice it very cautiously.

- **Vajroli *Mudra*:**

Sit with legs raised, hands on ground (looks like *Paripurna NavAsana* with palms on floor).

Awakens *Shakti,* causes long life and provides strength in life.

- **Shaktichalani *Mudra*:**

Sit in *SiddhAsana.* There are two different descriptions of this seal.

1. Wrap the midriff in a cloth [nine inches long, three inches wide, soft, white, and fine] and tie to your body with a string. Rub your body with ashes and sit in Siddh*Asana*. Inhale and force the *prana* to join with *apana*. Perform *Ashvini Mudra* until the air is forced into Sushumna Nadi. Always practice this *Mudra* before Yoni *Mudra* (#25) (*Gheranda*).
2. Sit in *Vajr Asana*, hold the ankles, and press the lower belly (*kanda);* perform Bellows (*bhastrika) (Sv Atmarama).*

This *Mudra* destroys decay and death. It is a highly secret *Mudra* practice.

- ***Tadagi Mudra*** (Pond or Tank Seal):

*Tadagi* means pond. Sitting in *Paschimottan Asana* draw the belly backwards and upwards so that it looks like a pond. It destroys decay and death

- ***Manduki Mudra*** (Frog Seal)**:**

Press the tip of the tongue against the palate. The body gets eternal youth by the practice of this *Mudra* and the hair doesn't turn grey even in old age.

- ***Shambhavi Mudra*:**

Sit in any meditative *Asana* like Padm Asana*,* Siddh Asana*,* Sukh Asana *or* Swastik Asana.

The fingers can assume *Jnana Mudra* or *Chin Mudra* and the palms can rest on the knees.

*Shambhavi Mudra* is nothing but gazing at the eyebrow center. With our eyes we cannot actually see the place where the two eyebrows meet. But an attempt is made to focus the vision between the eyebrows. Roll both the eyes upwards and try to gaze at the eyebrow center.

When you do this, you will be able to see the two eyebrows as two curved lines meeting at the center. It forms a kind of V-shaped line with a dip at the center. Concentrate the eyes on this dip in the lower center region of the V-shaped line.

Maintain this position for as long as you can. Initially, the eye muscles will start to pain after few seconds or within minutes. Relax the eyes and bring it back to the normal position. Rest for some time and try again. With practice one can maintain this gaze for longer period of time.

Breathe normally during the practice. As you proceed with the meditation technique, your breath will slow down and become more subtle.

*Shambhavi Mudra* can take one into deep states of meditation.

- ***PanchaDharana Mudra*:**

There are five elements, viz., *Prithvi, Apas, Agni, Vayu and Akasa.* To the body of the five elements, there is the fivefold *Dharana.* It is believed that if s*iddhi* is achieved in these 5 elements

then one can roam in heaven many times according to his wish.

- ***PrithiviDharana Mudra*:**

From the feet to the knees is said to be the region of the *Prithvi*. It is four-sided in shape, yellow in color and has its Varna the Sanskrit letter 'L' along the region of earth, i.e., from the feet to the knees. Contemplating upon this, one should perform *Dharana* there for a period of two hours daily. He then attains mastery over the earth. Death does not trouble him since he has obtained mastery over the 'earth' element.

- ***Ambashi Dharana***:

The region of *Apas* is said to extend from the knees to the anus. *Apas* is semi-lunar in shape and white in color. It has the letter '*Va*' for its Bijakshara-seed-letter. Carrying up the breath with the letter *'Va'* along the region of *Apas*, one should contemplate on *God Narayana*, having four arms, a crowned head, dressed in orange-color clothes and as decay less. Practicing *Dharana* there daily for a period of two hours, he is freed from all sins. Then there is no fear for him from water.

- ***Agneyi Dharana Mudra*:**

From the anus to the heart is said to be the region of Agni. Agni is triangular in shape, red in color and has the letter 'R' along for its *Bija.* Raising the breath with the letter 'Ra' along the region of fire, one should contemplate on *Rudra,* who has three eyes, who grants all wishes and who is of the color of mid-day sun. Practicing *Dharana* there daily for a period of two hours, he is not burnt by fire, even though his body enters into the fire-pit.

- ***Vayavya Dharana Mudra*:**

From the heart to the middle of the eyebrows is said to be the region of *Vayu*. It is black in color and shines with the letter *'Ya*'. Carrying the breath along the region of *Vayu*, one should contemplate on *Isvara,* the omniscient. The Yogi does not meet his death through *Vayu.*

- ***Akasha Dharana Mudra*:**

From the centre of the eyebrow to the top of the head is said to be region of *Akasa.* It is circular in shape, smoky in color and shines with the letter 'Ha'. Raising the breath along the region of Akasa, one should contemplate on *Sadasiva.* By practising this *Dharana* one obtains the power of levitation. The Yogi gets all the *Siddhis*.

- ***Ashwini Mudra*:**

Sit in any comfortable meditation *Asana*. Close the eyes and relax whole body. Contract the sphincter muscle of the anus for a few seconds and then relaxes them again for a few seconds. Contraction and relaxation should be repeated smoothly and rhythmically for as long as possible. This *Mudra* tones up pelvic muscles, rectum, uterus and nerves surrounding the anus sphincters.

- ***Paschini Mudra* (Bird-catcher Seal):**

Wrap the legs around the neck, like Yoga *NidrAsana* ("Yoga sleep"). This *Mudra* awakens *Kundalini,* provides strength and nutrition to the body.

- ***Kaki Mudra* (Crow Seal)**

  Shape the mouth like a crow's beak and then suck in air. Destroys all disease.

- ***Matangini Mudra* : (Elephant Sea):**

  Stand in neck-deep water. First draw in water through the nostrils and expel it out the mouth; then draw in water through the mouth and expel it through the nostrils. Destroys decay and death, confers great strength like an elephant (*Gheranda)*

- ***Bhujangini Mudra***:

  Sit in any comfortable meditation *Asana*. Close the eyes and relax the whole body, especially the abdomen. Push the chin in the front air and up a little. In this position drink the fresh air through the mouth with hissing sound like a snake and fill the stomach not the lungs. Expand the stomach as much as possible. Hold the air inside for as long as comfortable, and then expel it by belching. Practice this *Mudra* 3 to 5 times in a round. When we practice this *Mudra* activity, a divine power is generated in our body. It tones the whole stomach, removes stagnant wind and helps alleviate abdominal disorders. Retaining air in the stomach enables the practitioner to float in water for any length of time.

### CHECK YOUR PROGRESS

**Q 14:** According to *Gheranda Samhit,* how many types of *Asana*s are there according to lord Shiva? Among them how many are believed by him to be useful to humans?

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.....

**Q 15:** How many types of *Mudras* are discussed in *Gheranda Samhita?*

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.....

**Q 16:** What are the *Pancha Dharanas* ?

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## 3.8 DHAIRYA (*PRATYAHAR* FOR CALMING)

Among the *Sapta sadhan* mentioned in the *Gheranda Samhita* the fourth limb for attaintment of liberation is *Dhairya(calming).* This can be attained by practice of *Pratyahar.* This has been discussed in

the fourth chapter of *Gheranda Samhita.*

*Pratyahara* comes from two sanskrit root words – *Prati* which means against or away and *Ahara* which means food or inputs. *Pratyahara* is the practice of withdrawing the senses from the sense objects. When the mind is withdrawn from the external senses, it rests in its own natural state.

In *Gheranda Samhita*, *Sage Gheranda* explains that the knowledge of *Pratyahara* destroys the six enemies of man. Here, the sage is referring to the six defects of the mind namely lust, anger, greed, delusion, pride and jealousy which are also known as the *shadarivargas*. *Pratyahar*a which is commonly translated a "Withdrawal of the senses" from the sense objects has more to it. *Pratyahara* also implies an inherent detachment to all external objects as well as internal emotions that take us away from the stillness of the mind. By practice of detachment, *Pratyahara* is achieved.

## 3.9 LAGHAV (*PRANAYAMA* FOR LIGHTNESS)

Laghav is the fifth limb of the *Saptasadhan* mentioned in thje *Gheranda Samhita.* This is attained by the practice of *pranayama.* This is discussed in the 5th chapter and here *Guru Gheranda* has mentioned about 4 topics which are important before one starts the practice of *pranayama.* These are

- Good place
- Suitable time
- Moderate food
- Purification of Nadis/*Nadi shuddhi*

  *(adou stanang tatha kalang mitaharang tathaparam/nadishuddhing tatah paschatya pranayamang cha sadhayet// 5-2)*

### 3.9.1 Practice of *pranayam* and the necessary conditions for its practice

There are 4 prerequisites which are to be fulfilled before the practice of *pranayama* to attain success. They are:

**Place**

- The practice of Yoga should not be attempted in a far off country, nor in a forest, nor in a capital city, nor in the midst of a crowd. If one does so, he loses success.
- In a distant country, one loses faith;[2] in a forest, one is without protection;[3] and in the midst of a thick population, there is danger of exposure.[4] Therefore, let one avoid these three.
- In a good country whose king is just, where food is easily and abundantly procurable, where there are no disturbances, let one erect there a small hut, around it let him raise walls.[5]
- And in the centre of the enclosure, let him sink a well and dig a tank. Let the hut be neither

very high nor very low: let it be free from insects.

- It should be completely plastered over with cow-dung. In a hut thus constructed and situated in such a hidden place, let him practice *Pranayama*[6]

**Time**

- The practice of Yoga should not be commenced in these four seasons out of six: - winter, cold, hot, rainy. If one begins in these seasons, one will contract diseases.
- The practice of Yoga should be commenced by a beginner in spring and autumn. By so doing, he attains success; and verily he does not become liable to diseases.
- The six seasons occur in their order in the twelve months beginning with Chaitra and ending with Phalguna: two months being occupied by each season. But each season is experienced for four months, beginning with Magha and ending with Phalguna.[7] The practice of Yoga should be commenced either in Spring or Autumn. For in these seasons success is attained without much trouble.

**Moderation of Diet**

- He who practices Yoga without moderation of diet, incurs various diseases, and obtains no success.
- A Yogi should eat rice, barley (bread), or wheaten bread. He may eat mudga beans[8], asha beans[9], gram, etc. These should be clean, white and free from chaff.
- A Yogi may eat patola (a kind of cucumber), jackfruit, taro, kakkola (a kind of berry), the jujube (Chinese date), the bonduc nut (Bonducella guilandina), cucumber, all plantains (including stems and roots), figs, eggplant, and medicinal roots and fruits.
- He may eat green, fresh vegetables, black vegetables, the leaves of patola, the Vastuka-saka, and huma-lochikâ Saka. These are the five sakas (vegetable leaves) praised as fit food for Yogis.
- Pure, sweet and cooling food[10] should be eaten to fill half the stomach: eating thus sweet juices with pleasure, and leaving the other half of the stomach empty is called moderation in diet.
- Half the stomach should be filled with food, one quarter with water: and one quarter should be kept empty for practicing *Pranayama*.

**Purification of the Nâdis**

- He should sit on a seat of Kusa-grass, or an antelope skin, or tiger skin or a blanket, or on earth, calmly and quietly, facing east or north. Having purified the nâdis, let him begin *Pranayama*.
- The Vayu does not (cannot) enter the nadis so long as they are full of impurities. How then can *Pranayama* be accomplished? How can there be knowledge of Tattvas? Therefore,

first the Nadis should be purified, and then *Pranayama* should be practised.

- The purification of nadis is of two sorts: Samanu and Nirmanu. The Samanu is done by a mental process with Bija-mantra. The Nirmanu is performed by physical cleanings.
- The physical cleanings of Dhautis have already been taught. They consist of the six Sadhanas. Now, O Chanda, listen to the Samanu process of purifying the vessels.
- Sitting in the Padmâsana posture, and performing the adoration of the *Guru*, etc., as taught by the Teacher, let him perform purification of Nadis for success in *Pranayama*.
- Contemplating on Vayu-Bîja (yâm), full of energy and of a smoke-color, let him draw in breath by the left nostril, repeating the Bija (yâm) sixteen times. This is Puraka (inhalation). Let him restrain the breath for a period of sixty-four repetitions of the Mantra (yâm). This is *Kumbhak*a (retention). Then let him expel the air by the right nostril slowly during a period occupied by repeating the Mantra (yâm) thirty-two times (this is Rechaka - exhalation).
- The root of the navel is the seat of Agni-Tattva. Raising the fire from that place, join the Prithivi-Tattva.[19] with it; then contemplate on this mixed light. Then repeating sixteen times the Agni-Bîja(râm), let him draw in breath by the right nostril, and retain it for the period of sixty-four repetitions of the mantras (râm), and expel it by the left nostril for a period of thirty-two repetitions of the Mantra (râm).
- Then fixing the gaze on the tip of the nose and contemplating the luminous reflection of the moon there, let him inhale thorough the left nostril, repeating the syllable thâm sixteen times; let him retain it by repeating the syllable (thâm) sixty-four times; in the meanwhile contemplate that the nectar flowing from the moon at the tip of the nose runs through all the vessels of the body, and purifies them. Thus contemplating let him expel the air by repeating thirty-two times the Prithivi syllable lâm.
- By these three *pranayama* the nadis are purified. Then sitting firmly in a posture, let him begin regular *Pranayama*.

### 3.9.2 Classification of *Pranayama* or *Kumbhak*

Accordinhg to *Gheranda Samhita*, *Pranayama* or *Kumbhak*a are of 8 types. That are- *sahita,Suryabheda, Ujjayi,Shitali,Bhastrika, Bhramari, Murccha and kevali.* These 8 *kumbhak*as are discussed below in length.

**Sahita *Kumbhak*a**:

It is of two sorts –

(a) The **Sagarbha *Kumbhak*a** is performed by the repetition of Bija mantra, and

(b) The **Nirgarbha *Kumbhak*a** is done without such repetition of Bija mantra and the period of

Puraka, *Kumbhak*a and Recaka may be extended from one to hundred matras. (The best is twenty matras i e. Puraka 20 seconds, *Kumbhak*a 80, seconds and Recaka 40 seconds.

**(a) The *Sagarbha pranayama-***

Sitting in *sukhAsana*, facing east or north, one should contemplate on Brahma, full of Rajas quality of blood-red color in the form of the letter 'A'. The practitioner inhale by the left nostril, repeating ''Ang' sixteen times. After performing Uddiyana bandha, he should retain by repeating sixty-four times, contemplating on Hari of a black color and of Sattva quality. Then he exhales the breath through the right nostril by repeating 'M' thirty-two times, contemplating Siva of a white color and of Tamasa quality. In the same way, one should inhale through Pingala i.e. right nostril, retain by *Kumbhak*a and exhale by left nostrils. Thus, one should practice, alternating the nostrils again and again. After the completion of inhalation, one should close both nostrils i.e. the right one by the thumb and the left one by the ring finger and little-finger, but never using index and middle-fingers.

**Benefit:** (1) The power of levitation (Khecari Sakti) is attained. (2) Diseases are cured. (3) The spiritual energy is awakened. (4) The calmness of mind and the exaltation of mental powers are obtained. The mind becomes full of bliss. And the practitioner of *pranayama* is happy.

**(b) *Nirgarbha pranayama*:**

The Nirgarbha or mantraless *pranayama* is performed without the repetation of bija mantra. The period of purak (inhalation), *Kumbhak*a(retention) and Rechak(expiration) may be extended from one to hundred mantras. The 20 mantra *pranayama* is the best, 16 matra *pranayam* is medium and the 12 matra *pranayama* is the worst/lowest.

By practicing the lowest matra *pranayama* for sometime one starts to perspire copiously, by practicing the middle level *pranayama* the body starts to quiver along the spinal cord. By practicing the highest level one leaves the ground i.e there is levitation

The benefits are – there is levitation (khechari shakti), diseases are cured, spiritual energy is awakened, mind is full of bliss and the practitioner is full of happiness.

***Suryabheda Pranayama***

Inspire, with all strength, the external air through the right nostril. Retain this air, with the great care, performing the Jalandhara *Mudra*. *Kumbhak*a should be kept up so long as the perspiration does not burst out from the tips ofthe nails and the roots of the hair. Raise up, from the root of the navel, all ten Vayus separated by Suryanadi Expire them by the left nostril slowly and with unbroken and continuous force. He should do this above mentioned practice again and again In this process, the air is always inspired through the Surya nadi which takes the name Suryabheda *Kumbhak*a.

**Benefits :** (1) It destroys decay and death. (2) It awakens the Kundahni Sakti and increases the

bodily fire.

While describing the Suryabheda *Kumbhak*a, the GS informs about the ten vital airs with theirseats and functions.

(1) The Pranamoves always in the heart,

(2) The Apana moves in the sphere ofanus,

(3) The Samana in the navel region,

(4) The Udana moves in the throat,

(5) The Vyana pervadesthe whole body.

These five principal vayus are known asPranadi. They belong to the inner body.

The following Nagadi five Vayus belong to the outer body

(6) The Nagadi performs the function of eructation, It gives rise to consciousness.

(7) The Kurma opens the eye-lids and causes vision.

(8) The Krikara causes sneezing, hunger and thirst.

(9) The Devadatta does yawning.

(10) The Dhananjaya pervades the whole body, it does not leave the body even after death, by Dhananjaya, sound is produced.

***Ujjayi pranayama*:**

Closing the mouth, draw in the external air through both the nostrils, Pulling up the internal air from the lungs and throat, retain them in the mouth, having washed the mouth i.e. having expelled air through mouth, perform Jalandhara. Perform *Kumbhak*a with all his might and retain the air unhindered.

**Benefits :** One never attacked-by-phlegm diseases, nervous diseases, indigestion, dysentery, consumption, cough, fever and enlarged spleen. One should perform this to destroy decay and death.

***Shitali Pranayama*:**

Draw in the air through the mouth, with the contracted lips and tongue thrown out, Fill the stomach only, Retain it there for a short time, Exhale it through both the nostrils. This *Kumbhak*a is giver of bliss and will destroy indigestion, phelgm and bilious disorders.

***Bhastrika Kumbhak*a**

Just as the bellows of the ironsmith constantly dilate and contract, similarly one should slowly draw in the air by both the nostrils and expand the stomach. Then throw it out quickly, making sound like bellows. Having thus inspired and expired quickly twenty times, one should perform *Kumbhak*a. Then one expels it by the previous method. Performing this *Kumbhak*a thrice, one will never suffer any disease and will be always healthy.

***Bhramari Kumbhak*a**

That is known as *Bhramari Kumbhak*a in which the yogi practices *Puraka* and *Kumbhak*a, closing the ears by the hands. This practice should be in a place where there are no sounds of any animals etc. at past midnight.

**Benefits:** He will hear various internal sounds in the right ear, during the daily practice ofthis *Kumbhak*a.

(1) Like that of crickets (2) The sound of flute (3) that of a thunder, (4) that of a drum,, (5) that of a beetle, (6) that of bells, (7) those of gongs of bell-metal, trumpets, kettle-drums, mridanga, military drums etc.

Lastly, the Ariahata sound rising from the heart is heard; of this sound, there is a resonance in which there is a light. In that light, the mind should be immersed. After the absorption, the mind reaches the highest seat of Vishnu. By success in this *Kumbhak*a, one gets success in *Samadhi*.

***Kevali Kumbhak*a**

It is simply retention of the breath for as long as possible. It should be performed five to eight times a day, with one to sixty-four repetitions per session.

While describing this *Kumbhak*a, the *Gheranda Samhita* informs about the Ajapa Mantra. The breath of every person in entering, makes the sound of 'Sa' and in coming out, that of 'ham'. Thus the sound becomes 'Soham' means 'I am that'or 'Hamsa' Throughout a day and a night, there are twenty-one thousand and six hundred respirations, i e. 15 respirations per minute. The Jiva performs this japa unconsciously, but constantly. This is called Ajapa Gayatri.

According to the *Gheranda Samhita*, this Ajapa Japa is performed in three places i.e. in the Muladhara in the Anahata lotus and in the Ajna lotus.

All Jivas are constantly and unconsciously reciting the Ajapa Mantra, only for a fixed number of times everyday. But a yogi should recite this consciously and counting the numbers. By doubling the number of Ajapa i.e. by 30 respirations per minute, the state of Manonmam is attained. There are no regular Recaka and Puraka in this process, it is only *Kumbhak*a. In the practice of Keval *Kumbhak*a, one should-inspire the air by both nostrils and retain breath from one to sixty-fourtimes. Once, it shoud be performed eight times a day in every three hours, or one may do it five times a day- i.e. (1) in the early morning, (2) at noon, (3) in the twilight, (4) at midnight and (5) in the fourth quarter of the night. Or one may do it thrice a day i.e. in the morning, noon and evening

One should increase the length of Ajapajapa every day, one to five times so long as success is not obtained. He, who knows *pranayama* and Kevali, is the real yogi.

Summing up, *Pranayama* has a range of physio-logical and psychological effects on a person.

**CHECK YOUR PROGRESS**

**Q 17:** What are the prerequisites for performing *pranayama*?

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**Q 18:** How many type of *Pranayama* or *Kumbhaka* have been recognized in the *Gheranda Samhita*? Name them.

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## 3.10 PRATAKSHYA (*DHYANA* FOR PERCEPTION)

The 6th limb mentioned in the *Gheranda Samhita* is *Pratakshya* and it can be attained by *Dhyana*

.The 6th chapter deals with the importance of *Dhyana*, its classifications, techniques and benefits.

### 3.10.1 Classification of *Dhyana*

The *Gheranda Samhita* speaks of three kinds of *dhyana*- *Sthula Dhyan, Jyotir Dhyan and Sukshma Dyan.*

- ***Sthula Dhyana :*** When a particular figure, such as one's *Guru* or Deity is contemplated it is sthula *dhyana*.

**Process**- Having closed the eyes, one should contemplate a sea of nectar in his heart in the midst of which, there is an island of precious stones, the very sand of which is pulverised diamonds and rubies. On all sides of it, there are Kadamba trees, laden with sweet flowers. Like a rampart, next to those trees, there is a row of flowering trees, such as malati, mallika, jati, kesara, campaka, parijata and padmas, the fragrance of these flowers is spread all round in every quarters. In the middle of this garden, the yogi should imagine a beautiful kalpa tree, having four branches representing the four vedas and full of flowers and fruits. Insects are humming there and cuckoos are singing. Beneath that tree, one should imagine a rich platform of precious gems, on that costly throne inlaid with jewels on which there is one's particular Deity, as taught to him by his *Guru*. And one should contemplate on the appropriate form, ornaments and vehicles of that Deity. The constant contemplation of such a form is Sthula *Dhyana*.

The another process is thus- In the pericarp of the great thousand petalled lotus i.e. ' the brain, the yogi should imagine a smaller lotus having twelve petals, having twelve bija letters viz. Ha, Sa, Ksa, Ma, La, Fa, Ra, Yam, Ha, Sa, Kha, Phrem. Its colour is w hite, highly luminous. In the pericarp ofthis small lotus, there are three lines forming a triangle-A, Ka, tha; having three angles called Ha, La, Ksa. In the middle of this triangle, there is the Pranava, 'Om\ There, one should contemplate a beautiful seat having Nada and Bindu. On that seat, there are two swans and a pair of wooden shoes. There, one should contemplate his *Guru* deva having two anns, two eyes, dressed in pure white, anointed with white sandal-paste wearing garlands ofwhite flowers, to the left of whom stands Sakti of white colour. Thus, by contemplating the *Guru*, the Sthula *Dhyana* is attained.

- ***The Jyotirdhyana* :** It is known as Jyotir*dhyana* when Brahma or Prakrti is contemplated as a mass of light.

**Process :** In the Muladhara, there is *Kundalini* having the form of a serpent and the Jiv *Atma* is there like the flame of a lamp. To contemplate on this flame as the luminous Brahma is known as the Jyotirdhydna.

Another process is thus: In the middle of the two eye-brows, and above the *Manas*, there

is a light consisting of Om. To contemplate on this flame is the second method of the Jyotirdhydna. Thus, in this type of *dhyana*, the aspirant meditates upon the Tejomaya Brahma i.e. the Jiv *Atma*n resembling the flame in the Muladhara or the Pranav*Atma*ka flame between the two eye-brows.

- ***The Suksma Dhyana* :** When the Absolute (Brahma) in the form of the transcendental point-origin (bindu) and *Kundalini* force are contemplated, it is known as Suksma *Dhyana* If, by a great good fortune, the *Kundalini* is awakened, it joins with the *Atma*n and leaves the body through the portals of the two eyes. It enjoys itself by walking in the royal road i.e. the astral light. It cannot be seen on account of its subtleness and great changeability- this success is attained by performing Sambhavi Mudrd i.e. by gazing fixedly at space without winking. This is Suksma *Dhyana*, difficult to be attained by the Devas, as it is a great mystery. In this *dhyana*, the attention is simply introverted upon the inner essence i.e. the self. Sage *Gheranda* explains this process in terms of the awakened *Kundalini* uniting with the self and rising to the centre at the crown of head.

## 3.11 NIRLIPTA (*SAMADHI* FOR ISOLATION)

The seventh *Sadhana* of the *Ghatastha Yoga* is *Samadhi* which is the last limb of the well-known eight limbs of *Ghatasta Yoga.*

The *Samadhi* is the goal of yoga. The Yogi who (1) has confidence in knowledge, (2) has faith in his own *Guru*, (3) has faith in his own self and (4) whose mind awakens to intelligence from day to day, quickly attains this most beautiful practice of *Samadhi* Among some practices leading to *Samadhi*, the importance of service to the *Guru*, his blessings and one's fortune are also recognized here.

Separating the *Manas* from the body and unite it with the *Paramatma*- is known as *Samadhi*. *Samadhi* also means *mukti* from all states of consciousness; i.e. I am *Brahman*, nothing else. I am not participator of sorrow, I am Existence, Intelligence and Bliss, always free of one essence.

The *Gheranda Samhita* describes the six fold *Samadhi*:

- ***Dhyanayoga Samadhi* :** Performing the *Sambhavi Mudra*, one perceives the *Atma*. Having seen once the Brahman in a Bindu i.e. point of light, one should fix the mind in that point. Further, one brings the *Atma* in Ether and should bring the Ether in the *Atma*. Thus, seeing the *Atma* full of Ether, nothing will obstruct him. And being full of perpetual bliss, the man enters *Samadhi*
- ***Nada Yoga Samadhi* :** One should turn the tongue upwards closing the wind passages by performing the *Khechari-Mudra*. By so doing, *Samadhi* will be induced.
- ***Rasdnanda Yoga Samadhi :*** Having performed Bhramari *Kumbhak*a, drawing in air slowly, one should expel the airs lowly and slowly with a buzzing sound like that of a beetle. And the *Manas* should be placed in the centre of this sound of humming beetle. By so doing, there will be *Samadhi*

Consequently, the knowledge of Soham is aroused and a great happiness takes place.

- ***Laya-Siddhi Yoga Samadhi :*** Performing the Yoni *Mudra*, one should imagine himself as 'Sakti and Parm*Atma* as Purusa, both have been united in one. Thus, the union of Sakti-and Purusa results in *Samadhi*. Consequently, one becomes full of bliss and realizes '"Aham Brahma" which conduces to Advaita *Samadhi*
- ***Bhakti* Yoga *Samadhi :*** Having contemplated within his heart his special deity, one should be full of ecstasy and shed tears of happiness. Consequently, this leads to *Samadhi* and Manonmani
- ***Raja Yoga Samadhi* :** Performing the *Manomurccha Kumbhak*a, one should unite the *Manas* with the *Atma* by this which is obtained the Raja Yoga *Samadhi* Raja Yoga *Samadhi*,

The *Atma* confined in the body is consciousness (caitanya), This consciousness is eternal and the highest. Knowing this when one can separate it from body, he becomes free from desires and passions. Thus *Samadhi*, frees from all desires, free from attachment to his own body, to son, wife, riches etc. He who attains *Samadhi* fully frees himself from the bondage of rebirth.

## CHECK YOUR PROGRESS

**Q 19:** How many types of *Dhyan*a are discussed in *Gheranda Samhita?*

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**Q 20:** What are the charecteristics of *Nirlipta*? How does one attain *Nirlipta*?

.....

.....

**Q 21:** What do you understand by the term *Samadhi*?

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.....

## 3.12 LET US SUM UP

- We have acquired a deeper understanding of the text *Gheranda Samhita.*
- Have understood the word *'ghat'*and *'ghatyoga'*
- Got clear idea about *saptangayoga*
- Got a deeper knowledge of *Shatkarma*. Learnt about each of the 6 cleaning processes/*Shatkarma* and also about their benefits.
- Learnt about the names, processes and benefits of 32 *Asanas* mentioned in the *Gheranda Samhita*
- Learnt about the names, processes and benefits of 25 *Mudras* mentioned in the *Gheranda Samhita.*
- Learnt about the characteristics of *Pratyahaar.*
- Learnt about the prerequisites, types and benefits of *pranayama*
- Learnt about the different type of *dhyana*
- Learnt about characteristics and classifications of *Dhyana.*

## 3.13 FURTHER READINGS


1. *Gheranda Samhita* (Bhasanubadsahita)- Brahmalin Rastra*Guru* Sri1008 Sri Swamiji Maharaj, Sri Pitambar Pith, Madhyapradesh.
2. YogShastra (*Gheranda Samhita*)-0 Rashik Mohan Chattopaddhyaya ,Nababharat Publishers, Kolkata.
3. The *Gheranda Samhita*: A treatise on *hatha yoga*, translated by Sri Chandra Vasu,Harber Collins Publishers Limited, 1976.
4. *Gheranda Samhita*(Sanskrit- English), Srisa Chandra Vasu, Sri Sat*Guru* Publication, Delhi.
5. The *Gheranda Samhita*, the Original Sanskrit and an English translation, James Mallinson,

Woodstock, NY 2004

## 3.14 ANSWERS TO CHECK YOUR PROGRESS

**Ans to Q No 1:** Ghatayoga has been discussed in *Gheranda* Samhita

**Ans to Q No 2:** The meaning of ghat is a earthern vessel. But here it has been used to mean the body.

**Ans to Q No 3:** There are 7 chapters in *Gheranda Samhita*. The number of slokas in each chapter are-

Chapter1-60 slokas

Chapter 2- 38 slokas

Chapter 3- 100 slokas

Chapter 4- 5 slokas

Chapter 5- 95 slokas

Chapter 6- 22 slokas

Chapter 7- 23 slokas

**Ans to Q No 4:** According to *Gheranda Samhita* the saptasadhan of yoga are : Shodhan, *Asana*, *Mudra*,*Pratyahar*,*Pranayama* ,*Dhyan*a and *Samadhi*

**Ans to Q No 5:** *Shatkarma*s are- Dhouti,Basti ,Neti,Louliki,Tratak and Kapalbhati. Each of the technique are described vividly in the *Gheranda Samhita*.

**Ans to Q No 6:** Dhouti is divided into 4 types- Antardhouti, Dantadhouti, Hriddhouti and Moolshodhan. Antardhouti are of 4 types- Baatsar, Barisaar,Bahnisaar and Bahiskrita. Dantadhouti are of 4 types- Dantamool, Jihvamool,Karnarandrhradway and Kapalrandhra. Hriddhoutri are of 3 types- Dandadhouti, Vamandhouti and Basodhouti.

**Ans to Q No 7:** Antardhouti are of 4 types- Baatsar(related with air), Barisaar(related with water),Bahnisaar(related with fire) and Bahiskrita.

**Ans to Q No 8:** Dantadhouti are of 4 types- Dantamool (cleaning of teeth), Jihvamool(cleaning of the root of tongue), Karnarandrhradway (cleaning of ears)and Kapalrandhra( cleaning the forehead).

**Ans to Q No 9:** With the help of either a stick of turmeric or the middle finger, the rectum should be carefully and repeatedly washed with water. Else the *Apan Vayu* cannot move freely in the body. This prevents intestinal problems and the buildup of undigested matter, brings up beauty and health and kindles the digestive fire.

**Ans to Q No 10:** Basti is related with the cleaning of the bladder. They are of two types- Jala Basti and Stala Basti.

**Ans to Q No 11:** "Insert a thin thread nine inches long into the nostril and then draw it out of the mouth." Neti leads to mastery of Space-Walking Seal (khechari *Mudra*), cures phlegm imbalances, and gives divine sight.

**Ans to Q No 12:** Rotate the stomach quickly [with the speed of a strong whirlpool] on both sides. This cures all diseases and increase the "bodily fire." Sv*Atma*rama (HYP 2.33-34) praises To-and-Fro as the "crown of Hatha practices. It kindles a weak gastric fire, restores all digestion, always brings happiness, and dries up all defects and diseases."

**Ans to Q No 13:** Kapalbhatti are of 3 types- Baatkarm, Byutkarm and Shitkarma kapalbhatti

**Ans to Q No 14:** According to *Gheranda Samhita*, Lord Shiva says there are as many *Asana*s as there are species in this planet. He says there are 84 lakh *Asana*s.

**Ans to Q No 15:** *Gheranda Samhita* discusses about 25 *Mudra*s.

**Ans to Q No 16:** Among the *Mudra*s discussed in the *Gheranda Samhita* one is Pancha*Dharana Mudra*. This Pancha*Dharana Mudra* comprises of- Prithivi*Dharana Mudra*, Ambashi *Dharana* ,Agneyi *Dharana Mudra*, Vayabi *Dharana* and Akashi *Dharana Mudra*.

**Ans to Q No 17:** There are 4 prerequisites which are to be fulfilled before the practice of *pranayama* to attain success. They are suitable place, suitable time, moderation of diet and cleaning of the nadis.

**Ans to Q No 18:** There are 8 kinds of *pranayama* mentioned in the *Gheranda Samhita*. They are- sahita, Suryabheda,Ujjayi, Shitali, Bhastrika, Bhramari, Murcha and Kevali.

**Ans to Q No 19:** 3 types of *Dhyan*a are discussed in the *Gheranda Samhita*. They are- Stula*dhyan*, Jyotir*dhyan* and Sukshma*dhyan*.

**Ans to Q No 20:** The charecteristics of Nirlipta is *Samadhi*.

**Ans to Q No 21:** Separating the *Manas* from the body and unite it with the *Paramatma*- is known as *Samadhi*. *Samadhi* also means *mukti* from all states of consciousness; i.e. I am Brahman, nothing else. I am not participator of sorrow, I am Existence, Intelligence and Bliss, always free of one essence. The *Gheranda Samhita* describes the six fold *Samadhi- Dhyan*yoga *Samadhi*, Nadayoga *Samadhi*, R*Asana*nda *Samadhi*, Layasiddhiyoga *Samadhi*, Bhaktiyoga *Samadhi* and Raajyoga *Samadhi*.

## 3.15 MODEL QUESTIONS

**Objective questions**

**Q 1:** What do you mean by ghatayoga? Write a short note on *Gheranda Samhita* which describes

Ghtayoga.

**Q 2:** What are the Saptasadhan of Yoga? What is the significance of Saptasadhan?

**Q 3:** What are the *Shatkarma*s according to *Gheranda Samhita*?

**Q 4:** What are the types of dhouti ?

**Q 5:** Among the 32 *Asana*s discussed in the *Gheranda Samhita*, discuss any 10 *Asana*s and write a note on their benefits.

**Q 6:** Discuss any 10 *Mudra*s mentioned in the *Gheranda Samhita*.

**Short questions**

**Q 1:** What are Pancha*Dharana*? Discuss in short

**Q 2:** Write a short note on *Pratyahar*

**Q 3:** Discuss about the prerequisites of *Pranayama*

**Essay type questions**

**Q 1:** How many types of *Pranayama* are discussed in *Gheranda Samhita*? Discuss about any 5

**Q 2:** Discuss about the 10 types of Vayu discussed in the *Gheranda Samhita*

**Q 3:** Write in legth about the 3 types of *Dhyana*

**Q 4:** What is the meaning of *Samadhi* according to *Gheranda Samhita*? How many types of *Samadhi* are there? Discuss.

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# UNIT 4 : INTRODUCTION TO HATHAYOGA PRADIPIKA

## UNIT STRUCTURE


4.1 Learning Objectives

4.2 Introduction

4.3 Hathayoga Pradipika- a brief introduction

4.4 Relation between Hathayoga and Rajayoga

4.5 Importance of Hathayoga and significance of its secrecy

4.6 Tradition of Hathayoga

4.7 Suitable place to practice Hathayoga

4.8 Obstacles in the path of yoga

4.9 Favourable conditions for yoga

4.10 Yama and Niyama

4.11 Asana

4.12 Mitahar

- 4.12.1 Diet of a Yogi

4.13 Conditions and characteristics of success in hathyoga

4.14 Pranayama

- 4.14.1 Benefits of Pranayam
- 4.14.2 Nadi shuddhi and Unmanibhav
- 4.14.3 Kanistha, madhyam and Uttam Pranayama
- 4.14.4 Proper and improper pranayama and their results
- 4.14.5 Classification of pranayama

4.15 Shatkriya

- 4.15.1 Dhouti
- 4.15.2 Basti
- 4.15.3 Neti
- 4.15.4 Trataka
- 4.15.5 Nouli
- 4.15.6 Kapalbhati

4.16 Gajakarani kriya

4.17 Classification of *Kumbhak*

- 4.17.1 Process of Asta *Kumbhak* and their benefits

4.18 *Kundalini shakti*
4.19 Importance of Susumna Nadi
4.20 Mudrabandha- classification and benefits
4.21 Process of Dashamudra
4.22 Amroli Mudra
4.23 Samadhikram
4.24 Definition of Nada and its importance
4.24.1 Process of Nadanusandhan
4.24.2 4 stages of Nada
4.25 Significance of Nada and its results
4.26 Let Us Sum Up
4.27 Further Readings
4.28 Answers To Check Your Progress
4.29 Model Questions

## 4.1 LEARNING OBJECTIVES

After going through this unit, you will able to-

- learn about Hathayoga Pradipika-a very important text on Hathayoga.
- learn about the relation between between Rajayoga and Hathayoga
- learn about the importance of Hathayoga
- learn about the tradition of Hathayoga
- learn about the factors leading to success in yoga and the obstacles in the path of yoga
- learn about the different *asanas* and *pranayama*
- learn about *mitahar* and food habits of a yogi
- learn about *Kumbhak*-its classification and the different forms of *Shatkriya*
- learn about *Kundalini shakti* and the importance of *Susumna Nadi*
- get elaborate knowledge on *Dashamudra*
- get knowledge about the process of *Samadhi*
- get knowledge of *Nadanusandhan.*

## 4.2 INTRODUCTION

The Hatha Yoga Pradipika of Svatmarama is one of the most important yoga texts. It was composed

by Svatmaram in the middle of the fourteenth century. It is a text which mainly expounds Hatha-Yoga as a means to Raja Yoga while laying special importance on the tradition of Hatha Yoga. It is comprised of 38 stanzas organized into four chapters. These chapters discuss in details about topics like Hathayoga tradition, Yama-Niyama, hurdles and favourable conditions of yoga, Asana, Pranayama, Shatkarma, *Kumbhak*, Arousal of *Kundalini shakti*, Importance of Susumna Nadi, 10 mudras, Samadhi, Nadanusandhan etc. After completion of this chapter a student will have clear idea about the importance of Hathayoga.

## 4.3 HATHAYOGA PRADIPIKA- A BRIEF INTRODUCTION

The Hatha Yoga Pradipika is a classical manual on Hatha yoga. It is said to be written in the 15th century in Sanskrit by Swami Swatmarama. The word Hatha means willpower, perseverance, resoluteness etc . Hatha Yoga is sometimes understood as Yoga which involves tremendous will power and determination. But the more appropriate meaning of Hatha Yoga comes from the two Vija mantras 'Ha' and 'tha'. 'Ha' means the sun, 'Tha' means the moon. So Hatha Yoga is the balancing of these two energy systems in the human body. Its practice leads to the union of Prakriti and Purush, Mind and soul, sun and moon, pran and apana.

'*Eten hathasabdobachyayoha suryachandrakyayoh pranapanyoroikya lakshanam pranayamo hathayogo iti hathayogasyalakshan shidham'- Bhrahmananda Tika1/1*

## 4.5 IMPORTANCE OF HATHAYOGA AND ITS SECRECY

In Indian yoga tradition, Hathayoga has special importance. It is believed that Hathayoga is the remedy for all kinds of pains in life and also the basis for all different kinds of yoga.

'Ashesh tapatptanang samashraymatho hatha, asheshyoga jukta namadharkamatho hatha' 1/10

According to Swatmarama, Pain is of three types: adhyatmik, 'spiritual,' adhidaivik, 'natural/ environmental,' and adhibhautik, 'physical.' Adhyatmik tapa is that which comes from living without realization of the inner being, and it is essential so that we strive for a purer experience. Pain brought by natural circumstances is also unavoidable. The course of nature always brings some climatic or geological imbalance such as flood, drought, earth tremors, winds, storms, etc. which affect the balance of the body's functions, and generally disturb the normal functioning of life. Business is affected, crop growth is affected and so are many things. Thirdly, there is physical suffering. Nature continually tests the body, sometimes by an imbalance of bacteria, sometimes by accidents, or sometimes by mental and emotional shocks. Therefore, it is essential that the hatha yogi prepares himself, not only physically, but also mentally, emotionally and psychically, in such a way that he can remain unaffected by these three types of external tempering. The body and mind should be structured in such a way that they remain unaffected by the

mundane circumstances of worldly events. In this way the body/mind becomes like a tortoise which can extend its limbs when necessary or retreat into the protection of its hard covering shell when threatened. The limbs are symbolic of the external senses, which should be externalized when necessary, but which, at our command, can be internalized and unaffected by the external happenings of the world. To perfect this condition, Swatmarama advises us to practice hatha yoga because this will enable such strength and control of the body and mind.

The importance of Hatha yoga is unimaginable. Therefore he says that this knowledge should be kept to oneself. Whatever a sadhaka gains or achieves during the period of sadhana should be a private affair. He says that Hatha yoga is the greatest secret of the yogis who wish to attain perfection (siddhi). Indeed, to be fruitful, it must be kept secret; revealed it becomes powerless.

'Hathavidya parang gopya yogina siddhimisshata
Bhavedwirjyavati gupta nibirya tu prakashita' (1/11)

This is a purely logical and scientific process. When you have a small light burning in a room at night, the whole room is illumined. If you take your little light outside into the vast, open space, the light is engulfed by the night and absorbed in the darkness. The same principle applies to the power gained through your sadhana. The power may enlighten your own consciousness, but displayed and dissipated in the magnitude of the outside world, it loses strength.

Thus one who has attained control over his senses, desires to attain liberation, is free from all faults and most importantly is able to keep his knowledge a secret should be given the knowledge of Hatha Yoga.

## 4.6 LINEAGE OF HATHA YOGA

In the HathaYoga Pradipika, a total of 34 Yogis have been mentioned. They are-

1. Sri Adinath (Shiva),
2. Matsyendranatha,
3. Shahara,
4. Anandabhairava,
5. Chaurangi,
6. Mina,
7. Goraksha,
8. Virupaksha,
9. Bileshaya,
10. Manthana,
11. Bhairava,

12. Siddhi,
13. Buddha,
14. Ranthadi,
15. Korantaka,
16. Surananda,
17. Siddhipada,
18. Charapati,
19. Kaneri,
20. Pujyapada,
21. Nityanath,
22. Niranjan,
23. Kapali,
24. Bindunath,
25. Kakachandishwara,
26. Allama,
27. Prabhudeva,
28. Ghodacholi,
29. Tintini,
30. Bhanuki,
31. Naradeva,
32. Khanda and
33. Kapalika.

Shiva/Mahadeva has been named as the first Hatha yog. In the Brahmananda Tika the Nath community of Yogis have been said to have evolved From Lord SAhiva. Here Matsyendranath has been named as the disciple of Adinath. After Matsyendranath, many other hathayogis like Shavar, Ananda Bhairav etc have been named. Therefore it can be said that the tradition of Hatha yoga evolved out of Lord Shiva and was carried on by several other Hatha Yogis.

## 4.7 SUITABLE PLACE OF PRACTICING HATHA YOGA

Here Yogi Swatmarama has outlined the ideal situation for hatha yoga sadhana and the location of the hermitage the sadhaka should establish.

It is recommended to practice

- in an area of one and a half meters,
- Where there are no surrounding objects like stones, fire, water, disturbances of all kinds which

may cause physical affliction.

- In a country where justice is properly administered
- Where good people live
- And food is readily available

Swatmarama is saying that the hermitage should be simple, clean and very natural.

- It should have a small door
- It should be without windows, holes or cracks
- Free from insects, rats and other pests
- It should be 'neither too high nor too low
- Should be disinfected with cow dung everyday
- It must be spotlessly clean
- It must be free from mosquitoes and flies
- There must an open platform with a thatched roof on the hermitage
- There must be a well the vicinity of the hermitage.
- There must be a surrounding wall around the hermitage that would serve the purpose of keeping out unwanted predators, particularly wild animals. Thus a peaceful atmosphere can be maintained.

Therefore, a sadhaka should try to live as simply and as self- sufficiently as possible. His possessions should be kept to a minimum and his surroundings should always remain uncluttered and clean. Thereby he will have fewer mental distractions and worries and all his energy can be directed towards spiritual unfoldment.

## 4.8 OBSTACLES IN THE PATH OF YOGA

Haatha Yoga Pradipika has mentioned about certain obstacles in the path of Yoga. They are

- Overeating-makes the body sluggish and the mind dull
- Exertion- The hatha yogi has to conserve and build up his store of energy for spiritual purposes and should not waste it in performing any unnecessary physical or mental feats
- Talkativeness- Too much talking dissipates vital energy and wastes time which could be better spent in awakening the inner awareness.
- Adhering to rules- Adhering to rules makes one 'narrow minded.' Yoga is meant to expand the consciousness, not to limit it. A yogi should have a free and open mind.
- being in the company of common people- Gossiping with people who have low morals, base consciousness and sensuous desires cannot enlighten your soul, rather, their negative vibrations may influence you and
- Unsteadiness (wavering mind)- Unsteadiness means an imbalanced body metabolism, inability to hold one posture for a period of time, and a wavering mind. Obviously yoga cannot be achieved

under these conditions.

## 4.9 FACTORS WHICH BRING SUCCESS IN YOGA

There are certain factors which help a Yogi attain success in yoga. These are-

- Enthusiasm- Yogi must have enthusiasm, zeal and a positive attitude every moment
- Perseverance- No matter what happens externally, rain, hail or shine, sadhana must be done regularly
- Discrimination- Everything a yogi does and every aspect of his life, including his diet, clothing, company, material necessities, conversations etc., should be conducive to sadhana
- unshakeable faith- absolute faith in the Guru is a must
- Courage- courage to face the inner visions and realizations as they dawn.
- Avoiding the company of common people- the less a yogi involve himself with people with lower aspiration, the more his inner knowledge can grow.

## 4.10 YAMA AND NIYAM

Hathayoga Pradipika and Gheranda Samhita are two very important text on hathayoga. In the Gheranda Samhita there is no mention of Yama-Niyama but in the Hathayoga Pradipika we find that the 1st chapter(Prathomopodesh) there is a discussion on Yama-Niyama. However, there is no clear mention about it being a part of hathayoga since asana is referred as the 1st limb of hathayoga. Hathayoga Pradipika is influenced by Patanjal Yoga Sutra where yama-niyam are very important. Therefore, its given importance here too. However, unlike Yoga Sutra where we find 5 yama and 5 Niyama, in the Hathayoga Pradipika we find 10 yama and 10 niyama.

- **Yama**- There are 10 rules of conduct. They are
    1. Ahimsa-Non-violence,
    2. Satya-truth
    3. Astreya-non-stealing
    4. Brahmacharya-continence (being absorbed in a pure state of consciousness)
    5. Kshma-forgiveness
    6. Dhriti-endurance,
    7. Daya-compassion,
    8. Arjab-humility,
    9. Mitahar-moderate diet and
    10. Soucha- cleanliness

'Aparigraha'-the 5th Yama of Patanjal Yoga Sutra is not included in the 10 yamas of Hatha Yoga Pradipika.

- **Niyam**- The 10 niyams or observances are
  1. Tapa-Penance (austerity)
  2. Santosh- Contentment
  3. Astikya-belief (faith) in the Supreme (God)
  4. Daan- charity
  5. Iswar pujan- worship of God
  6. Sidhanta bakya shravan- listening to the recitations of sacred scriptures
  7. Thri- modesty
  8. Mati- a discerning intellect
  9. Tapa-austerities (mantra repetition) and
  10. Hootam-sacrifice

  Among these 10 niyams, souch and swaydhyay of patanjali Yoga Sutras have not been included.

## CHECK YOUR PROGRESS

**Q 1:** What is the meaning of the word Hatha?

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**Q 2:** Who is the writer of Hatha Yoga Pradipika? How many chapters and slokas are there in this text?

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**Q 3:** Name two famous practitioners of Hathayoga

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**Q 4:** Who first practiced Hathayoga?

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**Q 5:** Name two factors each of the factors facilitating and obstructing Yoga.

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**Q 6:** How many yama and niyamas are there in Hatha Yoga Pradipika?

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## 4.11 ASANA

The first limb of Yoga is considered to be Asana in Hatha Yoga Pradipika. According to Hathayoga Asana is a specific position which opens the energy channels and psychic centers. Hatha yoga is a process through which purification and control of the body take place by restructuring the pranic flows. The hatha yogis also found that by developing control of the body through asana, the mind is controlled. Therefore, asana practice is foremost in hatha yoga. When you practice asana, steadiness develops. Prana moves freely and there is less chance of disease occurring.

The yogic tradition says that in all total, there are eighty-four lakh of asanas. However it is impossible to describe all of them. In the Hatha Yoga Pradipika only 15 asanas have been discussed. They are as followes:

1. **The Svastikasana :** Having kept both the legs under both the thighs with the body straight; calmly sitting in this way is called Svastikasana.
2. **The Gomukhasana :** Placing the right ankle on the leftside and the left ankle on the right side, makes the Gomukhasana which appears like the face of a cow
3. **The Virasana :** Placing one foot on the thigh of the opposite side, so also the other foot on the opposite thigh, makes the Virasana.
4. **The *Kurmasan*a :** Placing the right ankle on the left side of the anus and the left ankle on the right side of it, make the *Kurmasan*a.
5. **The Kukkutasana :** Taking the posture of the Padmasana and carrying the hands under the thighs, when the Yogi raises himself above the ground, with his palms resting on the ground, it becomes the Kukkutasana.
6. **The Uttana*Kurmasan*a :** Having assumed the Kukkutasana, when one grasps his neck by crossing his hands behind his head, and lies in this posture with his back, touching the ground, it becomes Uttana *Kurmasan*a, which appears like a tortoise.
7. **The Dhanurasana :** Having caught the toes of the feet with both the hands and carried them to the ears by drawing the body like a bow, it becomes Dhanurasana.
8. **The Matsyasana :** Having placed the right foot at the root of the left thigh, grasping the toe with the right hand passing over the back, One should place the left foot at the root of the right thigh, and it should be grasped with the left hand passing behind the back.

   **Benefits :** (i) It increases gastric fire (2) It destroysthe group ofthemost deadly diseases (3) Its practice awakens the Kundalini (4) It makes the moon steady in men.
9. **The Pascimatanasana :** Having stretched the feet on the ground like a stick and grasping the toes of both the feet with both the hands, one should sit with his forehead resting on the thighs -it becomes the Pascimatanasana

**Benefits :** (1) It carries the air from the front to the back part of the body i.e. to the Susumna, (2)It kindles gastric fire, (3) It reduces obesity and cures all diseases of men.

10. **The Mayurasana :** Placing both the palms on the ground and the navel on both the elbows, balancing thus, one should stretch his body backward like a stick - this is Mayurasana.

    **Benefits :** (1) It soon destroys all diseases (2) It removes abdominal diseases arising from irregularities ofphlegm, bile and wind (3) It digests unwholesome food taken in excess (4) It increases the gastric fire and destroys the most deadly poison

11. **The Savasana :** Lying down on the ground like a corpse; is called Savasana, which removes fatigue and gives rest to the mind.

12. **The Siddhasana :** Technique: — Press firmly the heel of the left foot against the perineum and the right heel above the male organ. With the chin pressing on the chest, sit calmly. Restrain the senses and gaze steadily the space between the eyebrows.

    **Benefits :** (1) It opens the door ofsalvation (2) It cleanses the impurities of 72,000 nadis Importance. This asana is also known as the Vajrasana, the Muktdsana or the Guptasana. Just as the importance of the temperance in food is among yamas, that of non-injuring among the niyamas, similarly, the Siddhasana is the chief of all the asanas. By practising this asanas simultaneously with contemplating on oneself and being temperance in food, the yogi, obtains success. Without knowing this asana, other postures are of no use, if success has been achieved in this asana, Prana vayu becomes calm and becomes restrained by Kevala *Kumbhak*a. By getting success in this posture, one gets Unmani state at once and three bandhas are accomplished by themselves

13. **The Padmasana :** Technique : Place the right foot on the left thigh and left foot on the right thigh. Grasp the toes with the hands crossed over the back. Press the chin against the chest, and gaze on the tip of the nose.

14. **The Singhasana :** Technique : Press the heels on both sides of the seam of perineum, so that the left heel touches the right side and the right heel touches the left - side of it. Place the hands on the thighs with stretched fingers. Keep the mouth open and the mind concentrated. Gaze on the tip of the nose. This effects the completion of the three bandhas

15. **The Bhadrasana :** Technique : Place the heels on either sides of the seam of the perineum, keeping the left heel on the left side and the right one on the right side. Hold the feet firmly joined to one another with both the hands.

## 4.12 MITAHAR

'*Brahmachari mitahari tyagi yogaparayanaha,*

*Abdadudharbang bhavetsiddho natrakarya bisarana//'- 1/15*

This means one who is brahmachari, takes moderate and pure food, is regular and intent on yoga and renounces attachment to sensual experience, becomes perfected (siddha) after a year.

This moderate food is termed as Mitahar. Mitahara is defined as agreeable and sweet food, leaving one fourth of the stomach free, and eaten as an offering to please Shiva.

'Sweet food' means satvik, fresh, pleasant tasting food, not particularly that which has extra sugar. Food which is disagreeable means that it is either bad tasting, poisonous to the system or not agreeable to one's metabolism. The stomach should never be overloaded; it should be half filled with food, one quarter with water and one quarter with air. Eating 'to please Shiva' means that when taking food the yogi should not feel that he is eating for himself. He should cultivate the attitude that he is nourishing the body for its maintenance so his consciousness can continue its process of enfoldment and spiritual evolution.

### 4.12.1 Diet of a Yogi

(*Katuamlatikhnalavanyosnoharitshaksoubiratailatilasarshapam adyamatsyana, ajadimangsodadhitakrukulalathakolapinya kahigulashunahudya pamathyamahu//) 1/59*

The foods which are prohibited for the yogi are: those which are bitter, sour, pungent, salty, heating, green vegetables (other than those ordained), sour gruel, oil, sesame and mustard, alcohol, fish, flesh foods, curds, buttermilk, horse gram, fruit of jujube, oil cakes, asafetida, onion and garlic.

(*Bhojanmahitang bidyatpunarshyonshokritang rukhyam, atilavanmamlayuktamkadashanashakyetkatang barjyam//) -1/60*

Also food that which is reheated after becoming cold, which is dry (devoid of natural oil), which is excessively salty or acidic, stale or has too many (mixed) vegetables, very hot chillis etc must be avoided by a yogi.

(*Godhumangshali javashashtikshobhonanyangkhirajyak and anavanitsitamadhuni, shungthipatolkaphaladikpanchashakang mudradidivyamudkangs ha jamindrapathyam//) 1/62*

The most conducive foods far the yogi are: good grains, wheat, rice, barley, milk, ghee, brown sugar, sugar candy (crystallized sugar), honey, dry ginger, patola fruit (species of cucumber), five vegetables, mung and such pulses, and pure water

(*Pustang sumadhurang snigdhang gabyang dhatu prapushanam, Manobhilashitangyogyang yogi bhojanmasaret//' 1/63.*

The yogi should take nourishing and sweet food mixed with, ghee and milk; it should nourish the dhatus (basic body constituents) and be pleasing and suitable.

## 4.13 CONDITIONS AND CHARACTERISTICS OF SUCCESS IN HATHAYOGA

It is mentioned in the Hathayoga Pradeepika that regular practice of any yoga technique creates a pattern in the body and mind, and after many years of practice, perfection is attained, regardless of the initial circumstances. One should not be deterred from practicing yoga because of feeling physically inadequate. Whether young or old, very old, sick or feeble, one can attain perfection in all the yogas by practicing. Perfection results from practical application and can only come by training the body and refining the gross consciousness. Just by reading the shastras perfection in yoga will never be attained. Neither by wearing the garb of a siddha, nor by talking about it is perfection attained. Only through practical application does one become a siddha. This is the truth without a doubt.

When a yogi achieves success in hathayoga through continuous practice, certain signs of success are shown on the yogi's appearance. These signs are:

1. Slimness of the body
2. Cheerful face
3. Hearing of the mystical sound
4. Shining Eyes
5. Sense of wellness
6. Control over bindu
7. Increase in gastric fire
8. Purification of nadis

Asanas alleviate disease, pranayama removes sin and practice of pratyahar brings an end to mental ills of a yogi.

## CHECK YOUR PROGRESS

**Q 7:** Name the asanas which are considered to be the most important by the Hatha yoga Pradipika?

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**Q 8:** Which asana is known as the Gorakshasan?

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**Q 9:** Give names of 2 recommended and 2 forbidden food for a yogi.

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**Q 10:** What is the single most condition for success in hathayoga?

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## 4.14 PRANAYAMA

The Hatha Yoga Pradipika has adviced to follow a certain set rule to achieve success. The rule is to first practice asana, then pranayama, then mudra and at last nadanusandhan. This is sure shot way to attain the goal of yoga.

Having practiced asana, and eating moderate food, a yogi should now practice the breath-control/ pranayama, as instructed by his Guru.To get steadiness of mind, a yogi should restrain the vital air because the vital air being disturbed, the mind becomes disturbed. So long the vital air stays in the body, it is called life and death consists in the passing out of the air. Therefore, it is necessary to restrain the breath. Moreover, to attain success in the non-mindedness state (Unmani avastha) the vital air should be passed through the middle channel, i.e. Susumna, which is not possible owing to the impurities of the nadis. So, when the whole system of nadis is cleaned a yogi becomes able to control the prana Therefore, pranayama should be performed daily with sativc buddhi in order to drive out the impurities of susumna. It is recommended that a yogi should perform pranayam 4 times a day- morning, afternoon, evening and midnight.

### 4.14.1 Benefits of Pranayam

Haathayoga Pradipika has discussed in length about the benefits of practicing pranayam. It has been said that practice of pranayama brings stability to the breathing pattern and mind of a practitioner. Prana and mind are intricately linked. Fluctuation of one means fluctuation of the other. When either the mind or prana becomes balanced the other is steadied. By becoming aware of the nature of the breath and by restraining it, the whole system becomes controlled. When you retain the breath you are stopping nervous impulses in different parts of the body and harmonizing the brain wave patterns. In pranayama, it is the duration of breath retention which has to be increased. The longer the breath is held, the greater the gap between nervous impulses and their responses in the brain. When retention is held for a prolonged period, mental agitation is curtailed.

Also it is also believed in the Haathayoga Pradipika (HYP) that as long as the vayu (air and prana) remains in the body, that is called life. Death is when it leaves the body. Therefore, it is very important to retain vayu.

(*Javadvadho sthtito deheytavajivanmucchatey// maranangtasyanishkantatisthotu vayung nirudhayet// )2/3*

When one practices pranayama he sweats a lot. It is advised not to wipe off the sweat with cloth but to reapply it all over the body like applying oil. This makes the body strong and free.

(*Jalen shramajaten gatramardanmatsaret//*

*Drihata laghuta saiba ten gatrachya jayatey//-2/13*

## 4.14.2 Nadi shuddhi and Unmanibhav

The main aim of performing pranayama is to get steadiness of mind, which is done by restraining the vital air because the vital air being disturbed, the mind becomes disturbed. So long the vital air stays in the body, it is called life and death consists in the passing out of the air. Therefore, it is necessary to restrain the breath. Moreover, to attain success in the non-mindedness state (Unmani-avastha) the vital air should be passed through the middle channel, i.e. Susumna, which is not possible owing to the impurities of the nadis. So, when the whole system of nadis is cleaned a yogi becomes able to control the prana Therefore, pranayama should be performed daily with sativc buddhi in order to drive out the impurities of susumna.

**Method of cleaning the nadi:**

(a) Sitting in the Badvapadmdsana, a yogi should fill in the air through the Ida(Chandranadi), keeping it confined according to his ability, it should be expelled slowly through the Pingala(Suryanadi). Then,

(b) Drawing in the air through the Pingala(Suryanadi) slowly, belly should be filled keeping it confined (i.e. *Kumbhaka*) as before, it should be expelled slowly through theIda(Chandranadi)

If this is done regularly then the impurities of the nadis gets cleared in 3 months time and the vital air/Pranvayu starts moving through the Susumna Nadi. This stage is called the Unmani Awastha. In this stage the mind also starts getting stabilized. From here the upward journey to liberation begins.

The next stage is the Manomani Awastha.The stage when all the nadis are freed from impurities and the vital air starts travelling through susumna making the mind stable is called the manomani awastha of the mind. When the particular frequency of the energy is such that it arouses perfect stillness of thought activities and no awareness of the external or internal world that is manonmani avastha. Manonmani means ‘absence of individual mind;’ absence of fluctuations in the individual consciousness, and absence of conscious, subconscious and unconscious states.

## 4.14.3 Kanistha, Madhyam and Uttam Pranayama

The Hathayoga Pradipika speaks about 3 kinds of Pranayama-

1. **Kanistha Pranayama**- In this type the body starts perspiring due to the performance of pranayam
2. **Madhyama Pranayama**- In this type the body starts shaking, quivering or sensations in the

spine, or perhaps twitching of the hands, face and various other muscles due to the performance of pranayama.

3. **Uttam Pranayam**- This is the final stage and here the breath stops moving by itself. This stage leads to levitation.

(*Kaniyeshi bhavedswedah kampo bhawatey madhyamey//*

*Uttamey sthanmaploti tato vayung nibandhayet//- 2/12*

In the Jyotsna Tika it is mentioned that according to the Linga Puran Kanistha Pranayam is of 12 matras, Madhyama Pranayama is of 24 matras and Uttam Pranayama is of 36 matras.

## 4.14.4 Proper and Improper Pranayama and their Results

Hathayoga Pradipika makes use of a very apt example to describe the process of practice of Pranayam. It says that just as lions, elephants and tigers are gradually controlled, so the prana is controlled through practice. Otherwise the practitioner is destroyed. It is very difficult to train a wild animal, especially a lion, tiger or elephant, but if from a young age they are given calm and continual training, they will respond to their master's commands. Control of prana is also a tedious and delicate process which requires alertness, awareness, patience and constancy.

'*Jatha singho gajo byaghno bhabdwashya sanayha sanayha//*

*Tathaiba sevitovayu ranyatha hanta sadhakam//-2/15*

Success in Pranayama is also connected with food habits. Light, easily digestible and nourishing food facilitates pranayama practice. When a sadhaka starts to practice pranayama the body metabolism undergoes a change. The heart rate and blood pressure are activated and all body processes are energized. Digestive secretions and excretory processes are stimulated. To help maintain balance until the body adjusts, it is advised to take milk because it has a neutralizing effect on the body and helps lubricate the system. Milk products help increase the fats which are important for insulating the body when the prana is increased.There is another important factor; milk contains animal hormones which have a direct effect on the body and mind. Pranayama can awaken an altered state of consciousness, but the animal hormones help maintain normal conscious functioning. If psychic experiences occur too rapidly, before your mind is ready, you will have difficulties coping. Once the whole system is adjusted, it is not necessary to take milk.

Pranayama without following the correct rules brings more physical disturbances rather than eliminating disorders in the body. If practice is irregular or incorrect it can be very harmful and it is better not to practice at all. For example, you should always practice on an empty stomach, whether you are performing asana, pranayama, mudra or bandha. If you stand on your head after meals, you are definitely going to damage your digestive system. You must be very careful about the rules and precautions for pranayama and the sequence in which any of the hatha yoga

techniques are to be done. Since, hatha yoga is the science of the body, mind and spirit and it should be approached as such, and never in a haphazard or careless manner.

(*Ajuktabhyasa yogen sarbaroga samudbhava)-2-16*

Hathayoga Pradipika has also given a list of all diseases that result due to improper Pranayama practice. This list includes: Hiccups, asthma, coughs, headache, ear and eye pain etc

### 4.14.5 Classification of Pranayama

In the Hathayoga Pradipika, Pranayama are of 3 types- Rechak, Purak and *Kumbhak*. Again *Kumbhak* are of 2 types- Sahita and Kevala. The definition of Pranayama has been given very nicely in the Jyotsna Tika

'*Pranasya sharirantasangsarivayuraimanang nirodhanamayam Pranayam*//'

The means of restraining the vital air circulating in the body is Pranayama. When the air is fully let out of body through the nose it is called Rechak Pranayama. The method where the vital air is inhaled through the nose fully is called the Purak Pranayama. When the breadth is retained inside for some time it is called *Kumbhak*a.

*Kumbhak* is classified into 2 types- Keval *Kumbhak* and Sahita *Kumbhak*. Sahita *Kumbhak* is classified into- Rechak Purvak and Purak Purvak. Rechak Purvak Sahita *Kumbhak* is same as Rechak pranayama. Similarly, Purak Purvak Sahita *Kumbhak* is same as Purak Pranayama.

Keval *Kumbhak*- When the vital air is held inside the body easily and happily it is called Keval *Kumbhak*. When one practices Keval *Kumbhak* then nothing is impossible in this world for him. He clears up the susmna nadi through the practice and achieves *Kundalini shakti*. This way he achieves success in Hathayoga.

'*Na tasya durlavang kinsitrisu lokesu vidyatey//*

*Sakta kevalkumbhey jathestang vayudharanat//-2/34*

## 4.15 SHATKRIYA

When fat or mucus is excessive, shatkarma: the six cleansing techniques, should be practiced before (pranayama). Others, in whom the doshas, i.e. phlegm, wind and bile, are balanced should not do them.

'*Medah shleshmadhik purvang shatkarmani samasaret*

*Anyasta nasretrani doshanang samabhavat//-2/21*

Dhauti, basti, neti, trataka, nauli and kapalbhati; these are known as shatkarma or the six cleansing processes. These shatkarma which effect purification of the body are secret. They have manifold,

wondrous results and are held in high esteem by eminent yogis. The shatkarma are very powerful practices that can never be learned from books or taught by inexperienced people.

'*Karmashatkamidang gopang ghatashodhan karkam'- 2/23*

The shatkarma specifically increase the vital capacity of the practitioner. They were never designed for therapy alone, but to create harmony in the body and mind and to prepare one for further practices. As they bring about smooth and perfect functioning of the bodily systems, it is inevitable that through their practice the mind will become free from turbulence and disturbances and thus be better able to concentrate and to move towards dhyana.

### 4.15.1 Dhouti

A strip of wet cloth, four angulas wide (i.e. seven to eight centimeters) and fifteen hand spans (i.e. one and a half meters) in length is slowly swallowed and then taken out, as instructed by the guru. This is known as dhauti.

There is no doubt that coughs, asthma, diseases of the spleen, leprosy and twenty kinds of diseases caused by excess mucus are destroyed through the effects of dhauti karma.

### 4.15.2 Basti

Sitting in utkatasana, navel deep in water, insert a tube into the anus and contract the anus. By performing the Nouli kriya the water inside the stomach must be churned thoroughly. Later that water has to be expelled through the anus. This cleansing with water is called basti karma.

Enlargement of the glands and spleen, and all diseases arising from excess mind, bile and mucus are eliminated from the body through the practice of basti. By practicing jala basti the appetite increases, the body glows, excess doshas are destroyed and the dhatu, senses and mind are purified.

### 4.15.3 Neti

Insert a soft cotton thread through the nose to the length of one hand span so that it comes out of the mouth. This is called neti by the siddhas.

Neti cleanses the cranium and bestows clairvoyance. It also destroys all diseases which manifest above the throat.

### 4.15.4 Trataka

Looking intently with an unwavering gaze at a small point until tears are shed is known astrataka by the acharyas (teachers).

Trataka eradicates all eye diseases, fatigue and sloth and closes the doorway creating these problems.

### 4.15.5 Nouli

Lean forward, protrude the abdomen and rotate (the muscles) from right to left with speed. This is called nauli by the siddhas. Nauli is the practice of contracting and isolating the rectus abdomini muscles. When the rectus abdomini muscles are rotated from left to right (anticlockwise), it is called dakshina nauli. When they are rotated from right to left (clockwise), that is vama nauli. When the muscles are pulled together and the middle group of muscles protrude, it is madhyama nauli.

Nauli is foremost of the hatha yoga practices. It kindles the digestive fire, removing indigestion, sluggish, digestion, and all disorders of the doshas, and brings about happiness.

### 4.15.6 Kapalbhati

Perform exhalation and inhalation rapidly like the bellows (of a blacksmith). This is called kapalbhati and it destroys all mucous disorders. In normal breathing, inhalation is active and exhalation is passive. This practice reverses that process so that exhalation becomes active and inhalation passive and the breathing should be done like the pumping action of a pair of blacksmith's bellows.

Kapalbhati is a pranayama technique which invigorates the entire brain and awakens the dormant centers which are responsible for subtle perception. These practices rid the sinuses of old mucus, make one attractive and prevent the ageing process from occurring. Kapalbhati helps relax facial muscles and nerves. It rejuvenates tired cells and nerves, keeping the face young, shining and wrinkle-free.

## 4.16 GAJAKARANI KRIYA

Vomiting the things in the stomach by moving the apana into the throat is called gaja karani by those who have attained knowledge of hatha yoga. Thus, being accustomed to this technique, control of the nadis and chakras is brought about.

'*Udargata padarthamudvangmati pawanampanmudirjya kanthanaley//*

*Kram parichay basya nadi bakra gajakaraniti nigyadatey hathgya//-2/38*

The nadis of the body is restrained by the practice of this kriya and the nadi gets cleansed.

## 4.17 CLASSIFICATION OF *KUMBHAK*

The eight *Kumbhak*as are suryabheda, ujjayi, seetkari, sheetali, bhastrika, bhramari, moorchha and plavini.

'*Suryabhedamujjayi shitkari shitali tatha// bhastrika bhramari murccha plavinityastaKumbhaka// '-2/44*

At the end of inhalation, jalandhara bandha must be done. At the end of *Kumbhak*a and beginning of exhalation, uddiyana bandha must be done.

'*Purakantetu kartabyobandho jalandharabidh//*

*Kumbhakante rechakadoukartabyastyaddyanak//'-2/45*

By contracting the perineum, contracting the throat and drawing the abdomen up, the prana flows into the brahma nadi. Brahma nadi is the innermost core of sushumna nadi and is extremely significant in the process of spiritual awakening. If the prana can be made to penetrate brahma nadi there will be total absorption of the individual consciousness with the cosmic source. Prana is the life force of the individual and when it merges back into its original source there is complete unity of every aspect of the being.

It is again mentioned here that if you can reverse the downward flowing tendency of apana vayu and the upward movement of prana vayu, you can reverse the ageing process. When the prana flows down and up there is loss of vital energy, but if it flows inward, then it is retained and this vitalizes the whole body and keeps it young forever.

'*Apan murdha muthapya pranang kanthadadho nayet//*

*Yogi jarabimukta sana soroshabdavayabhavet//'-2/47*

### 4.17.1 Process of Asta *Kumbhak* and their benefits

The performance and benefits of the 8 *Kumbhak*as are discussed below.

1. **Suryabhed:** Sitting comfortably in siddhasana, the yogi should become fixed in his posture and slowly breathe the air in through the right nostril. Retention should then be held until the breath diffuses to the roots of the hair and tips of the nails. Then slowly exhale through the left nostril. Suryabheda is excellent for purifying the cranium, destroying imbalances of the wind dosha and eliminating worms. It should be done again and again.

   *Kapalshodhanang baatdosaghna krimi dosha hata//*

   *Punah punaridang karya suryabhedanamuktamam//'-2/50*

2. **Ujjayi :** Closing the mouth, inhale with control and concentration through ida and pingala, so

that the breath is felt from the throat to the heart and produces a sonorous sound. Do *Kumbhaka* as before and exhale through ida. This removes phlegm from the throat and stimulates the (digestive) fire. This pranayama, called ujjayi, can be done while moving, standing, sitting or walking. It removes dropsy and disorders of the nadis and dhatu.

'*Shleshma dosha harangkanthey dehanal bibardhanam//*
*Nadijalodaradhatugata dosha binashanam gatchata tistata*
*Karyamujjyayakhang tu Kumbhakarma//'-2/52-53*

3. **Shitkari :** By drawing the breath in through the mouth, make a hissing sound, without gaping the mouth, and exhale through the nose. By practicing this, one becomes a second Kaamadeva (god of love).

'*Shitkang kurjatatha bakre ghraney naivya bijringbhikam//*
*Avambhasyogen kaamdevodvitiyaka//'-2/54*

Here, Yogi Swatmarama is saying that through the practice of seetkari pranayama, the body and mind can both be brought into a state of harmony and become active, body strength increases, feeling like hunger, thirst, laziness etc becomes less.

4. **Shitali :** Sitting in a comfortable meditative posture, preferably siddhasana/siddha yoni asana close your eyes and keep the hands on the knees in either jnana or chin mudra. Protrude the tongue from the mouth and extend it to a comfortable distance. Roll the sides up so that it forms a tube. Then breathe in slowly and deeply through the tube like tongue. At the end of inhalation close the mouth retain the breath after inhalation. Practice jalandhara and moola bandhas and hold the breath for as long as comfortable. Release moola bandha then jalandhara bandha, and when the head is erect, breathe out through the nose in a controlled manner.

The benefits of sheetali and seetkari are basically the same. These two practices are unique because inhalation is done through the mouth. When you breathe through the teeth or tongue the air is cooled by the saliva and this cools the blood vessels in the mouth, throat and lungs. In turn, the stomach, liver and whole body are cooled. Because sheetali and seetkari soothe away mental tension, they are useful techniques for alleviating psychosomatic disease such as high blood pressure. They also purify the blood and, of course, improve digestion.

*'Gulnaplihadikaan rogan jwarang pittang khudangtrisham//*
*Bisani shitalinam kumbhikeyang nihanti hi//'-2/58*

5. **Bhastrika :** Sitting properly in padmasana, keeping neck and abdomen in alignment, exhale prana through the nose. And again the air should be quickly inhaled up to the heart lotus. Accordingly, the resounding is felt from the heart and throat up to the cranium. In that way it

(the breath) is inhaled and exhaled repeatedly, with the same motion as a pair of bellows being pumped. Thus, in this way, one keeps the breath moving with mindfulness (awareness) and body steadiness. When the body is tired then inhales through the right nostril. Accordingly, when the abdomen becomes full of air, then quickly hold the nostrils (and breath) firmly, without using the index and middle fingers (i.e. using the thumb and ring finger as in nasikagra mudra). Having performed (pranayama and) retention systematically, exhale through the left nostril. Thereby imbalances of wind, bile and mucus are annihilated and the digestive fire increased.

This (bhastrika) quickly arouses kundalini. It is pleasant and beneficial, and removes obstruction due to excess mucus accumulated at the entrance to brahma nadi. This *Kumbhak*a called bhastrika enables the three granthis (psychic/ pranic knots) to be broken. Thus it is the duty of the yogi to practice bhastrika.

'*Vaatpittasleshma harang shariragnibibardhanam, kundalibodhakang kshiprang pavanang sukhadanghitam/*

*Brahmanadimukhey sangstakaphadyagarla nashanam//-2/65-66*

6. **Bhramari :** Sit in any comfortable meditative pose, relax the body and keep the eyes closed throughout the practice. Inhale slowly and deeply through the nose, listening to the sound of the breath. Close the ears with the index and middle fingers by pressing the middle outer part of the ear ligament into the ear hole. Keep the ears closed and exhale, making a deep soft humming sound. Concentrate on the sound, keeping it low pitched. When exhalation is complete, lower the hands to the knees and breathe in slowly. Continue to practice in the same way, performing ten to twenty rounds. When finished, keep the eyes closed and listen for any subtle sounds

   *Vegad ghosang purakang bhringanadang bhringinadang rechakang mandamandam//-2-68*

   Extreme happiness is experienced by the practice of this pranayam

7. **Murcha :** At the end of inhalation gradually become fixed on jalandhara bandha, then exhale slowly. This is called the fainting or swooning pranayama as it makes the mind inactive and (thus) confers pleasure.

   *Purakantey garhatarang badva jalandharang shonyoi//*

   *Rechayenmurchanakyeyang manomurcha sukhaprada//-2-61*

8. **Plavani :** Plavana means 'to float.' According to the hatha yoga texts, plavini pranayama enables one to float on water. It is an unusual form of pranayama Sit in any meditative pose and prepare yourself for pranayama. Inhalation can be done in one of two ways. Either inhale slowly through both nostrils and gulp the air into the stomach, or inhale through the mouth in kaki mudra, i.e. pursing the lips in the shape of a crow's beak. After inhalation the

air has to be swallowed as you swallow food, retained inside and not belched out. Practice as many times as possible without expelling the air. While retaining the air inside the stomach there should be absolutely no physical movement or the air will escape. Try to retain the air in the stomach for at least thirty to ninety minutes. Plavini is useful in cases of gastritis and stomach acidity. Some yogis practice plavini before going into samadhi for days together so that the stomach remains full during their natural fast.

*Anta pravartitodarmarutapuritohdarang payashya gadhehopi sukhyat plavatey padmapatravat//-2/70*

### CHECK YOUR PROGRESS

**Q 11:** At what time of the day should Pranayama be practiced?

.....

.....

**Q 12:** What do you understand by the term 'Unmanibhav'?

.....

.....

**Q 13:** How many types of Pranayam are there? Name them

.....

.....

**Q 14:** What do you understand by the term Gajajarani kriya?

.....

.....

**Q 15:** How many types of *Kumbhak* are recognized in Hathayoga Pradipika? What are they?

.....

.....

## 4.18 KUNDALINI SHAKTI

The phenomenon of kundalini is the basis of yoga. Kundalini yoga is the process of bringing together the two opposite poles of energy in the body so that they meet in the nucleus of matter, mooladhara chakra, and release the inner potential energy. That energy is called *Kundalini shakti*.

According to the Hathayoga Pradipika, the serpent (Sheshnaga) upholds the earth and its mountains and woods, so kundalini is the support of all the yoga practices. Yogi Swatmarama has compared the existence of kundalini to the serpent which upholds the earth. According to Hindu belief, there is a

thousand-headed snake wound around the earth resting on a tortoise and apparently maintaining the earth in its respective orbit. Of course, this is a symbolic explanation of the function of the earth. Without this force there could be no earth, no vegetation, nor inhabitants, etc. Similarly, every being has a central axis and center of balance created by the internal energy force. Without *Kundalini shakti*, without prana, there could be no consciousness and no life.

*Shashailabanadhatrinang jathadharohahinayakang//*

*Sarvesang yogatantranang jathadharo tathadharohi kundali-3/1*

It is also believed that it is only by a guru's grace that this sleeping kundalini is awakened, and all the lotuses (chakras) and knots (granthis) are opened. Only if it is the guru's will can kundalini awaken and ascend through sushumna nadi to illumine the silent areas of the brain. Unless all the chakras are opened and sushumna is clear, kundalini should not be awakened, and if it is, it will not reach its final destination in sahasrara. The guru's guidance must be there, otherwise there is no force to raise the consciousness, and psychological blockages will manifest

*Supta Guru Prasaden jada jagrita kundali//tada sarvani padmani bhidante ganthayohopi cha-3/2*

When the chakras are activated, sushumna is clear and *Kundalini shakti* awakens in mooladhara, there is only one way for it to move, straight up the center. At that time the mind becomes unsupported or free of all connections and is capable of transcending death even.

*Pranasya sunyapadavi tada raajpathayetey/ tada chittang niralambang tada kalasya banchanam-3/3*

## 4.19 IMPORTANCE OF SUṢUMNA

There are various names given to sushumna. The potential of sushumna is present in every aspect of our being from the physical to the subtle levels. On the physical level it functions in accordance with the central nervous system. On the pranic level it is the period when the breath flows through both nostrils and is also known to be the gap between inhalation and exhalation. It is when apana and prana are brought together. Sushumna functions at the time when there is a changeover from one brain hemisphere to the other. Then the whole brain is active and the mind is neither fully extroverted not introverted; it operates in both states and there is equilibrium between mental and physical energy. It is the period between the dream and waking states, when you are awake but beyond empirical consciousness and control, when you are drifting.

Sushumna is known by various other names like shoonya padavi, brahmarandhra, maha patha, shmashan, shambhavi, madhya marga etc

## 4.20 MUDRA BANDHA- CLASSIFICATION AND IMPORTANCE

Haathayoga Pradipika has listed 10 main mudras which are to be practiced to raise the *Kundalini*

*shakti*. These 10 mudras are- Maha mudra, maha bandha,, maha vedha, khechari, uddiyana, moola bandha,jalandhara bandha,Vipareeta karani mudra, vajroli and shakti chalana.

It is believed that these 10 mudras have been spoken of by Adinath Shiva himself. Adinath said they are the bestowers of the eight divine powers. They are held in high esteem by all the siddhas and are difficult for even the gods to attain. These mudras should be kept secret by every means, as one keeps one's box of jewellry, and just as husband and wife keep their dealings secret. These all have been explained byAdinath i.e. the lord Siva, they give eight kinds of divine wealth (aisvarya)viz. Anima, Garima, Mahima, Prapti, Ladhima, Prakamya, I'sata and Vasitva.

*Adinathoditang divyamastaishairyapradayikam// ballavai sarvasiddhanang durlavang marutamapi//-3/8*

## 4.21 PERFORMANCE TECHNIQUES OF MUDRAS

Haathayoga Pradipika discusses about how to perform the 10 mudras.

**1. Mahamudra**

Pressing the perineum (yoni) with the heel of the left foot and stretching forth the right foot, one should grasp its toe by the thumb and first finger by stopping the throat, the air is drawn in from the outside and carried down. Just as a snake, stuck with a stick, becomes straight like a stick, similarly, kundalini sakti becomes straight at once. Then, Ida and pingala becomes lifeless; leaving them, kundalini enters the susumna. Then, the air should be expelled slowly and not violently. It destroys the kleshas(mahaklesa),great evils,pains and death .Hence it is called the Mahamudra. Having practised with the left nostril, it should be practice with the right one. When the number of both sides becomes equal, the mudra should be discontinued. Abdominal disorders, constipation, indigestion, Leprosy, etc-all these irregularities are removed by the practice of the mudra.

kṣhaya-kuṣhṭha-ghudāvarta-ghulmājīrṇa-puroghamāḥ |
tasya doṣhāḥ kṣhayaṃ yānti mahāmudrāṃ tu yo|abhyaset || -3/17 ||

**2. Mahabandha:**

Pressing the left heel to the perineum and placing the right foot on the left thigh, one should fill in the air. Keeping the chin firm against the chest and having pressed the air, the mind should be fixed on the middle of the eyebrows or in the susumna. Having confined itso long as possible, it should be expelled slowly. Thus, having practised on the leftside, it should be practised on the rightside, the another view is that the closing of throat is not necessary here for keeping the tongue pressed against the root of the upper teeth which makes a good bandha (stop), this practice stops the upward motion of all the nadis.

matamatra tu keṣhāṃchitkaṇṭha-bandhaṃ vivarjayet |
rāja-danta-stha-jihvāyā bandhaḥ śasto bhaveditiḥ || -3/22 ||

ayaṃ tu sarva-nāḍīnāmūrdhvaṃ ghati-nirodhakaḥ |
ayaṃ khalu mahā-bandho mahā-siddhi-pradāyakaḥ || -3/23 ||

Maha bandha frees one from the bonds of death, makes the three nadis unite in ajna chakra and enables the mind to reach the sacred seat of Shiva, Kedara.

kāla-pāśa-mahā-bandha-vimochana-vichakṣhaṇaḥ |
triveṇī-sangghamaṃ dhatte kedāraṃ prāpayenmanaḥ || 24 ||

**3. Mahavedha mudra :**

atha mahā-vedhaḥ
mahā-bandha-sthito yoghī kṛtvā pūrakameka-dhīḥ |
vāyūnāṃ ghatimāvṛtya nibhṛtaṃ kaṇṭha-mudrayā || 26 ||

Sitting with Mahā Bandha, the Yogī should fill in the air and keep his mind collected. The movements of the Vāyus (PrāG a and Apāna) should be stopped by closing the throat.) 26.

sama-hasta-yugho bhūmau sphichau sanāḍayechchanaiḥ |
puṭa-dvayamatikramya vāyuḥ sphurati madhyaghaḥ || 27 ||

Resting both the hands equally on the ground, he should raise himself a little and strike his buttocks against the ground gently. The air, leaving both the passages (Idâ and Pingalâ), starts into the middle one.27.

soma-sūryāghni-sambandho jāyate chāmṛtāya vai |
mṛtāvasthā samutpannā tato vāyuṃ virechayet || 28 ||

The union of the Idâ and the Pingalā is effected, in order to bring about immortality. When the air becomes as it were dead (by leaving its course through the Idā and the Pingalā) (*i.e.*, when it has been kept confined), then it should be expelled.28.

mahā-vedho|ayamabhyāsānmahā-siddhi-pradāyakaḥ |
valī-palita-vepa-ghnaḥ sevyate sādhakottamaiḥ || 29 ||

The practice of this Mahâ Vedha, the giver of great Siddhis, destroys old age, grey hair, and shaking of the body, and therefore it is practised by the best masters.

etattrayaṃ mahā-ghuhyaṃ jarā-mṛtyu-vināśanam |
vahni-vṛddhi-karaṃ chaiva hyaṇimādi-ghuṇa-pradam || 30 ||

These THREE are the great secrets. They are the destroyers of old age and death, increase the appetite, confer the accomplishments of Anima, etc.

aṣhṭadhā kriyate chaiva yāme yāme dine dine |
puṇya-saṃbhāra-sandhāya pāpaugha-bhiduraṃ sadā |
samyak-śikṣhāvatāmevaṃ svalpaṃ prathama-sādhanam || 31 ||

They should, be practised in 8 ways, daily and hourly. They increase collection of good actions

and lessen the evil ones. People, instructed well, should begin their practice, little by little, first

**4. Khechari:**

atha khecharī
kapāla-kuhare jihvā praviṣhṭā viparītaghā |
bhruvorantarghatā dṛiṣhṭirmudrā bhavati khecharī || 32 ||

The Khechari Mudrâ is accomplished by thrusting the tongue into the gullet, by turning it over itself, and keeping the eyesight in the middle of the eyebrows. 32.

chedana-chālana-dohaiḥ kalāṃ krameṇātha vardhayettāvat |
sā yāvadbhrū-madhyaṃ spṛiśati tadā khecharī-siddhiḥ || 33 ||

To accomplish this, the tongue is lengthened by cutting the frænum linguæ, moving, and pulling it. When it can touch the space between the eyebrows, then Khechari can be accomplished.33.

snuhī-patra-nibhaṃ śastraṃ sutīkṣhṇaṃ snighdha-nirmalam |
samādāya tatastena roma-mātraṃ samuchchinet || 34

Taking a sharp, smooth, and clean instrument, of the shape of a cactus leaf, the frćnum of the tongue should be cut a little (as much as a hair's thickness), at a time. 34.

*tataḥ saindhava-pathyābhyāṃ chūrṇitābhyāṃ pragharṣhayet |*
*punaḥ sapta-dine prāpte roma-mātraṃ samuchchinet || 35 ||*

Then rock salt and yellow myrobalan (both powdered) should be rubbed in. On the 7th day, it should again be cut a hair's breadth.

*evaṃ krameṇa ṣhaṇ-māsaṃ nityaṃ yuktaḥ samācharet |*
*ṣhaṇmāsādrasanā-mūla-śirā-bandhaḥ praṇaśyati || 36 ||*

One should go on doing thus, regularly for six months. At the end of six months, the frćnum of the tongue will be completely cut. 36.

*kalāṃ parāngmukhīṃ kṛitvā tripathe pariyojayet |*
*sā bhavetkhecharī mudrā vyoma-chakraṃ taduchyate || 37 ||*

Turning the tongue upwards, it is fixed on the three ways (œsophagus, windpipe and palate.) Thus it makes the Khechari Mudrâ, and is called the Vyoma Chakra.37.

*rasanāmūrdhvaghāṃ kṛitvā kṣhaṇārdhamapi tiṣhṭhati |*
*viṣhairvimuchyate yoghī vyādhi-mṛityu-jarādibhiḥ || 38 ||*

The Yogī who sits for a minute turning his tongue upwards, is saved from poisons, diseases, death, old age, etc.38.

*na rogho maraṇaṃ tandrā na nidrā na kṣhudhā tṛiṣhā |*
*na cha mūrchchā bhavettasya yo mudrāṃ vetti khecharīm || 39 ||*

He who knows the Khechari Mudrâ is not afflicted with disease, death, sloth, sleep, hunger, thirst,

and swooning.39.

*pīḍyate na sa rogheṇa lipyate na cha karmaṇā |*
*bādhyate na sa kālena yo mudrāṃ vetti khecharīm || 40 ||*

He who knows the Khechari Mudrâ, is not troubled by diseases, is not stained with karmas, and is not snared by time. 40.

*chittaṃ charati khe yasmājjihvā charati khe ghatā |*
*tenaiṣhā khecharī nāma mudrā siddhairnirūpitā || 41 ||*

*khecharyā mudritaṃ yena vivaraṃ lambikordhvataḥ |*
*na tasya kṣharate binduḥ kāminyāḥ śleṣhitasya cha || 42 ||*

The Siddhas have devised this Khechari Mudrā from the fact that the mind and the tongue reach ākāśa by its practice.41.

**5. Uddiyan Bandh:**

Uḍḍiyāna is so called by the Yogīs, because by its practice the Prāṇa (Vāyu,) flies (flows) in the Suṣumnā. 54.

uḍḍīnaṃ kurute yasmādaviśrāntaṃ mahā-khaghaḥ |
uḍḍīyānaṃ tadeva syāttava bandho|abhidhīyate || 56 |

The belly above the navel is pressed backwards towards the spine. This Uḍḍiyāna Bandha is like a lion for the elephant of death. 56.|

*udare paśchimaṃ tānaṃ nābherūrdhvaṃ cha kārayet*
*uḍḍiyāno hyasau bandho mṝtyu-mātanggha-kesarī || 57 ||*

Uḍḍiyāna is always very easy, when learnt from a guru. The practiser of this, if old, becomes young again.57.

*uḍḍ īyānaṃ tu sahajaṃ ghuruṇā kathitaṃ sadā |*
*abhyasetsatataṃ yastu vṝddho|api taruṇāyate || 58 ||*

The portions above and below the navel, should be drawn backwards towards the spine. By practising this for six months one can undoubtedly conquer death. 58.

*nābherūrdhvamadhaśchāpi tānaṃ kuryātprayatnataḥ*
*ṣhaṇmāsamabhyasenmṝtyuṃ jayatyeva na saṃśayaḥ || 59 ||*

Of all the Bandhas, Uḍḍiyāna is the best; for by binding it firmly liberation comes spontaneously.59.

**6. Mula Bandh:**

Pressing Yoni (perineum) with the heel, contract up the anus. By drawing the Apāna thus, Mūla Bandha is made.

*atha mūla-bandhaḥ*
*pārṣhṇi-bhāghena sampīḍya yonimākuñchayedghudam |*
*apānamūrdhvamākṛiṣhya mūla-bandho|abhidhīyate || 61 ||*

The Apāna, naturally inclining downward, is made to go up by force. This Mūla Bandha is spoken of by Yogīs as done by contracting the anus.61.

*adho-ghatimapānaṃ vā ūrdhvaghaṃ kurute balāt |*
*ākuñchanena taṃ prāhurmūla-bandhaṃ hi yoghinaḥ || 62 ||*

Pressing the heel well against the anus, draw up the air by force, again and again till it (air) goes up.

*ghudaṃ pārṣhṇyā tu sampīḍya vāyumākuñchayedbalāt |*
*vāraṃ vāraṃ yathā chordhvaṃ samāyāti samīraṇaḥ || 63 ||*

Prāṇa, Apāna, Nāda and Bindu uniting into one in this way, give success in Yoga, undoubtedly.63.

*prāṇāpānau nāda-bindū mūla-bandhena chaikatām |*
*ghatvā yoghasya saṃsiddhiṃ yachchato nātra saṃśayaḥ || 64 ||*

**7. The Jalandhar Bandh**

Contract the throat and press the chin firmly against the chest. This is called Jālandhara Bandha, which destroys old age and death.69.

*atha jalandhara-bandhaḥ*
*kaṇṭhamākuñchya hṛidaye sthāpayechchibukaṃ dṛiḍham |*
*bandho jālandharākhyo|ayaṃ jarā-mṛityu-vināśakaḥ || 70 ||*

It stops the opening (hole) of the group of the Nādīs, through which the juice from the sky (from the Soma or Chandra in the brain) falls down. It is, therefore, called the Jālandhara Bandha —the destroyer of a host of diseases of the throat. 70.

*badhnāti hi sirājālamadho-ghāmi nabho-jalam |*
*tato jālandharo bandhaḥ kaṇṭha-duḥkhaugha-nāśanaḥ || 71 ||*

In Jâlandhara Bandha, the indications of a perfect contraction of throat are, that the nectar does not fall into the fire (the Sûrya situated in the navel), and the air is not disturbed.71

*jālandhare kṛite bandhe kaṇṭha-saṃkocha-lakṣhaṇe |*
*na pīyūṣhaṃ patatyaghnau na cha vāyuḥ prakupyati || 72 ||*

The two Nādīs should be stopped firmly by contracting the throat. This is called the middle circuit or centre (Madhya Chakra), and it stops the 16 ādhāras (*i.e.*, vital parts).72.

*kaṇṭha-saṃkochanenaiva dve nāḍyau stambhayeddṛiḍham |*
*madhya-chakramidaṃ jñeyaṃ ṣhoḍaśādhāra-bandhanam || 73 ||*

By drawing up the mūlasthāna (anus,) Uḍḍiyāna Bandha should be performed. The flow of the air

should be directed to the Suṣumnā, by closing the Idā, and the Pingalā. 73.

The sixteen vital parts mentioned by renowned Yogīs are the (1) thumbs, (2) ankles, (3) knees, (4) thighs, (5) the prepuce, (6) organs of generation, (17) the navel, (8) the heart, (9) the neck, (10) the throat, (11) the palate, (12) the nose, (13) the middle of the eyebrows, (14) the forehead, (15) the head and (16) the Brahma randhra.

*mūla-sthānaṃ samākuñchya uḍḍiyānaṃ tu kārayet |*
*iḍāṃ cha pingghalāṃ baddhvā vāhayetpaśchime pathi || 74 ||*

Prāna becomes calm and latent by this means, and thus there is no death, old age, disease, etc.

*anenaiva vidhānena prayāti pavano layam |*
*tato na jāyate mṛityurjarā-roghādikaṃ tathā || 75 ||*

These three Bandhas are the best of all and have been practised by the masters. Of all the means of success in the Ham ha Yoga, they are known to the Yogīs as the chief ones.75.

*bandha-trayamidaṃ śreṣhṭhaṃ mahā-siddhaiścha sevitam |*
*sarveṣhāṃ haṭha-tantrāṇāṃ sādhanaṃ yoghino viduḥ || 76 ||*

The whole of the nectar, possessing divine qualities, which exudes from the Soma (Chandra) is devoured by the Sûrya; and, owing to this, the body becomes old.

*yatkiṃchitsravate chandrādamṛitaṃ divya-rūpiṇaḥ |*
*tatsarvaṃ ghrasate sūryastena piṇḍo jarāyutaḥ || 77 ||*

To remedy this, the opening of the Sûrya is avoided by excellent means. It is to be learnt best by instructions from a guru; but not by even a million discussions.

**8. The Viparit Karani Mudra**

*atha viparīta-karaṇī mudrā*
*tatrāsti karaṇaṃ divyaṃ sūryasya mukha-vañchanam |*
*ghurūpadeśato jñeyaṃ na tu śāstrārtha-koṭibhiḥ || 78 ||*

Above the navel and below the palate respectively, are the Sūrya and the Chandra. The exercise, called the Viparīta Karaṇī, is learnt from the guru's instructions.

*ūrdhva-nābheradhastālorūrdhvaṃ bhānuradhaḥ śaśī |*
*karaṇī viparītākhā ghuru-vākyena labhyate || 79 ||*

This exercise increases the appetite; and, therefore, one who practises it should obtain a good supply of food. If the food be scanty, it will burn him at once.

*nityamabhyāsa-yuktasya jaṭharāghni-vivardhanī |*
*āhāro bahulastasya sampādyaḥ sādhakasya cha || 80 ||*

Place the head on the ground and the feet up into the sky, for a second only the first day, and increase this time daily.

*alpāhāro yadi bhavedaghnirdahati tat-kṣhaṇāt |*
*adhaḥ-śirāśchordhva-pādaḥ kṣhaṇaṃ syātprathame dine || 81 ||*

*kṣhaṇāchcha kiṃchidadhikamabhyasechcha dine dine |*
*valitaṃ palitaṃ chaiva ṣhaṇmāsordhvaṃ na dṛśyate*
*yāma-mātraṃ tu yo nityamabhyasetsa tu kālajit || 82 ||*

After six months, the wrinkles and grey hair are not seen. He who practises it daily, even for two hours, conquers death.81.

**9. The Vajroli**

Even if one who lives a wayward life, without observing any rules of Yoga, but performs Vajrolî, he deserves success and is a Yogî.Two things are necessary for this, and these are difficult to get for the ordinary people—(1) milk and (2) a woman behaving, as desired.

Vajroli is done by practicing gradual upward contractions during the emission in intercourse, any man or woman achieves perfection of vajroli. Perfection of vajroli means being able to withdraw the seminal fluid during the height of climax. This involves the practice of contracting and controlling the muscles of the urogenital complex. It should be practiced daily in siddhasana/siddha yoni asana in the same progressive stages as given for moola bandha.

*nārī-bhaghe padad-bindumabhyāsenordhvamāharet |*
*chalitaṃ cha nijaṃ bindumūrdhvamākṛṣhya rakṣhayet || 87 ||*

By practice, the discharged *bindu* is drawn out. One can draw back and preserve one's own discharged bindu.86.

*evaṃ saṃrakṣhayedbinduṃ jayati yoghavit |*
*maraṇaṃ bindu-pātena jīvanaṃ bindu-dhāraṇāt || 88 ||*

The Yogī who can protect his *bindu* thus, overcomes death; because death comes by discharging *bindu*, and life is prolonged by its preservation.

*sughandho yoghino dehe jāyate bindu-dhāraṇāt |*
*yāvadbinduḥ sthiro dehe tāvatkāla-bhayaṃ kutaḥ || 89 ||*

By preserving *bindu*, the body of the Yogī emits a pleasing smell. There is no fear of death, so long as the *bindu* is well-established in the body. The *bindu* of men is under the control of the mind, and life is dependent on the *bindu*. Hence, mind and *bindu* should be protected by all means.89.

**10. The Shaktichalan**

Shakti chalana mudra means 'movement of power' or 'movement of shakti'. In a number of yogic texts, shakti chalana mudra is described as the one that awakens the kundalinishakti and makes it move.

*kuṭilāngghī kuṇḍalinī bhujangghī śaktirīśvarī |*
*kuṇḍalyarundhatī chaite śabdāḥ paryāya-vāchakāḥ || 104 ||*

There are many names of the *Kundalini shakti*.Kutilangi, kundalini, bhujangi, shakti, ishwari, kundali, arundhati are all synonymous terms.

*sati vajrāsane pādau karābhyāṃ dhārayeddṛḍham |*
*ghulpha-deśa-samīpe cha kandaṃ tatra prapīḍayet || 114*

The position of practice is vajrasana. The left big toe lies over the right big toe, heels are by the sides of the buttocks, hands are on the knees. Perform moola bandha or ashwini mudra or both. Firmly seated in vajrasana, holding the ankles, one should squeeze the kanda close to the anus.

*ūrdhvaṃ vitasti-mātraṃ tu vistāraṃ chaturangghulam |*
*mṛdulaṃ dhavalaṃ proktaṃ veṣṭitāmbara-lakṣaṇam || 113 ||*

The kanda, situated above the anus, one hand span high and four fingers breath wide, is soft and white as if enveloped in cloth. The kanda in the body is the root source from where all the nadis spring. First, moola bandha/ashwini mudra should be performed in vajrasana or siddhasana/siddha yoni asana, with *Kumbhak*a, to locate the base of the kanda within mooladhara chakra. This grasps the tail of the sleeping kundalini and incites her to move. Then bhastrika pranayama is to be practiced to activate her. In that way the sleeping kundalini should be regularly moved. By her regular movement, the yogi is freed from disease.

When this Kiundalini Shakti is aroused then the yogi becomes free from diseases like cough, cold, fever, transcends time and death, receives siddis like anima, mahima and purifies the 72,000 nadis. It also frees him from the fear of death and has control over death itself.

*kuṇḍalīṃ chālayitvā tu bhastrāṃ kuryādviśeṣhataḥ |*
*evamabhyasyato nityaṃ yamino yama-bhīḥ kutaḥ || 122 ||*

## 4.22 AMROLI MUDRA

*niṣhevyate śītala-madhya-dhārā*
*kāpālike khaṇḍamate|amarolī || 96 ||*

Amarolī is a variation of Vajrolī.

In the doctrine of the sect of the Kapālikas, the Amarolī is the drinking of the mid stream of urine; leaving the 1st, as it is a mixture of too much bile and the last, which is useless.

*amarīṃ yaḥ pibennityaṃ nasyaṃ kurvandine dine |*
*vajrolīmabhyasetsamyaksāmarolīti kathyate || 97 ||*

He who drinks Amarī, snuffs it daily, and practices Vajrolī, is called practising Amarolī.

*abhyāsānniḥsṛtāṃ chāndrīṃ vibhūtyā saha miśrayet |*
*dhārayeduttamāngheṣhu divya-dṛṣhṭiḥ prajāyate || 98 ||*

The practitioner should mix the semen with the ashes of burnt cow manure and wipe it on the

upper parts of the body, it bestows divya drishti (clairvoyance or divine sight).

## 4.23 SAMADHIKRAM

We come to the culmination of hatha yoga and raja yoga i.e samadhi. The word samadhi is made up of two roots, sama which means 'equal' and dhi which is 'reflection' or 'to perceive.' The word samadhi does not indicate liberation but it is a field of awareness comprising supraconsciousness. It is the result of total one- pointedness of mind and expansion of consciousness from the mundane perception to that of cosmic awareness. It is the final experience of every human being and that which we are all evolving towards. Samadhi is the experience of that which exists beyond temporal experience, which is beyond the influence of nature. It is a timeless state beyond birth, death, beginning, end. Samadhi starts with total concentration on the object of meditation, with no other thought and no awareness of the witness remaining.

Raja yoga, samadhi, unmani, manonmani, amaratwa, laya, sahaja tattwa, shoonyashoonya, parampadam. Amanaskam, adwaitam, niralamba, niranjana, jivanmukti, sahaja and turiya are all synonymous terms.

Defining the nature of Samadhi the Hathayoga Pradipika says

*tathātma-manasoraikyaṃ samādhirabhidhīyate || 5 ||*

Meaning as salt being dissolved in water becomes one with it, so when Ātmā and mind become one, it is called Samādhi. When the Prāṇa becomes lean (vigourless) and the mind becomes absorbed, and then their becoming equal is called Samādhi.

The Yogī whose śakti has awakened, and who has renounced all actions, attains to the condition of Samādhi, without any effort. When the Prāṇa flows in the Suṣumnā, and the mind has entered œûnya, then the Yogī is free from the effects of Karmas. Amarolī, Vajrolî and Sahajolī are accomplished when the mind becomes calm and Prāṇa has entered the middle channel.14.

*prāṇo mano dvayamidaṃ vilayaṃ nayedyo*
*mokṣhaṃ sa ghachchati naro na kathaṃchidanyaḥ || 15 ||*

This means that no one else can get mokṣa, except when he can make one's Prāṇa and mind latent.

## 4.24 DEFINITION OF NADA AND ITS INPORTANCE

The Hathayoga Pradipika have discussed about Nadanusandhan and Nadupasana. The word "Nadanusandhana" comprises "Nada" and "Anusandhana" in which nada means sound and anusandhana means "Aming at", "Being intent upon" or "Attending to". Therefore, the word nadanusandhana indicates the fixing of one's attention upon the inner sound. But as the technique of nadanusandhana is used in Hatha Yoga, it is frequently neglected by the experts and practitioners of other school of Yoga by saying

that it is purely a physical technique and useful only in the maintenance of physical health. It has no role in the upliftment of the state of mind and spiritual illumination. Infact, nadanusandhana technique involves a distinct method of meditation under which one should contemplate upon an inner sound by applying Sambhabi Mudra. Mind is withdrawn from externally received sensual information and entirely focused upon to hear internal sound.

*indriyāṇāṃ mano nātho manonāthastu mārutaḥ |*
*mārutasya layo nāthaḥ sa layo nādamāśritaḥ || 29 ||*

Mind is the master of the senses, and the breath is the master of the mind. The breath in its turn is subordinate to the laya (absorption), and that laya depends on the nāda.

At the preliminary stage of practice, the Bhramari pranayama helps for achieving deep concentration to the sound. By closing the ears with thumbs of each hand and using the fingers to close eyes, nostrils and mouth, one is intent upon the nada as 'bee' intent upon collecting the nectar of flowers by disregarding their 'perfume.' Hathayogic texts identify four separate stages of intra-psychic experiences in nadanusandhana practice. At each successive stage, practitioner experiences more subtle sound to which mind is absorbed and intensified and finally achieves the soundless (nihsabdha) state. This is the state of mind which gives self realization and the realization of the highest self.

The whole process follows the basic principle of meditation i.e., the fixing of mind to a particular object and thereafter continuous perception of the object and followed by the objectless state of mind. Therefore, Nadanusandhana is an excellent technique of meditation which eventually reveal an expanded divinised sense of identify by alleviating all external sensual experiences.

*manaḥ-prāṇa-laye kaśchidānandaḥ sampravartate || 30 ||*

This very 'laya' is what is called mokc a, or, being a sectarian. At this stage the mind becomes absorbed and a sort of ecstacy is experienced.

Nadanusandhan is a technique of Nadopsana (practice of hearing an internally aroused sound produced without fiction of two objects and absorption of mind on it) which intended for attaining the knowledge of ultimate truth in Hatha Yoga.

*aśakya-tattva-bodhānāṃ mūḍhānāmapi saṃmatam |*
*proktaṃ ghorakṣha-nāthena nādopāsanamuchyate || 65 ||*

Discussing abouy the importance of Naadopsana in the Haathayoga Pradipika, it is said that the practice of nādaupasana, as propounded by Gorakṣa Nātha, is mainly for the benefit of those who are unable to understand the principles of knowledge and is an easy method, which is liked by the ignorant also.

### 4.24.1 Process of Nadanusandhan

To practice Nadanusandhan, one has to sit in either muktasana or Siddhasana and with the Sāmbhavī Mudra, he should hear the sound (nada) inside his right ear, with collected mind.66.

*Muktasaney stito yogi mudrang sandhyay sambhavim//*
*Sunoyadwakhiney karney naadmantah stamekadih/-4/67*

Both ears must be closed with the two thumbs, both eyes with the index fingers, the nose with both the middle fingers, and the mouth should be closed with the ring and little fingers and then the clear sound is heard in the passage of the Suṣumnā which has been cleansed of all its impurities.

*śravaṇa-puṭa-nayana-yughala*
*ghrā ṇa-mukhānāṃ nirodhanaṃ kāryam |*
*śuddha-suṣhumṇā-saraṇau*
*sphuṭamamalaḥ śrūyate nādaḥ || 68 ||*

## 4.24.2 4 Stages of Nāda

*ārambhaścha ghaṭaśchaiva tathā parichayo|api cha |*
*niṣhpattiḥ sarva-yogheṣhu syādavasthā-chatuṣhṭayam || 69*

In all the yogic practices there are four stages; arambha-beginning; ghata-vessel; parichaya-increase; nishpatti-consummation.The fourth stage verges on samadhi. These four stages are known as bhava or 'spontaneous unfoldment.' Each stage is more subtle and refined than the preceding one.

- **Ārambha Avasthā**

*atha ārambhāvasthā*
*brahma-ghrantherbhavedbhedo hyānandaḥ śūnya-sambhavaḥ |*
*vichitraḥ kvaṇako dehe|anāhataḥ śrūyate dhvaniḥ || 70 ||*

When the Brahma granthi (in the heart) is pierced through by Prāṇāyāma, then a sort of happiness is experienced in the vacuum of the heart, and the anâhat sounds, like various tinkling sounds of ornaments, are heard in the body.

*divya-dehaścha tejasvī divya-ghandhastvaroghavān |*
*sampūrṇa-hṛdayaḥ śūnya ārambhe yoghavānbhavet || 71 ||*

In the ārambha, a Yogī's body becomes divine, glowing, healthy, and emits a divine swell. The whole of his heart becomes void.

- **Ghata Avastha**

*dvitīyāyāṃ ghaṭīkṛtya vāyurbhavati madhyagaḥ |*
*dṛḍhāsano bhavedyoghī jñānī deva-samastadā || 72 ||*

In the second stage, the airs are united into one and begin moving in the middle channel. The Yogī's posture becomes firm, and he becomes wise like a god.

*viṣhṇu-ghranthestato bhedātparamānanda-sūchakaḥ |*
*atiśūnye vimardaścha bherī-śabdastadā bhavet || 73 ||*

By this means the Viṣṇu knot (in the throat) is pierced which is indicated by highest pleasure experienced, And then the Bherī sound (like the beating of a kettle drain) is evolved in the vacuum in the throat.

- **Parichay Avastha**

*atha parichayāvasthā*
*tṛtīyāyāṃ tu vijñeyo vihāyo mardala-dhvaniḥ |*
*mahā-śūnyaṃ tadā yāti sarva-siddhi-samāśrayam || 74 ||*

In the third stage, the sound of a drum is known to arise in tie Sûnya between the eyebrows, and then the Vāyu goes to the Mahasunya, which is the home of all the siddhīs.73.

*chittānandaṃ tadā jitvā sahajānanda-sambhavaḥ |*
*doṣha-duḥkha-jarā-vyādhi-kṣhudhā-nidrā-vivarjitaḥ || 75 ||*

Conquering, then, the pleasures of the mind, ecstacy is spontaneously produced which is devoid of evils, pains, old age, disease, hunger and sleep.

- **Nishpatti Avastha**

*atha niṣhpatty-avasthā*
*rudra-ghranthiṃ yadā bhittvā śarva-pīṭha-ghato|anilaḥ*
*niṣhpattau vaiṇavaḥ śabdaḥ kvaṇad-vīṇā-kvaṇo bhavet || 76 ||*

In the final stage of perception of the nada, kundalini pierces ajna chakra and the Rudra granthi. The sound heard is that of the flute. The flute is always associated with Lord Krishna, they are part and parcel of each other. However, this is not the only sound heard. The Shiva Samhita also states that at this stage, "The yogi drinks amrita (the nectar of immortality), having destroyed the seeds of his karma." Nishpatti avastha is equated with nirvikalpa samadhi which renders one a jivanmukta.

When the Rudra granthi is pierced the kundalini moves to sahasrara chakra, the abode of paramshiva, the mahabindu. This is above the state of manifested or differentiated Shakti. Here Shiva and Shakti abide together. It is turiyatita, even beyond the fourth dimension.

*ekībhūtaṃ tadā chittaṃ rāja-yoghābhidhānakam |*
*sṛṣhṭi-saṃhāra-kartāsau yoghīśvara-samo bhavet || 77 ||*

The union of the mind and the sound is called the Rāja-Yoga. The realYogî becomes the creator and destroyer of the universe, like God.

## 4.25 SIGNIFICANCE OF NADA AND ITS RESULTS

The Hathayoga Pradipika when discussing about Nadanusandhan says that the yogi acquires uncomparable happiness at the last stage of Nadanusandhan as in this stage the vrittis or mental modifications are nullified.

*astu vā māstu vā muktiratraivākhaṇḍitaṃ sukham |*
*layodbhavamidaṃ saukhyaṃ rāja-yoghādavāpyate || 78 ||*

Then 'the yogi becomes Ishwara.' Ishwara is another name for the totality of cosmic unmanifest Shakti, the total creative principle of the highest consciousness; the sattwic state of Shakti. It is the combination of Brahma, Vishnu and Maheshwara. Experience of this state is supreme anandam, the highest bliss.

However, we are told it is not the final liberation. Liberation can only occur when one's consciousness has been absorbed back into the mahabindu. Ishwara is a state of evolution after the mahabindu. Ishwara is the cosmic causal body. Few people attain the final state of jivanmukti whether through nada anusandhana or any form of yoga; but do not be discouraged because there is nevertheless abiding and indwelling pleasure inherent in this state. That pleasure is not derived from the senses but from the experience of ongoing absorption in the expanded unified cosmic mind which accompanies both creation and dissolution within itself. This is the pleasure derived from raja yoga. At the same time, one should not be satisfied only with this, but should continue striving for mahasamadhi, nirvana, kaivalya, moksha.

It is also mentioned in the HathaYoga Pradipika that the happiness from Nadanusandhan can only be known with the help of a Guru.

*ānandamekaṃ vachasāmaghamyaṃ*
*jānāti taṃ śrī-ghurunātha ekaḥ || 81 ||*

Having closed the ears with the hands, the muni should listen to the inner sound with the mind steady on that, then the state of stillnessis achieved.

*abhyasyamāno nādo|ayaṃ bāhyamāvṛṇute dhvanim |*
*pakṣhādvikṣhepamakhilaṃ jitvā yoghī sukhī bhavet || 83 ||*

Through sustained listening to the nada, awareness of the external sound diminishes. Thus, the yogi overcomes mental turbulence within fifteen days and feels the pleasure. When he first begins to hear sounds during practice, there are various prominent nadas but with prolonged practice the subtlest of subtleties becomes audible.

*śrūyate prathamābhyāse nādo nānā-vidho mahān |*
*tato|abhyāse vardhamāne śrūyate sūkṣhma-sūkṣhmakaḥ || 84 ||*

As the yogi progresses in the practice of Nādanusandhān, he starts listening to a variety of sounds.In the initial stage of practice, there is awareness of the external sounds and movements but eventually this awareness drops away and only the nada remains. Just as in the dream state the external sounds and movements are not perceived, so is the mind withdrawn while consciously listening to nada. When the mind is absorbed in nada there are no vrittis. Mind is still like a crystal clear pool of water. The reflection seen inside is the nada. Swatmarama asserts that once the nada is perceived, then sustained listening for fifteen days will pacify the mind and give the pleasure of perfect absorption.

When kundalini rises, the sounds are deep, monotone vibrations, like waves pounding on the shore, the clap of thunder and beating of various types of base drums.This occurs in the arambha and ghata stages. In the middle stage, parichaya, higher frequencies are experienced, but these are still loud and penetrating, those which grip the body like a gong or horn. In the last stage of consummation or nishpatti, melodious high pitched and reverberating sounds occur, something like a piano, harp or harpsichord.

Even when the sounds of clouds and the kettledrum are heard, attention should be kept on even subtler nada. Though the attention may go from the deep to the subtle or subtle to deep, the mind should not move to various things other than the sound.

*yatra kutrāpi vā nāde laghati prathamaṃ manaḥ |*
*tatraiva susthirībhūya tena sārdhaṃ vilīyate || 89 ||*

Whatever nāda the mind initially adheres to, it becomes perfectly still in that and dissolves with it.

## CHECK YOUR PROGRESS

**Q 16:** What is *Kundalini shakti*? How can this power be activated?

.....

.....

**Q 17:** Name some synonyms of Samadhi

.....

.....

**Q 18:** Give 5 other names by which Susumna is known.

.....

.....

**Q 19:** What is the meaning of Nada? How many stages of Nadanusandhan are there? What are they?

.....

.....

**Q 20:** When does Laya of the mind arise?

.....

.....

**Q 21:** According to Adinath how many types of Layasadhana are there? Which is the best among them all?

.....

.....

## 4.26 LET US SUM UP

- We have acquired a good knowledge of Hathayoga Pradipika which is a very significant text of Hathayoga
- We have come to know the meaning of the word *Hatha*
- We have come to know the relation between Rajayoga and Hathayoga
- We have come to learn about the import ance of Hathayoga, barriers and favourable conditions in the path of yoga
- Learnt about the tradition of Hathayoga and yama-niyama.
- Get idea about Asaan, Mitahar, mudra, pranayama and shatkriya.
- Learn about Gajakarani Kriya.
- Meaning of *Kumbhak* and its classification
- Learnt about the importance of Susumna Nadi and the arousal of Kundalini
- Learn in length about the 10 mudras
- Learn about Samadhi in details and its importance
- Learn about Nadanusandhan

## 4.27 FURTHER READINGS

1) Swami Yogeshwarananda Saraswati: Sachitra hathayoga Pradipika, Shivananda Yogashram,

Kolkata

2) Swami Bigyananda Saraswati: Hathayoga Pradipika, Umachal Prakashani, Guwahati
3) Swatmaram Yogindra: Hathayoga Pradipika (Sri Brahmananda Birachita Jyotshnatika and Mihita Chandrakrita Bhasa Tika Sahita), Khyemraj Srikrishna Das, Mumbai, 1874
4) Yogendra Swami Swatmaram: Hathayoga Pradipika
5) Hathayoga Pradipika of Yoga Swami Swatmarama, forwarded by BKS Iyengar, commentary by Hans Ulrich Ricker, Translated by Elsy Becherer, The Aquarian Press, 1992

## 4.28 ANSWERS TO CHECK YOUR PROGRESS

**Ans to Q No 1:** The word Hatha means willpower, perseverance, resoluteness etc. Hatha Yoga is sometimes understood as Yoga which involves tremendous will power and determination. But the more appropriate meaning of Hatha Yoga comes from the two Bija mantras 'Ha' and 'tha'. 'Ha' means the sun, 'Tha' means the moon. So Hatha Yoga is the balancing of these two energy systems in the human body. Its practice leads to the union of Prakriti and Purush, Mind and soul, sun and moon, pran and apana.

**Ans to Q No 2:** The HathaYoga Pradipika was written by Yogi Swatmarama. There are 4 chapters and 390 slokes in it.

**Ans to Q No 3:** Two famous yogis associated with hathayoga are- Matsyendranath and Gorakshanath.

**Ans to Q No 4:** The first mention about Hathayoga was made by Adinath Shiva.

**Ans to Q No 5:** Two obstacles in the path of yoga are overeating and exertion. Two factors which help in the process of yoga are enthusiasm and courage.

**Ans to Q No 6:** There are 10 yamas and 10 niyamas mentioned in the Hathayoga Pradipika.

The 10 yamas are

1. Ahimsa-Non-violence,
2. Satya-truth
3. Astreya-non-stealing
4. Brahmacharya-continence (being absorbed in a pure state of consciousness)
5. Kshma-forgiveness
6. Dhriti-endurance,
7. Daya-compassion,
8. Arjab-humility,

9. Mitahar-moderate diet and
10. Soucha- cleanliness

The 10 Niyamas are

1. Tapa-Penance (austerity)
2. Santosh- Contentment
3. Astikya-belief (faith) in the Supreme (God)
4. Daan- charity
5. Iswar pujan- worship of God
6. Sidhanta bakya shravan- listening to the recitations of sacred scriptures
7. Thri- modesty
8. Mati- a discerning intellect
9. Tapa-austerities (mantra repetition) and
10. Hootam-sacrifice

**Ans to Q No 7:** According to Hathayoga Pradipika Siddhasana, Padmasana, Singhasanan and Bhadrasana are the supreme asanas.

**Ans to Q No 8:** Gorakshanath practiced sinhasana; therefore it was named as Gorakshashan.

**Ans to Q No 9:** Two kinds of food that must be a part of a Yogi's diet are –wheat and barley. Names of two foods not suitable for a Yogi are stale food and greens.

**Ans to Q No 10:** The key to success in yoga is regular practice of the limbs of Yoga.

**Ans to Q No 11:** A Yogi must practice pranayama in the morning, afternoon, evening and midnight upto 80 times.

**Ans to Q No 12:** If one practices pranayama regularly the impurities in the nadis are cleared easily and the vital air starts circulating through the susumna nadi. At this stage the mind becomes stable. The stage when the vital air starts circulating through the susumna nadi is known as the 'Unmani Awastha.'

**Ans to Q No 13:** There are 3 kinds of Pranayama- Rechak, Purak and *Kumbhak*. *Kumbhak* is of 2 types- sahita *Kumbhak* and keval *Kumbhak*.

**Ans to Q No 14:** Vomiting the things in the stomach by moving the apana into the throat is called gaja karani by those who have attained knowledge of hatha yoga. Thus, being accustomed to this technique, control of the nadis and chakras is brought about.

**Ans to Q No 15:** In the Hathayoga Pradipika 8 types of *Kumbhak* are mentioned. The eight *Kumbhak*as are suryabheda, ujjayi, seetkari, sheetali, bhastrika, bhramari, moorchha and plavini.

**Ans to Q No 16:** The basis of all yoga is *Kundalini shakti*. If this shakti is not aroused as a result of practice of yoga then the whole process of practice of yoga is considered to be a failure.

The Kundalini lies dormant in the muladhar chakra at the base of the susumna nadi and it is only through regular practice that this shakti is aroused.

**Ans to Q No 17:** Raja yoga, samadhi, unmani, manonmani, amaratwa, laya, sahaja tattwa, shoonyashoonya, parampadam. Amanaskam, adwaitam, niralamba, niranjana, jivanmukti, sahaja and turiya are all synonymous terms of Samadhi.

**Ans to Q No 18:** Sushumna is known by various other names like shoonya padavi, brahmarandhra, maha patha, shmashan, shambhavi, madhya marga etc

**Ans to Q No 19:** Nada means 'inner sound' and nadaupasana means 'concentrating on the inner sound'. There are 4 stages of Nadanusandhan. They are- Arambha awastha, Ghataawastha, Parichay Awastha and Nishpatti awastha.

**Ans to Q No 20:** Laya arises in the Nada.

**Ans to Q No 21:** According to Adinath there are 1 crore 25 lakh layasadhan. Among all Nadanusandhan is the supreme.

## 4.29 MODEL QUESTIONS

**Objective questions**

**Q 1:** What do you mean by Mitahar? Discuss about food which are conducible and those that are harmful for a yogi.

**Q 2:** What is the significance of purification of Nadi in Yoga?

**Q 3:** What do you understand by Unmani bhav?

**Q 4:** What do understand by favourable and unfavourable pranayama?

**Q 5:** Discuss about the classification of different types of Pranayama.

**Q 6:** What do you understand by Shatkriya? Write a note on Shatkarma or Shatkriya.

**Q 7:** Write a note on Asta*Kumbhak*

**Q 8:** What are the dashamudras? Discuss about any 5 Mudras in length

**Q 9:** Is Amroli a part of Dashamudra? What are the results of this Mudra?

**Q 10:** Write the definition of Samadhi according to Hathayoga Pradipika. Write a note on Samadhi.

**Q 11:** Write in length about the 4 stages of Nadanusandhan.

**Q 12:** Write a note on the process and results of Nadanusandhan.

**Short questions**

**Q 1:** Write a short note on Hathayoga Pradipika

**Q 2:** Write a short note on the relation between Hathayoga and Rajayoga

**Q 3:** What is the importance of Hathayoga?

**Q 4:** Write a note on the tradition of Hathayoga

**Essay type questions**

**Q 1:** Discuss about the obstacles and favourable factors in the path of Yoga

**Q 2:** Does Hathayoga Pradipika accept Yama and Niyama as the most important limb of Yoga? Write a note on Yama and Niyama

**Q 3:** About how many asanas have Yogi Swatmarama discussed in Hathayoga Pradipika? Name them. Discuss about any four most important asanas mentioned in the text.

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# UNIT 5 : INTRODUCTION TO AYURVEDA

## UNIT STRUCTURE


5.1 Learning Objectives

5.2 Introduction

5.3 Understanding AYUSH and Alternative Medical Procedure

5.4 Meaning of *Ayurveda*

- 5.4.1 Origin of Ayurveda
- 5.4.2 Eight Limbs of Ayurveda
- 5.4.3 Ayurvedic Healing
- 5.4.4 Characteristics of Ayurveda
- 5.4.5 Benefits of Using Ayurveda

5.5 Yoga and Naturopathy

- 5.5.1 Yoga for Health and Wellbeing
- 5.5.2 Benefits of Yoga

5.6 Unani

- 5.6.1 Characteristics of Unani Medicine
- 5.6.2 Unani Medical System

5.7 Siddha

- 5.7.1 Basic Principles of Siddha
- 5.7.2 Siddha Healing and Medicine

5.8 Homoeopathy

5.9 Let Us Sum Up

5.10 Further Reading

5.11 Answers to Check your Progress

5.12 Model Questions


## 5.1 LEARNING OBJECTIVES

After studying this unit, you would be able to-

- know about the origins of Ayurveda as well as about Ayurvedic Healing
- know about Unani, Siddha, and Homoeopathic Healing

## 5.2 INTRODUCTION

Ayurvedic Healing is mentioned in the Ayurveda. Ayurvedic Healing is a kind of natural healing. According to the Ayurveda, a person should take necessary steps in order to be healthy as well as physically and mentally fit. Ayurvedic medicines are not only used for curing particular diseases, but, also for strengthening the immune system of the whole body in order to prevent diseases. Unani medicine and Homoeopathy can also be used as alternative medical procedures for Ayurvedic Healing.

## 5.3 UNDERSTANDING AYUSH AND ALTERNATIVE MEDICAL PROCEDURE

It is better to know about AYUSH before discussing Ayurveda. The name 'AYUSH' is created by combining the initial letters of Ayurveda, Yoga and Naturopathy, Unani, Siddha and Homeopathy. With the help of these medical procedures, it is attempted to accept a lifestyle for medical philosophy and good health so as prevent diseases. In this system of therapy, health, disease, and medical procedures are mostly spiritual. This is the reason why, nowadays, the attraction towards AYUSH is increasing. Currently, Yoga is the becoming the prime centre of attraction for the global health and the citizens from many countries of the world are embracing Yoga as an inseparable part of their daily lives. Likewise, it is natural for many people to be interested to know about Ayurveda, Homoeopathy, Siddha, and Unani too. Many people get interested in these systems of therapy in case of Non-Communicable diseases, briefly NCD, a new type of diseases which is alarmingly increasing, eg., diseases occurring due to lifestyle, physical side effects of long-term use of medicine etc. Keeping in view the increasing popularity of these medical practices, the Ministry of Health and Family Welfare started the Department of Indian Medicine and Homoeopathy (ISM & H) in the year 1995. In November, 2014, the Government of India shaped the Department of AYUSH as a separate ministry – the Ministry of AYUSH.

India has a glorious history in Medical Science. Various topics of Medical Science are included in the Atharvaveda, one of the four Vedas. Later on, the sages and saints from the ancient times studied Siddha and Ayurveda through Indian traditions and cultures. In India, the medical practitioners popularized Unani from the 8$^{th}$ century B.C. Afterwards, the Western Medical Practice or Allopathy, which is based on Bio-Chemistry, was put into practice in India. This medical practice also has similarities with Indian system of medicine. In the eighteenth century, Homoeopathy was invented in Germany and gradually it attained popularity. On the other hand, Naturopathy – which has gained popularity in our country – is a special technique for maintenance of health without medicine. In the post-Independence era, the Government of India is contributing in various ways for the advancement of these medical practices.

## 5.4 MEANING OF *AYURVEDA*

The word *Ayurveda* has originated from the words 'Ayu' and 'Veda'. 'Ayu' means Life and 'Veda' means Science or Knowledge. The meaning of Ayurveda is the science of life. The great scholar Charaka said, "This science named Ayurveda is a distinct science which discusses about happiness and sorrow, and physical wellbeing and sickness along with the welfare and misery of human beings." (Charaka Sutra – 1-4). Ayurveda encompasses human beings as well as all the other creatures. It is mainly comprised of three parts – Nara Ayurveda, associated with the physical state of human being, Satta Ayurveda, associated with the animals and birds, and Briksha Ayurveda, associated with the various plants. It is quite clear that Ayurveda not only gives explanations about physical state or therapy, but also provide ways and means for living a life with positivity and spirituality.

Ayurveda encompasses everything on this Earth, whether those are living or non-living. When the human mind, body, and the soul get dissociated from the universe, from oneself, or from one's own family or from the society, the following defects come onto the surface –

- Genetic or congenital defect
- Natural disaster or injury
- Weather or seasonal change
- Age
- Emotion

In Ayurveda, it is also described beautifully how a person can be helped in shaping the physical structure and nature by maintaining health and keeping him physically and mentally sound. It is assumed that a person's nature remains the same throughout his/her whole life. But, the daily food habits and the change in weather can create hindrances.

Each person is created from these five special elements –

- Sky
- Air
- Fire/Heat
- Water
- Land/Soil

Vital energy and the structure of the human body are constituted of these five elements. These elements control the functions of the human body. The relations between Tridosa with Pancha-Mahabhuta are as follows–

- Vata Dosha (Sky and Air)
- Pitta Dosha (Fire and Water)
- Kapha Dosha (Water and Land)

Vata energy is related to air and space, and it regulates various physical functions of the human body such as respiration, blood circulation etc. It works wonderfully in a cheerful, creative, and a thoughtful human body. Any defect in the joints or muscles leads to various physical and psychological problems such as pain in fibroustissues, constipation, dry skin, anxiety etc.

Pitta energy is related to fire and water, and it regulates digestion and the stomach of the human body. Those who possess the Pitta energy tend to be very quick-witted, intelligent, and lovable. Any defect in the Pitta (bile) juice might lead to ulcer, acidity, indigestion, irritation, heart burn, arthritis etc.

Kapha energy is related to land and water, and it regulates the physical growth as well as the physical strength. It is related with the chest, the body, and the back. The structure of the Kapha is very powerful and it is assumed that it is quite peaceful. According to Ayurveda, any defect in cough might lead to obesity, diabetes, sinusitis, gallbladder disease etc.

### 5.4.1 Origin of Ayurveda

First of all, we will discuss the origin of Ayurveda. The meaning of Ayurveda is the science of life. Ayurveda is an ancient medical science. The evolution of this medical science is called Ayurveda Avatarana. It has three characteristics – 1) Shashwat, 2) Nitya, and 3) Anadi. The word Ayurveda has come from 'Ayu' and 'Veda'. Ayu means life and Veda means science or knowledge. Hence, the meaning of Ayurveda is the science of life. Although Ayurveda is a medical science, it is a philosophy of life in the broader sense. Ayurveda encompasses human beings as well as all the other living creatures.

According to the Hindu Shashtra, the creator of the universe is Lord Brahma. After the creation of the living beings on earth, Brahma created Ayurveda in order to end their misery and diseases. Ayurveda is infinite and constant. Brahma offered this great piece of knowledge to Dakshya Prajapati. Daksha Prajapati presented these medical knowledge to Ashwini Kumardvaya. Ashwini Kumardvaya were very famous doctors amongst the gods and they were titled as Divine Healers (Deva Baidya). Afterwards, Indra, the King of the gods acquired this knowledge from Ashwini Kumardvaya.

Once upon a time, a great epidemic arose on Earth. This epidemic started engulfing both the animal world as well as the plant world. At that time, near Himalaya, the sages, saints, and the healers were discussing how this epidemic could be eradicated from the Earth. At the end of discussion, it was decided that Acharya Bharadwaj will go to Heaven to acquire the knowledge of Ayurveda from Indra and thus he will cure the diseases on the Earth with that knowledge. Thus, the knowledge of Ayurveda reached the Earth.

Creator Brahma Prevedic

Daksha Prajapati Ashwini Kumardvaya

Indra Vedic

Bharadwaj Atreya Punarbasu

Post Vedic

Agnivesha Del Jatukarna Parashara Harita Khyarpani

At that time, there was a great scholar named Atreya Punarbasu. Atrya Punarbasu acquired the knowledge of Ayurveda from Rishi Bharadwaja. Atreya Punarbasu had six disciples – Agnivesha, Del, Jatukarna, Parashara, Harita, and Khyarpani. Atrya Punarbasu offered the knowledge of Ayurveda to his disciples and advised each of them to write a book. Amongst those, the Agnivesha's book was declared as the best. Acharya Agnivesha's *Agnivesha Tantra* was re-edited by Acharya Charaka and Drihabala which is now known as *Charaka Samhita*.

According to Sushroot Samhita, one of the famous treatises on surgery in Ayurveda, at first, Ayurveda was in the possession of the Brahma, the creator. From him, it came to the hands of Daksha Prajapati, and from Prajapati, the Ashwini Kumar duo received this knowledge. Thereafter, this lesson of Ayurveda was first received by surgeon Dhanvatari from Indra, the king of the Devas. From Dhanvatari, this knowledge was received by his disciple, Acharya Sushroot. Shushroot wrote the famous book Sushroot Samhita. Sushroot Samhita contains twelve thousand verses and there are hundred and five descriptions of instrumental machineries in them. Acharya Sushroot is known as the father of surgery around the world.

### 5.4.2 Eight Limbs of Ayurveda

Ayurveda is divided into eight limbs. The concept of Eight Limbs of Ayurveda was first developed by Dhanvatari.

According to Ashtanga Hridaya Sutrasthana, the eight limbs of Ayurveda are as follows –

i) Internal Medicine
ii) Pediatrics
iii) Graharoga
iv) Diseases of ENT
v) Surgery
vi) Toxicology
vii) Geriatrics
viii) Aphrodisiac

**i) Internal Medicine:** In Internal medicine, the healing is done while giving central importance to the organs of the body. Here, detailed descriptions of medicines are found which can

cure several diseases such as – fever, blood pressure, diarrhea etc. Along with this, there are also detailed descriptions of some diseases such as – dropsy, hysteria, epilepsy, leprosy, gonorrhea etc.

ii) **Pediatrics:** In this part of Ayurveda, there are descriptions regarding the nourishment of new born babies, purification of mother's milk, the diseases caused by drinking impure milk from the mother and its cure. The gynecological diseases falls under this section, because the mother gives birth to a child and that child's treatment starts right from its unborn stage in the uterus. Along with this, childbirth and nourishment are also discussed in this section.

iii) **Graharoga:** In this limb of Ayurveda, there are descriptions of cures such as sacrifice, offering etc. for various diseases caused by poison, evil spirits etc. i.e. invisible powers or bacteria, virus etc. There are also detailed descriptions regarding different kinds of psychological diseases.

iv) **Diseases of ENT :** In this limb, there are discussions regarding the diseases in organs above the neck i.e. ear, nose, mouth, teeth etc. This limb is named as Shalakya Tantra because in these sections, there are descriptions of diseases which are treated with Shalyaka (surgical instrument).

v) **Surgery:** In this limb of Ayurveda, there are descriptions of diseases caused by grass, wood, stone, dust, metals, clad of soil, bones, hair, nail, discharge, wound, foreign body, dead fetus etc. as well as the descriptions of their cures such as instrument, alkali, fiery rituals etc.

vi) **Toxicology:** In this limb, there are descriptions of the symptoms and cures of the diseases caused by various venoms formed by bile of different insects, snakes, scorpions, spiders, rats etc. There are also detailed descriptions of slow poison and animal poison in this limb. Along with this, there are also detailed descriptions of various diseases caused by different kinds of poisons.

vii) **Geriatrics:** In this limb, there are descriptions of ways of attaining a long life. There are also descriptions of various chemicals which affect intellect, strength, and immunity. Geriatrics is the medical procedure which helps a person to stay out of diseases and to live a long life. "Labhopayohi sashtanang rasadinang rasayanam" which means that this limb is called Rasayan because this is the means to attain Rasadi Dhatu (chemical elements).

The result of the intake of chemical elements –

"Dirghamayu smriti medhamarogyang Tarunang Bayax

Prabhabarna swaradaryo dehendriyo balang param."

Sarak Chikitsthana Rasayanadhyaya

This translates as: "The consumption of chemical elements helps in the nourishment

of life expectancy, memory, intellect, immunity, youth, radiance, colour, tune etc. and along with these, it also helps in strengthening the organs. Apart from the diseases, there are also other causes for which a person loses his/her chemical elements, and this is the reason why a person should consume chemical elements in order to maintain good health

viii) **Aphrodisiac:** In this limb, the importance is given to contaminated semen (insufficient, thin, and weak) and their nourishment, purification, growth, and formation. There are also descriptions of several means to keep virility intact even in the old age. Along with this, the aim of this medical procedure is also procreation and sterility.

### 5.4.3 Ayurvedic Healing

Ayurvedic healing is performed on the basis of your nature, disease, and the relation between them. One of the central aims of Ayurvedic Healing is to clear out the indigestible food particles from the body which can cause diseases. This process is called Pancha Karma. This process is performed in order to remove the symptoms of any diseases to bring back good health.

The Pancha Karma is:

- Blood Purification
- Application massages or heat
- Inhaling of medicinal oil or medicinal substance through the nose
- Using medicines artificially in order to vomit
- Using a purgative in order to cleanse the digestive system

Under other medical procedures –

- Keeping harmony and balance
- Development of spiritual healing
- Growth of immune capacity
- Reducing symptoms of diseases

This healing will encompass –

- Aroma therapy
- Practice of breathing exercises
- Change in food habits
- Herbal medicines and vitamins, mineral, chemical medicines found in nature
- Seed based oil and spices
- Change in lifestyle
- Yogasana

- Physical culture
- Pranayama
- Meditation

### 5.4.4 Characteristics of Ayurveda

Ayurveda is that kind of science which does not treat the disease, but makes arrangements for treatment of the patient so that he/she get fully cured and become physically sound and healthy. Without nature, within a few decades, it will be impossible for human beings to survive. Some of the characteristics of Ayurveda are given below –

- This is a health service provided naturally.
- The substances prepared from Ayurveda are completely safe.
- Ayurveda is a technique which keeps the health of our mind, body, and soul intact in order to lead a long and creative life.
- It heals the whole body and destroys the root of the disease entirely.
- It concentrates more on preventive medicines
- It is the most fruitful natural healing process for keeping the body disease free.
- It is a healing process consisting of prevention and cure.

According to Ayurveda, the human body is a mini universe. The rhythm of human body and the rhythm of the universe is the same. According to Ayurveda, the causes of the diseases are physical structure, age, food habits and life style, neglecting the age or the environment factor.

Human beings can avoid disease if there is a perfect control over body, mind, and soul in the external as well as the internal world.

There is sufficient amount of energy stored in a human body in order to cure itself from diseases.

### 5.4.5 Benefits of Using Ayurveda

Ayurvedic medicines can be digested quickly because these are manufactured quite analytically. Ayurvedic medicines contain not only the alternatives of protein, vitamins, and minerals, but, also contain energy which can freshen the mind and soul. These elements can help in increasing appetite.

These medicines are meant not only for a particular disease, they increase strength of the body as a whole also as they are used as preventive medicine. They also help in increasing immunity of the human body.

In case of contagious diseases, Ayurvedic medicines differ from person to person. Medicines are prescribed on the basis of the person's age, sex, propensity, nature, energy of the tissues of the body, digestive capacity, and the amount of toxins in the body.

These medicines work similar to the allopathic medicines and in many cases, grave illnesses like AIDS and cancer, it is possible to get cured with these medicines.

Ayurvedic medicines are not harmful for the body because they contain not only all the vital ingredients, but are also nutritious.

Ayurvedic therapy not only treats diseases, but, also affects the social, moral, psychological, and spiritual lives of human beings. The noteworthy benefit of Ayurvedic medicines is that these do not have any side effects.

## 5.5 YOGA AND NATUROPATHY

In this section, you will learn about Yoga, its prominence for good health, and its benefits. Yoga is a kind of fusion of art and science for leading a healthy life. Although it is a kind of spiritual practice, it is also a cent percent science which keeping the mind and body cheerful. Yoga is fully spiritually oriented and it brings peace to human lives. That is why it can be termed as the means to prevent disease, to maintain health, and to get rid of the complications arising from the several life styles. Now-a-days, Yoga is popular all over the world. Not only that it helps to prevent diseases, it also fruitful in keeping the Yoga practitioners mentally sound. Yoga is suitable for getting relief from mental tiredness as well as in keeping the physical body healthy. That is why, now-a-days, Yoga is popular all over the world for maintaining a healthy life.

The word 'Yoga' is taken from the Sanskrit word 'Yuj'. The meaning of this word is 'to assemble' or 'to unite'. According to the Yoga treatises, Yoga practice is the union between mind and body, between the individual soul and the universal soul, and also between society and nature i.e. the union of the society, the nature, and the environment with the universe. The main objective of Yoga is to liberate man from all the complications faced in the walks of life. It is the world's oldest branch of science evolved in India. Yoga brings spiritual stability also, along with keeping physical and mental balance of a man intact.

### 5.5.1 Yoga for Health and Wellbeing

Health and wellbeing of a person is related to his lifestyle. A lifestyle is how a person leads his/her life and it serves a decisive role in maintaining a good health. As the lifestyle of a person gets it shape from his/her childhood, one should choose the correct lifestyle from his/her childhood itself. It is also important to practice it from childhood years. Various factors affect the lifestyle of a person. In case of poor persons, economic instability leads to malnutrition, and on the other

hand, the economic affluence leads to obesity. The cultural values of a society also affect the food habits. Leading a life where a person has to sit most part of the day plays an important role in causing coronary diseases. In the same way, smoking and consumption of alcohol increase the possibility of heart diseases and liver cirrhosis. Physical exercises, balanced nutritious food rest etc. are very essential for a healthy lifestyle.

### 5.5.2 Benefits of Yoga

- Increases the capacity of body movements
- Increases the strength of muscles
- Helps in shaping the body
- Helps in safeguarding the bones and the joints
- Increases blood circulation
- Increases immunity
- Controls blood pressure
- Normalizes the adrenal gland
- Provides mental peace
- Increases the spirit to work
- Decreases the sugar level in blood
- Relaxes the body parts
- Increases stability
- Helps in smooth functioning the arteries and veins
- Increases memory power and ability to concentrate.

## 5.6 UNANI

Unani is a medical system which was invented in old Greece. Primarily, it is most practiced in India. Unani medicines are herbal. Apart from this, this medical system has provisions for dietary and alternative medicine for treatment of patients.

A great scholar of Unani Tibb medicine, named Ebon A. Cina, who is also known as Abicina, once said “Unani is a science which speaks of the physical health, its deterioration, and the means for recovery.”

That is why, the state of a person’s health, mind, and soul is assumed according to the environment of the area of his/her residence and his/her mental attitude. A person’s mental state is also studied while administering medicines for his/her treatment. The mental state is studied also for determining the person’s food habits and the lifestyle. In Unani medical system, every part of the body is treated. This medical system is proved to be very fruitful in treating chronic diseases, diseases of skin, liver, muscle, bone or

skeleton, procreation health, as well as diseases related to immunity and lifestyle. In this special medical system, there is provision for medicine to be smelt over and medicine to be orally taken. In terms of a person's health and diseases, Unani doctors emphasizes mainly on the food habits and digestive process. A patient is provided with medicines depending on his/her mental state. The proper food cheers the human mind, and on the other hand, spoiled food ends happines. In this way, this medical system, also helps in building character of man.

### 5.6.1 Characteristics of Unani Medicine

According to the Unani doctors, the fluids of the body, also known as the four humors (blood, phlegm, yellow bile, black bile) determine the health of the human beings.

Another characteristic is that according to this system, a person falls sick due to land, water, air and fire. Moreover, this healing practice is also dependent on the environment (water and land).

### 5.6.2 Unani Medical System

In this medical system, the medicines are prepared by using several natural ingredients. For example, the medicine Khamira Abresham Hakim Arshad Wala is prepared by saffron, cardamom, Indian bay leaf, chitran leaf etc. are used. This tonic named Khamira Abresham Hakim Arshad Wala safeguards the heart and also gives good results in the treatment of high blood pressure and Angina. Unani medical system has provision for Leech treatment and Surgery along with Dietary treatment.

This medical system is in use in India, Bangladesh, Pakistan, Sri Lanka, Nepal, China, Iraq, Malaysia, Indonesia, Middle Asia, and Middle East.

## 5.7 SIDDHA

Siddha medical system is popular in the southern parts of India. This system, which treats not only the body part but also the mind, is one of the oldest medical systems of the world. The word 'siddha' is derived from the Tamil word 'siddhi' which means gaining something, cleansing (suddhi) something, or receiving divine blessings. Siddha philosophy was invented in India which is the birthplace of several other philosophies. It is connected with the ancient Tamil civilization.

Siddha medical system is one of the ancient medical systems of the world which was invented almost ten thousand years ago. Siddha is a kind of science through which a relationship is established between the body and the nature. According to the lines written on palm leaves, once upon a time, Lord

Shiva told Parbati about Siddha. Afterwards, Parbati narrated her experiences to her son Muruga. In turn, Muruga passed on this knowledge to his disciple Agastya. After that, Agastya carried forward this knowledge to his seventeen disciples and they passed on this knowledge to the world.

The word 'siddha' is taken from the Tamil word 'siddhi' which means gaining something, cleansing (suddhi) something, or receiving divine blessings. The person who receives this knowledge is known as Siddhartha. They wrote about this in Tamil literature and this practice is famous mostly in South India.

Siddha is an old medical system which is the contribution of the Dravidian culture. Dravidians are the first settlers in India and they have more similarities with the Tamils.

### 5.7.1 Basic Principles of Siddha

The basic principle of Siddha is to understand well about land, water, air, fire, and ether which represent the five sense organs of the human body and this is applicable to all the creatures on earth. The plants, animals, and minerals – everything on earth is included this section. The physical structure of human beings, the causes of diseases, its treatments etc. also falls under this section. It speaks of three *dasha* or hours.

According to Siddha medical system, there are seven kinds of elements in the human body –

- Saram (Plasma)
- Senir (Blood)
- Oun (Water)
- Koroppo (Fats)
- Oloomboo (Bones)
- Moolai (Veins)
- Inthiriyam (Semen)

These help in the physical movements of the body. These seven elements are kept active through three *dashas* – wata (air), pita (fire), and cough (water).

It is assumed that sufficient of these three *dashas* are stored in the human body. Whenever there is an imbalance in these elements, it creates disorders in the body. The inconsistencies in these three ingredients occur due to food habits, physical activity, environment, and mental stress.

### 5.7.2 Siddha Healing and Medicine

There are 4448 diseases mentioned in Siddha. 64 medicines are prescribed for each one of these diseases. There are 350000 laws in Siddha. For this, 4000 plants are used and other 2000 plants or vines are used in special instances.

In this medical system, the patient's pulse is checked and along with this, voice, body colour, eyes, tongue, faeces, urine etc. are also examined. In order to prepare Siddha medicines 11 kinds of elements, 64 kinds of pasanam (with mercury and without mercury), 120 kinds of uprasasha (Nigama and mineral), and ingredients received from animals are used. Amongst these, 32 kinds can be taken internally and the other 32 can be applied externally.

## 5.8 HOMOEOPATHY

Homoeopathy was invented in the year 1796 and its inventor was Friedrich Samuel Hahnemann (1755-1843) of Germany. He was a highly educated doctor and a chemist of the eighteenth and nineteenth century. He was also a linguist well versed in 14 languages including Greek, Latin, English etc. This medical system is a scientific, philosophical, and artistic medical practice which is dependent on the law of natural healing process which says that "a weaker dynamic affection is permanently extinguished by a stronger one, if both of them, while different in kind, are similar in their manifestations". From this similarity law of nature, it can be determined that "similia similibus curenlar" i.e. "Like Cures Like". That is why in Homoepathic healing, similar symptoms are cured with similar symptoms. The main philosophy of this medical practice is to treat the patient instead of the disease. That is why in Homoeopathic healing, instead of directly treating the disease, the patient is treated depending on the holistic concept derived from the combination of extraordinary symptoms shown in the patient which is the reason why Homoeopathy attained maximum popularity in a short span of time. When a high dose of a certain medicine is applied on a healthy person's body, he/she shows some particular symptoms, and when a person who shows the similar symptoms is treated with the same medicine, the end result is fruitful. According to the philosophy of Homeopathic medical science, the concept of human health is similar to the concept provided by WHO, which encompasses all the factors such as physical, psychological, social, environmental etc. On the other hand, one of central theories of this medical science is vitality which controls our health. If there is an imbalance in the vital energy for certain reasons, the human body is attacked by disease. According to Homoeopathy, diseases are caused mainly by three kinds of disease-creating power or illusion. If our vital energy is attacked by this illusion, the body shows the symptoms of disease. Homoeopathic medicines are examined by applying on a healthy human body.

- The Source of the Medicines :

  In this medical by, the medicines are prepared by using six different ingredients. For example, herbs, chemical elements, viruses of various diseases, ingredients extracted from healthy and diseased glands of animals and insects, moonlight, roentgen ray, electro-magnetic ray etc.

- Effectiveness:

  This treatment has its own limits. Homoeopathic medical system treats every diseases caused by

nature and along with this, it also treats diseases which can be cured by surgery. For example, tonsillitis, kidney stone, piles, warts, corn, gastric ulcer, peptic ulcer, ovarian cyst etc. Apart from this, small pox, chicken pox, malaria, psychosomatic disorder, migraine, epilepsy, IBS, sinusitis, menstrual diseases, allergies, childhood illness, various diseases of women etc. can be cured with this medical practice.

- Are there any side effects?

  If the Homoeopathic medicines are used in the required quantity following prescribed manner, no side effects are seen. Be it a child or an old person, using these medicines provides a successful result.

- Prevention:

  The effectivity of Homoeopathic medicines are seen in the case of various contagious diseases. These can also be used as preventive medicines.

- Validity and Conservation of the Medicines:

  The validity of the homeopathic medicines are quite long as these are stored in alcoholic substances. If these are conserved in the correct manner, the quality of the medicines remains unchanged. For example, it should be kept away from strong odor, sunlight, damp places etc.

- Other benefits

  Sweet globules or powders are mixed with Homoeopathic medicines and these are comparatively cheaper. Persons from all classes and all ages in the society can take these medicines. Even diabetic patients can also take these medicines.

- Usage of Medicines:

  After taking Homoeopathic medicines, no food should be taken at least for half an hour.

- Does it require examinations?

  Although the Homoeopathic medical system is symptom-based, from time to time, examinations should be done in the laboratory in order to know about the state of the disease or the patient.

- Limitations:

  In case of some patients, Homoeopathic treatement has its limitations. For example, advanced organic changes, optic atrophy, advanced pulmonary tuberculosis, patients who cause more complications in the disease by over-consumption of the medicines, surgical diseases like cracked skull etc.

- Comment:

  Homoeopathic medicines are very effective, easy to use, cheap, and has no side effects. That is why Mahatma Gandhi said, “The practice through which the patients are treated with Homoeopathic medicines are a latest and pure practice.”

## 5.9 LET US SUM UP

From this chapter, we discussed the following topics –

- Ayurveda means the knowledge of life. Ayurveda is an ancient medical science.
- According to Sushroot Samhita, one of the famous books of surgical treatise of Ayurveda, at first, Ayurveda belonged to the creator Brahma. From Brahma, it came to the hands of Dakshya Prajapati, and from him, this knowledge was passed on to Ashwini Kumar.
- The name 'Ayush' is created with the initials from Ayurveda, Yoga and Naturopathy, Unani, Siddha and Homeopathy.
- The word *Ayurveda* is originated from the words "Ayu" and "Veda". Ayu means Life and Veda means Science or Knowledge. The meaning of Ayurveda is the science of life.
- Ayurveda is divided into eight limbs. The concept of Ashtanga Ayurveda was invented by Lord Dhanvatari.
- Unani is a medical procedure which was invented in old Greece. It is mostly practiced in India.
- Siddha medical practice is popular in the southern parts of India. It is one of the oldest medical practices of the world which not only cures the body, but, also cures the mind and the soul.
- Homoeopathy was invented in the year 1796 and its inventor was Germany's Friedrich Samuel Hahnemann (1755-1843) who was a doctor and a chemist. He received a high education in the eighteenth and nineteenth century medical science and was also a linguist who knew 14 languages including Greek, Latin, English etc.

## 5.10 FURTHER READING

1) Narayanswamy, V. (1981). *Origin and Development of Ayurveda: A Brief History.*

## 5.11 ANSWERS TO CHECK YOUR PROGRESS

**Ans to Q No 1:** What is the origin of the word Ayurveda?

Answer: From 'Ayu' and 'Veda'.

**Ans to Q No 2:** What are the constituents of a human body?

Answer: Sky, air, fire, water, and land.

**Ans to Q No 3:** What are the benefits of using Ayurveda?

Answer: a) Easy digestion, b) Contains certain power which can freshen up the mind and the soul, c) Strenthens the immune system of the body

**Ans to Q No 4:** From what language the word Siddha has originated?

Answer: From Tamil language.

**Ans to Q No 5:** What is Siddha?

Answer: The word Siddha means gaining something, cleansing (suddhi) something, or receiving divine blessings.

**Ans to Q No 6:** According to Unani, how does a person gets sick?

Answer: According to Unani, a person gets sick due to land, water, air, and fire.

**Ans to Q No 7:** Homoeopathic medicines are prepared with six ingredient. What are these ingredients?

Answer: The ingredients are: herbs, chemical elements, viruses of various diseases, ingredients extracted from healthy and diseased glands of animals and insects, moonlight, roentgen ray, electro-magnetic ray etc.

## 5.12 MODEL QUESTIONS

**A) Objective Questions**

**Q 1:** What is Ashtanga Ayurveda?

**Q 2:** What are constituents through which human beings are created?

**Q 3:** What is *Tri Dosha*?

**B) Short Questions**

**Q 1:** Write briefly about Panchakarma in Ayurvedic healing.

**Q 2:** Write briefly about how Siddha is practiced.

**Q 3:** Write briefly about the characteristics of Ayurveda.

**C) Essay Questions**

**Q 1:** Write elaborately about Yoga and Naturopathy.

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# UNIT 6 : DEFINITION OF AYURVEDA

## UNIT STRUCTURE


6.1 Learning Objectives

6.2 Introduction

6.3 Definition of Ayurveda

6.4 Aim and Objectives of Ayurveda

6.4.1 Definition of Health

6.4.2 Importance of the Five Great Elements in Ayurveda

6.4.3 Dosha (Bio-element, Dhatu (Tissue), Mala (Waste Materials), Body, and Health according to Ayurveda Siddhanta

6.5 Significance of Agni (fire/heat)

6.5.1 Primary Causes of the Pollution of Agni

6.5.2 Types of Pollutions of Agni

6.6 Rasa (Plasma)

6.7 Importance on Dosha (Bio-elements), Dhatu (Tissues) and Mala (Waste Materials) by Ayurveda Samhita

6.8 Laws of Ayurvedic Healing

6.8.1 Pancha Karma Medical Practice

6.8.2 Alternative Medical Practice

6.9 Let Us Sum Up

6.10 Further Reading

6.11 Answers to Check Progress

6.12 Model Questions


## 6.1 LEARNING OBJECTIVES

After studying this unit, you would be able to –

- learn about the definition, aim and objectives of Ayurveda, and also about Dosha, Dhatu, Mala, and health according to Ayurvedic Siddhanta
- also learn about the importance of Agni, Rasa, Dhatu, Mala etc.

## 6.2 INTRODUCTION

This chapter deals with health. To follow the rules and regulations set for the maintenance of health and keep oneself free from disease are the main objectives of Medical Science. The master key to health is to keep balancing the physical i.e. Dosha, Dhatu, Mala, and Agni, as well as the psychological i.e. soul, senses, and mind. That is why, it is discussed analytically in this chapter.

## 6.3 DEFINITION OF AYURVEDA

The great scholar Charaka mentioned in his Charaka Samhita –

Ayurveda is a special science which deals with the physical wellbeing and illness of men along with their welfare and misery. The mention of welfare, misery, happiness, and sadness in the definition of Ayurveda is significant. That the life span or dignity of life has been determined in four ways, can be known like this.

Hitahitag Sukhang Dukhmayushtyasya Hitahitam
Manag Cha Tara Yatrotta mayurveda Sa Uchyate

(Charaka Sutra 1/41)

Ayurveda

Social Life-Span Individual Life

Life of Welfare (Hitayu) | Life of Misery (Ahitayu) | Happy life (Sukhayu) | Unhappyy Life (Dukhayu)

Welfare and Misery means the quality and the flaw of social life.

Happiness and Sadness are personal happiness and sadness. The significance of mentioning welfare and misery before happiness and sadness in the definition of Ayurveda is that a person is healthy only when he is considered happy through the perspective of his social life. If he is happy in his personal life, but is alienated socially, he is not considered as healthy.

## 6.4 AIM AND OBJECTIVES OF AYURVEDA

A healthy state is a healthy man and health is good health. According to Ayurveda –

1) **Preventive Aspect:** The principle responsibility of a healthy person is to maintain his/her health by following measures. Even the Medical Science of the modern world also says “Prevention is better than cure.”
2) **Curative Aspect:** Curative aspect is the process of determining the causes of the disease, diagnosis

and application medicines, curing the physical and psychological disease through Yoga, meditation, and spiritual peace. But, in Ayurveda, maintaining a good health is given more importance.

Samdoshah Samargishcha Samadhatumkriyah
Prastatmondriyamanah Swastha Ityvidhiyateh

Sama Dosha

Prasanna Atma, Indriya Mana Sama Agni

Sama Mala Sama Dhatu

### 6.4.1 Definition of Health

According to Ayurveda, maintenance of balancing of the following makes a person possess a good health.

It means that the master key to health is to maintain balance of Dosha, Dhatu, Mala, Agni, and mental states like the soul, the senses, and the mind.

According to the World Health Organization (WHO), the definition of good health is the free state of a person's physical, psychological, and social state of affairs. By that standard, a person is not considered as healthy even if he is not affected by any diseases. Following the above mentioned line, the great scholar Sushroot also said thousand years ago that a good health is the pleasant condition of the physical and psychological affairs as well as of the mind, soul, and senses, spiritual and social happiness, the situation where a person is not diseased in any way i.e. the balanced state of air, bile, cough, seven elements (Saptadhatu), and faeces.

A living person has four Parts (Paksha) –

1) Body
2) Senses
3) Consciousness
4) Connection of Soul

It is mentioned in the Charaka Samhita, that, in order to accomplish the four Purushartha of life i.e. Dharma, Artha, Kama, and Moksh, it is required for oneself to keep himself free from disease. This is because it is not possible to accomplish four Purushartha with a diseased body.

### 6.4.2 Significance of the Pancha Mahabhuta (Five Great Elements) in Ayurveda

You know that every person is created with five basic elements. Those elements are –

- Earth

- Water
- Fire/Heat
- Air
- Space

These five elements create the life energy and the physical structure of the human body. These elements control the functions of the human body.

## 6.4.3 Dosha (Bio-elemets/Humour), Dhatu (Tissue), Mala (Waste Materials), Body, and Health according to Ayurvedic Siddhanta

According to Ayurveda, there are three kinds of Dosha and seven kinds of Dhatu. Now, you will learn about three Dosha, seven Dhatu, and waste materials.

**Concept of Three Dosha, Seven Dhatu, and Waste Materials:**

The three Dosha of the human body are – air, bile, and cough; the seven Dhatu are – fluids (Rasa), blood, flesh, fats, bones, marrow, and semen; and the three kinds of waste materials are – excreta, urine, and discharge. These are the basic components of the human body. Among these three, the three Dosha are most important. That is why, at first, the three Dosha will be discussed.

According to Purusha-Loka-Sanmit Nyasa, air, bile, and cough control the functionary system of the human body like air, sun, and the moon respectively.

Three Dosha: The three Dosha are the unifier between the structural system and the functional system of the human body.

**Dosha:**

1) Vata Dosha (space and air)
2) Pitta Dosha (fire and water)
3) Kapha Dosha (water and earth)

**1) Vata Dosha:**

**General Location**: stomach, pharynx, bones, skin and ear, senses, shroni, pelvic, thigh

**General Functions:** Controlling of the five senses especially touch and hearing, bodily functions, faculty of speech, respiration etc.

**Types:**

i) Prana Vayu (Inward Air) –

Location: Head, nose, vocal cord, chamber, tongue

Function: Controller of source, intelligence, heart, mind, patience, memory, belch, respiration

Disease: Hiccup, Asthma, diseases of nose, mouth, tongue, heart, and psychological

diseases etc. occur due to inward air.

ii) Udana Vayu (Upward Air) –

Location: Nose, vocal cord, heart, upper part of navel

Function: Controlling of faculty of speech, effort to do some work, energy, skin colour, and memory.

Disease: Udana Vayu causes diseases of nose, eyes, mouth, ears, and head, and also hampers speech abilities.

iii) Vyana Vayu (Outward Air) –

Location: Heart and the whole body

Function: Setting at the heart, the Vyana Vayu flows throughout the whole body. It controls blood circulation and discharging, launching, precipitation, contractions of the sweat glands.

Disease: Heart diseases, high blood pressure, absence of sweat discharge, feeling of coldness in hands and feet occur due to the Vyana.

iv) Samana Vayu (Central Air) –

Location: Intestine, discharge channels of sweat, water, and Dosha stomach etc.

Functions: Digestive and Metabolic process

Diseases: Gulma, indigestion, decreasing digestive power, diarrhea etc. occur due to the central air.

v) Apana Vayu (Downward Air) –

Location: Pelvic, urinary bladder, reproductive organs, colon, anus and thigh.

Functions: Controlling the ejaculation, menstruation, urination, and delivery.

Disease: Diseases of urinary bladder, colon, anus, intestinal and urinary tracts, uterus as well as miscarriage etc. occur due to Apana Vayu.

**General Characteristics of Vata (Air):** Dry, Light, Cold, Active, Minute, and Mobile.

**Symptoms of Increasing Vata (Air)**:

- Losing weight
- Darkening of skin
- Shivering of body
- Constipation
- Energy-loss, Insomnia, organic-weakness.
- Weak physical structure

**Symptoms of Decreasing Vata (Air)**:

- Lethargy
- Reluctance to speak

**2) Pitta Dosha**: Pitta has a particular characteristic and function. Agni (fire/heat) is an energy

within Pitta (bile).

**Characteristics of Pitta (Bile):** Soft, Sharp, Mild, Warm, Liquid

**Location of Pitta (Bile):** In between the heart and the navel

**Functions of Pitta (Bile):** Controlling digestion, temperature, sight, hunger and thirst, brightness, and intelligence.

**Types of Pitta (Bile):**

1) Pachaka Pitta: Location: Small intestine, Liver, Stomach
   Function: Digestion
   Disease: Indigestion, decrease in digestive capacity
2) Ranjaka Pitta: Location: Liver
   Function: Gives colour to the blood. Ranjaka Pitta helps in the formation of blood from plasma.
   Disease: Anaemia
3) Sadhaka Pitta: Location: Heart
   Function: Intelligence, memory and self-esteem
   Disease: Anaemia, mental illness
4) Vrajaka Pitta: Location: Skin
   Function: Regulates the colour and brightness of skin
   Disease: Skin diseases
5) Alochaka Pitta: Location: Eyes
   Function: Controls sight
   Disease: Sight related diseases

**Symptoms of Increasing Pitta**:

- Jaundice, Hepatitis
- Increasing thirst
- Increasing Hunger
- Acidity
- Insomnia

**Symptoms of Decreasing Pitta**:

- Decrease of digestive capacity
- Feeling of cold
- Decrease of energy, colour, and radiance

**3) Kapha Dosha**

**Specific Location of Kapha (Cough) –**

- According to Charaka – Chest

- According to Sushroot – Small Intestine
- According to Bagabhatta – Chest
- According to Kashyapa – Heart

**Five Kinds of Kapha Disorders, thier locations, and functions**:

1) Kledaka Kapha – Stomach and Intestine – Helps to digest food
2) Avalambaka Kapha – Chest – governs lubrication of the heart and the lungs
3) Bodhaka Kapha – Tongue – Activates the taste buds
4) Tarpaka Kapha – Head – Regulates the functions of the head or brain
5) Sleshaka Kapha – Joints – Helps in the natural functioning of joints

**Characteristics of Kapha (Cough):** Heavy, smooth, cold, pulpy, white, slippery, mild

**General Functions of Kapha (Cough):** The general functions of cough are controlling energy and colour, smoothening, strengthening of joints, controlling the bulkiness and stability of the body etc.

**Symptoms of Increasing Kapha (Cough):** Pale and white skin, lethargy, tiredness, giddiness, weakness in joints etc.

**Symptoms of Decreasing Kapha:** Roughness of body, burning sensation, depression, thirst, weakness etc. These are the main symptoms of decreasing Kapha.

**Symptoms of Increasing and Decreasing Waste Materials:**

**1) Faeces:**

Symptoms of Increase: Feeling of pain, cramp, and heaviness in stomach etc.

Symptoms of Decrease: Innate reflex, pain in stomach and chest

**2) Urine:**

Symptoms of Increase: Frequent urination, pain in lower abdomen, increase of amount of urine.

Symptoms of Decrease: Painful secretion of urine in lesser amount, pain and burn in stomach and back, burning etc.

**3) Sweat:**

Symptoms of Increase: Heavy sweating, foul-smelling sweat, itching of body etc.

Symptoms of Decrease: Fall of natural body hair, skin diseases such as – itching, change in colour of skin etc.

**Physiological Division Theory of the Increase and Decrease of Dosha:**

1) Quotidian – Morning – Increase in Cough
   Noon – Increase in Bile
   Night – Increase in Air
2) Age – Childood – Increase in Cough

Adulthood – Increase in Bile

Old Age – Increase in Air

3) Season: The accumulation, provocation, and pacification of the Dosha occur in accordance to the season.

| | Accumulation | Provocation | Pacification |
|---|---|---|---|
| Vata (Air) | Summer | Monsoon | Autumn |
| Pitta (Bile) | Monsoon | Autumn | Winter |
| Kapha (Cough) | Winter/Late Winter | Spring | Summer |

**Elements and Functions**:

| Element | Function |
|---|---|
| 1) Rasa (Plasma) | Oblation of body |
| 2) Blood | Life energy and Pigmentation |
| 3) Flesh | Plasters and nourishes the body |
| 4) Fats | Strengthens, nourishes, and smoothens the body |
| 5) Bone | Creates the body structure |
| 6) Marrow | Fulfills the bone element, increases strength and sperm element |
| 7) Semen | Increases patience, strength, happiness, and pleasure |

## 6.5 SIGNIFICANCE OF AGNI

Now you will know about the significance of Agnu. In Ayurveda, the body fire is considered as an important part. Agni is actually compared to the digestive system.

The Main Natural Functions of Fire:

1) Age
2) Colour
3) Strength
4) Health
5) Enthusiasm
6) Prosperity (Nourishment of Body)
7) Uja (Strength of the body)
8) Blood (Temperature)

**Types of Agni:** There are three types of Agni –

1) Jatharagni
2) Dhatvagni
3) Bhutagni

**1) Functions of Jatharagni:**

Jatharagni is one of the main fires of the body. If the Jatharagni is fully active, the rest of the fires of the body also functions actively. Jatharagni acts continuously until the food passes through the intestines and turns into faeces through digestion.

**2) Significance of Bhutagni (Panchamahabhutagni):**

The main function of Bhutagni is to identify the food items containing different fluids and their digestion.

**3) Significance of Dhatugni (Saptadhagni):**

The function of Dhatugni starts after Bhutagni. The main function of Dhatugni is to provide nourishment to the body by carrying the nutrients produced by Bhutagni to the different tissues.

Several food items can pollute this fire. Let us now know the factors which cause this pollution.

### 6.5.1 Primary Causes of the Pollution of Fire

| Food Factor | Lifestyle Factor |
|---|---|
| 1) Too much intake of fluids | 1) Jealousy |
| 2) Eating of only dry food | 2) Fear |
| 3) No food | 3) Anger |
| | 4) Greed |
| | 5) Poverty |
| | 6) Malice |

### 6.5.2 Types of Pollution of Fire

There are three types of pollution of Fire –

1) Tikhnagni (Due to increase of Pitta)
2) Mandagni (Kapha Dosha)
3) Bishamagni (Vata Dosha)

When the Vata, Pitta, and Kapha are in balance, it is called Samagni. This Samagni helps the body to stay in its natural state.

## 6.6 RASA (FLAVOUR/TASTE)

In Ayurveda, Rasa (Flavour) is sensed by licking i.e. people take tastes of the six Rasas with the

tongue. Various medicines and food items contain these six Rasas. The medicines and food items containing these six Rasas are very important for the body in order to maintain balance of the Tridosha i.e. Vata, Pitta, and Kapha seven Dhatus by controlling their increase and decrease/

| **Six Rasas** | **Importance of Mahabhutas in Producing Rasas** |
|---|---|
| 1) Sweet | Water – Land (Earth) |
| 2) Acidic | Land – Fire |
| 3) Salty | Water – Fire |
| 4) Pungent | Air – Fire |
| 5) Bitter | Air – Space |
| 6) Astringent | Air – Land |

**Six Rasas for Controlling the Tridosha**:

1) Vata Controller – Sweet, Acidic, Salty
2) Pitta Controller – Astringent, Bitter, Sweet
3) Kapha Controller – Pungent, Bitter, Astringent

**Tridosha Exciting Rasas (Rasa whose excess consumption increase Vata, Pitta, and Kapha):**

1) Vata Increase – Pungent, Bitter, Astringent
2) Pitta Increase – Pungent, Acidic, Salty
3) Kapha Disorder – Sweet, Acidic, Salty

**Effects of the Six Rasas on the Dhatus (Tissues):**

| Rasa | Functions of Dhatus |
|---|---|
| Sweet | Increase of all the Dhatus. Strength, vital energy, life span, and size of the breasts |
| Sour/Acidic | Increase of strength and energy |
| Salty | Decrease of Dhatus and sperm |
| Pungent | Decrease of Dhatus and sperm |
| Astringent | Decrease of all the Dhatus |

## 6.7 IMPORTANCE OF DOSHAS (BIO ELEMENTS), DHATUS (TISSUES), AND MALAS (WASTE MATERIALS) IN THE LAWS OF AYURVEEDA

"Dosha Dhatu Mana Mulam Di Shariram"

The meaning of this line is that the main factors of the structure of our body are the doshas, dhatus, and malas. When these three are in balanced condition, the body remains free from any disease and hence, healthy. However, whenever there is even a slight imbalance in their levels, diseases start ot

occur in our body.

Now, we should know what are the doshas, dhatus, and malas in the human body. The three doshas of our body are – 1) Vata (Air), 2) Pitta (Bile), and 3) Kapha (Cough). The seven Dhatus (tissues) of our human body are – 1) Fluids, 2) Blood, 3) Flesh, 4) Fat, 5) Bone, 6) Marrow, and 7) Sperm. Again, in Ayurveda, even Mala (Waste materials) are divided into three kinds – 1) Excreta, 2) Urine, and 3) Sweat.

So, in order to keep the body healthy, now it is important to know the characteristics and the functions of the doshas, dhatus, and malas as well as the effects of their their increase and decrease on the body.

**The Characteristics of the Dhatus (tissues)**:

**A) Rasa Dhatu (Fluid Tissues):**

**Main Function of Fluid Tissues:**

1) Sustenance
2) Gratification
3) Nourishment

| Symptoms of Decrease in Fluid Tissues: | Symptoms of Increase in Fluid Tissues: |
|---|---|
| 1) Sound-intolerance | 1) Losing Appetite |
| 2) Palpitation | 2) Vomiting tendency |
| 3) Chest Pain | 3) Losing the capacity of the taste buds |
| 4) Tiredness | 4) Abruption in discharge |
| 5) Shivering | 5) Body ache |
| 6) Depression/Feeling of emptiness | 6) Several diseases related to cough |
| 7) Thirst | |
| 8) Dryness in Body | |
| 9) Anorexia | |

**B) Rakta Dhatu (Blood Tissues):**

**Main Function of Blood Tissues:**

1) Increasing pigment
2) Nourishment of flesh
3) Keeping the vital energy intact.

| Symptoms of Decrease in Blood | Symptoms of Increase in Blood |
|---|---|
| 1) Dry skin | 1) Reddened skin |
| 2) Soiled Skin | 2) Reddened eyes |
| 3) Acidic | 3) Symptoms of diseases like leprosy |

4) Cracked skin
5) Low blood pressure
6) Interest towards coldness

4) Increase in spleen
5) Blood in urine
6) Tumor in abdomen

**C) Mamsa Dhatun (Flesh Tissues)**

**Main Function of Flesh Tissues:**

1) Nourishment of the body
2) Sustenance of fats

Symptoms of Decrease in Flesh:

1) Dryness in face, neck, and stomach.
2) Dryness in the whole body
3) Body pain
4) Joint pain

Symptoms of Increase in Flesh

1) Assemblage of flesh in neck and stomach
2) Increase in body weight

**D) Med Dhatu (Fats Tissues):**

**Main Function of Fats Tissues:**

1) Smoothening the body.
2) Producing sweat.
3) Making the body firm
4) Nourishment of the bones

Symptoms of Decrease in Fats:

1) Crackling of joints
2) Anorexic
3) Enlargement spleen
4) Dryness
5) Increasing appetite for fatty food

Symptoms of Increase in Fats:

1) Belly fat
2) Cough
3) Trouble in Breathing
4) Body odour
5) Getting tired after light work

**E) Asthi Dhatu (Bone Tissues):**

**Main Functions of Bone Tissues:**

1) Maintain the structure of the body.
2) Nourishing the marrow tissue.

Symptoms of Decrease in Bone Tissues:

1) Early fall of hair, nail, and teeth
2) Tiredness

Symptoms of Increase in Bone Tissues:

1) Unnecessary enlargement of bones
2) Increase in the number of teeth

3) Pain in the bones

**F) Majja Dhatu (Marrow Tissues)**

**Main Functions of the Marrow Tissues:**

1) Provide tenderness to the body.
2) Proving energy to the body
3) Nourishment of the sperm

Symptoms of Decrease in Marrow:
1) Thinning bone
whole body and the eyes
2) Weakness in bones
3) Losing weight of bones
4) Dizzines

Symptoms of Increase in Marrow:
1) Feeling of heaviness in the

**G) Sukra Dhatu (Sperm Tissues):**

**Main Functions of the Sperm Tissues:**

1) Providing of patience
2) Providing of pleasure
3) Body-Strength
4) Happiness
5) Pregnancy

Symptoms of Loss of Sperm:
1) Weakness
2) Dry mouth
3) Jaundice
4) Tiredness

Symptoms of Increase in Sperm:
1) Impotency
2) Frequent Ejaculation of sperm.

Doshas (Bio-elements), Dhatus (Tissues), and Malas (Waste-materials) have been discussed above. From this discussion, it is understood that Bio-elements, Tissues, and Waste-materials are the main components of the body structure.

## 6.8 LAWS OF AYURVEDIC TREATMENT

Ayurvedic treatment is done on the basis of the balance existed among nature of human beings, the states of Tridosha etc. One of the main purpose of the system of Ayurvedic treatment is to remove from the body, the undigested food particles or toxins (in ordinary Ayurvedic language) and waste materials produced due to metabolic activities. This arrangement of treatment is called Panchakarma. The Panchakarma healing is used to restore health by removing the source of the diseases and alleviating

their symptoms.

### 6.8.1 System of Panchakarma Medical Treatment

Panchakarma Medical Practice is –

- Both massaging and fomenting with medicinal oil are called as Snehana and Swedana (Herbal Steam Therapy)
- Nasya or Vamana or the nasal administration of medicinal oil.
- Therapeutic vomiting by using medicines.
- Cleansing the digestive system using Rechaka
- Vasti Kriya or cleansing of the large intestine by injecting medicinal decoction and medicinal oil through the anus and expelling on after keeping the content for some time.

### 6.8.2 Alternative Medical Practices

**Alternative medical practices are –**

- Maintenance of balance
- Development of spiritual healing
- Increase the immune capacity
- Decreasing of the symptoms of the disease
- Apart from this, alternative medical practices also help in curing disease
- Aroma therapy
- Practice of breathing exercises
- Change in food habits
- Use of the herbal food full of vitamins and minerals useful for body.
- Change in lifestyle
- Meditation
- Physical exercise, Asana etc.
- Practicing yoga

**Symptoms of Good Health**

1) Increase appetite.
2) Appropriate and natural digestion process of food items
3) Appropriate discharge of faeces and air
4) Feeling of lightness in body
5) Joyous feeling of the sense organs
6) Sleeping and waking up at a proper time

7) Increase of strength
8) Feeling of happiness
9) Increase of Appetite (Secretion of significant amount of digestive Enzyme) and its opposite is disease.

## 6.9 LET US SUM UP

In this chapter, we have discussed the following topics –

- Ayurveda is a distinct science which discusses the welfare and misery of human beings along with their happiness, sadness, and physical wellbeing and weakness.
- A healthy state is a healthy man and health is good health. According to Ayurveda –
  1) Preventive Aspect: In order to keep a person healthy, following the preventive aspects should be the central responsibility. Even the Medical Science of the modern world says that "Prevention is better than cure."
- The key to a healthy life is balancing the physical i.e. disorder, element, faeces, and fire, as well as the psychological i.e. soul, senses, and mind.
- These five elements create the life energy and the physical structure of the human body. These elements control the functions of the human body. They are – Earth, Water, Fire/Het, Air, and Space.
- In Ayurveda, the body fire is considered as an important part. Fire is actually compared to the digestive system.
- In Ayurveda, Rasa (Fluids) are taken through taste i.e. people take the six Rasas through the tongue.
- The main factors of the structure of our body are the Doshas, Dhatus, and Malas. When these three are in balanced condition, the body remains without any disease and hence, healthy.
- Ayurvedic treatment is conducted on the basis of the balance existing between the nature and the condition of Tridosha of a man.

## 2.10 FURTHER READING

1) Gurumaa, A. (2015). Basic Principle of Ayurvda. Gurumaa Vani.
2) Dash, V.B. (1994). Basic Principle of Ayurveda. Concept Publishing

## 6.11 ANSWERS TO CHECK YOUR PROGRESS

**Ans to Q No 1:** What are the symptoms of increase in Bile?

**Answer:**

- Jaundice, Hepatitis
- Increasing thirst
- Increasing Hunger
- Acidity
- Insomnia

**Ans to Q No 2:** What are the five cough disorders?

**Answer:** 1) Kledaka Cough – Stomach and Intestine – Helps to digest food

2) Avalambaka Cough – Chest –

3) Bodhaka Cough – Tongue – Activates the taste buds

4) Tarpaka Cough – Head – Regulates the functions of the head or brain

5) Sleshaka Cough – Joints – Helps in the natural functioning of joints

**Ans to Q No 3:** What are the three Fire disorders?

**Answer:** 1) Tikhnagni (Due to increase of bile)

2) Mandagni (Cough Disorder)

3) Bishamagni (Air Disorder)

**Ans to Q No 4:** What are the elements of a human body?

**Answer:** 1) Fluids, 2) Blood, 3) Flesh, 4) Fat, 5) Bone, 6) Marrow, and 7) Sperm.

**Ans to Q No 5:** What are the effects of the Six Rasas on the elements?

**Answer:**

| | |
|---|---|
| Sweet | Increases all the elements. Strength, life energy, life span, and size of the breasts |
| Tangy/Acidic | Increases strength and energy |
| Salty | Decreases elements and sperm |
| Pungent | Decreases elements and sperm |
| Astringent | Decreases all the elements |

**Ans to Q No 6:** Write four symptoms of a healthy body.

**Answer:** 1) Increasing appetite.

2) Appropriate and natural digestion process of food items

3) Appropriate discharge of faeces and air

4) Feeling lightness in body

## 6.12 MODEL QUESTIONS

**A) Objective Questions**

**Q 1:** What is the relevance of Fire?

**Q 2:** What are the types of Fire?

**B) Short Questions**

**Q 1:** Write the characteristics of the elements.

**C) Essay Questions**

**Q 1:** Write elaborately about the three disorders, elements, and faeces.

**Q 2:** Write elaborately about Pancha Medical Practice.

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# UNIT 7 : SWASTHAVRITTA (HEALTH HYGIENE)

## UNIT STRUCTURE


7.1 Learning Objectives
7.2 Introduction
7.3 Swasthavritta (Code of Health Conduct)
  7.3.1 Symptoms of Healthy State (Swastha)
  7.3.2 Significance of Healthy State (Swastha)
7.4 Health and Disease
  7.4.1 Two Kinds of Swastha-Vritta (Health Conduct)
7.5 Dincharya (Daily Routine)
7.6 Nasya
7.7 Exercise
7.8 Abhyanga (Massage)
7.9 Bath
7.10 Ritucharya (Seasonal Routine)
  7.10.1 Definition
  7.10.2 Primary Rules and Regulations of Ritucharya
7.11 Swasthavritta and Sadvritta (Health Hygiene and Ethical Regiments)
  7.11.1 Sadvritta in Accordance to Gandhi
7.12 Let Us Sum Up
7.13 Further Reading
7.14 Answers to Check Your Progress
7.15 Model Questions


## 7.1 LEARNING OBJECTIVES

After studying this unit, you will –

- learn about the basic rules of preventing diseases, symptoms of Swastha (healthy state), health, and diseases etc.
- over and above this, you will know about Dincharya (daily routine), Ritucharya (seasonal routine), and Ahar-Vihar (diet and pastime) etc.

## 7.2 INTRODUCTION

The main objective of Ayurveda is to maintain the health of a healthy person and to cure an ailing person. This unit discusses how to fulfill this objective of acquiring a good

health by following Dincharya, Raticharya, Ritucharya, Sadvritta etc. You will learn about the ways by means of which a person can acquire happiness and peace by maintaining a balance between the body and the soul through the practice of Swasthavritta and Sadvritta.

## 7.3 SWASTHAVRITTA (HEALTH HYGIENE)

First of all, let us learn about Swasthavritta, its symptoms, and its significance. The science of Swasthavritta is the basic rule for the prevention of diseases – i.e. the rules and regulations to maintain a good health are included within it. E.g. the rules by following which from morning till night one can keep himself healthy, and daily chores, walking about, food and pastime in accordance to season.

There are two main objectives of Ayurveda: 1) maintain the health of a healthy person and, 2) Cure an ailing person. For all human beings, following Swasthavritta is important in order to maintain a good health. Various physiological and mental problems arise in the body of one who doesn't follow Swasthavritta i.e. the rules and regulations for good health, balanced diet and required physical labour. Sick people cannot enjoy the daily life during his lifetime. That is why health is considered as the medium of fulfilling the three main Purusarthas, among the Purusartha- Chatustaya of men. Maharshi Charaka has mentioned in 'Charaka Samhita": "Dharma Artha Kama Mokshanam Arogyang Mulamuttamam: (S.S. 1/15). It means that cure is the main objective of human beings. Only then Dharma, Artha, Kama, and Moksha can be attained. The word 'Dharma' is originated from the root 'Dhri', which means 'to bear'. The qualities which should be acquired or should be kept in the conscience by human beings in accordance to their age, are called Dharma. Worship of God, mercy, compassion, devotion etc. are contained in this. The meaning of the word 'Kama' is – the aspiration or desire which grows in a person with age. Before this, what is required is the means to earn money. To earn money, fame etc., it is required to acquire education or knowledge. To have a stable source of income, one has to be educated from the primary level to the higher level i.e. from school till university or has to receive technical education through a government or a private institution or whether literate or semi-literate, one has to engage oneself in business. After getting educated in Arts, Science, Commerce or any other technical education, at first, one needs knowledge. With the help of knowledge-based education, the human beings can acquire earnings or fulfill his/her aspirations such as gaining wealth or assets, building house, get married etc. in order to move forward from one level to the next. The next Purusartha is getting Moksha. Moksha means the way to peace. Moksha can be attained at the old age when the human beings can sacrifice greed, affection, or love from children or other family members. That is why, human beings should concentrate in following Swasthavritta. Only then, one can remain healthy in order to attain Purushartha. In such circumstances, the tri-eshana or the three main desires of human beings are – 1) Pranaishana –

Acquisition of Life, 2) Dhanaishana – Acquisition of wealth, and 3) Paralokaishana – Acquisition of a happy afterlife.

### 7.3.1 Symptoms of Healthy State (Swastha)

In Ayurveda scriptures, the symptoms of Swastha are described as the union of the body, sense, and the mind. It means that the union of the body, senses, mind, and the soul carries the existence of a living human body.

Samadosha Samagnischa Samahdhati Malakriyah

Prasannatmondriyamanah Swastha Itiavidhiyate (Sri.Sri. 15:41)

Maharshi Sushroot has presented the symptoms of the complete Swastha in a scientific manner through the above Sloka. It means that the smooth functioning of the Doshas, Dhatus, Malas, and Agni (enzymes), the natural functioning of the Dhatus and the discharge of Malas from the body indicate the natural state of the health of a body. Apart from this, a peaceful state of the mind, sense, and the soul indicates mental health. Hence, the definition of health is the natural functioning of Doshas, Dhatus, Malas, and Agni (enzymes) as well as the peaceful state of the mind, sense, and the soul. Here, Maharshi Sushroot is confirming the physical, mental, and the spiritual health of the human beings. On the other hand, the World Health Organization (WHO) has defined health as follows: “Health is a state of complete physical, mental, and social wellbeing and not merely an absence of disease or infirmity.” World Health Organization was established in the year 1948. Its headquarters is in Geneva, Switzerland. In the preamble of its constitution, the definition of health is given as mentioned above where complete health is considered as a state of physical, mental, and social freedom, and not merely the absence of a disease.

### 7.3.2 Significance of Healthy State (Swastha)

In Ayurveda, the standard of social and personal virtues and vices are being mentioned gradually in the context of Hitayu-Ahitayu, in other words Sukhayu-Dukhayu, in regard to symptoms of Life-Span (Ayuh). The object of Sukhayu-Dukhayu depends on the happiness and sadness in personal lives of human beings. It means that Hitayu-Ahitayu indicates towards the social aspect of human beings. The person who is socially healthy is known as Hitayu, and on the other hand, the person who is socially unhealthy is known as Ahitayu. From the Ayurvedic point of view, the natural state of the body, sense, mind, and soul is considered important as indicators of total health. The means of Swasthavritta are the observance of the _____ for health, preservation where many rules and regulations about diet, good conduct, practice of Yoga, meditation, Pranayama etc. use of memory alchemy etc. are included. The important advices for improvement

of mental and natural health like these are mentioned in the Ayurvedic Samhitas. Refusing to follow the above mentioned rules and regulations or Sadvritta causes unhappiness in people and creates diseases in the body. Above all, it is mentioned that immoral sensual pleasure (Asatmya Indriyartha Prayoga), Pragyaparadha, Parinama, not following Sadvritta, adapting Adharaniya Bega, and not adapting Dharaniya Vega etc. are harmful for physical and mental health. These are described as the main causes for diseases.

## 7.4 HEALTH AND DISEASE

The main objective of a human being is natural health. However, various causative factors hampers this natural function by entering the human body and the people take curative measures to maintain the natural health. The laws of Modern Science are quite similar to Ayurveda. Three agents of diseases are described – 1) Agent, 2) Host, and 3) Environment. Whenever these three above mentioned factors appear in the body simultaneously, then and there disease starts. Sometime, one factor attacks a population in the larger scale and thereby many people are infected by the same disease, and that particular disease of this large population is called an Epidemic. Hence, the Diseases Agents are divided as follows:

1) Biological Agents
2) Nutrient Agents
3) Physical Agents
4) Chemical Agents
5) Mechanical Agents
6) Deficiency or Excess
7) Social Factors

In order to preserve health, the rules and regulations followed from waking up in the morning till going to bed are include under Dincharya and the rules and regulations followed in the night such as taking dinner in time, sexual intercourse, sleep etc. are included under Ratricharya in Ayurveda. The effect of the six season like Summer and Monsoon on body depending upon the position of the Sun, curative and preventive measures for possible disease during change of seasons are included under Ritucharya. Adapting the Dharaniya Bega for the health of the body and not adapting the Adharaniya Bega for the same, the smooth functioning of the excretory process, and following the regulations for mental health etc. are known as Swasthavritta.

### 7.4.1 Two Kinds of Swastha-Vritta (Health Conduct)

1) Personal Swasthavritta: The rules and regulations followed by a person in order to remain healthy are known as Personal Swasthavritta.

2) Societal Swasthavritta: The rules and regulations of health by following which a man in the society collectively remain healthy are knows as Societal Swasthavritta.

Good health can be attained by following Dincharya, Ratricharya, Ritucharya, Sadvritta etc.

## 7.5 DINCHARYA (DAILY ROUTINE)

1) One should wake up at dawn (The moment before Sunrise from 4-5am). Then he/she gets a long life. Dawn is quite suitable for studying.
2) Evacuation of bowel and bladder
3) Performing the ritual for purification by facing the North-East direction.
4) Brushing the teeth – Brushing should be done twice a day – It should be done with pungent, astringent, and bitter fluids at night after the meal and after getting up from bed in the morning.

   For brushing, one should use sticks of trees such as Neem, Karanga, Khadir etc. which should be as long as twelve fingers and as thick as the little finger.

   Brushing helps to cure cough disorder, removes foul odor from mouth, and cleanse teeth.
5) Tongue Cleansing – In order to clean tongue, one should use extractors made of silver, gold, or bronze which are as long as ten fingers.
6) Gandush – Pulling handful of water inside the mouth without moving it until water comes out from the eyes is called Gandush

   Substances used for Gandush – Medicinal substance, oil etc.

   Benefits – It strengthens the gum and acts as a remedy for diseases of neck, tongue, teeth, and lips.
7) Mouth Wash – The process of cleaning the mouth by gurgling with medicinal substances is called Mouth Wash.

   Benefits – Similar to Gandush.
8) Anjan (Collyrium) – Collyrium prepared from antimony should be used regularly. Collyrium prepared from sandal and turmeric should be used at the interval of 4 to 5 days.
9) Smoking (Does not contain tobacco; contains medicines) – Cough disorder in the head can easily be cured with smoking.

   Smoke should be inhaled at first through the nose, and then through the mouth, and it should be exhaled through the mouth itself. It should not be exhaled through the nose.

   Time – After Bath, Eating, Toungue Cleansing, Brushing, Collyrium, Nasya/Nasal Administration of Medications etc.

   Advantages – Cures Rhinitis, Migraine, contagious diseases of mouth, neck, nose, hair fall,

white hair, tooth ache etc.

## 7.6 NASYA (NASAL DROPS)

Treatment which is done for sinus and nasal diseases by administering medicinal oil or Sneha through the nose is called Nasya. Because, to cure the diseases of sinus, application of medicines through the nasal passage is the best way.

Types of Nasya-Veda are five in number –

1) Navana – Senhan and Sodhan
2) Avapira - Purification and Stambhana
3) Pradhamana – Using the powdered substances
4) Dhuma Nasya – Medicinal smoke is inhaled through the nose
5) Pratimarsha – Nasya is done by applying medicinal substances

- For daily use, Pratimarsha Nasya is the best.
- One-fourth if the forefinger should be dipped in oil and two drops should be put in the nose.
- Anu Oil should be used in Monsoon, Autumn, and Spring season.

**Time of Pratimarsha Nasya:**

- After waking up from bed
- After brushing teeth
- After exercise
- After clearing bladder and bowel
- After eating food
- After vomiting
- Afternoon

**Benefits of Nasya:**

- Cures and prevents diseases of eyes, nose, and ears.
- Stops falling and graying of hair.
- Provides relief to neck pain.
- Cures headache, Bell's Palsy, and Rhinitis.
- Nurtures the sense organs.

## 7.7 EXERCISE

Now, you will know about exercise and its benefits. The physical labour which provides strength and lightness to the body is knows as exercise. Exercise should be done in the required amount; then it is beneficial for health. On the other hand, every kind of labour is included under exercise and excessive

labour is bad for health. Regular walking is an important exercise for all people. Exercise provides relief to the body, and also reduces fats. It also increases digestive capacity and working capacity, and also brightens the colour of the skin.

## 7.8 ABHYANGA (MASSAGE)

In this section, different kinds of massages are discussed. Massages are done by applying a small amount of lukewarm oil. Massage helps to cure body pain.

Benefits: Provides relief to rheumatic pain.

Brightens the skin colour and cures skin diseases.

Strengthens the body.

**Massage of Feet (Pada Abhyanga):**

Massaging the feet with oil is known as Pada Abhyanga.

Benefits: Prevents Sciatica disease.

Strengthens eyesight.

Strengthens muscle, nerve, and tendon of feet.

**Head Massage (Shira Abhyanga):**

Benefits: Stops falling and graying of hair.

Cures headache.

Nurtures the sense organs.

**Dry Massage (Urdwatana):**

- Performed with hands.
- Cures Cough disorder.
- This massage is performed with astringent medicinal powder without oil.

Benefits: Provides relief to itching, cough, pain etc.

Provides relief to Bhrajaka Pitta.

Cures boil, itching etc. and increases blood circulation of skin.

## 7.9 BATH

One should take bath after getting a massage.

Benefits: It removes bad odor and tiredness from the body and helps to clean up the body and mind.

It is good for the heart.

It purifies the body.

Hot bath – Provides relief to Kapha and Vata Dosha.

Cold bath – Provides relief for red bile and brings coolness and softness to the body.

- Anulepan – Application of substances like sandalwood is beneficial for the body. Such application increases brightness of the skin and also removes bad odor from the body.
- Padapakhyalana – It cures and prevents the diseases of feet. It is good for eyes.
- Bashtradharana – One should wear clothes immediately after bathing.
- Padapatradharana – It is good for the eyes and the feet.
- Dandadharana and Catradharana should be used as and when needed.

## 7.10 RITUCHARYA (SEASONAL ROUTINE)

Since the ancient era, time has been divided into various forms such as – second, milli second, minute, hour, day and night, week, fortnight, month, season, year, decade etc. Likewise, time determines the movements, work, food habit, and resting hours of human beings. Along with that, food habit and work varies from people to people. However, human beings have only one aim – To lead and maintain health. That is why, the rules and regulations for maintaining health in conformity with seasons come under Ritucharya.

### 7.10.1 Definition

Season-wise variation of food and pastime beneficial for the health of all are known as Ritucharya. Climate changes occurred because of cold, heat, rain etc. in accordance with the change in seasons, influence the variation of the Tridosha in human body. As a result various diseases occur in the body. The food and pastime which are to be practiced in order to prevent these diseases are known a Ritucharya.

| Name of the Season | Month | Main Taste |
|---|---|---|
| 1. Late Winter | January 15 – March 15 | Bitter |
| 2. Spring | March 15 – May 15 | Astringent |
| 3. Summer | May 15 – June 15 | Pungent |
| 4. Monsoon | July 15 – September 15 | Sour |
| 5. Autumn | September 15 – November 15 | Salty |
| 6. Winter | November 15 – January 15 | Sweet |

Northern Solistice

Winter Spring Summer

- Cause of decreasing body strength in Northern Solistice – At the time of Northern Solistice, the intensity of the Sun heat and dry wind increases, which bring changes of the climate of the earth as well as the Tridosha of the body as a result of which the body strength decreases gradually.

During the Northern Solistice, the tastes (Rasas) predominant are – bitter, astringent, and pungent.

Southern Solistice

Monsoon Autumn Winter

- Cause of increasing body strength in Southern Solistice – At the time of Southern Solistice, the intensity of the Moon is greater than the Sun and the climate is humid, which creates a balance between the Doshas and Agni (fire) in the body which leads to a gradual increase of body strength. Sour, salty, and sweet tastes are predominant in Southern Solistice.
- Condition of body strength in Northern and Southern Solistice: The increase and decrease of body strength during Northern and Southern Solistice are seen as follows –

| | |
|---|---|
| Winter (Hemant) | Late Winter |
| Autumn | Spring |
| Monsoon | Summer |
| Northern Solistice | Southern Solistice |

## 7.10.2 Primary Rules and Regulations of Ritucharya

| Season | Flavor should be tasted |
|---|---|
| Winter (Hemanta) | Sweet |
| Late winter (Sisira) | Sour |
| Monsoon (Varsha) | Salty |
| Summer (Grishma) | Sweet |
| Autumn (Sarat) | Sweet, Bitter, Astringent |
| Autumn and Spring (Sarat and Vasanta) | Dry and Cold food |
| Late winter and Winter (Sisira and Hemanta) | Warm |

- Winter Season (Hemanta) :
  - Season of Northern Solistice
  - Increase of Digestive fire (Jatharangni)
  - Food is digested in time
  - Dosha – Pacification of Pitta, Bile and Accumulation of kapha (phlegm)
- Food for Winter Season: Meat of the aquatic animals of the country, such as fish, turtle etc., sweet and soft food, honey, milk, sugarcane juice and food items prepared from sugarcane.
- Head and body should be massaged.
- Astringent based medicinal powder should be applied to remove bad odor from the body

and a bath should be taken thereafter.

- Vermillion, deer musk, and scented substances should be used.
- Attractive/good looking clothes should be worn.
- Perspire under the heat of the morning sun.
- Late Winter Season (Sisira): Similar to winter season.
- Spring Season (Vasanta): The kapha dosha (phlegm) accumulated in the winter season turns into liquids and starts flowing due to scorching heat of the sun. The fire in the body decreases and various diseases appear.
- Food:
  - Barley, wheat, honey, roasted meet etc. should be eaten.
  - Mango juice, Ashava, Arista, wine etc. should be drunk.
  - Ginger, Acacia Catechu, Honey, and Cyperus Juice should be drunk.
  - Heavy, sour, and cold food should be avoided.
- Pastime (Vihar):
  - One should keep himself away from diseases related to kapha-dosha, by using materials like karpur (camphor), chandan (sandalwood), agaru (Aquilaria malaccensis), kumkum (saffron/crocus sativus) etc. after bath which should be taken after exercises and dry massages.
  - Mind should be kept joyous by listening to songs, tales and stories, moral lessons of the scriptures etc.
  - One should not sleep at daytime.
- Treatment: Kapha dosha should be neutralized by practicing Vamana (therapeutic vomiting) and Nasya (nasal cleansing with medication).
- Summer Season (Grishma): Decrease of kapha (phlegm) and accumulation of vata (air).
- Food –
  - Sweet, cold, and soft food items should be eaten daily.
  - Cold barley should be eaten with sugar.
  - Meat of birds and animals should be eaten.
  - Clarified butter, milk, and Shali rice should be eaten.
  - Any alcoholic beverages should be avoided.
  - Sour juice, Curd, Panchasara (Liquid substance prepared from grape, butter, falsa, and camphor)
  - Cold water mixed with camphor and Patala should be drunk.
  - Milk added with sugar should be drunk at night.
- Pastime (vihar):

- One should stay in a cold room in the afternoon.
- The body should be soothed in the moonlight at night.
- Sandalwood powder should be applied in the body and the head.
- One should live amidst trees and near the river.
- It is better to avoid sexual intercourse.

- Monsoon Season (Varsha): During the monsoon season, indigestion occurs due to the decrease of fire. Due to that bile is accumulated in the body.
- Food:
  - Rice, honey, and water should be taken after cleansing.
  - Sour, salty, and sweet food items should be taken which provides relief to vata dosha.
  - Barley, wheat, rice, lentil, fruit juice etc. should be taken which help to increase Jatharagni (digestive fire).
  - Asava and Arishta should be taken with honey. Alcoholic beverages in little quantiy do not cause any harm to the body.
  - Use of honey is compulsory because it decreases the vata and kapha dosha.
  - It is better to use rainwater after boiling and water from deep lake is useful.
  - Water from rivers should not be drunk.
  - One should not sleep at daytime. Excessive exercise is to be avoided.
- Treatment: Therapeutic vomiting, Birechana, Niruha, and Asthapana Vasti should be applied.
- Autumn Season (Sarat):
  - Bile is increased.
- Food:
  - Food items which helps to decrease bile should be eaten
  - Sweet, light, cold, and bitter food items should be eaten.
  - Oil, fat, meat, curd etc. should be avoided at daytime.
  - At the time of Agastya star, Hamsodak water which is purified in sunlight and moonlight should be used to drink and to take bath.
  - Hamsodak maintains the balance amongst the three doshas and it works like nectar.
  - Sugarcane juice, peas, Indian gooseberry, honey, meat etc. should be eaten.
  - Pudding, curd, and alcoholic beverages should not be eaten.
- Treatment: Bile Purification Therapy, Blood Cleansing and Purification Therapy, Bitter juice, Pudding, and Fatty food should be used.

## 7.11 SWASTHAVRITTA AND SADVRITTA (HEALTH HYGIENE AND ETHICAL REGIMENTS)

Sad-Vritta means good behavior i.e. the rules and regulations observed for keeping health in normal condition physically, mentally and spiritually, the good practices, right type of diets and pastimes etc. In order to maintain good health it is necessary to follow Dincharya, Ratricharya, and Ritucharya as described in Ayurveda. These are called Swasthavritta. Over and above this, regularity in food and pastime, rules and regulations like Dharaniya and Adharaniya Vega which are followed for attaining good health are also known as Swasthavritta. There are two objectives of Ayurvedic scriptures. As mentioned in the Carak Samhita, they are – 1) To maintain the health of a healthy person, and 2) To cure disease of a sick person. Maharshi Carak has again mentions that the main principle of the attainment of four purusharthas i.e. Dharma, Artha, Kama, and Moksha is to keep oneself free from diseases. It is because the best man's characteristic is to stay away from diseases.

Maharshi Carak has mentioned the definition of perfect health as the balance amongst the doshas (vayu, pitta and kapha), dhatu (sapta dhatu), and mala (waste materials) as well as the stable state amongst the mind, soul, and the sensory organs. The World Health Organization (WHO) has defined health as follows: a good health is a state of physical, mental, and social freedom of a person. This is known as complete health. In the preamble of its constitution, the definition of health is given as follows: "Health is a state of complete physical, mental, and social wellbeing and not merely an absence of disease or infirmity."

The personal hygiene (vyakhik swasthavritta) means to keep oneself clean eg. – Cleaning teeth and mouth after waking up, taking bath and wearing clothes clean and tidy etc. The details of these are found in Dincharya. Likewise, to live in a society with cooperation, work for the development of the society, to show compassion, sympathy, empathy etc. are included under Social Hygiene. Another section of preservation of health is Mental Hygiene (Manasik Swasthavritta), which means to maintain jubilation of the mind, the soul and the senses.

On the other hand, the characteristics of mind are – Sattva, Rajah, and Tamah. Through these, man acquires Sattvik, Rajasik, and Tamasik qualities. The rules and regulations, habits and behaviors meant for maintaining balance of mind by keeping the Sattvik qualities intact are included within Mental Hygiene (Manasik Swasthavritta)

Some rules and regulations are required in order to keep both the body and mind healthy. Self - control is very important for smooth functioning of the mind and body. Appropriate condition and environment, Sadvritta, rules, yamas and niyamas mentioned in the yoga scriptures are to be followed. Mental hygiene is maintained by keeping oneself away from the sources of mental illnesses such as lust, anger, fear, jealousy, avarice, euphoria, greed, sadness, tension as well keeping the mind away from the Rajah and Tamah. In the Ayurvedic scripture, called Carak Samhita, Sadvritta is described as follows –

1) Mental Hygiene:

- Dos: To work according to one's own conscience, remain joyful, not to use harsh words

against others, keep one's anger and jealousy under control etc.

- Don'ts: Restlessness of mind, hyperactive senses, Ayoga and Mithyayoga, allow anger to dominate, over thinking, fear, sullen resentment, criticizing others, causing harm to others are the works not to be done.

2) Character Hygiene:

- Dos: To be truthful and peace loving, humble, temperate in speech in accordance to time, wishing happiness, forgiveness, patience, and shyness etc. are included under Character Hygiene. On the other hand, controlling the senses, not showing greed for other people's property, not to violate the prevalent rules and regulations, keeping oneself away from any veil of dubiousness, staying away from bad company, not having any fascination for other's wife etc. are included under non-duty of Character Hygiene.

3) Social Hygiene:

- Dos: Showing respect to guests, scholars, sages, old persons, and elderly people of the family, loving all the animals, providing shelter to the frightened, saving the distressed and oppressed people etc.
- Don'ts: Not being harsh to anyone, not fighting with anyone out of pride, not to oppose the genius and the scholarly people, not being overtly affectionate towards women, friends, and servants, and not to make friendship with atheists and traitors of motherland.

4) Religious Hygiene:

- Dos: Being interested towards theism, showing respect towards gods, cows, Brahmanas, Teachers, sages, elders, and scholars. Offerings, Yajna, Mangalacharanam etc. are included under Religious Hygiene.
- Don'ts: Keeping oneself away from sinful activities, not being disrespectful towards the dead bodies of man or other animals, not using derogatory or ill words towards religious trees, flags, religious teachers or respected elders etc. fall under the non-duties of Religious Hygiene.

### 7.11.1 Sadvritta in Accordance to Gandhi

The word Sadvritta is the combination of two words – 'Sad' and 'Vritta'. 'Sad' means good and 'Vritta' suggests the circular or round shape. This is indicative of the circle of life. Sadvritta is some universally good-behavioral and moral rules and regulations which are relevant for all the people from everywhere at every time.

Sadvritta from the Perspective of Gandhi: Sadvritta is established on the basis of truth. The personality of a man is dependent on Sadvritta. It may be personal or social. It is effective on physical and mental strength. The scales of evaluation for Sadvritta are physical, mental, speech,

sensual, and sexual purification. It suggests a well-controlled physical and mental purification. Sadvritta is a kind of mental food.

Mahatma Gandhi's viewpoint regarding Sadvritta has resemblance with the pages of the ancient Atharvaveda. In his autobiography titled as *My Experiments with Truth*, he has divided the knowledge of Sadvritta into five sections. Those are as follows–

i) Behavioural Sadvritta: Always speak the truth.
Do not co-exist with the employment of sensory stimulations.
Be self-controlled.
Do not cause injustice towards others.

ii) Social Sadvritta: Speak softly.
Calm expression is the indicator of self-equanimity.
Always be well-behaved and truthful.

iii) Mental Sadvritta: This is the best of all. Mental purification is possible from mental bath. One can know the world only after knowing oneself.

iv) Religious Sadvritta: Work is religion. Religion consists of works which protects a person from sin.

v) Physical Sadvritta: It indicates cleanliness, love, admiration, and respect.

Answering to the question "On what the personality of a person is dependent?", Gandhiji, in some way or the other has brought up the practical aspect of Sadvritta. According to him, only a little amount of the personality of a human being is determined by his expensive clothes and material things. In reality, the personality of a human being is solely determined by his overall physical and mental appearance. Gandhi's attention towards physical purification can be noticed from his compassion towards the Harijanas where he emphasizes upon the importance of cleanliness. For mental purification, he is seen to give importance to non-stealing, non-violence, and truthfulness. He practiced Sadvritta by following this rule: "Do not do injustice to anyone; injustice is the opposite of non-violence." Truthfulness is best. In order to hide a lie, a thousand other lies are spoken and it leads to sin. Sin hampers in practicing Sadvritta. Practicing of Sadvritta with the rule of non-violence and its long term effects are known to everyone.

Sadvritta (Ethical Conducts) –

i) Good Social Conduct.

ii) Good Religious Conduct.

iii) Good Moral Conduct.

iv) Good Personal Conduct.

On the other hand the following factors are harmful for a society or a person –

i) Jealousy
ii) Stealing
iii) Unlawful sex
iv) Abusive/harsh speech
v) Scolding/Telling lie
vi) Speech causing dissension/separation
vii) Quarrel
viii) Abhidya
ix) Misunderstanding.

These sinful activities are contrary and harmful for physical and mental health.

## 7.12 LET US SUM UP

In this chapter, we have discussed the following topics –

- The science of Swasthavritta is the central rules of the prevention of diseases – i.e. the rules and regulations to maintain a good health.
- The central objective of a human being is natural health. However, various causative factors hampers this natural function by entering the human body.
- Swasthavritta are the rules and regulations followed by a person in order to be healthy.
- For brushing, one should use sticks of trees such as neem, pangame oiltree, cutch etc. which are as long as twelve fingers and as thick as the little finger.
- Applying medicinal substances or Sneha through the nose in order to cure sinusitis and other nose related diseases is called Nasya or Nasal Administration of Medications.
- The physical labour which provides strength and lightness to the body is knows as exercise.
- Since the ancient era, time is divided into various forms such as – seconds, microseconds, minute, day and night, week, fortnight, month, season, year, decade etc.
- Good behaviour i.e. the rules and regulations, good habits, correct food habits and lifestyle which are followed in order to attain a natural state of physical, mental, and spiritual health are known as Sadvritta.

## 7.13 FURTHER READING

1) Sukumar, B.S. & Shashirekha H.K. (2016). *Textbook of Swasthavritta*. Varanasi : Chaukhambha Publication.

## 7.14 ANSWERS TO CHECK YOUR PROGRESS

**Ans to Q No 1:** How many types of Swasthavritta are there?

**Answer:** Two types – Personal Sadvritta and Social Sadvritta.

**Ans to Q No 2:** What are the three benefits of Nasya?

**Answer:** i) It cures and prevents diseases of eyes, nose, and ears.

ii) It stops hair fall and white hair.

iii) It provides relief to neck pain.

iv) It cures headache, Bell's Palsy, and Rhinitis.

v) It nurtures the sense organs.

**Ans to Q No 2:** How is massage performed? What are its benefits?

**Answer:** Massages are done by applying a certain amount of lukewarm oil.

Benefit: Provides relief to body pain.

Brightens the skin colour and cures skin diseases.

Provides strength to the body.

**Ans to Q No 4:** What is Sadvritta?

**Answer:** Good behaviour i.e. the rules and regulations, good habits, correct food habits and lifestyle which are followed in order to attain a natural state of physical, mental, and spiritual health are known as Sadvritta.

**Ans to Q No 5:** What is Characteristic Sadvritta?

**Answer:** Being truthful and peaceful, humble, being temperate in speech in accordance to time, wishing happiness, forgiveness, patience, and shyness etc. are included under Characteristic Hygiene.

**Ans to Q No 6:** What are the non-responsibility of Religious Sadvritta?

**Answer:** Keeping oneself away from sinful activities, not being disrespectful towards the dead bodies of humans or other animals, not throwing any unholy words towards religious trees, flags, religious teachers or respected elders etc. fall under non-responsibility of Religious Hygiene.

**Ans to Q No 7:** What is Social Sadvritta according to Gandhi?

**Answer:** According to Mahatma Gandhi, Social Sadvritta is –

Speak softly. Calm expression is the indicator of self-strength. Always use good behavior and truthful words.

## 7.15 MODEL QUESTIONS

**A) Objective Question:**

**Q 1:** What is massage?

**Q 2:** What are the benefits of different kinds of massages?

**B) Short Question:**

**Q 1:** Discuss the differences between Sadvritta and Swasthavritta.

**Q 2:** What is Nasya? What are the types of Nasya? What are the benefits of Nasya?

**C) Essay Question:**

**Q 1:** What is Dincharya and how it is used? Discuss.

**Q 2:** Write elaborately about the relation between any four seasons with food habit and lifestyle.

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# UNIT 8 : ALTERNATIVE MEDICAL PROCEDURE

## UNIT STRUCTURE


8.1 Learning Objectives

8.2 Introduction

8.3 Reiki

8.4 Naturopathy

8.5 Acupuncture

8.6 Acupressure

8.7 Aromatherapy

8.8 Ayurveda

8.9 Hypnotherapy

8.10 Homoeopathy

8.11 Yoga

8.12 Let Us Sum Up

8.13 Further Reading

8.14 Answers to Check Your Progress

8.15 Model Questions


## 8.1 LEARNING OBJECTIVES

After studying this chapter, you will learn about –

- different kinds of alternative medical procedures.
- how diseases are cured and prevented by these procedures.

## 8.2 INTRODUCTION

Apart from western or modern medical procedures, there are some medical procedures in our society, which are related to historical and traditional healing practice, and these are called Alternative Medical Procedures. These are listed as follows –

Reiki, Naturopathy, Acupuncture, Acupressure, Aromatherapy, Ayurveda, Traditional Chinese Medicine, Hypnotherapy, Homoeopathy, Yoga etc.

These Alternative Medical Practices are now recognized by World Health Organization (WHO).

## 8.3 REIKI

Reiki is a Japanese word which has originated from the words 'Rei' and 'Ki'. The meaning of Rei is 'universal' and the meaning of Ki is 'vital energy' i.e. Reiki means 'universal life energy'.Through Reiki, we can lead a physically and mentally healthy life.

Development of Reiki Healing: Through Reiki, the vital energy spreads throughout our body. Through Reiki, various diseases can be cured by self.

Reiki is not a religious practice, instead it is a spiritual procedure which connects us with the powerful force of the Universe i.e. the Supreme Being. Reiki Medical Healing is performed with hands, but, when it is needed, it can also be performed by chanting mantras from a distance.

Reiki Medical Practice helps to get rid of mental pressure and tension, and it also strengthens the mind. It also takes out the toxins from our body with natural method. It also increases the vital energy of the body.

## 8.4 NATUROPATHY

After Reiki, the next medical procedure is Naturopathy. Naturopathy is a kind of

medical practice whose aim and objectives are to cure the diseases of human kind with the help of natural elements. Those are sun rays, wind, water, balanced diet etc.

Sun rays are applied through Sunbath. Water in both forms i.e. liquid and gas are used in Naturopathy. Our bodies are cleaned both internally and externally with the help of water.

Since the ancient times, soil is used in Naturopathy to cure diseases. The medical practice, in which layers of soil are applied on the skin, provides liveliness and vital energy to our body. This treatment removes different problems of the skin. It is also used in enhancement of beauty. Treatment of different diseases can be done by applying soil. In Naturopathy, massages are also used for treating diseases. Naturopathy increases immunity and resistance against diseases.

## 8.5 ACUPUNCTURE

Now you will briefly know about Acupuncture. Acupuncture is an ancient Chinese medical procedure. In Acupuncture medical practice, certain points in our body are activated through needles. Acupuncture helps in the circulation of vital energy in our body. The Acupuncture medical procedure is used in curing mental stress, deafness, joint pain, muscle related diseases etc.

## 8.6 ACUPRESSURE

Acupressure is another medical procedure like Acupuncture. Now-a-days, Acupressure is a popular alternative medical procedure. In this medical procedure, the circulation of the vital energy in our body is activated by applying pressure on certain points of our body, especially on the palms of our hands and feet, which are also called Acupoint.

The medical practices of Acupunture and Acupressure are almost similar. However, in Acupressure medical practice, treatment is given by applying pressure with fingers on the Acupoints of the body.

Acupressure activates the controlled nerves and veins in our body, provides relief to pain, and removes fatigue. This procedure also helps in keeping the brain cells active.

## 8.7 AROMATHERAPY

Another alternative medical practice is Aromatherapy. In Aromatherapy, scents and oils, which are produced naturally from trees, leaves, and flowers, are used. This medical procedure helps in the improvement of our physical and mental health. Aromatherapy has a special effect on the brain and the nervous system.

Aromatherapy helps to get rid of mental stress and tension, and also activates the circulation of

energy in the body.

## 8.8 AYURVEDA

In the previous chapters, you have already studied about another alternative medical procedure i.e. Ayurveda. Ayurveda is a 5000 years old medical procedure. Ayurveda is practiced in India since the Vedic ages.

Ayurveda is based on three laws: Vata (Air), Pitta (Bile), and Kapha (Phlegm). One can remain free from diseases when there is balance among the three elements.

Ayurveda keeps our body healthy by maintaining a balance amongst our body, mind, and the soul. Ayurveda is not only a medical procedure, it also teaches us the ways to lead a long and healthy life. In Ayurveda, the healing is performed through herbs, exercise, yoga, meditation, massage etc.

The balance amongst the three elements (Air, Bile, and Phlegm) is maintained through a balanced diet, healthy lifestyle, and Pancha Karma.

**Better To Know:**

# Traditional Chinese Medicine: Traditional Chinese Medicine is an ancient medical procedure. Herbs, massage, Acupuncture, Heat Therapy, Nutritionals etc. are used in this procedure.

## 8.9 HYPNOTHERAPY

Hypnosis is a person's state of mind where the conscious mind moves gradually towards a sleeping state and the subconscious mind is treated with the help of hypnosis. No external force is applied for this change, and instead, the hypnotizer wakes the unconscious mind by pushing his conscious mind towards a sleeping and mind, and the subconscious mind operates according to the direction of the hypnotizer. The eyes, ears, mouth and nose are controlled by the hypnotizer. The hypnotized person can speak or write according to the direction given by the hypnotizer.

Hypnotherapy is used in psychological medical practice. Through this medical procedure, various phobias like: Cynophobia (fear of dogs), Nyctophobia (fear of darkness), Acrophobia (fear of heights) etc. are cured.

Apart from this, addiction can also be cured through this procedure. Bad habits, pain etc. can also be treated through this procedure.

## 8.10 HOMOEOPATHY

The inventor of Homoeopathy was Samuel Hahnemann. In Homoeopathy, there are no side effects of medicines. Every kinds of diseases are treated in this medical procedure. Homoeopathy is performed

on the basis of the symptoms of the diseases.

**Better To Know:**

1. Alternative medical procedures can completely heal a person both physically mentally.
2. Alternative medical procedures do not have any side effects.
3. The diseases which cannot be cured by modern medicines are cured in alternative medical procedures.
4. Alternative medical procedures can helps a person to get rid of mental stress and tension.

## 8.11 YOGA

Yoga is a valuable gift provided to us by our sages. Yoga brings unity amongst our body, mind, and soul.

The present age is the age of Science. Science has provided us with various amenities. However, we have to face several problems because of this luxurious lifestyle. Our lives are surrounded by emotional instability, insomnia, anger, tension, mental stress etc. We should practice Yoga in order to get rid of these problems. Yoga is a spiritual science, a way of a healthy lifestyle. Yoga helps to bring out the inner strength of the body. Yoga also helps in the development of physical, mental, emotional, intellectual, and spiritual aspect of the m

Yoga eliminates the lethargy of the body, increases the flexibility of the spine, and also increases the capacity of the body to hold oxygen. It also helps in the smooth functioning of Respiratory, Digestive, Endocrine, Reproductive and Excretory systems. Yoga also helps in calming down the mind. It also increases our self confidence to face the various problems faced in our life.

## 8.12 LET US SUM UP

We have discussed the following topics in this chapter –

- Reiki is a Japanese word which has originated from the words ‘Rei’ and ‘Ki’. The meaning of Rei is ‘universal’ and the meaning of Ki is ‘vital energy’ i.e. Reiki means ‘universal life energy’.
- Naturopathy is a kind of medical practice whose aim and objectives are to cure the diseases of human kind with the help of natural laws.
- Acupuncture is an ancient Chinese medical procedure. In Acupuncture medical practice, certain points in our body are activated through needles.
- Acupressure is another medical procedure like Acupuncture. Now-a-days, Acupressure is a popular

alternative medical procedure. In this medical procedure, the circulation of the vital energy in our body is activated by applying pressure on certain points of our body, especially on the palms of our hands and feet, which are also called Acupoint.

- In Aromatherapy, scents and oils, which are produced naturally from trees, leaves, and flowers, are used.
- Ayurveda is a 5000 years old medical procedure. Ayurveda is practiced in India since the Vedic ages.
- Traditional Chinese Medicine is an ancient medical procedure. Herbs, massage, Acupuncture, Heat Therapy, Nutritionals etc. are used in this procedure
- Hypnosis is a person's state of mind where the conscious mind moves towards a sleeping state and the subconscious mind is healed.
- The inventor of Homoeopathy was Samuel Hahnemann. In Homoeopathy, there are no side effects of medicines.
- Yoga is a valuable gift provided to us by our sages. Yoga brings unity amongst our body, mind, and soul.

## 8.13 FURTHER READINGS

1) Shealy, C.N. (1999). *Alternative Healing Therapies*. Mumbai: Rajendra Publishing House Pvt. Ltd.

## 8.14 ANSWERS TO CHECK YOUR PROGRESS

**Ans to Q No 1:** What is the meaning of Reiki?

**Answer:** Universal vital energy.

**Ans to Q No 2:** What are the three laws of Ayurveda?

**Answer:** Air, bile, cough.

**Ans to Q No 3:** What is hypnosis?

**Answer:** Hypnosis is a state of mind where the conscious mind is put to sleep and the unconscious mind wakes up.

**Ans to Q No 4:** On what basis diseases are cured in Homoeopathy?

**Answer:** On the basis of the symptoms of the diseases.

## 8.15 MODEL QUESTIONS

**A) Objective Questions**

**Q 1:** Write the meaning of the word Reiki.

**Q 2:** How is Acupuncture performed?

**B) Short Questions**

**Q 1:** What is Alternative Medical Procedure?

**Q 2:** What is the role of Alternative Medical Procedure in curing diseases?

**C) Essay Questions**

**Q 1:** Discuss the various kinds of alternative medical procedures.

**Q 2:** Discuss the prevention of diseases through alternative medical procedures.

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# UNIT 9 : DIETETIC RULES IN AYURVEDA AND YOGA

## UNIT STRUCTURE


9.1 Learning Objectives

9.2 Introduction

9.3 Ayurveda

- 9.3.1 Aims and Importance of Ayurveda
- 9.3.2 Classification of Ahoralfoods as per Ayurveda
- 9.3.3 Rules for Taking Food as per Ayurveda

9.4 Introduction of Yoga

- 9.4.1 Aims of Yoga
- 9.4.2 Classification of Food According to Yogic Text
- 9.4.3 Rules for Taking Food as per Yogic Text
- 9.4.4 List of Food Articles to be included in daily Routine

9.5 Let Us Sum Up

9.6 Further Readings

9.7 Answers To Check Your Progress

9.8 Model Question


## 9.1 LEARNING OBJECTIVES

After going through this unit, you will able to-

- you will know about diet or food
- you will know about the functions performed by food
- you will be introduced with the concept of food from the perspective of Ayurveda and Yoga
- you will know about the meaning of Yoga word
- you will also know about the foods which are to be included in our daily food routine.

## 9.2 INTRODUCTION

Food or diet is an important element for body. All the living keings on earth depend on food as it gives energy to body for doing work. No one can live without food for a short period also. Food performs several functions in our body. Those are–

**(a) Growth**

Food is essential for the growth of our body. It provides nourishment to the living cells. Without food living organism will stop growing. Insufficient food can not help in healthy growth.

**(b) Repair**

Our body loses tissues because of constant work. Then food helps in replacing those lost tissues.

**(c) Energy**

When we do work we lose our energy. That is why after doing considerable work we get tired then we need food and rest to regain the lost energy.

**(d) Protection from diseases**

To keep away our body from diseases we need nutritious food.

These are the actinities which are performed by food. To perform all these activities our body needs nutritioces food which consist of corbohydrate, protien, fat, minerals and vitamin.

Carbohydrate and fats are the main elements which seepplies energy to body. The sources of carbohydrate are rise, potato, banana etc. And ghee, butter, milk etc. are sources of fats.

Protiens help our body in healthy growing. It helps in repairing the damaged parts. For children reguirement of protien is more as they have to grow rapidly. The sources of protein are pulses, milk, cheese, curd, fish, egg etc.

Vitamins and minerals are essential and vital elements for our body. These are required for all over development of body. Termiuation

The sciences of Ayurveda and Yoga have been evolved from the same philosophy, culture and country. They look at the human being from same holistic angle. Both the sciences aim at developint the physical mental. intellectual, emotional and spititual levels of the human being. In fullfilling this aim food plays an important role. So in this chapter food from the peropective of Ayurveda and Yoga will be discussed.

## 9.3 AYURVEDA

Ayurveda is a very ancient science of medicine of India. The word 'Ayurveda' has been formed by the combination of two words e.g. 'Ayu' or 'Veda'. 'Ayu' means 'life' and 'veda' means knowledge. Ayurveda is not only knowledge which deals about life but also helps to achieve of aim of life together with the existence or maintenance of life.

In Caraka Samhita Ayurveda is defined as–

Tlitānitaṁ Sukhaṁ Dukhaṁāyustasya hitāhitam

Manaṁ Ca tacca Yalroktamayurvedaḥ sa Ucyate

(Caraka Samhity/I/41)

According to this Ayurveda is that in which the advantageous and disadvantageous stotes of life as well as pleasurable and miserable states of life along with prosperity and adversity of lifespan and its measurement is delincated.

## 9.3.1 Aims and Importance of Ayurveda

Hereafter more will be able to know the aims and importance of Ayurveda.

Ayurveda mainky aims of maintenance of good health devsloping physical, mental and spiritual state. For this Ayurveda specifically mentioned about two aims i.e. prevention of health of a healthy peason and treatment of discased person.

In Caraka Samhita it is mentioned as–

Prayojanaṁ - Cāsya (Āyurvedesya) Swasthasya

Swāsthyarakṣaṇam Āturasya Vikārapraśamanaṁ VĀ.

(Caraka Samhita/I/30/26)

**Note :** Ayurveda gave importance not only for human beings but also for trees and ainimals. It is evident from Vrikshayurveda, Gajayurveda, Ashvayurveda etc.

According Ayurveda 'Ayu' means 'lifespam'. Combination of body, senses, mind and soul together is called 'Ayu'.

According to Ayurveda a person having the equilibrium state of dosas, equability of thirteen types of Agnis, balanced state of seven dhatus, regular exchetion of malas (waste products) and the delighted state of soul, sense facultics and mind is called swastha (a healthy state of living).

Definition of swastha–

Samadoṣaṁ Samagniṣca Samdhatumalakriyaḥ

Prasannatmendriyamanaḥ Swastha Ityabuidhiyate

(Susruta Samhita. Sutrasthara/I/15/41)

## 9.3.2 Classification of Ahoralfoods as per Ayurveda

Now classification of food according to Ayurveda will be discussed. But before that glimpse of modern classification of food is shown–

From modern aspect foods have been classified in different ways. These classifications are–

(a) Classification of food by origin–

  (i) Non vegetarian food eg. meat, fish etc.

  (ii) Vegetarian food. org. cereals, pulses fruits, vegetables etc.

(b) Classification by chemical composition of foods.

(i) Protein

e.g. ghee, mustard oil, butter etc.

(iii) Carbohydrates

e.g. sugarcane, milk, banana, jaggery etc.

(iv) Minerals

e.g. milk, banana, papaya etc.

(v) Vitamins

e.g. cheese, fish, meat, green vegetables etc.

(c) Classification by nutritive value :

(i) Cereals

(ii) Pulses

(iii) Milk

(iv) Vegetables

(v) Nuts and oil seeds

(vi) Fruit

(vii) Animal foods

(viii) Sugar and saggery

(ix) Miscellaneous foods.

But from Ayurvedic point of view classification of food is different.

Acarya caraka author of Caraka Samkila a prominant ayurvedia text food articles has been classified in twelve vargas (group). those are–

(i) Shuka dhanya Varga

(ii) Shimbi dharya varga

(iii) Mamsa Varga

(iv) Shaka Varga

(v) Phala Varga

(vi) Harita Varga

(vii) Madya Varga

(viii) Ambee Varga

(ix) Gorosa Varga

(x) Ikshu Varga

(xi) Kritanna Varga

(xii) Aharayogi Varga.

A brief introduction of these vargas is fiven below–

**(i) Shukodhanya Varga :** In this group grains, cereals, rice such as rakta sali, mahasali,

shastika, shyamaka etc have been includad. Shukadhanya is called so because of having sharp spike at their font. They are of different types according to habitat, season and seed. Among the above varities of shukadhanya rakta sali (red rice) is the best.

**(ii) Shamidhanya Varga :** This group is also known as shimbidhanya varga. Shimbi means beans or untils. In this group mudga, adhaki, mosura etc. are included. These are astringent and sweet in taste and cool in potency.

**(iii) Mamsa Varga :** In this group meat of deer, hare, goat, cow, tortoise, whale, peacock, pig etc are includad. Meat is the most nutritious and strengthening food espicially it builds muscle tissue in the body very fast. It is sweet in taste and hot in potency.

**(iv) Shaka Varga :** In this grosap vegetables are included. There are different kinds of vegetables like leafy vegetables, flower vegetables fruit vegetales stem, tuber roots etc. Leafy vegetables are lighter for digestion while root vegetables are heavier for digestion. Some of commonty used vegetables are– cabbage, cauliflower, carrots, tomatoes, lettuce, mushrooms etc.

**(v) Phala Varga :** This group includes fruits like - grapes, pomegranate, banana, dates, jack fruit, coconut, mango, papaya, orange, lemon, melon etc. In general fruits have sweet, sour, astringent taste any are cools in potency except fruits like papaya.

**(vi) Harita Varga :** In this group acarya caraka has included various herbs like– ginger, onion, garlic etc. All these herbs help in digestion.

**(vii) Madya Varga :** It includes alcoholic preparations. In general alcohol is sour, astringent, sewwt in taste and not in potency with sour vipaka. It is rajasika in nature. Caraka has included mony proparations in this group like – sura, madira, jagala, arishta, pokvarasa, gauda, akshiki, surasva, madvasava, maireya etc.

All wines are useful for increasing digestive fire in small amounts. But it should be remembered that hard liquors like whisky, rum, brandy, gin etc causes irritation of digestive tract.

**(viii) Jala Varga :** According to Dhanvantari woter is of two types - ganda jala (Water) and Sanaudra Jala.

Ganga jol is that which falls from the sky as directed by Indra or the rain water and sanrudra jala is that which falls from sea.

But according to Astonga Sangraha an ancient Ayurvedic text written by vaghnata there are several types of water. Those are–

(a) Kaupa Jala
(b) Vapya Jala — Water from well
(c) Tadaga Jala
(d) Sarosa Jala — Lake water

(e) Chaundya Jala – Water from black rock

(f) Prasavana Jola

(g) Audbhid Jala — Water coming from spring

(h) Nadi Jala – Rives water

**(ix) Gorosa Varga :** In this group milk and doing products are included such as cowmilk, goat milk, buffalo milk, curd, ghce, cheese etc.

In general all dairy products are sweet in taste and cool in potency.

**(x) Ikshu Varga :** In this group sugarcane juice, jaggery, sugar, honey etc are included.

**(xi) Kritanna Varga :** It includes dictary preparations. There are many food preparations in this group like gruals, boiled rice, flour of roasted grains, various barlcy preparations, flottened rice, preparations of pulses, curd with jaggery, grape juice etc.

**(xii) Aharayogi Varga :** In this group food substances like sesame oil, castor oil, nustard oil, priyala oil, linseed oil, kusumbha oil, dry ginger, long pepper, black pepper, black salt etc are included.

### 9.3.3 Rules for Taking Food as per Ayurveda

After the discussion about classification of Ahara row rules of food intake will be discussed.

For a healthy body healthy food is not enough. We have to follow some rules also of food intake. Acarya Caraka has explained ten rules in Carka Samhita in this contexi. Those are–

(a) Intake of food should always be warm. Because warm food is delicious and it also heps digestive fire to digest the food properly,

Uṣṇamaśniyat, Uṣṇam hi bhujyamānaṁ swadati, bhuktam cagnimaudaryamudirayati, kṣipram jaram gaccnati, Vatamanulomayati, sleṣmanam Ca parihrasayati, tasmadusṇamasniyati.

(Caraka Samhita/Vimansthan/I/25/1)

(b) Intake of food should be unctous. Because slightly oily food gets digested easily. It increases oiliness of the body, strengthens the sense faculties, promotes strength and brings out the brightness of complexion.

Snigdhamasniyāt, snigdhaṁ hi bhujyamānam swadate, bhuktaṁ Cānudirṇamagnimudirayati, kṣipram jaram gacchati Vātamanulomayati, sariramupacinoti, drhikarotindriyāni, Vatabhivṛddhimupayanayati, Varṇaprasadam Cābhinivartoyati tosmāt snigahamaśniyat,

(Caraka Samhita/Viman/I/25/2)

(c) Food should be taken in proper quantity. Because food taken in proper quantity only get digest casily without any difficulty.

Māhavadaśniyāt, mātrāvaol to bhuktaṁ vātagittakaphānpīdāyadayurava vivardhayati keralain sukhaṁ qudamanuparyati, na coṣmānamupahanti, avyatham Ca paripakameti, tasmanmātravadaśnīyat.

(Caraka Samhita/Vim/I/25/3)

(d) Food should be taken after digestion of previous neal.
Jīrṇeṣniyat ajīrṇe hi bhuñjānasyabhyabahrtamāhara jātam.

(Caraka Samhita/Vim/I/25/4)

(e) Food having controdictory potencies should not be taken together. Because having controdicory foods together cause disease. Kustha, blindness etc are example of this.
Vīryāviruddhamaśnīyat, Abiruddhavīryamaśnan hi Vīruddhavīryāharajaivikārairṇopasṛjateh tasmāt Vīryaviruddhamaśniyāt.

(Caraka Samhita/Vim/I/25/5)

(f) Food should always be taken inproper, hygine place. Because if food is taken in a very improper place, taken it may cause passion, anger, confusion, anxiety etc. which will create problem in digestion.
Iṣṭe deśe iṣṭasarvopokararaṁ cāśnīyat, iṣṭe hi deśe bhuñjāno nāniṣṭadeśajairmanavighāta karaibhāvaimanovighātaṁ prāpnoti, tathaivestaiḥ sarvopakaranaiḥ tasmadiṣṭe deśe tatheṣṭa sarvopakaraṇaṁ cāśniyāt.

(Caraka Samhita/Vim/I/25/6)

(g) Food should be taken without being hurry and worry. If food is taken too hurriedly then it is not digested properly.
hatidrutamaśnīyāt, atidrutām hi bhuñjānasyot-snehanamavasādaraṁ bhojanasyāpratiṣṭhānaṁ ca bhojyadoṣasādgunyopalabhiśca na niyatā, tasmānnātidcutāmaśnīyat.

(Caraka Samhita/Vim/I/25/7)

(h) Food should not be taken so slowly, because it will not give satisfaction to the individual and he would take more than what is required.
Nātivilambitanaśnīyat, activilambitan hi bhuñjāno na tṛptimadhiqacchati, bahu bhunkte, śītībhavatyā-hārajātam, visamam ca pacyate, tasmannāti-vilambitamaśnīyat.

(Caraka Samhita/Vim/I/25/8)

(i) One should take food while not talking or laughing and that too with concentration.
Ajalpannahasan tanmanā bhunjita, jalpato hasatohanyamanass vā bhuñjānasya ta eva hi dosā bhavanti ya evātidrutamaśnataḥ tasmadjatpannahasaṁ hi stanmana bhuñjita.

(Caraka Samhita/Vim/I/25/9)

(j) One should eat after due consideration to himself.

Ātmānamabhisamīkṣya bhuñjīta Samyak.

(Caraka Samhita/Vim/I/25/10)

Acarya sushruta also gave twelve principles about the diet those are called 'dvadasha ashana vicara'.

**(a)** **Shita guna ahara :** Those persons should take food with cold potency who are suffering from thirst, heat, alcoholism and burning sensation,

**(b)** **Ushna gyna ahara :** It means food with hot potenoy. This kind of food is suitable for postients suffering from disorders of kapha (one of the tridosas) and vata (one of the tridoras).

**(c)** **Oily food :** Persons having rough skin, excessive sex and performing lot of phusical exercise should always take. Unctous food and drinks.

**(d)** **Rough food :** This kind food is suitable for those who are suffering from obesity.

**(e)** **Liquid food :** If a patient is suffering from dehydration, thirst and debility then he should take liquid diet.

**(f)** **Dry food :** Patients suffering from prameha should take dry diet.

**(g)** **Single diet in day :** Persons having weak agri (digestive fire) should eat only once in a day.

**(h)** **Diet twice in day :** Persons having good digestive power should eat two times a day.

**(i)** **Diet containing medicine :** A patient should be served food mixed with medicine it he has aversion for that particular medicine.

**(j)** **Diet is small quantity :** atients having low digestive fire should always eat small amount of food.

**(k)** **Palliative diet :** Appropriate diet given in considerationof season and place is called palliative diet.

**(l)** **Normal diet :** Healthy persons should consume normal diet.

In this way Ayurveda has mentioned about rules and regulations of diet. So to be healthy these rules should be followed strictly. In this context a line of a greek doctor named Hippocrates is mentioned here–

'Let your food be your medicine and not your medicine be your food.'

**Note :** Like Caraka, Acarya Sushruta also mentioned almost same classification of Ahara. He added some new groups. Those are – Kanda Varga, Lauana, Varga, Bhakshya Varga and Anupana Varga.

## CHECK YOUR PROGRESS

**Q 1:** What are the functions performed by food?

.....

.....

**Q 2:** Write down the names of any two nutrients.

.....

.....

**Q 3:** Write down the names of any two food articles which contain protein.

.....

.....

**Q 4:** What is the meaning of 'Ayu'?

.....

.....

**Q 5:** What are the 'tridosa's?

.....

.....

**Q 6:** How many vargas of Ahara are mentioned by Acarya Caraka?

.....

.....

**Q 7:** Write the names of my two foods which belong to Ckshuvarga as per Caraka.

.....

.....

## 9.4 INTRODUCTION OF YOGA

Yoga is a science, philosophy which promotes an individual in all the aspects ie. physical, mextal and spiritual.

The crigin of yoga is untroceable and lost in antiguity. The yoga postures alepicted on seals, stones and statues discovered among the relics of the Indus volley civilisation indicate that is was prevalent in India before the advent of Aryans. There are so many scattened references in Voda, Upanisad, purana, mahabharata, baudelha literture, Jain literature Ayurveda, Bhagavodgita etc. But these references are not available in very systematic manner. Later patanjote systemotised those yogic principles in the 'Yogasutra'. It is the fundamental book on Yoga. Other than this there are some other yoga texts also such as Hathayagapradipika, Ojheranda Samhita etc.

The word yoga is derived from samshrit root 'Yoj' as also from the root 'yujir' meaning 'to unite' or to integrate. This union refers to the union of jvatman with the paramatman i.e., the union of the individual consciousness with the cosmic or divine consciousness. But in 'Yogasutra' patanjali defined 'Yoga' in different way. Patanjali said

Yogaścittavṛtimirodhaḥ

(Yogasutra)

It means yoga is about the complete suppression if mental modifications.

**Note :** Definitions of Yoga in Srimadbhagavadgita

(i) Yogaḥkarmasu kauśalaṁ

(Yoga is about skill in action)

(ii) Samatvaṁ Yogaḥ Vcyate

(Yoga is an attitude or state of mind with equanimity over success and failures in an action)

### 6.4.1 Aims of Yoga

The main aim of yoga is samadhi or sell realisation.

To achive this goal yoga has shown some paths which are called astanga yoga. These astanga yogas are yama, oviyama, asana, pranoyama, pratyahara, dharana, dhyana and Samadhi.

### 9.4.2 Classification of Food According to Yogic Text

It is already mentioned that yoga is means to promote an individual in all the aspects physical, mental and spiritual. It is wellknown that physical body and mind are mutually connected. Physical health always have an impact on mental health. So maintenance of physical health is very much important to maintain mental health. For a healthy body ahara (food) is very important. Now in this context ahara (food) will be discussed from yogic point of view.

In yogic texts three kinds of ahara are mentioned. Those are–

(i) Sattiska ahara

(ii) Rajosika ahara

(iii) Tamasika ahara.

This classification is alone on the basis of three gunas () i.e., sattva, rajas and tamas.

Sattvika ahara is that which promotes life, virtue, strength, happiness and satisfaction, So the food which is savory, smooth, firm and pleasant to the stomach that is considered as sattvika ahara.

Rajasika ahara is that which excites our mind. It includes many pungent and spicy foods as well as nightshades, alliums, the flash of wild or active animals and stimulating drugs including coffee, nicotines etc.

Lastly tamasika ahara includes those foods which make us feel heavy and lethargic. e.g.- heavy cheeses, highly processed groins, flesh of inoctive, animals, depressant drugs, alconol, tasteless, smelly food, left over food etc.

Among these three kinds of ahara only sattvika ahara is suitable for a yogic practitioner.

In Srimadbhagavadging also lord Sri Krishna mentioned about three kinds ahara. Those are–

Sattvika, rajasika and tamasika.

Sri Krishna mentioned about sattvika ahara like this–

Āyuḥ Sattvabalārogyasukhaprītivivardhanāḥ

Rasyāḥ Snigdhāḥ Sthirā hṛdyā Āhāraḥ Sattvikapriyaḥ

(Gita/17/8)

It means the foods which promote longevity, increase virtue, strength, health, happiness and satisfaction those are liked by sattvika nature people. Such foods are juicy, naturally tastefeel, mild and beneficial.

About rajasika ahara Sri Krishna said.

Kaṭulavaṇatyuṣṇatikṣṇarukṣāvidāhinaḥ

Āhārā rajasasyeṣṭā dukhśokāmayapradāḥ

(Gita/17/9)

It means foods that are too bitter, too sour, salty, very hot, pungent, dry and chiliful are dear to rajasika persons in the mode of passion such foods produce pain, grief and disease.

Lastly about tamasika ahara Sri Krishna said –

Yātayāmaṁ gatarasaṁ pūti paryuṣitañca yat

Ucchiṣṭamapi cāmedhyaṁ bhojanaṁ tāmasapriyaṁ.

(Gita/17/10)

It meand foods that are overcooked, state, pertrid, polluted and impure are dear to persons in the mode of ignorance.

In this way Sri Krishna mentioned these three kinds of ahara in Srimadbhagavadgita.

Besides one more concept on ahara is available in Yogic texts. That is mitahana' which means balanced diet.

### 9.4.3 Rules for Taking Food as per Yogic Text

(i) A person should not eat too much saltym, sour food.

Bhojanamahitaṁ Vidyāt Punarasyoṣṇīkṛtam rukṣam

Atilavaṇamlayuktaṁ Kadaśanaśākotkataṁ Varjanam

(Hathayoga pradipita/1/60)

(ii) Food should be taken in proper quantity. $\frac{1}{2}$ of stomach should be filled with food, $\frac{1}{2}$ of stomach should be filled with water and $\frac{1}{4}$ of stomach should be left for the movement of ait.

Puṣtam Sumadhuraṁ Snigdhaṁ gavyaṁ dhātu propoṣaṇam

Manobhilaṣitam Yogyaṁ Yogi bhojanamacaret.

(Hathayoga pradipita/1/63)

(iii) Green vegetables, freects should be taken always.

(iv) We should not drinks water immediately after taking food.

(v) A person should drink more loater in empty stomach in the morning.

(vi) A person should not eat without feeling hungry.

(vii) Food always should be taken in clean place.

### 9.4.4 List of Food Articles to be included in daily Routine

The foods which are to be included in our daily routine are–

(i) 30% – Cereals e.g. wheat, grains etc.

(ii) 20% – Milk and dairy products. e.g. milk, curd, cheese etc.

(iii) 25% – Vegetables e.g. cabbage, lady fnger etc.

(iv) 2% – Fruits and honey. e.g. All kinds of fruits are suitable.

(v) 5% – Nuts.

(vi) 18% – Miscellaneous.

So to be healthy a person should always pros take proper diet.

## CHECK YOUR PROGRESS

**Q 8:** What is the meaning of 'Yoga' word?

.....

.....

**Q 9:** Who wrote 'Yogosutra'?

.....

.....

**Q 10:** What is the definition of Yoga according to patanjali?

.....

.....

**Q 11:** How many types of ahara are mentioned in Gita?

.....

.....

**Q 12:** What is the meaning of 'mitahar'?

.....

.....

## 9.5 LET US SUM UP

- We have got knowledge about the functions performed by ahars in our body.
- We have known the classifications of ahara as per Ayurveda.
- We have understood the meaning of 'Ayu' word.
- We have also known about the rules of taking food as per Ayurveda and Yoga.
- We also knew about Yoga.
- We knew the food articles with its quantity which are to be included in our daily food routine.

## 9.6 FURTHER READINGS


1) Caraka, Caraka Samhita, ed. Vaidya Jadavji Trikamji Acarya, Varanasi, Chaukhambha Orientalia.
2) Susruta, Susruta Samhita, ed. Prof. K. R. Srikantha, Murthy, Varanasi, Chaukhambha Orientalia.
3) Ranade, Subhash, Deshpande, Rajendra and Bobade, Rajkuma B. A textbook of Swasthavritta. Delhi : Chaukhambha Sanskrit Protisthan.
4) Srimadbhagavadgita (Assamese translation) by Sri Hemanta Vijoy Mohanta.


## 9.7 ANSWERS TO CHECK YOUR PROGRESS

**Ans to Q No 1:** Growth, energy, repair and protection from diseose.

**Ans to Q No 2:** Protien and Vitamin.

**Ans to Q No 3:** Milk and Egg.

**Ans to Q No 4:** Life.

**Ans to Q No 5:** Vata, Pitta and Kapha.

**Ans to Q No 6:** Twelve.

**Ans to Q No 7:** Honey and Jaggery.

**Ans to Q No 8:** Union, Samadhi.

**Ans to Q No 9:** Maharshi Potanjali.

**Ans to Q No 10:** (Hindi)

**Ans to Q No 11:** Three types.

**Ans to Q No 12:** Blanced diet.

## 9.8 MODEL QUESTIONS

**Q 1:** Discuss the classification of ahara along with the rules of taking ahara from Ayurvedic perspective.

**Q 2:** Discuss ahara from Yogic perspective.

*** ***** ***

# UNIT 10 : A GENERAL NOTE ON INDIAN PHILOSOPHY

## UNIT STRUCTURE


10.1 Objectives

10.2 Introduction

10.3 Classification of the schools of Indian philosophy

10.4 Development of the systems of Indian philosophy

10.5 Common characteristics of Indian Philosophy

10.6 A brief sketch of *Nāstika* schools of Indian philosophy

10.7 A brief sketch of *Āstika* schools of Indian philosophy

10.8 Let Us Sum Up

10.9 Further Reading

10.10 Answers to Check Your Progress

10.11 Model Questions


## 10.1 LEARNING OBJECTIVES

After reading this unit you will be able to:

- define philosophy
- discuss the development of the system of Indian philosophy
- analyse the characteristic features of Indian philosophy
- describe the different schools of Indian philosophy.

## 10.2 INTRODUCTION

India inherits from her past a very great measure of philosophical wisdom. Ancient India is known all over the world for her rich philosophical speculations. For over a period of four thousand years, Indian ascetics developed their systems of philosophy. Indian philosophy is intensely spiritual and has always emphasized the need of practical realization of truth. It signifies a natural and a necessary urge in human beings to know themselves and the world in which they live and move and have their being. The philosophical thinking in India began with the *Rgveda* itself, prominently revealed in the hymns like the *Devīsūkta*, *Puruṣasūkta*, and the suktas ascribed to Dīrghatamas. The *Puruṣasūkta* and the *Devīsūkta* show the germs of the monistic idealism and the *sūkta*s of Dirghatamas contain the germs of dualistic realism. Thus as a result of this nucleus, there arose six philosophical systems

in India based on either monistic idealism or dualistic realism.

Philosophy is an attempt at comprehending the problem of the universe. As philosophy aims at knowledge of truth, it has been termed in Indian literature as *darśana* or the vision of truth. The term *darśana* is derived from the root *dṛś* which means vision and also the instrument of vision. It stands for the direct, immediate and intuitive vision of reality, the actual perception of truth and also includes the means which lead to this realization.

## 10.3 CLASSIFICATION OF THE SCHOOLS OF INDIAN PHILOSOPHY

The schools of Indian philosophy are divided into two broad classes - *āstika* (orthodox) and *nāstika* (heterodox). In Indian philosophy the terms *āstika* and *nāstika* are used in different senses by different thinkers. In common usage *āstika* means one who believes in the existence of God or the Absolute and *nāstika* means one who does not believe in the existence of God or the Absolute. In the view of the philosophers, the *āstika* is one who believes in the validity of the Vedas and the *nāstika* is one who does not believe in the validity of the Vedas. According to the grammarians, one who believes in the existence of the other world is called *āstika* and one who denies the existence of the other world is called *nāstika*.

Thus *āstika* means orthodox school and *nāstika* means heterodox school. Nyāya, Vaiśesika, Sāṁkhya, Yoga, MīmāA sâ and Vedânta are the six orthodox schools whereas Cārvāka, Bauddha and Jaina are the three heterodox schools. The six orthodox schools are also as ṣaḍdarśana (six philosophies).

**Stop to Consider:**

**Different opinions regarding the number of philosophical systems:**

The earliest reference to the number of systems is found in the *Śivamahimnastotra* of Puṣpadanta where it is said that there are only four schools of philosophy namely Sāṁkhya. Yoga, Pāśupata and Vaiṣṇava. According to the author of the *Arthaśāstra*, Sāṁhya, Yoga and Lokāyata are the three philosophical systems. The *Sarvadarśansaṁgraha* attributed to Mādhavācārya classifies Lokāyata, Ārhata, Bauddha, Rāmānuja, Madhva, Nakulīśa Pāśupata, Śaiva, Pratyabhijñā, Raseśvara, Vaiśeṣika, Nyāya. Mīmāṁsā, Pāṇini. Sāṁkhya-Yoga and Śaṁkara Vedānta. Madhūsudana Sarasvatī in his *Prasthānabheda* divides darśana into *āstika* and *nāstika*. Under the former he includes Nyāya, Vaiśeṣika, Karmamīmaṁsā, Śaṇkaramīmāṁsā, Pāñcarātra and Pāśupata while under the latter the four schools of Buddhism, Digambara school of Jaina and the school of Cārvaka are included.

## 10.4 DEVELOPMENT OF THE SYSTEMS OF INDIAN PHILOSOPHY

In the west we find one school of philosophy goes on reigning supreme until a new school of

thought comes and replaces it. So in the west, we find different schools of philosophy coming successively. But in India we find several schools of philosophy existing side by side. This, of course, does not necessarily mean that these systems originated at the same time. They are found to flourish simultaneously for centuries and pursue parallel courses of growth. The reason for this peculiar fact is that in India philosophy was accepted as a way of life. As each system came into existence, it was adopted as a philosophy of life by a band of followers who formed a school of that particular philosophy. They nurtured the philosophy and handed it down to succeeding generations of followers who are attracted to that school. The different schools of thought thus continued to exist through their followers.

It should however, be borne in mind that each school influenced the other and was in turn influenced by the other systems of thought. Each philosophy regarded it as its duty to patiently learn and consider the view of other schools and to satisfy all possible objections that might be advanced against its own views. It is by such constant mutual criticism that the huge philosophical literature has come into existence.

It is a patent fact that the Vedas are directly or indirectly responsible for most of the philosophical speculations in India. In the orthodox schools, we find the ***sūtra*** literature, which makes the beginning of systematic philosophical thinking. In philosophical literature sutra means aphorism. It should be remembered that in those ancient times discussions between the preceptor and his disciples took place orally and as there was no printing machinery the discussions were handed down orally to the students of the next generation. Hence a need was felt for linking up the main thoughts in the mind of students by brief statements of problems, answers, possible objections and replies to them.

The *sūtra*s were very brief and their real imports were not always clear. It was therefore necessary to explain and interpret the *sūtra*s. There are cases where different authors have written different commentaries on the same *sûtra* work to justify their respective stand points. As for example the ***Brahmasūtra*** of Bādarāyaṇa contains the aphorism that systematise the different philosophical teachings of the Upaniṣads. Different commentaries on *Brahmasūtra* were written by Śaṇkara, Rāmānuja, Madhva, Vallabha, Nimbārka and others. The followers of each of these commentaries formed a school of the Vedānta and thus there arose many Vedāntic schools.

And as time went on commentaries on the major commentaries arose. The philosophical literature of the orthodox schools developed in this way. Though the heterodox schools developed in more or less the same way, they did not start from any sutra work.

**Stop to Consider:**

***Sūtra*** - *Sūtra* is used as a device in respect of the formation of the words in grammar and it is also a device for explaining some topics on issues in short form. A *sūtra* is defined as –

alpākṣaramasandigdhaṁ sāravat viśvatomukham/

astobhamanavadyaṁ ca sūtraṁ sūtravido viduḥ//

In this verse five features of *sūtra* are mentioned. First of all, a *sūtra* should consists of minimum

number of letters, a *sūtra* should be doubtless, it should be very wide having a significance, it must be clear and expressive in respect of conveying the meaning and it should be free from any defects.

***Brahmasūtra*:** The work *Brahmasūtra* is ascribed to Bādarāyaṇa. It is also known as *Śārīrakasūtra*, *Vedāntasūtra*, *Śārīraka-mīmāṁsā* or *Uttaramīmāṁsā*. The *Brahmasūtra* describes the philosophical views of Upaniṣads. The work is in 555 cryptic *sūtra*s which are not intelligible without commentaries. Of the commentators the chief are Śaṇkara, Bhāskara, Rāmānuja, Nimbārka, Madhva, Baladeva, Vallabha, Śrīpati, Śrīkantha, Vijñānabhikṣu and others.

## 10.5 COMMON CHARACTERS OF INDIAN PHILOSOPHICAL SYSTEMS

There are mainly six orthodox and three heterodox schools of Indian philosophy. Though these schools are sometimes widely divergent in their views on the Reality and the world, they are found to agree on certain points. These points of agreement are called the common characters of Indian philosophy. The philosophy of a country is the cream of its culture and civilization. It springs from the ideas that prevail in its atmosphere and bears its unconscious stamp. Though the different schools of Indian philosophy present a diversity of views, we can discern even in them the common stamp of an Indian culture. We shall now describe in brief, the common characters of the schools of Indian philosophy.

**a) The practical motive present in all systems:**

The most fundamental point of agreement is that all the schools regard philosophy as a practical necessity. In India, philosophy is cultivated in order to understand how life is to be led. The aim of philosophical schools in India is not merely the satisfaction of intellectual curiosity, but mainly the acquisition of an enlightened and chastened life. The main aim of philosophy in our country is to enquire into the rules and ways of life which would lead the followers to the realization of the highest end or ideal of life.

**(b) Philosophy springs from spiritual disquiet at the existing order of things:**

Every system of Indian philosophy excepting the Cārvākas, is moved to philosophical speculation by a spiritual disquiet at the sight of sorrows and evils in the world and in life. Every system wants to understand the sources of these evils and incidentally the nature of the universe and the meaning of life so that a way may be found out by which the sufferings and evils can be completely overcome. Philosophy springs from spiritual disquiet at the existing order of things.

**(c) Belief in the authority of the Vedas :**

All the orthodox schools of India philosophy recognise the authority of the Vedas. The Vedas have been accepted by them as a source of valid knowledge. The heterodox schools, viz the Cārvāka, Bauddha and Jaina though not subscribing to the intuitive knowledge incorporated in the Vedas, contain a discussion of the Vedas which they have tried to refute. Hence, confirming or refuting as the case may be, of the Vedas, is a common feature of the Indian systems.

**(d) Acceptance of pramāṇas as a means of valid knowledge:**

All schools of Indian philosophy accept some means of valid knowledge (pramāṇas). Their ontology or the theory of reality is based on epistemology. There is, however, difference of opinion with regard to the number of the sources of valid knowledge.

**(e) The belief in an eternal moral order in the universe:**

All the systems of Indian philosophy, barring the Cārvākas, believe in the existence of a universal moral order. This belief has prevented the Indian mind from ending in despair and guaranteed its final optimism. The faith in an eternal moral order sustains human beings in their struggle against sorrows and sufferings in their onward march towards the ideal of future happiness. This inviolable moral order has been called rta by the seers of the Rgveda. This moral law not only holds away over the moral phenomena, but also over the physical things of the universe. It makes for the regularity and righteousness, and works in the gods, the heavenly bodies and all creatures. This idea of *ṛta* has shaped itself into *apūrva* in Mīmāṁsā system. *Apūrva* is the law that guarantees the future enjoyment of fruits of rituals performed now in this world. The same moral law has taken the name of *adṛṣṭa* on the Nyāya-Vaiśeṣika philosophy. *Adṛṣṭa* is the unseen principle which sways even over the material atoms, and brings about objects and events in accordance with moral principles. The eternal and moral order which has been termed *ṛta* in the Vedas, apūrva in the Mīmāṁsā and *adṛṣṭa* in the Nyāya-Vaiśeṣika philosophies has gradually shaped itself into the general principle of *karma* accepted by all Indian systems. The law of *karma* may be regarded as the law of the conservation of moral values, merits and demerits of actions. The Indian philosophers believe that the law of *karma*, which is a moral law, guarantees reward in the form of virtue for good deeds and punishment in the form of vice for the bad deeds.

**(f) Transmigration of soul:**

Transmigration of the soul also is a common feature of the systems of Indian philosophy barring the Cārvākas. It is, however, a corollary of the law of *karma* which demands that good actions must have good consequences. But it is found that fruits of all actions cannot be reaped in this life. So it is necessary to presume the existence of a next life. Transmigration means the assumption of another body by the soul after death or dissolution of the present body. The soul is eternal and can not be extinct. The soul survives the death of the body and assumes another body which is fit for enjoying the consequences of actions done in this life. The same soul continues through different births.

**(g) The universe as the moral stage :**

Intimately connected with the faith in an eternal moral order is the general tendency of the Indian thinkers to regard the world as a moral stage in which the individual selves axe actors with different dresses in the form of physical bodies, sense organs etc. Putting on these dresses, the individual selves why their respective roles well so that they may deserve well in future. The body, the senses, the motor organs that an individual gets, and the environment in which he is placed are the endowments of God or

nature in accordance with the law of *karma*.

**(h) Ignorance as the cause of bondage and right knowledge is necessary for liberation:**

Another view held in common by all Indian philosophers, except the Cārvākas, is that ignorance of reality is the root cause of our bondage and sufferings. In order to attain liberation from these sufferings, a true knowledge of the real nature of the world and the self is essential. By bondage is meant the process of birth and rebirth and consequent sufferings which as individual is subjected to. Liberation (*mukti* or *mokṣa*) means a complete cessation of the process of birth and rebirth. It is because of ignorance about the real nature of the world and self that an individual becomes subject to sufferings. The soul, by nature, is essentially free.When this soul, encased in a physical body, undergoes the process of birth and rebirth, it is in bondage, and a complete stoppage of this process is known as liberation. All Indian thinkers are unanimous in their opinion that liberation cannot be attained without dispelling ignorance. Thus ignorance is the cause of bondage and right knowledge is necessary for liberation.

**(i) Continued meditation and self control as the pre-requisites to right knowledge:**

Indian thinkers have felt the necessity of continued meditation and self control as the pre-requisites to right knowledge. The philosophic truths that are momentarily established and understood through arguments are not enough to dispel ignorance. Prolonged meditation on these truths is necessary to instill them into our life. Self control is necessary for concentration of mind on these truths and for making them effective in life. With distracted and unbridled mind it is not possible to concentrate mind on truth.

**(j) Belief in liberation:**

All the systems of Indian philosophy except the Cārvākas, accept the idea of liberation or mokṣa as the highest end of life (*puruṣārtha*). The idea of liberation is common to all systems of Indian philosophy barring the Cārvākas. Indian philosophy is a philosophy of liberation from worldly bondage. Indian philosophers believe that it is possible for the individual souls to attain freedom from miseries and death by the disinterested performance of their prescribed duties.

**Stop to Consider:**

**Place of liberation in Indian philosophy:**

The concept of liberation occupies an important position in Indian philosophy. Of all the conceptions as dealt with in Indian philosophy, the conception of *mukti* or liberation is the most important one. Liberation in Indian philosophy is considered as the 'paramount ideal and end' of life. The conception of liberation attains such prominence in India that the Indian philosophical systems are called *mokṣaśāstra*. In Indian philosophy different philosophers use various terms to denote the word 'liberation' namely ~ *kaivalya, nirvāṇa, śreyaḥ, nihśreyasaṁ, amṛtam, mokṣa; apavarga* etc. All these terms have been used to indicate the same meaning.

## CHECK YOUR PROGRESS

**Q 1:** Which Sanskrit root is the origin of the word Darśana?

……

**Q 2:** In which Sūktas of the Vedas, philosophical school of thoughts are introduced?

……

**Q 3:** What is 'Saḍdarśana

……

**Q 4:** Write the meanings of the words orthodox and heterodox.

……

## 10.6 A BRIEF SKETCH OF THE *NĀSTIKA* SCHOOLS OF INDIAN PHILOSOPHY

**A) Cārvāka system**

The origin of the word 'Cārvāka' is not definitely known, some derive the word from *cāru vāk* or sweet tongued, because the Cārvākas propounded a doctrine which was attractive to the common people. Others think that Cārvāka was the name of a sage who first expounded this philosophy. In some treatise Bṛhaspati is said to be the author of Cārvāka philosophy. Hence the philosophy is known as *Bārhaspatya darśana*. Whoever be the founder of this philosophy the word Cārvāka has become synonymous with materialist. This philosophy is also known as *Lokāyatamata* or the doctrine of the common people since the philosophy is very attractive to the common people. The Cārvāka or a materialist is accordingly called *Lokāyatika*.

A consistent and complete account of the Cārvāka system is not found in any work written by a Cārvāka thinker. It is therefore impossible to trace the original author of this philosophy. But it cannot be denied that the Cārvāka philosophy is a very ancient philosophy. The original writings of the Cārvāka philosophy have not been found. The philosophy of the Cārvāka has been reconstructed from the exposition of the doctrine by Buddhists, Jaina and Hindu critics. There is a chapter on Cārvāka philosophy in Mādhavācārya's *Sarvadarśanasaṁgraha* but the chapter contains so scanty materials that it is difficult to make a clear idea of the real views of the Cārvāka.

The philosophy of the Cārvāka is based on their theory of knowledge or epistemology. The Cārvākas hold that perception is the only *pramāṇa* or dependable source of knowledge. Perception reveals only the material world composed of the four *bhūta*s or elements of matter viz air, fire, water and earth, the existence of which we can directly know through senses. All objects of this perceptible world are composed of these elements. The existence of soul as distinct from the body is not given in our sense-perception and hence Cārvāka rejects the reality of the soul. The soul to them is the body endowed with

consciousness. The Cārvāka preaches hedonism as the ideal of human life. The Cārvāka rejects the reality of God and considers the king as the God. According to Cārvākas Vedic oblations and rituals are meaningless. In their view there is no heaven nor any hell.

**B) The Bauddha system**

The Bauddha system of philosophy arose out of the teachings of Gautama Bauddha the well known founder of Buddhism. Gautama was awakened to an appreciation of sorrow by the sight of disease, old age, death and other miseries to which man is subject. He spent years in study, penance and meditation to discover the origin of human sufferings and the means to overcome them. At last he received enlightenment, the result of which was set forth by him in the form of what has come to be known as the four noble truth. These are the truths that there is misery, the truth the here is a cause of misery, the truth that there is cessation of misery and the truth that there is a path leading to the cessation of misery.

The teachings of the Buddha are to be found in the three *piṭaka*s or baskets of the law which constitute the Pali canonical literature. They are *Suttapiṭaka* containing the sermons with parables, *Vinaya piṭaka* dealing with rules of conduct and *Abhidhamma piṭaka* which deals with problems of philosophical interest.

According to Bauddha everything is impermanent in this world. There is no permanent soul. There is no Brahman, God or the Absolute as creator of the world. The world is self existent. It is without beginning or end. There are no permanent substances. They are only impermanent qualities or phenomena. They are subject to the inexorable law of becoming or dependent origination. They are produced by their causes and conditions. Change is the stuff of reality. Accoding to Gautama Budhha ignorance is the root cause of all sufferings. His teachings aim at the total extinction of suffering and attainment of *Nirvāṇa* here in this life.

The later followers of Buddha in India and outside developed the germs of philosophical theories contained in Buddha's teachings and many schools thus came into existence. Of these the four schools that became most well known in Indian philosophy are the Mâdhyamika or Śunyavāda, the Yogācāra or Vijñānavāda, the Sautrāntika and the Vaibhāṣika.

Buddhism is divided on religious matters into two well known schools namely Mahāyāna and Hinayāna schools. The first two of the four philosophical schools mentioned above come under Mahāyāna school. On the other hand the other two schools come under Hinayāna school.

**C) Jaina system**

The word 'Jainism' is derived from *Jina* which means conqueror - one who has conquered his passions and desires. It is applied to the liberated souls who have conquered passions and desires and *karma*s and obtained emancipation. The Jainas believe in twenty four ***tīrthaṇkara*s** or founders of the faith through whom their faith has come down from fabulous antiquity. Of these, the first was Ṛṣabhadeva and the last, Mahāvīra, the great spiritual hero, whose name was Vardhamâna. Mahāvīra, the last of the

prophets, cannot be regarded as the founder of Jainism, because even before him, Jaina teachings were existent. But Mahāvīra gave a new orientation to that faith and for all practical purposes, modern Jainism may be rightly regarded as a result of his teachings. He flourished in the sixth century BC and was a contemporary of the Buddha. His predecessors, the twenty third *tīrthaṇkara*, Pārśvanātha is also a historical personage who lived in the eighth or ninth century BC.

The Jainas are divided into two sects - Śvetāmbara and Digambara. These two sects do not disagree in the fundamental tenets of Jainism. They differ only in essential points. A council met at Pataliputra near the end of the fourth century BC for fixing the canon of Jaina scriptures. Eighty four works are recognised as belonging to the canonical literature. All these literature were in *Ārdhamāgadhi*. When Jainism had to defend itself against the criticism of other schools, it adopted the technical philosophical terminology of Sanskrit and developed its literature in Sanskrit. The *Tattvārthādhigamasūtra* of Umāsvāmi or Umasvāti is a sacred epitome of Jainism. Though it is a Śvetāmbara extra canonical work, it is revered by both the sects. It contains all the fundamental principles of Jainism.

The Jaina metaphysics is a realistic and relativistic pluralism. The objects perceived by us are real and they are many. The world consists of two kinds of reality-living and non-living. Every living being has a soul or spirit, however, imperfect its body may be. Therefore avoidance of all injury (*ahiṁsā*) to life plays an important role in Jaina ethics. There is another great and commendable element in Jainism, namely respect for the opinion of others. This is due to the Jainas' metaphysical theory of reality as *anekāntavāda* and the logical doctrine that every judgement is subject to some condition and limitation (*syādvāda*)

The Jainas do not believe in God. The *tīrthaṇkara*s to whom all the godly powers like omniscience and omnipotence belong, take the place of God. They are adored as ideal of life.

The teachings and lives of the liberated saints (*tirthankara*s) prove the possibility of liberation and show also the path to be followed for the purpose. Three things are necessary for the removal of bondage viz, perfect faith in the teachings of the Jaina teachers, correct knowledge of the teachings and right conduct.

The most important contribution of the Jainas to Indian thought is their ethics. It is a philosophy of self-help. The Jainas excel others in emphasising the fact that the soul in man is the repository of infinite knowledge, infinite power and infinite bliss. According to Jainism man is greater than gods.

## 10.7 *ĀSTIKA* SCHOOLS OF INDIAN PHILOSOPHY

**A) Nyāya system:**

The sage Gotama is the founder of Nyāya school. He is also known as Gautama and as Akṣapāda. The Nyāya system of Indian philosophy is also known as Tarkaśāstra or the science of reasoning,

*Pramāṇaśāstra* or the science of logic and epistemology, *Hetuvidyā* or the science of causes, *vādaviayā* or the science of debate and *Ānvikṣikī* or the science of critical study.

Gotama's *Nyāyasūtra* was commented upon by Vātsyāyana in his *Nyāyabhāṣya*. On this Uddyotakāra wrote his *vārtika* which was commented upon by Vācaspati in his *Tātparyaṭīkā*. Udayana's *Nyāyakusumāṅjalī* and Jayanta's *Nyāyamaṅjarī* are the other important works of this school. The Navya-Nyāya or the modern school of Indian logic begins with the epoch-making *Tattvacintāmaṇi* of Gangeœa.

The Nyāya philosophy is a realistic philosophy based mainly on logical grounds. It admits four separate sources of true knowledge, viz perception, inference, comparison and verbal testimony. The objects of knowledge according to the Nyāya are the self, the body, the senses and their object, cognition, mind activity, mental defects, rebirth, the feelings of pleasure and pain, suffering and freedom from suffering. According to Nyāya philosophy the self is distinct from the body and the mind. The body is only a composite substance made of matter. The mind is subtle, indivisible and eternal substance. It serves the soul as an instrument for the perception of psychic qualities like pleasure, pain etc. It is ignorance of the truth (*mithyā-jñāna*) and the consequent faults of desire, aversion and infatuation that impel the self to act for good and bad ends and plunge it into the world of sin and suffering, birth and death. Liberation means the absolute cessation of all pain and suffering due to the right knowledge of reality. The existence of God is proved by the Naiyāyikas by several arguments. God is the ultimate cause of the creation, maintenance and destruction of the world. He did not create the world out of nothing, but out of eternal atoms, space, time, ether, minds and souls. This world has been created in order that individual souls might enjoy pleasure or suffer pain according to the merit or demerit of their actions in other lives and in other worlds.

**B) Vaiśeṣika system:**

The Vaiśeṣika takes its name from *viśeṣa* or particularity of eternal substances. The atoms of earth, water, fire and air are eternal. Each atom has a particularity which distinguishes it from other atoms of the same kind. Soul and mind are eternal and many. Each of them has a particularity or *viśeṣa*. The distinction of the Vaiśeṣika consists in its discussion of *viśeṣa* from which it has taken its name. Kaṇāda was the founder of the Vaiśeṣika system. Kaṇāda or Kaṇabhakṣa etymologically signifies atom-eater and this name might have been suggested by the atomic theory which is the central feature of the Vaiśeṣika system. Kaṇāda's real name was Ulūka. For which his philosophy is also known as Aulūkya Darśana. The first systematic exposition of the Vaiśeṣika philosophy is found in the Vaiśeṣsika sutra of Kaṇāda. The notable commentators, to mention only some of them, are Praśastapāda, Śrīdhara, Udayana, Úivādiitya.

The Nyāya and Vaiśeṣika are allied systems or *samānatantra*. They both recognise the reality of God, individual souls, mind, physical things, atoms of earth, water, fire, air, ether, space and time. They both advocate a similar view of the nature of individual souls and their liberation. They both advocate realism and pluralism. They differ in two main points. The Nyāya recognises four means of valid knowledge,

viz, perception, inference, comparison and verbal testimony. The Vaiśeṣikas, on the other hand, recognises only two, viz, perception and inference. Secondly, the Nyāya recognises sixteen categories while the Vaiśeṣikas recognises only seven categories.

**C) Sāṁkhya system:**

Sāṁkhya philosophy is undoubtedly one of the oldest systems of Indian philosophy. Tradition regards Kapila as the founder of this system. This philosophy is also known as *Kāpiladarśana*, by the name of its author. But *Sāṁkhyapravacanasūtra* which is attributed to him is generally regarded by scholars as a work of the fourteenth centuiy AD. Īśvarakṛṣṇa's *Sāṁkhyakārikā* seems to be the earliest available and most popular work of this system. Besides this the other Sāṁkhya works are Gauḍapāda's *Sāṁkhyakārikbhāṣya*,Vācaspati Miśra's *Sāṁkhyatattvakaumudī* , Vijñānabhikṣu's *Sāṁkhya Pravacanabhāṣya*, Nārāyaṇatīrtha's *Sāṁkhyacandrikā*, Māṭharācārya *Māṭharavṛtti*, Śaṁkarācārya's *Jayamaṇgala*, Aniruddha's *Aniruddhavṛtti, Yukidīpikā, Tattvasamāsa* etc. Sāṁkhya Philosophy is mentioned in the works like Upaniṣad, *Mahābhārata, Manusaṁhitā*, *Caraka- Saṁhitā*, *Gītā*, *Brahmasūtra* etc. Many original books of Sāṁkhya philosophy have been lost in the spirals of time

The Sāṁkhya as a philosophy of dualistic realism admits two ultimate realities namely, *puruṣa* and *prakṛti*, which are independent of each other in respect of their existence. The *puruṣa* is an intelligent principle, of which consciousness is not an attribute but the very essence. It is the self which is quite distinct from the body, the senses and the mind. *Prakṛti* is the ultimate cause of the world. It is an eternal unconscious principle which is always changing and has no other end than ' the satisfaction of the selves. Sattva, rajas and tamas are three constituents of *prakṛti* which holds them together in state of rest of equilibrium (*sāmyāvasthā*). Though *puruc a* or self is eternally liberated yet due to non-discrimination between *puruṣa* and *prakṛti* the self has a false sense of bondage. However when the discriminative knowledge arises i.e., when the distinction between *puruṣa* and *prakṛti* is realized, *prakṛti* attains salvation.

With regard to the problem of God it is found that the main tendency of the Sāṁkhya is to do away with the theistic belief. According to it, the existence of God cannot be proved in any way. Some Sāṁkhya commentators however, try to show that the system admits the existence of God as the supreme person who is the witness but not the creator of the world.

**D) Yoga system**

Patañjali is the traditional founder of the Yoga system. The word yoga literally means union i.e. spiritual union of the individual soul with the universal soul and is used in this sense in the Vedanta. The Gita defines yoga as that state than which there is nothing higher or worth realising and firmly rooted in which a person is never shaken even by the greatest pain; that state free from all pain and misery is yoga. According to Patañjali yoga does not mean union but spiritual effort to attain perfection through the control of the body, senses and mind, and through right discrimination between *puruṣa* and *prakṛti*. Yoga

philosophy is intimately allied to Sāṁkhya. Yoga philosophy mostly accepts the metaphysics and epistemology of Sāṁkhya. It shows the practical path by following which one may attain *vivekājñana* which alone leads to liberation. Yoga accepts the *pramāṇa*s of Sāṁkhya and also the twenty five metaphysical principles. Yoga believes in God as the highest self distinct from other selves. Hence it is sometimes called *Seśvara* Sāṁkhya or theistic Sāṁkhya as distinct from classical Sāṁkhya which is *Nirīśvara* or atheistic. .

The *Yogasūtra* is divided into four parts. The first is called *Samādhipāda* which deals with the nature and aim of concentration. The second, *sādhanapāda* explains the means to realize the end. The third *bibhūtipāda* deals with the supranormal powers which can be acquired through Yoga. The fourth *kaivalyapāda* describes the nature of liberalization and the reality of transcendental self. Vyāsa's commentary on the *Yogasūtra* gives the standard exposition of the Yoga principles. Vāscapati wrote a glossary on *Vyāsabhāṣya* called *Tattvavaiśāradī*. Bhoja's *Rājamārtanda*, Vijñānabhikṣu's *Yogavārttika*, *Yogasārasaṁgraha* are useful manuals of Yoga philosophy.

**E) Mīmāṁsā system:**

The Mīmāṁsā school was founded by Jaimini. The word Mīmāṁsā literally means revered thought and was originally applied to the interpretation of the Vedic rituals which commanded highest reverence. Just as Sāṁkhya and Yoga, Vaiśeṣika and Nyāya are regarded as a allied systems, similarly Mīmāṁsā and Vedānta are also treated as allied systems of thought. Mīmāṁsā deals with the *Karmakāṇḍa* of the Veda and is therefore called Pûrvamīmāṁsā and also Karmamīmāṁsâ while Vedānta deals with the *Jñānakāṇḍa* of the Veda and is therefore called Uttaramīmāṁsā and Jñānamīmāṁsā. Rāmānuja and Bhāskara believe that the Pūrvamīmāṁsā and Uttaramīmāṁsā together form one science and the study of the former is necessary before undertaking the study of the latter. Madhva and Vallabha, though they make devotion to God as a necessary prerequisite for the study of Vedānta, yet believe that Vedānta is a continuation of Mīmāṁsâ.

Mīmāṁsā regards the Veda as eternal and authorless and of infallible authority. It is essentially a book of ritual dealing with commandments prescribing injunctions or prohibitions. Greatest importance is attached to the Brāhmaṇa portion of Veda to which both the Mantras and Upanic ads are subordinated. The aim of the Mīmāṁsā is to supply the principles according to which the Vedic texts are to be interpreted and to provide philosophical justification for the views contained therein. Mīmāṁsā undertakes athorough investigation into the nature and validity of knowledge and into the various means which produce valid knowledge and also into other metaphysical problems.

The earliest work of Mīmāṁsā philosophy is the *Mīmāṁsā-sūtra* of Jaimini which begins with an inquiry into the nature of *Dharma.* Is the biggest of all the philosophical and discusses about one thousand topics. Śabarasvāmin has written his great commentary on this work and his commentary has been explained by Prabhākara and Kumārila Bhamm a who differ from each other in certain important respects

and form two principle schools of Mīmāṁsā named after thrm. Kumārila work is divided into three parts- *Ślokavārtika, Tantravātika* and *Tuptika*. Pārthasārathi Miśra's *Śāstradīpikā,* Śālikanātha's *Prakaraṇapañciā* are some impotant works of Mīmāṁsā philosophy.

**F) Vedānta system**

Vedānta literally means "the end of the Vedas". It primarily stands for Upaniṣads which are considered as the end of the Vedas-both chronologically and philosophically. Upaniṣads are the last part of the Vedic literature. Hence, the Vedânta philosophy means the philosophy which is based on the Upaniṣads. Tradionlly the literature forming the foundation of Vedānta is divided into three *Prasthānas.* The Upaniṣads, the *Brahmasūtra* and the *Gītā* are called *Prasthānatraya* the three basic works of Vedānta on which almost every great *ācārya* has commented.

The *Brahmasūtra* , also called the *Vedāntasūtra* or *Śārīrakasūtra* is the systematic exposition of the philosophy contained in the Upaniṣads. Bādarāyaṇa composed the *Brahmasūtra* in order to expose the philosophy hidden in the Upaniṣads. The *sūtras* are very brief statements and are not intelligible without a *bhāṣya (*commentary*).* The *sūtras* of the *Brahmasūtra* are very brief and such are not easily understandable. That is why different philosophers have written different commentaries on these *sūtras* in order to explain their meanings. Thus five different schools of Vedānta Philosophy were formed as they provided their own analysis regarding the nature of Brahman and the world. Those are - Śaṁkarācārya's Advaita Vedānta (Non-Dualism), Rāmānujācārya's Viśiṣṭādvaitavāda (Qualified Non-Dualism), Madhvācārya's Dvaitavāda (Dualism), Nimbārkacārya's Dvaitādvaitavāda (Dualistic-Monism), and Vallabhācārya's Śuddhādvaitavāda (Pure Non-Dualism). They have differences of opinions regarding the relationship of the Universe and *jīva* with Brahman as well as regarding the nature of spirituality. Advaita Vedānta is the oldest sub-school of Vedānta.

According to Śaṇkarācārya, Brahman is the only reality, the world is false and the *jîva* is not different from Brahman. According to Rāmānuja, Brahman alone exists, but is characterized by multiplicity. According to Madhva, the *jīva* and Brahman are two separate beings. They have their individual independent existence. According to Nimbārka, although the *jīva* and Brahman have individual existence, still the *jîva* is dependent on Brahman. Brahman is constituted of oneness and variety. According to Vallabha, Brahman is attributeless. Pure Brahman is the cause of the world. The world is not false. Both Brahman and the world are right and inseparable. Vācaspati Miśra's *Bhāmatī*, Appayadīkc ita's *Kalpataruparimala*, Padmapāda's *Padmapādikā* etc. are some important work of Vedānta school.

## CHECK YOUR PROGRESS

**Q 5:** Write the names of two ancient scriptures mentioned in Sāṁkhya, Philosophy.

.....

**Q 6:** Write the meaning of the word 'Yoga'.

.....

**Q 7:** 'Sāṁkhya Philosophy is a atheist philosphy'– write true or false.

.....

**Q 8:** Which philosophical community believes in the Viśeṣa element?

.....

**Q 9:** Write the names of the main scriptures of Vedānta Philsophy

.....

**Q 10:** Which word is the origin of the word 'Jain'

.....

## 10.8 LET US SUM UP

- We have understood the meaning of the word 'Darśana'.
- We have been informed about the origin and evolution of Indian Philosophy.
- We have been able to know the general classifications of Indian Philosophy.
- We have been able to know the general characteristics of Indian Philosophy.
- We have been able to know a brief introduction to all the sections of the two communities namely Orthodox and Heterodox.

## 10.9 FURTHER READING


**Assamese Books:**

1) Das, Parimal Bhusan (1994); *Bhāratīya Darœanar Paricay*; University Publishing Department.
2) Pujari, Dr. Bandana (2015); *Bhāratīya Darśanat Ebhūmuki*; Guwahati: Student's Store.

**Bengali Books:**

1) Bandopadhyay, Suresh Chandra, Bhatttacharya, Narayana Chandra; *Sanskrit Sahityer Bhūmikā* (1st and 2nd section); Kolkata: Mukherjee and Company Private Limited.

**English Books:**

1) Sinha, Jadunath (1999); *Indian Philosophy* (Vol. II); Delhi: MLBD.
2) Dasgupta, Surendranath (1999); *A History of Indian Philosophy* (Vol. IV), Delhi: MLBD.

## 10.10 ANSWERS TO CHECK YOUR PROGRESS

**Ans to Q No 1:** The word Darśana is originated from the Dṛś roo

**Ans to Q No 2:** In Puruṣa Sūkta, Devi Sukta, Hiranyagarbha Sukta, Nasadiya Sukta etc.

**Ans to Q No 3:** Sāṁkhya, Yoga, Nyāya, Vaiśeṣika, Mīmaṁsā, Vedānta -these six Orthodox philosophies are called 'Saddarśana'.

**Ans to Q No 4:** The philosophical school who believes in the authority of the Vedas is known as Orthodox and philosophical school who does not believe in the authority of the Vedas is known as Heterodox.

**Ans to Q No 5:** *Śvetaśvataropaniṣad*, *Caraka- Saṁhitā* etc

**Ans to Q No 6:** The meaning of the word 'Yoga' is 'prevention of the mode of Citta'.

**Ans to Q No 7:** True

**Ans to Q No 8:** Vaiśeṣika Philosophy.

**Ans to Q No 9:** *Upaniṣad, Gītā, and Brahmasūtra*.

**Ans to Q No 10:** The word 'Jain' is originated from the word '*Jin*'.

## 10.11 MODEL QUESTIONS

**A) Objective Questions** (Word limit: 50)

**Q 1:** Write the meaning of the word 'Darśana'.

**Q 2:** What is 'Saḍdarœana'.

**B) Short Questions** (Word Limit: 150)

**Q 1:** Write a brief introduction of Sāṁkhya Philosophy.

**C) Essay Questions** (Word Limit: 300-500)

**Q 1:** Discuss the origin and evolution of Indian Philosophy.

**Q 2:** Elaborate the general characteristics of Indian Philosophy.

*** ***** ***

# UNIT 11 : EXISTENCE OF *YOGA* IN ANCIENT INDIAN LITERATURE

## UNIT STRUCTURE


11.1 Learning Objectives

11.2 Introduction

11.3 Tradition of *Yoga* in Ancient Indian Literature

- 11.3.1 *Yoga* in Vedas
  - 11.3.1.1 *Yoga* in the *Ṛgveda*
  - 11.3.1.2 *Yoga* in the *Atharvaveda*
- 11.3.2 *Yoga* in Brāhmaṇa Literature
- 11.3.3 *Yoga* in Upaniṣads
- 11.3.4 *Yoga* in the *Mahābhārata*, and *Rāmāyaṇa*
- 11.3.5 *Yoga* in the *Śrīmadbhagavadgītā*
- 11.3.6 *Yoga* in Purāṇa

11.4 *Yoga* in Ayurveda

11.5 *Yoga* in Buddhism and Jainism as well as in Tantra

11.6 Let Us Sum Up

11.7 Further Reading

11.8 Answers to Check Your Progress

11.9 Model Questions


## 11.1 LEARNING OBJECTIVES

After studying this chapter, you will be able to:

- learn about the ancient Indian literatures as sources of *yoga*.
- know all about the existence of *yoga* in Vedas, especially in the *Ṛgveda* and in the *Atharvaveda*.
- learn about the existence of *yoga* in two noteworthy parts of Vedic literature- Brāhmaṇas and Upaniṣads.
- learn about the evidences of *yoga* in the *Mahābhārata*, *Rāmāyaṇa* and *Gītā*.
- learn about *yoga*' existence in Purāṇa, Āyurveda etc.
- learn about the existence of *yoga* in the literatures of Buddhism and Jainism.

## 11.2 INTRODUCTION

In this chapter, a complete and elaborate introduction of *yoga* is being stated. For students' benefit, this chapter includes a variety of topics in whole such as- the meaning and definition of *yoga*, its origination and evolution, ancient Indian literatures as sources of *yoga* like Vedic literatures, Upanic ads, the *Śrīmadbhagavadgītā*, *kāvya*s, Purāṇa, Yoga Upanic ad etc. After studying this chapter, students will get a comprehensive idea of *yoga* and about the ancient Indian literatures, in which the ideas of *yoga* are mentioned.

## 11.3 TRADITION OF *YOGA* IN ANCIENT INDIAN LITERATURE

In general, the term *yoga* depicts going through regular practice to gain control over the activities of the mind, life and senses. *Yoga* is a discipline for achieving union and harmony between mind, body and soul. *Yoga* touches the life of man at every level, physical, mental and spiritual. It is a practical method for making one's life purposeful, useful and noble. However, *yoga* philosophy includes various philosophical theories as well. The roots of systematic yogic ideas were found in Vedic scriptures and in other rules and regulations which are discussed in various sacred texts. The word *yoga* is mentioned in the oldest sacred texts, in *Ṛgveda*, *Atharvaveda*, Brāhmaṇa literature, Pāṇini's grammar etc. Gradually, the evidences of *yoga* are found in other Indian literatures as well, such as- *Gītā*, *Mahābhārata*, *Rāmāyaṇa*, Purāṇa, Āyurveda etc. these evidences are discussed below-

### 11.3.1 *Yoga* in Vedas

The Vedas are considered as the most sacred and treasured texts of India. As the oldest texts in any Indo-European language, it's astounding that within these works the foundation of *yoga* are established. The first reference to *yoga* in fact is made in the *Ṛgveda*. It is difficult to think of *yoga* without thinking about the Vedas, as the Vedas promote spiritual knowledge born of meditation which can be achieved through the practice of *yoga*. *Yoga* is a term that is first found in the *Ṛgveda*. In Vedic hymns, the word *yoga* is widely used to imply different meanings.

#### 11.3.1.1 *Yoga* in the *Ṛgveda*

The first development of *yoga* traced back to the *Ṛgveda* in various senses such as yoking or harnessing, achieving the unachieved, connection and the like. At several places it signifies the horses etc. to be yoked to a chariot or the act of yoking itself. The word *yoga* also used in the *Ṛgveda* in the sense of the connection of the hymns with

some sacrificial ritual. The term yoga is frequently used to mean uniting, connecting as well as dominating or yoking in the *Ṛgveda*. The *Ṛgveda* lays stress on the yoking of the mind and controlling of the stress (*yuñjate mana uta yunjate dhiyo viprā viprasya bṛhato vipaschitaḥ/vi hotrā dadhe vayunāvideka inmahī devasyan savituḥ pariṣṭutiḥ*). Controlling the mind and thereby restraining the senses is the best path to have spiritual ecstasy. It should be mentioned that *yoga* in some of the hymns of the *Ṛgveda* means the spiritual yoking, the synchronizing of the divine thoughts with the spiritual car of mind to start the spiritual journey. The word *yoga* is seemed to be used to imply relation also. The word is used to infer the relation of hymns with the rituals of *yajña*. In the *Ṛgveda, tapas* is also called *yuj* or an ally. Although the word *yoga* and the root *yuj* is generally used to denote any means to achieve any goal, three means viz. body, mind and speech are most important as far as the further development of *yoga* is concerned. It is these that developed into the *kriyāyoga* of Patañjali. However, it must be noted that the end to be achieved by these means, viz. complete tranquility of mind is nowhere clearly mentioned in the *Ṛgveda*. Several seeds of yogic concepts can be found in the *Ṛgveda* itself. The first two accessories of Patañjali's *Aṣṭāṇgayoga, yama* and *niyama*, can be traced in the *Ṛgveda. Ahiṁsā* (non-violence) is mentioned as a virtue of God Mitra. The *steya* (theft) and the *stena* (thives) have been often condemned. *Dhāraṇā* (attention) consists in fixing the mind in a particular region and likewise the vedic poets were certainly trying to fix their minds on the deities while seeking their favours. Thus the idea of yogic concepts was also current in some way in the age of the *Ṛgveda.*

### 11.3.1.2 *Yoga* in the *Atharvaveda*

Like *Ṛgveda*, various *kāṇa*s of the *Atharvaveda* also show the application of the word *yoga*. Actually these are just reproductions from the *Ṛgveda*. At some places , the word *yoga* occurs in compound such as *Brahmayoga*, *Kṣtrayoga* etc. At one place of the *Atharvaveda* the word *yoga* is used as *aṣṭayoga* and *ṣaḍayoga* (*imaṁ yavamaṣṭā yogaiḥ ṣaḍayogebhircarakaṣuḥ*. In this Veda, *yoga* is used to imply the attainment of unattainable relation as well. The concepts of *prāṇa* as the dynamic life principle can also be traced to a hymn in the *Atharvaveda.* In a verse of this Veda, human body is described as an invincible fortress of gods having eight *cakras* and nine gates.

As for the equipments of *yoga*, in the *Atharvaveda* also, we find only the stray ideas. Amongst the *yamas*, the concepts of *ahiṁsā* (non-violence)*, satya (*truth*)* and *asteya (*abstention from stealing) can be found in the *Atharvaveda* though, of course, not

as the *mahābratas* unlimited by the consideration of class, time, place and condition. Thus, *ahiṁsā* has been recommended in connection with the various legends. The importance of *satya* has been stressed at several places. God Varuṇa has been described as the protector of truth and punisher of falsehood. Other gods like Agni, Indra and others also are supposed to act in the same manner. Amongst the *niyama*s, *tapas, svādhyāya* and *iśvarapraṇidhāna* can be traced to the *Atharvaveda*. In this Veda, much importance is given on *brahmacharya* (celibacy). In this respect also, the position of the *Atharvaveda* is not much different from that of the *Ṛgveda*. As already noted, the concept of *prāṇa* and *aprāṇa* were evolving in the days of *Atharvaveda,* but *prāṇāyāma* has not been clearly mentioned in the *Atharvaveda* and the *yogāṇgas* were also still in the state of growth. Thus, although it is not proper to read full-fledged system of *yoga*s, in the age of the *Atharvaveda*, yet, the different means employed for self – advancement in those days have certainly contributed to the development of *yoga*.

### 11.3.2 *Yoga* in Brāhmaṇa Literature

The word *yoga* is used in Brāhmaṇa literature to imply mostly in the sense of dominating, ruling, yoking etc. In the Brāhmaṇa literature the yogic tradition is seen in their ritualism. The sacrifices require initiation and yoking of body, speech and mind. With initiation, *Yogī* controls his speech, body and mind. The *Śatapatha Brāhmaṇa* states that control on speech is a duty of a *Yogī*. Importance of yoking mind has been greatly stressed in this Brāhmaṇa. The *Śatapatha Brāhmaṇa* states that nothing can be done properly without yoking the mind. It has been also stated in this Brāhmaṇa that success of every action depends on application of mind which is said to be the *vibhūti* of the mind.

In the *Aitareya Brāhmaṇa*, the importance of mental *japa* and observing silence is also explained. Meditation on the concerned deity is also recommended while offering oblations. The *Kauṣītaki Brāhmaṇa* also explains the significance of observing fast and sitting on black antelope's skin in connection with the sacrifice. In the later era, fasting is considered as an important matter of yogic practices. Thus we find the growth of certain yogic tenets in the Brāhmaṇas as well. The *Jaminīya* Brāhmaṇa states that by yoking mind and speech at the time of offering oblations, one can transcend both bad and good actions. Another important topic from the view point of yoga discussed in this Brāhmaṇa is the *praṇavavidyā* or importance of *Om*. It seems that in the age of this Brāhmaṇa, syllable *Om* was already recognized as an important object of meditation. The concept of *Puruṣa* of Yoga philosophy is also discussed in this Brāhmaṇa. The power of reading the thoughts in other mind is clearly mentioned in the Brāhmaṇa.

### 11.3.3 *Yoga* in Upaniṣads

In the age of Upaniṣad, concepts of *yoga* were seen to be fully developed. According to Upaniṣads, *yoga* signifies the union of the *jīvātman* with *paramātman*. It is an alternate method of realizing Brahman. The method of *yoga* can be said as synthetic in nature which proceeds harmonizing inner and outer world to a meeting point. The meaning and method of *yoga* are studied in the various Upaniṣads. It includes description of virtues and practice of meditation. The reference of *yoga* can be found in the principal Upaniṣads also. In *Maitrāyaṇī Upaniṣad*, *Kaṭhopaniṣad* and *Śvetāśvataropaniṣad*, the yogic methods, for the first time, receive a systematic development. It means that a simple beginning of yogic philosophy, as an orderly system, was initiated in these very Upaniṣads. In the later period, *Patanjali* furnished it in a well integrated form. In *Taittirīya Upaniṣad*, *Kaṭhopaniṣad*, *Śvetāśvatara Upaniṣad* and *Maitrāyaṇī Upaniṣad* the mention of *yoga* can be found in a terminological form. The *Kaṭhopaniṣad* says that when the five sense-organs are silenced along with the mind and when the intellect ceases to function, that state is called as the highest, the supreme, transcendental state. The firm control of the senses is regarded as *yoga*. After this control, the Yogin becomes free from all the vagaries of the mind, for the *yoga* is subject to growth and decay (*tāṁ yogamiti manyate sthiramindriyadhāraṇam, Kaṭhopaniṣad*). Again it is said that, he, who has understanding, who has control over his mind and is ever pure, reaches the goal or end of the journey of yoga, i.e. *paramapādam* and never born again. *Yoga* is described in the same meaning in the *Chāndogya Upaniṣad*. In the *Maitrāyaṇī Upaniṣad*, the word *yoga* is used to imply the unification of *prāṇa* and *Om*. In another section of this Upaniṣad, the word *yoga* is used to imply harnessing and arranging. In reality, several Upaniṣads use the word *yoga* to imply dominating, ruling and control over the senses. In fact, in several hymns of the *Ṛgveda,* the words 'yoking of horses' actually implies controlling over senses or soul. In the *Kaṭhopaniṣad* and in the *Maitrāyaṇī Upaniṣad*, senses are compared to horses. In Upaniṣads, *yoga* is entitled as *adhyātmayoga*, whose primary purpose is introspection or self-realization. But, this conception of *yoga* is different from the conception of *yoga* described in pre-Upaniṣadic period, because in the pre-Upaniṣadic period, the primary purpose of *yoga* was spiritual attainment (*siddhi*) or realizing super natural powers.

The *Śvetāśvatara Upaniṣad* states that to see the soul, one should practice meditation on *Om* regularly. By *tapa* and truthfulness, one can see it. This Upaniṣad describes the process of meditation. With mind and senses joined with *paramātman*, one should pray to *Savitā*, to help one for attainment of *dhyāna*. Then it gives steps of meditation. Learned one should seat steady by keeping his head, neck and chest erect and concentrating sense and mind into the heart. The object of meditation is *Om*. With right movements and right diet, he should control his breathing

and mind carefully. Regarding the place of meditation, detailed description is found in this Upaniṣad. This Upaniṣad also says that by practice of *yoga*, one is free from disease, old age and untimely death. One is unattached to the worldly objects. Thus, one becomes free of sorrow.

The *Taittirīya Upaniṣad* describes duties of students such as truthfulness, follow *dharma*, study of the scriptures. This Upaniṣad also states virtues such as *ṛta* (right dealing), *tapa* (asceticism), *śama* (tranquility), *dama* (self-restraint) and *dāna* (giving) with respect and faith. In this Upaniṣad, there is only one reference to *yoga* in the discussion of *Vijñānamayakoṣa*- [(*yoga ātmā saha puccham̐ pratisthā*].

Patañjali, in his *Yogasūtra* mentions that *yoga* consists of eight limbs, known as – *yama, niyama, āsana, prāṇāyama, pratyāhāra, dhāraṇā, dhyāna* and *samādhi*. The *Kam hopaniṣad* gives a full-fledged idea of the first *yogāṅga – yama*. The *Taittirîya Upaniṣad* has given a long list of instructions of positive virtues like – speak the truth, practice virtue, etc. The *Kaṭhopaniṣad*, *Chndogya Upaniṣad* and *Muṇakopaniṣad* describe in details about the second *yogāṅga niyama*. The *Bṛhadāraṇyakopaniṣad* says that the *Brāhmaṇas* seek to know Brahman by the study of Veda, by sacrifices, gifts, penance and by fasting. The third *yogāṅga* is *āsana*. It means the right posture of sitting. The *Śvetāśvataropaniṣad* mentions the process of the practice of *yogāṅga*. It also prescribes a triple holding erect (of breast, neck and head) and symmetry of sitting posture. *Prāṇāyāma* means regulation of breath. The *Bṛhadāraṇyakopaniṣad* says about *prāṇāyāma* as the 'sole vow' to inhale and exhale. The *Śvetāśvataropaniṣad* says about it as – through the meditation one can identify himself with the Brahman. Thus one can be free from *māyā* after realization of Brahman, as the ultimate reality. The fifth *yogāṅga* is *pratyāhāra*. It means withdrawal of the senses. In the Brhadaranyakopanisad it is said that *pratyāhāra* is a practice in which *yogin* retains the senses from the objects so that the senses follow the nature of the mind. The *Kaṭhopaniṣad*, *Śvetāśvataropaniṣad* and *Chāndyogopaniṣad* also contain much more reference on it. Confinement of the mind in a place is called *dhāraṇā*. Its place might be the naval, the heart. The *Kaṭhopaniṣad* accepts its place as the deep cavity of the heart. In most of the Upaniṣads, the way of realizing Brahman is said as *dhyāna* (meditation) on *Om*. The *Maṇḍalabrāhmanopaniṣad* says that meditation is an unavoidable step on the way of self realization. The most important and final phase of the *yogāṅga* is *samādhi*. The references of *samādhi* are found in the *Kaṭhopaniṣad*, *Maṇḍalabrāhmanopaniṣad*, *Chāndyogopaniṣad* etc. The *Kaṭhopaniṣad* describes that when the five sense-organs, which are the means of cognition and perception, along with the mind stay at rest and when the intellect ceases to function, that state is called the highest goal.

### 11.3.4 *Yoga* in *Mahābhārata* and *RāmāyaG a*

The *Mahābhārata* is the treasure house of mythology, religion, philosophy, ethics, customs, and information about kings and sages throughout the ages. The term *yoga* is mentioned in several *parvans* of the infamous epic the *Mahābhārata*. The word *yoga* is used as a source of great psychic power in the *Mahābhārata.* In this epic, the Sāṁkhya and Yoga are described as complimentary aspects of one whole, signifying theory and practice, philosophy and religion. Here, the word *yoga* is used to imply as a medium or remedy (*eko hi yoga asat bhaved badhāya, Mahābhārata*). It is repeatedly mentioned in this epic that sages practiced *yoga* for the purpose of achieving miraculous powers. The epic consists of many wonderful stories who are enjoined with the practice of different forms of austerities. Numerous hermits of this epic, practice of *yoga*, as they consider, is the medium for having supernatural powers (*Śāntiparvan, Anuśāsanparvan, Āśramavāsikparvan, Ādiparvan, Śalyaparvan* etc.). The *Mahābhārata* mentions the Sāṁkhya and Yoga as two eternal system of thought (*sāṁkhyañca yogañca sanātane dve*). The *Mokṣadharmaparvan* prescribes subtle spirit *(sukṣma Ātman)* to be concentrated at different regions viz. naval, neck, head, heart, stomach, lips, eye, ear and nose. The elocution of *yogāṅga* such as *dhāraṇā* and *prāṇāyama* are clearly mentioned in the *Mahābhārata*. *Yoga* in the *Mahābhārata*, is frequently used as the means of realizing the super natural powers. In this epic, word *yoga* is also used to imply arrangement by (*ātmānam yuñjita*). In this way, the word *yoga* occurs in various *parvans* of the *Mahābhārata*.

The *Rāmāyaṇa,* one of the most admirable epics of India, which is older than even *Mahābhārata* and it mentions *yoga* as well. But in comparison with *Mahâbhârata*, the citation of *yoga* in *Rāmāyaṇa* is less in number. However, in *Rāmāyaṇa*, *yoga* is mentioned in two ways- as a system of philosophy and as procedures of yogic practices. Several concepts of *yoga* can be seen in *Rāmāyaṇa*. Description of several types of yogic practices have been referred to in the sixth chapter of the *Araṇya Kāṇa* of the *Rāmāyaṇa*. In this *kāṇa*, several types of ascetics have been mentioned and all of them are said to be firmly resorting to *yoga*.

## CHECK YOUR PROGRESS

**Q 1:** In the Ṛgveda, the word *yoga* is mentioned mostly to imply which meaning?

.....

**Q 2:** Where do you find the *omkāra* prayers for the first time as a object of meditation in yogic practices?

.....

**Q 3:** Among Vedic literature, where can you find the citation of *yogāṅgas* for the first time?

.....

**Q 4:** Which literature mentions *yoga* as a medium or remedy?

.....

## 11.3.5 *Yoga* in the *Śrīmadbhagavadgîtâ*

The *Śrīmadbhagavadgītā*, also known as *Gītā* is the world famous scripture of India. The *Gītā*, which forms part of the *Bhīc maparvan* of the *Mahābhārata*, can be termed as the bearer of Indian culture and literature. It consists of 18 chapters and 700 verses. Every one of the eighteen chapters of the *Gītā* is entitled as *yoga*. In all the eighteen chapters of the discourse between Lord Kṛṣṇa and Arjuna, the proper yogic attitude towards every human crisis is given. *Yoga* was codified and elaborated in a systematic way for the first time in the *Gītā.*

We find that the word *yoga* has been used not so much in conformity with *yujsamādhau*, but rather with *yujir yoga*. The *Gītā* is a description of the three paths of *yoga* i.e. *bhaktiyoga* (*yoga* of devotion), *karmayoga* (the *yoga* of the selfless action) and *jñānayoga* (*yoga* of knowledge). Through these three paths of *yoga*, the individual comes to self realisation. In the *Gītā* the word *yoga* is more and more reserved for the regular discipline of *dhyānayoga*. At a few places, it is also connected with action, knowledge and devotion.

There are many references to *yoga* in the *Gītā*. *Yoga* sometimes means method, sometimes activity, force, meditation etc. Some verses of the *Gītā* contain only the practical physical techniques of *yoga*. *Yoga* is not just a withdrawal from the world and practice of extreme asceticism, but rather a *yogin* is he, who moderate in eating and fasting, sleeping and walking. In the *Gītā* Lord Kṛṣṇa defines *yoga* as nothing but excellence in work (*yoga karmasu kauśalaṁ*). Excellence in work means doing any work efficiently. For performing any work well, we need to have a peaceful mind. *Yoga* is the way of living, which calms the mind and improves our ability too. In another place, we find another definition of *yoga* such as- equilibrium of mind is *yoga* (*samatvaṁ yoga ucyate*). It is said that *yoga* makes for the happiest behavioural adjustment. *Yoga* signifies a picture of behaviour that is free from self-imposed limitations and hence makes for the happiest adjustment. The *yogin* is one who controls his senses. In another passage it is said that a *yogin* is a man who rises above the duality of action and non-action. The *yogin* is not attached to the fruits of action.

Hence, *Gītā* gives clear and precise knowledge about *yoga*. It also describes the nature of self and realisation of self, the spiritual returns to the highest or, in the personal senses the realisations of the personal self, has always been the goal of its fundamental philosophy and spiritual approach to life.

## 11.3.6 *Yoga* in the Purāṇa:

The Purāṇas are the most important religious literature of India after the Vedas and the Mahākāvyas. The Purāṇas constitute a branch of Indian literature which comes to be a storehouse of Indian culture and civilisation. It also consists of varied topics like philosophy, history, geography and poetics and so on and so forth. The different morals and values propounded in the Vedas, the Upaniṣads and the epics are dealt in detail. The word Purāṇa means *purāṇamakhyānaṁ* i.e. old narrative. The Purāṇas themselves also try to ascertain the meaning of the term 'Purāṇa' in the Purāṇas. In Purāṇa, *yoga* is found on 18 *mahāpurāṇas* (major Purāṇas) and some available minor Purāṇas.

In the *nāgakhanda* of the *Skandapurāṇa*, there is a story of propagating of *yogaśāstra* on the earth. According to the *Brahmapurāṇa yoga* is not simply possible by *padmâsana* or by connecting on the tip of the nose but in fact it is defined as the contact or proper coordination between mind and the senses. In the *Kūrmapurāṇa* it is said that Lord Śiva always blesses the person who is accustomed with the knowledge of *yoga*. This Purāṇa also states that the fire of *yoga* (*yogāṅgni*) burns the cage of sin that surrounds a man. Knowledge becomes purified and *nirvāṇa* is directly obtained. Again, in this Purāṇa it is said that by *yoga*, knowledge is obtained and through knowledge *yoga* is practiced. *Yoga* is also classified into two kinds- *abhāvayoga* and *mahāyoga*, the later being the most eminent of all *yogas*. When the mind is concentrated upon God, thought as void and formless, it is called *abhāvayoga*. When one sees everywhere one's own soul identified with him, the ever blissful and pure, that is called *mahāyoga*, which is the highest. The *Kūrmapurāṇa* also mentions another division of *yoga- savīja* and *nirvīja*. The *yoga* which has *vīja* is called *savīja yoga*. This *savīja yoga* is also called *saguṇayoga* or *bhaktiyoga*. It is because in this *yoga*, the prayers of Vicṇu, Rudra, Biriñci (Brahma) etc. are mentioned.

The *Agnipurāṇa*, embodies topics bearing on philosophy and cosmology. It has given the definition of *yoga* as- *yoga* is a kind of special mental activity, which is characterised by its dependence upon one's own effort and its union with Brahman. This Purāṇa enumerates the eight *aṅgas* of *yoga*, which are- *yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhyāna, dhāraṇā and samādhi*. The *Vicṇupurāṇa* is of the opinion that the *yama* and *niyama* are ten in number and they can be practiced in two ways- *sakāma* and *nic kāma*. If practiced with some purpose, they fulfil that desire, but when practiced without any desire for fruit, they become conducive to liberation. According to the *Vicṇupurāṇa*, the mental activity characterised by one's own effort, by which one becomes united with Brahman, is called *yoga*. The *Liṅgapurāṇa* has first defined *yoga* as a status in which one gets knowledge of everything in the world.

## 11.4 YOGA IN ĀYURVEDA

Many scholars are on the opinion that Ayurveda is the fifth Veda. Again, Āyurveda is also termed as a part of the *Atharvaveda*. Āyurveda considers the procedures of *yoga* as the ways of curing the diseases of the body and the mind. In Āyurvedic medical procedure, the eight limbs of *yoga* (*aṣṭāṅga yoga*) has immense significance. Mainly the *āsana* and *prāṇāyama* are considered as the medium of curing physical and mental diseases. In order to lead a healthy life, Āyurveda recommends daily meditation. The importance of *aṣṭāṅgayoga* is depicted wonderfully in the *Suśruta Saṁhitā*. Again, the references of eight powers (*aṣṭa-aiśvarya*), which are described in the Patanjali's *Yogasūtra* is also depicted in the *Caraka-Saṁhitā*. According to Āyurveda, one can control his senses by practising *pratyāhāra*, then he can control his mind and body. In Āyurveda, *āsana* is termed as external medicine and *prāṇāyāma* is termed as internal medicine.

*Vāta, pitta*, and *kapha*- collectively known as the *doṣa*s (disorder), are one of the most foundational concepts in the tradition of Āyurveda. According to Āyurveda, whenever there is an imbalance in someone's body, it is known as *doṣa*. It is mentioned in the Āyurveda that this *doṣa* can be annihilated with the help of *yoga*. The concept of *triguṇa* i.e. *sattva, rajas*, and *tamas* which are described in Yogaśāstra, also be found in Ayurvedaśāstra as well. In the *Caraka Saṁhitā* and *Suśruta Saṁhitā*, *rajas* and *tamas* are mentioned regarding the case of physical or mental illness, which occurs on the basis of quantitative imbalance amongst the internal elements of the body.

The references of five basic elements [*pañcamahābhūta- kṣiti (*earth*), apas (*water*), tejas (*fire*), marut (*air*)* and *vyoma (*ether*)*] as mentioned in Yogaśāstra is also found in Ayurveda. According to both of these texts, the human body is considered to be made of these five basic elements (*pañcamahābhātas)*. Any disorder in human body indicates imbalance of one or more of these elements. The three doṣas, which, according to Ayurveda, are intrinsic in every human being, are representation of combination of these five elements in human body. According to Ayurveda, each *doṣa* is predominantly composed of two elements of *pañcamahābhûta*. For example, *vāta* is produced whenever there is an excess of air and ether. *Pitta* is created on the basis of the excess of fire and water and *kapha* is produced on the basis of the excess of water and earth. A balance in the combination of these elements leads to a healthy life whereas any imbalance causes illness. The main objectives of Āyurvedic medical tracts are to keep balance amongst the five principal elements which produce the three *doṣa* (disorder), to keep the body healthy, to keep the healthy people away from catching diseases, and to cure diseases of the ill people. In the *Aṣṭāṅgahṛdayasaṁhitā* and *Suśrutasaṁhitā*, descriptions of the *pañcamahābhūta* and the actions and the reactions of *sattva, rajas*, and *tamas* regarding the production of five kinds of *vāta*, five kinds of *pitta*, and five kinds of *kapha* are presented beautifully. In Ayurveda, the practice of *kapālabhāti* and *vrastikā* is recommended in order to cure *vāta doṣa*. In Ayurveda, it is also mentioned that the *āsanas*, which are performed by bending towards the front, help in reducing *pitta doṣa*. The practice of *yoga* helps to purify the arteries and this purification leads to the purification of the body and the mind as well.

That is why, the practice of *yoga* is enormously significant in Ayurveda. it is mentioned that good health is reliant on the balance amongst the *doṣas, dhātus,* and *malas.* Similar ideas are also found in the *Hathayoga Pradīpikā*. The rules of *hathayoga* are especially followed in Ayurveda. In Ayurveda, some specific importance are given on the division of the consumption list of medicinal and non-medicinal substances in accordance to the disease, exercise of particular *āsanas* in accordance to the disease, being in control of the senses towards any external subjects, meditation etc. In the Āyurveda as well *sāttvika āhāra* is recommended. The purification ceremony is performed through *pañcakarma* in Āyurveda and through *ṣaṭkarma* in *yoga*. According the *Caraka Saṁhitā*, by exercising *yoga*, the realization of *satya-buddhi* (the realization that the entire universe and the individual are the one and same) can be achieved. Patañjali's idea of *ṛtambharā prañjyā* is similar to the idea of *satya-buddhi* which is mentioned in the *Caraka Saṁhitā*. *Satya-buddhi* is the realization or assumption of the real truth. This helps to eliminates all miseries in order to pave the way towards *mokṣa*. This is the actual self-realization. For attainment of *satya-buddhi* regular yogic practices are necessary. In Ayurveda maximum priority is given in the yogic practice.

## 11.5 *YOGA* IN BUDDHISM, JAINISM, AND TANTRA

Gautam Buddha, the founder of Buddhism and Mahāvīra Jain, the founder of Jainism are predecessors of Patañjali. The influence of *yoga* is seen in their philosophies. *Dhyāna* and *samādhi* are mentioned in the Sutta literature of Buddhism. These Suttas have described the ways to attain the objectives of *yoga*. According to Buddhism, the five qualities – faith, energy, mindfulness, concentration and wisdom – are required in order to attain the objectives of *yoga* (Majibhamanikaya 1/164). This idea is also accepted in the *Yogasūtra* (1/33).

In reality, Buddhism and Yoga Philosophy born out from the Indian spiritual civilisation. Both their aim is to eliminate all miseries. In Yoga Philosophy, three kinds of miseries are described and how their ultimate elimination of miseries can lead to the attainment of *mokṣa* is also described. According to Yoga philosophy the hindrance of the flesh and restless mind can be overcome and the complete suppression of the mental states and processes is achieved by the eight-fold method of *yoga*, known as *yogāṅga* (*yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna* and *samādhi*). The practice of *acm āṅgayoga* can help in eliminating miseries and also pave the way towards attaining *Kaivalya*.

In Buddhism too, it is mentioned that by following the Noble Eight-fold Path (*aṣṭāṅgika mārga*) miseries may be removed and one can attains liberation. In Yoga Philosophy, non-violence is the most prominent one amongst the five kinds of *yama*, the first *yogāṅga* of *acm āṅgayoga*. In Buddhist Philosophy too, non-violence has acquired an important position as a medium of conducting good behaviour. The doctrines of Buddhism and Yoga Philosophy are quite similar in nature. The differences are only seen in

their respective names. As in Yoga Philosophy, *dhyāna* (meditation) is perceived as the medium to attain *kaivalya*, likewise, in Buddhism, importance is given upon *dhyāna*. The idol of Buddha is always seen in a meditating (*samādhiyukta*) position. Like Buddhist Philosophy, Yoga Philosophy also possess the view that the *nirvāṇa* or *kaivalya* can be attained by meditation while stabilizing the mind, being free from the compulsion of work, and realizing the ultimate truth. Both of these schools have advised to practice good behaviours like *ahiṁsā* (non-violence), *satya* (truth), *brahmacarya* (celibacy), *asteya* (abstention from stealing) etc. in order to be in control of the physical and mental characteristics. The *āsana*s as mentioned in the Yoga Philosophy is termed as *vahiraṅga* in Buddhism.

In the doctrines of Jaina Philosophy, various references of Yoga Philosophy are also found. In Patañjali's *Yogasūtra*, the descriptions of five *yamas* (*ahiṁsā, satya, asteya, brahmacarya, aparigraha*) are found. In Jaina Philosophy, these five *yamas* are described as *pañchamahāvrata* (*ahiṁsāsunṛtāsteyabrahmacaryāparigrahaḥ/na yat pramādayogena jīvitavyaparopaṇaṁ//* Ārhatdarúanam, *Sarvadarśana Saṁgraha*). In Yoga Philosophy, *śauca, santoṣa, tapa, svādhyāya,* and *iśvarapraG idhāna* fall under the *niyama*. In Jaina Philosophy, *śauca* is one of ten elements of *dharma*. Again, *santoṣa* and *iśvarapraṅidhāna* of Yoga Philosophy are similar to *saṁyama* (self-control) in Jaina Philosophy. Like Yoga Philosphy, Jaina Philosophy has described *dhyāna* as a means to attain spiritual progress and *kaivalya*. The idea of control of senses (*indriya saṁyama*) of Jaina Philosophy is similar to *pratyāhāra* of Yoga Philosophy. If we analyse the doctrines of both Jaina and Yoga Philosophy, it can be assumed that there are many similarity in their ideas. Although the meaning and the subject matters are the same, there are differences in the names used in both the philosophical systems.

Tantras are an integral part of Indian literature and culture. Influences of Yoga on the Tantras are very significant. Mainly, the references of *kuṇḍalinīyoga*, *hathayoga*, and *layayoga* are found in the Tantra literature. In Tantra literature, the utmost importance is given upon awakening the *kuṇḍalīni* energy in order to connect it with the *sahasracakra* of Lord Śiva. Tantra literatures are based upon Āgama literature. In these Tantra literatures, there are descriptions of *siddhi,* which can be attained by controlling the mind and the body through practising *yoga*. Tantric practice is mainly the harmonization of *yoga*, *bhakti* (devotion), *mantra* (hymns), *homa* (oblation of fire), *jñāna* (knowledge) and *karma* (action). That is why, it is said that liberation can be attained easily through Tantric practice. According to *Kulārṇḍavatantra* (9:16), *kuṇḍalīni* energy unites *Jīvātmā* with *Paramātmā* through self-realization. However, the knowledge and the characteristics of this *kuṇḍalīni* energy can only be realized through *yoga*. In Tantric practice, there is a vast contribution of *yoga*. Tantric practice is based on four process – *jñānapāda, yogapāda, kriyāpāda*, and *caryāpāda*. In *yogapāda*, various Yogic actions and exercises are described in order to know the ultimate truth and to attain *Paramapada*. The proper application of *yama* and *niyama* of Patañjali's *Yogasūtra* is done under Tantric practice. Apart from them, *prāṇāyāma* is very important in Tantric practice. In the Tantric literatures, it is said that the *prāṇāyāma* is practised with *recaka, pūraka* and *kumbhaka*

(*Mahānirvāṇatantra*, 3.41-48). This type of practising of *prāṇāyāma* is an important part of *hathayoga*. Another important part of Yoga scriptures is *praṇava* or *Oṁkāra* prayer. It is also mentioned in the Tantra scriptures that one can obtain will power and knowledge through *praG ava* prayer.

Famous Nyāya philosopher Vātsāyana mentions about *yoga* in his work *Nyāyabhaṣya*. In *Arthshashtra*, Kauṭilya has also mentioned Yoga along with Sāṁkhya and Lokāyata (*sāṁkhyaṁ yogo lokāyataṁ cetyānvīkṣikī – Arthaśāstra*).

The root *yujir* in the sense of connection as given in Pāṇini's list of roots is a root form derived later from the noun form *yoga* (yoking), or that *yoga* also was originally formed from *yujir yoge*, but as *yoga* had taken a technical meaning in Paṇini's time he invented a new fanciful root *yuja* in the sense of concentration. In Pāṇini we find that the word *yoga* had already attained its technical meaning, for he distinguishes between the root *yuj* in the sense of concentration (*samādhi*) and *yujir* in the sense of joining or connecting. In the *Aṣṭādhyāyī* Pāṇini has used the word 228' suggest a person who follows or practices religious austerity. In the *Amarakoṣa*, the word *yoga* is used in sense of means, meditation, unity etc. In the *Yājñyavalkyasmṛti* also, there are detailed descriptions regarding *prāṇāyāma* and the practice of *yoga*. In the book *Śrītattvanidhi*, there are descriptions of 122 poses of *yoga*.

Thus, in reality, the origin of the *yoga* tradition as mentioned in Patañjali's *Yogasūtra* is very ancient. It is because, in India, the practice of *yoga* was being held traditionally since the ancient times, as the ancient Indian scriptures serve as testimonies to that.

Apart from this, *yoga* is mentioned mainly in Yoga Upaniṣads. *Yoga* is mentioned in the major Upaniṣads such as – *Yogatattvopaniṣad, Maṇḍala Brāhmaṇopaniṣad, Nādavindu, Am[ tānada, Varāha, Dhyānavindu, Haṁsa, Yogakuṇḍalinī, Yogaśikha, Yogatattva, Brahmavidyā, Yogacūḍāmaṇi, Advayatāraka, Yogarāja, Tejovindu* etc.

## CHECK YOUR PROGRESS

**Q 5:** In which context the word 'yoga' is mentioned in the *Gītā* ?

.....

**Q 6:** How many major Purāṇas are there?

.....

**Q 7:** What do *Savīja* and *Nirvīja yoga* mean as mentioned in *Kūrmapurāṇa*?

.....

**Q 8:** How many *yama* and *niyamas* are mentioned in the *Viṣṇupurāṇa* ?

.....

**Q 9:** How many *yogas* are mentioned in *Liṅgapurāṇa* ? What are those?

.....

**Q 10:** What are the four levels of Tantric practice?

.....

**Q 11:** What does *tridoṣa* mean?

.....

**Q 12:** What are the *panñcamahābhūta* ? How are *vāta, pitta*, and *kapha* created?

.....

**Q 13:** How according to Ayurveda, health is dependent on balance?

.....

**Q 14:** What does *satyabuddhi* mean?

.....

**Q 15:** Which *āsana* should be practiced in order to annihilate *vātadoṣa* ?

.....

**Q 16:** According to Buddhism, which qualities should be possessed in order to attain the aims of *yoga* ?

.....

**Q 17:** In what context the word 'Yoga' is used in the *Amarakoṣa* ?

.....

## 11.6 LET US SUM UP

We have discussed the following topics in this unit –

- The word 'yoga' is somewhat relational.
- In terms of the practice of spirituality, the significance of *yoga* is the way to attain God, self-knowledge or *Brahmajñāna*.
- The tradition of *yoga* is very ancient.
- Amongst the Vedic literatures, *yoga* is mentioned mostly in *Ṛgveda, Atharvaveda*, Brāhmaṇa literature, Upaniṣads etc.
- The existence of *yoga* is found in *Mahābhārata, Rāmāyaṇa* , and *Gītā*. Mainly, the mention of *yoga* in *Mahābhārata* and *Gītā* is significant.
- The existence of *yoga* is found in Purāṇa. Apart from Purāṇa, *yoga* is also mentioned in other texts. *Yoga* also exists in Ayurveda. *Yoga* is also mentioned in the works of the precursors of Patañjali like Buddha, Jaina, and Pāṇini. In this matter, Yoga Upaniṣad is also significant.

## 11.7 FURTHER READING


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## 11.8 ANSWERS TO CHECK YOUR PROGRESS

**Ans to Q No 1:** In the *Ṛgveda*, *yoga* is mentioned mostly in the context of connecting or constituting or yoking.

**Ans to Q No 2:** In Brāhmaṇa literature, *Oṁkāra* prayer of Yogic practice as a subject is mentioned for the first time.

**Ans to Q No 3:** The divisions of *yama* and *niyama* are found mostly in the *Atharvaveda* which is under Vedic literature. *Ahiṁsā*, *satya, asteya* etc. under *yama* and *tapasyā, svādhyāya*, *īśvarapraṇidhāna* under *niyama* are mentioned in this Veda.

**Ans to Q No 4:** *Yoga* as a means or medium is mentioned in the *Mahābhārata.* In the *Amarakoṣa* also, *yoga* is mentioned as a means.

**Ans to Q No 5:** *Yoga* is mentioned in *Gītā* mostly in the context of 'yujir yoge' (union). In the sixth chapter, Śrīkṛṣṇa has said that the union of the *Ātman* with *Paramātman* is the actual *yoga*.

**Ans to Q No 6:** There are eighteen major Purāṇas.

**Ans to Q No 7:** In the *Kūrmapurāṇa*, *savīja yoga* and *nirvīja yoga* are mentioned as the branches of yoga. The yoga which has *vīja* is called *savīja yoga*. This *savīja yoga* is also called *saguṇayoga* or *bhaktiyoga*. It is because in this *yoga*, the prayers of Viṣṇu, Rudra, Biriñci (Brahma) etc. are

mentioned.

**Ans to Q No 8:** Ten kinds of *yama* and *niyama* are mentioned in *Viṣṇupurāṇa*.

**Ans to Q No 9:** Five kinds of *yoga* are mentioned in *Liṅgapurāṇa*. Those are - *mantrayoga, sparśayoga, bhāvayoga, abhāvayoga*, and *mahāyoga*.

**Ans to Q No 10:** The four levels of Tantric practice are – *jñānapāda, yogapāda, kriyāpāda*, and *caryāpāda*.

**Ans to Q No 11:** *Tridoṣas* are *vāta, pitta*, and *kapha*. According to medical science, when there is an imbalance in the body, it is known as *doṣa* (disorder).

**Ans to Q No 12:** *Pañcamahābhūtas* are *kṣiti* (earth), *apas* (water), *tejas* (fire), *marut* (air), and *vyoma* (ether). Our body is constituted of these five (*Pañcamahābhūta)* elements. Whenever one of elements of *Pañcamahābhūta* overpowers on the other, *tridoṣa* occurs on the body. For example, vāta doṣa is created whenever there is a predominance of *marut* and *vyoma*, *pitta doṣa* is created whenever there is a predominance of *tejas* and *apas*, and *kapha doṣa* is created whenever there is a predominance of *apas* and *kṣiti*.

**Ans to Q No 13:** According to Ayurveda, good health depends on the balance amongst *doṣa, dhātu*, and *mala*.

**Ans to Q No 14:** *Satyabuddhi* is the realization of the actual truth. This can annihilate all the miseries which paves the way for the attainment of liberation. The actual self realization is *satyabuddhi*.

**Ans to Q No 15:** *Vāta doṣa* can be annihilated by the practice of *kapālabhāti* and *bhastrikā*.

**Ans to Q No 16:** According to Buddhism, the possession of the five qualities which are - faith, energy, mindfulness, concentration and wisdom – can lead to the attainment of the aims of *yoga*.

**Ans to Q No 17:** In the *Amarakoṣa*, *yoga* is used in the contexts of protection, means, meditation, unity etc. (*Amarakoṣa*, 3.4.24)

## 11.9 MODEL QUESTIONS

**A) Short Question:**

**Q 1:** Write a short note on *yoga* as mentioned in *Ṛgveda* and *Atharvaveda*?

**Q 2:** Write a short note on the influence of *yoga* on Brāhmaṇa literature?

**Q 3:** Discuss how the existence of *yoga* is reflected in Upaniṣad.

**B) Long Question:**

**Q 1:** Write a note on the use of *yoga* in different contexts in the *Mahâbhârata* and *Gītā*.

**Q 2:** Discuss how *yoga* is mentioned in Purāṇa.

**Q 3:** Discuss how the influence of *yoga* is reflected in Ayurveda.

**Q 4:** How does *yoga* exist in Buddhist and Jaina literatures?

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# UNIT 12 : YOGA PRACTICE FOR NON-COMMUNICABLE DISEASES

## UNIT STRUCTURE


12.1 Learning Objectives

12.2 Introduction

12.3 The Key Facts about Non-communicable Diseases

12.4 Non-communicable Diseases

12.5 Yoga Practice for Non-communicable Diseases

12.6 Let Us Sum Up

12.7 Further Reading

12.8 Answers to Check Your Progress

12.9 Model Questions


## 12.1 LEARNING OBJECTIVES

After going through this unit you will be able to –

- state the concept of Non- communicable Diseases
- explain the Non- communicable Diseases
- state the common causes and Symptoms of Non- communicable Diseases
- discuss the Yogic practice for Non-communicable Diseases.

## 12.2 INTRODUCTION

This is the second unit of the theory course Yoga Therapy in Practice. In this unit, we are going to discuss the concept of Non-communicable diseases and Yoga Practices for selected Non-communicable diseases.

We can group various diseases into communicable and non-communicable. Communicable diseases are the diseases which can be transferred from one person to another or from one organism to another. Non-communicable diseases (NCDs) are also known as chronic diseases. They tend to be of long duration and are the result of a combination of genetic, physiological, environmental and behaviours factors. A non-communicable disease is a medical condition or disease that is by definition non-infectious and non-transmissible among people. It is a non-infectious health condition that cannot be spread from person to person. NCDs represent one of the world's major health challenges.

## 12.3 KEY FACTS ABOUT NON-COMMUNICABLE DISEASE

Now, we will discuss some key facts about Non-communicable diseases. According to a study of World Health Organization (WHO), Non-communicable diseases (NCDs) kill 41 million people each year, equivalent to 71% of all deaths globally. Each year, 15 million people die from a NCD between the ages of 30 and 69 years.

Cardiovascular diseases account for most NCD deaths or 17.9 million people annually. It is followed by cancers (9.0 million), respiratory diseases (3.9 million) and diabetes (1.6 million).

These four groups of diseases account for over 80% of all premature NCD deaths.

Four risk factors responsible are tobacco, unhealthy diet, physical inactivity and harmful use of alcohol. Apart from the modifiable behavioural risk factors, mentioned above, metabolic risk factors contribute to four key metabolic changes that increase the risk of NCDs:

- Raised blood pressure
- Overweight/ Obesity
- Hyperglycemia (high blood glucose levels)
- Hyperlipidemia (high levels of fat in the blood).

## 12.4 NON-COMMUNICABLE DISEASES

The main types of Non-communicable diseases are cardiovascular diseases (like heart heart attacks and stroke), cancer, chronic respiratory diseases (such as chronic obstructive pulmonary disease and asthma) and diabetes.

**CARDIOVASCULAR DISEASE:**

We have discussed earlier that, cardiovascular disease is the leading cause of non-communicable disease deaths. Cardiovascular disease is a general term for conditions affecting the heart or blood vessels. Some common non-communicable cardiovascular conditions and diseases include:

- Heart attack
- Stroke
- Coronary artery disease
- Congenital heart disease
- Peripheral artery disease

**Image: Cardiovascular Disease**

**Symptoms** -

Symptoms may include-

- Pain or pressure in the chest
- Chest tightness
- Chest discomfort
- Shortness of breath
- Extreme fatigue and Nausea
- Light headed or faint
- Coldness in your legs or arms
- Pain or discomfort in the arms, the left shoulder, elbows, jaw or back
- Racing heartbeat
- Pale gray or blue skin colour

**Causes -**

Cardiovascular diseases may occur due to-

- Atherosclerosis
- High Blood Pressure
- Smoking
- Excessive use of alcohol or caffeine
- Stress
- Unhealthy diet
- Physical inactivity

**CANCER:**

Day by day the term 'Cancer' is becoming very familiar with all of us. Cancer is second most common cause of non-communicable disease death globally. It affects people of all ages, socio-economic statuses, and genders. Cancer is characterized by the development of abnormal cells that divide uncontrollably and have the ability to infiltrate and destroy normal body tissue. Cancer often has the ability

to spread throughout your body. When body cells lose their programmed functions and multiply in a bizarre manner, cancer develops in an organ. Some cancers cannot be avoided due to genetic risks. However, the World Health Organization (WHO) estimates that 30 to 50 percent of cancers are preventable with adoption of healthy lifestyle choices

The most common cancer deaths in men include:

- Lung
- Liver
- Stomach
- Colorectal
- Prostate

The most common cancer deaths in women include:

- Breast
- Lung
- Colorectal
- Cervical
- Stomach

**Symptoms-**

Depending on the body part affected, symptoms of cancer vary.

Some general symptoms associated with, but not specific to cancer, include:

- Feeling weak or very tired
- Lump or area of thickening that can be felt on or under the skin
- Weight changes, including unintended loss or gain with no known reason
- Skin changes, such as-
  - yellowing, darkening or redness of the skin,
  - sores that does not heal, or
  - a new mole or a change in an existing mole
- Changes in bowel or bladder habits
- Breast changes, such as:
  - Change in size or shape of the breast or nipple
  - Change in texture of breast skin
- Persistent cough or trouble breathing
- Hoarseness
- Problems with eating, such as:
  - Discomfort after eating
  - Difficulty swallowing

- Changes in appetite

- Persistent, unexplained muscle or joint pain
- Difficult or painful urination
- Persistent, unexplained fevers or night sweats
- Unusual bleeding or discharge, including:
  - Blood in the urine
  - Vaginal bleeding
  - Blood in the stool

**Causes-**

Cancer is caused by changes (mutations) to the DNA within cells. The DNA inside a cell is packaged into a large number of individual genes, each of which contains a set of instructions telling the cell what functions to perform, as well as how to grow and divide. Errors in the instructions can cause the cell to stop its normal function and may allow a cell to become cancerous.

**CHRONIC RESPIRATORY DISEASE:**

Now, we will learn about Chronic Respiratory Disease. Chronic respiratory diseases (CRDs) are diseases of the airways and other structures of the lung. The most common chronic respiratory diseases include:

- Chronic Obstructive Pulmonary Disease (COPD)
- Asthma
- Pulmonary hypertension
- Occupational lung diseases

**Image: Chronic Obstructive Pulmonary Disease**

**Symptoms-**

Generally, symptoms don't appear until significant lung damage has occurred and they worsen over time.

The common symptoms may be-

- Shortness of breath (especially during physical exercise)
- Persistent whizzing
- Frequent respiratory infections
- A chronic cough that may produce mucus (sputum)
- Chest tightness
- Unintended weight loss
- Swelling in ankles
- Lack of energy (tiredness)
- Nails and lips become blue

**Causes:**

The common causes for Chronic Respiratory Disease are-

- Long term exposure to harmful substances such as cigarette smoke
- Air pollution
- Workplace exposure to dust, smoke or fumes

**DIABETES:**

Diabetes is well known disease in our society. Diabetes occurs when the body cannot produce enough insulin. Insulin is a hormone secreted by pancreas that regulates blood sugar (glucose). It can also occur when the body cannot use the insulin effectively.

The two main types of Diabetes are:

- **Type 1 Diabetes** (Insulin dependent Diabetes Mellitus)
  This type of diabetes is generally diagnosed during childhood or young adulthood. This is the result of an immune system dysfunction.
- **Type 2 Diabetes** (Non Insulin dependent Diabetes Mellitus)
  This type of diabetes is often acquired during later adulthood. This is the result of poor diet, inactivity, obesity, and other lifestyle and environmental factors.

When diabetes occurs in childhood, it is known as **Juvenile diabetes**. While, diabetes found in middle-aged people is known as **Maturity onset diabetes**.

The normal fasting blood sugar range in our body is 80 to 120 mg per 100 ml of blood.

The normal post prandial blood sugar after two hours of meals should be upto 140 mg/100 ml of blood.

**Image: Type I diabetes**

**Symptoms:**

Common symptoms of diabetes are-

- Sweetish taste in the mouth
- Dryness of the throat
- Polyurea (Excessive urine production)
- Excessive hunger and thirst
- Itching in the genitals
- Eye disorders
- Dizziness
- Weakness and debility

**Causes:**

Diabetes is a chronic condition associated with abnormally high levels of sugar (glucose) in the blood. Insulin produced by the pancreas lowers blood glucose. Absence or insufficient production of insulin, or an inability of the body to properly use insulin causes diabetes.

Other associated conditions are-

- Heredity
- Obesity
- Mental and emotional stress and strain
- Prolonged anxiety and conflict
- Sedentary lifestyle
- Lack of exercise
- Wrong food habits

**Some other non-communicable diseases are**:

- Arthritis
- Bell's Palsy

- Chronic kidney disease
- Depression
- Eczema
- Epilepsy
- Insomnia
- Obesity
- Sickle cell anaemia
- Sleep disorders
- Stress
- Vision impairment

## 12.5 YOGA PRACTICE FOR NON-COMMUNICABLE DISEASES

**YOGA PRACTICE FOR CARDIOVASCULAR DISEASE:**

The following Yogic practices are suggested for cardiovascular disease-

**Shatkarma-**

Jala Neti

**Asana-**

Important Asanas for Cardio- vascular disease are-

Pawan- muktasana parts 1 and 2, Tadasana, Ardhakati chakrasana, Vrikshasana, Garudasana, Vajrasana, Shashankasana, Ushtrasana, Vakrasana, Ardha matsyendrasana, Gomukhasana, Makarasana, Bhujangasana and Shavasana. Select according to the flexibility of the spine and physical capacity of an individual.

Asanas are vitally important in Cardio- vascular disease, but should never be practised beyond capacity. The heart must never be strained, and at the slightest sign of heart strain or pain the practice of relaxation should supervene.

**Pranayama-**

Pranayama is very important both in the initial recovery of a heart patient and in the subsequent rehabilitation and rejuvenation period. Pranayama should not impose a strain on the heart or lungs.

Important Pranayamas for Cardio- vascular disease are-

Nadi- shodhan, Shitali, Sitkari, Bhramari and Ujjayi.

**Meditation-**

Meditation should be learned not as a discipline but as an enjoyable pastime for the Cardio-vascular disease.

Most suitable practices are-

Ajapa Japa using So- Ham, Om Meditation.

**Special Practice-**

Yoga Nidra, Swadhyaya, Bhakti Yoga

**Diet-**

Diet should be light, avoiding meat, excessive protein, milk and dairy products, oil and excessive spices. Also, avoid alcohol and smoking. These should be replaced by whole grains, fruits and fresh vegetables.

**YOGA PRACTICE FOR CANCER:**

In order to achieve the changes needed to tackle cancer, Yoga should be summarized as raising the pranic levels in the body. This will enable the body's natural defence systems to overcome the cancer in the body. It will also help in neutralizing the ravaging effect it has on the body.

The following Yogic practices are suggested for cancer-

**Shatkarma-**

Jala Neti, Kunjal, Kapalbhati and Trataka

(The practices of Kunjal and Kapalbhati are contra- indicated in oropharyngeal, lung cancers)

**Asana-**

Important asanas for Cancer are-

Pawan Muktasana Part 1, 2 and 3, Tadasana, Tiryaka tadasana, Kati chkrasana, Surya Namaskara, Vajrasana, Shashankasana, Marjari- asana, Vakrasna, Gomukhasana, Paschimottanasana, Bhujangasana, Vipareeta Karani asana, Ushtrasana, Ardha Matsyendrasana, Shavasna. Select according to the flexibility of the spine and physical capacity of an individual.

Asanas affect the musculoskeletal system, the internal organs and particularly the neuro- endocrinal system. They stimulate the specific energy pathways and activate the corresponding chakras.

**Pranayama-**

Helpful Pranayamas are- Nadi shpdhana, Bhramari, Ujjayi, Sheetali and Sheetkari Pranayama.

Pranayama practices induce changes on the pranic level, helping to clear pranic blockages in the nadis (the network of pranic channels) throughout the body.

**Mudra- Bandha-**

Moola Bandha, Uddiyana Bandha, Jalandhara Bandha, Maha Bandha, Shambhavi Mudra, Nasikagra drishti, Khechari Mudra, Shanmukhi Mudra and Vipareeta karani Mudra.

**Special Practice-**

Yoga Nidra-

Cancer inflicts an enormous pressure on the mind, emotions and psyche. People with Cancer can feel the pressure of facing death. This pressure saps the willpower of the person, who may sink into terrible gloom, experiencing deep insecurities and negative thoughts. Yoga Nidra is helpful for relaxation.

The visualization component of Yoga Nidra can be useful in enhancing the healing and regenerative capacities of the body-mind.

Apart from Yoga Nidra, practice of Ajapa Japa, Nada Yoga are also suggested for the management of Cancer.

**YOGA PRACTICE FOR CHRONIC RESPIRATORY DISEASES:**

The following Yogic practices are suggested for chronic respiratory diseases-

**Shatkarma-**

The important Shatkarmas for the management of Chronic Respiratory Diseases are-

Jala Neti, Sutra Neti, Vamana Dhouti, Vastra Dhouti, Shankha Prakshalana and Kapalbhati.

**Asana-**

Important asanas for the management of Chronic Respiratory Diseases are-

Pawan Muktasana Part 1 and 2, Tadasana, Hasta Utthanasana, Dwi- konasana, Kati- chakrasana, Pada hastasana, Marjari Asana, Vajrasana, Vakrasana, Ardha Matsyendrasana, Gomukhasana, Ushtrasana, Paschimottanasana, Shashankasana, Makarasana, Bhujangasana, Shalabhasana, Sarvangasana, Matsyasana, Halasana and Shavasana. Select according to the flexibility of the spine and physical capacity of an individual.

Practice of Surya Namaskar is also helpful.

**Pranayama-**

The following Pranayama are helpful for Chronic Respiratory Diseases-

Nadi shodhana, Suryabhedi, Bhramari, Ujjayi and Bhastrika Pranayama.

**Mudra- Bandha-**

Tadagi Mudra, Moola Bandha, Uddiyana Bandha.

**Special Practice-**

Ajapa Japa (with So-Ham), Yoga Nidra, Om Meditation.

**Diet-**

- Have light and easily digestible diet.
- Avoid mucus forming foods such as milk and milk products, rice.
- Curd, banana, sour fruits, cold drinks, all chemically treated, processed, flavoured foods and fried items should also be avoided.
- Also prevent constipation.
- Drink warm water instead of frequent tea or coffee.

**YOGA PRACTICE FOR DIABETES:**

The Yogic treatment of diabetes is directed to the underlying causes of the disease as well as to its symptoms. It is based on the internal readjustment of the whole organism through stimulation of the body's own regenerative process. Along with the well- balanced diet, medicine and a few exercises,

necessary corrections in lifestyle and the Yogic practices will help the patient to manage the disorder successfully.

The following Yogic practices are suggested for diabetes-

**Shatkarma-**

Jala Neti, Sutra Neti, Vaman Dhouti, Shanka Prakshalana, Kapalbhati, Nauli and Agnisara.

**Asana-**

The following asanas are helpful for Diabetes-

Pawan- muktasana parts 1, 2 and 3, Hasta Utthanasana, Kati Chakrasana, Pada- Hastasana, Trikonasana, Vajrasana, Ushtrasana, Shashankasana, Mandukasana, Ardha Matsyendrasana, Gomukhasana, Vakrasana, Paschimottanasana, Matsyasana, Bhujangasana, Shalabhasana, Dhanurasana, Halasana, Sarvangasana and Shavasana. Select according to the flexibility of the spine and physical capacity of an individual.

Practice of Surya Namaskara is also helpful.

**Pranayama-**

Nadi shodhana, Ujjayi, Bhramari, Sheetali, Sheetkari and Bhastrika Pranayama.

Pranayamas play important role in diabetes, as Pranayama affect nervous system and Hypothalamus (a part of Nervous system) regulates the release of hormones (through pituitary gland) in the body.

**Mudra-Bandha-**

Uddiyana Bandha, Vipareet karani Mudra

**Special Practice-**

Ajapa Japa, Yoga Nidra and Om Meditation.

**Diet-**

- A low carbohydrate, sugar free, natural vegetarian diet should be adopted.
- Avoid oily foods, rice, potatoes, and high calorie carbohydrates.

## CHECK YOUR PROGRESS

**Q 1:** Fill in the blanks:

1) ..... Diseases account for most NCD deaths.
2) Insulin is a hormone secreted by ..... that regulates blood sugar level in the body.
3) When diabetes occurs in childhood, it is known as ..... diabetes.
4) Cancer is caused by changes (mutations) to the ..... within cells.
5) The normal post prandial blood sugar after two hours of meals should be up to .....
   / 100 ml of blood.

## 12.6 LET US SUM UP

In this Unit, we have discussed Non Communicable diseases and their management with Yogic practices. Most common non communicable diseases are- Cardiovascular disease, Diabetes, Chronic respiratory diseases and Cancer. Cardiovascular diseases account for most NCD deaths followed by Cancer, Respiratory Diseases and Diabetes. Common cardiovascular disease include - Heart attack, Stroke, Coronary artery disease, congenital heart disease, Peripheral artery disease. Yogic Asanas, Pranayamas and Relaxation practices are much useful for cardiovascular diseases. Lung, Breast, Stomach, colorectal, cervical cancer are most common cancer. Yogic practices helps in the condition of cancer by raising the pranic level in the body. Chronic Obstructive Pulmonary Disease and Asthma are common respiratory disease. Yogic purification techniques (Shatkarma), some asanas and Pranayamas are much helpful for respiratory diseases. Diabetes is of two types- type I and type II. Yogic Purification techniques (Shatkarma), Asanas and Pranayamas are very important for Diabetes. Along with the Yogic Practices, lifestyle change and proper diet is also recommended for the management of these diseases.

## 12.7 FURTHER READING


1) *Asan Pranayama Mudra Bandha* - Swami Satyanana Saraswati, Yoga Publication Trust, Bunger: Bihar
2) *Yogic Management of Common Diseases* - Dr. Swami Karmananda, Yoga Publication Trust, Munger: Bihar
3) *Yoga Therapy for Selected Diseases* - Dr. M.M. Gore, Dr. D.R. Vaze, Dr. S.A. Kulkarni, Dr. J.P. Oak, Kaivalyadhama, Lonavla: Pune
4) *Exploring Yoga and Cancer* - Dr. Swami Yogapratap, Yoga Publication Trust, Bunger: Bihar
5) *Yogic Management of Asthma and Diabetes* - Dr. Swami Shankardevananda, Yoga Publication Trust, Bunger: Bihar
6) *Yoga for Bronchial Asthma* - Dr. R Nagarathna, Dr. H R Nagendra, Swami Vivekananda Yoga Prakashana: Bangalore

## 12.8 ANSWERS TO CHECK YOUR PROGRESS

**Ans to Q No 1:** 1) Cardiovascular

2) Pancreas

3) Juvenile

4) DNA

5) 140 mg

## 12.9 MODEL QUESTIONS

**Q 1:** What do you understand by Non Communicable diseases? List some commonly known non communicable diseases.

**Q 2:** Write the causes, symptoms of cardiovascular diseases. Also suggest a Yoga Module for the management of cardiovascular diseases.

**Q 3:** Write the causes, symptoms of Chronic Respiratory Diseases. Also give a list of Yogic practices helpful in respiratory disease.

**Q 4:** List the different types of Cancer. Also write common causes, symptoms of Cancer. Suggest some Yogic Practices helpful in Cancer.

**Q 5:** Write the types, causes and symptoms of Diabetes. Also suggest a Yoga Module for its management.

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# UNIT 13 : RELEVANCE OF YOGA THERAPY WITH MODERN MEDICAL SCIENCE

## UNIT STRUCTURE


13.1 Learning Objectives

13.2 Introduction

13.3 Principles of Yoga Therapy

13.4 Three Components of Yogic Approach

13.5 Relevance of Yoga Therapy with Modern Medical Science

13.6 Let Us Sum Up

13.7 Further Reading

13.8 Answers to Check Your Progress

13.9 Model Questions


## 13.1 LEARNING OBJECTIVES

After going through this unit you will be able to –

- state the concept of Yoga Therapy
- explain the Principles of Yoga Therapy
- describe the three components of Yogic approach
- discuss the Relevance of Yoga Therapy with Modern Medical Science.

## 13.2 INTRODUCTION

Basically, Yoga is a science of consciousness. In other words we can say that, Yoga is a systematic process for accelerating the growth, of a man in his entirety. And with this growth, man learns to live at higher states of consciousness. Yoga provides an integrated system of techniques by which we can develop our hidden potentials to the fullest. It means, Yoga is a methodical effort towards self-perfection through developing our latent potentials on all possible levels- physical, mental, intellectual and spiritual. To achieve this goal, one must have control/ mastery over his mind. Maharshi Patanjali has explained the eight steps and other means to control the mind achieve the highest state of consciousness.

Yogic science was never developed during Vedic period for treating ailing

human beings. But, it is fact that, it is the key to good health and happiness in today's world. Yoga is becoming a respected science with wide applications for the benefit of humanity. By practising Yoga, sanskaras are uprooted which cause mental and physical illnesses. Yoga changes the pattern of mind, the mental conflict that exacerbates illness. Hence, Yoga, although never meant as a therapy, is very effective in helping us to attain and maintain good health and well- being. People who practice Yoga remain healthy and energetic, tranquil and balanced.

Great advances in medical science over the past century have reduced the incidence of most of the physical disease that have plagued humanity for centuries. Ever- better drugs and surgical techniques have led to the eradication of most infectious diseases and the control of many metabolic disorders. But, these techniques are less than effective against the new and ever more common causes of ill health- chronic stress and psychosomatic ailments.

Conventional medicine, by concentrating on a physical and mechanistic approach to healing, can do little to relieve conditions such as these, since they are caused more by lifestyle and attitudes than by physiological anomalies. The frenetic pace of modern life exposes many people to continuous, unrelieved stress. And if you are largely sedentary in your habits and overindulge in health- damaging substances and foods, your well being and fitness will be further compromised.

Eventually, stress may manifest itself in the form of physical disease or mental breakdown. Modern medicine has countered with symptom- suppressing treatments, which do little to tackle the root cause of the problem. Whereas, Yoga practices can allow patients to get more time and attention for their deeper, inner personal needs, to help alleviate social, mental and emotional problems through regulated, systematic and progressive exercise and relaxation programs. Yoga exercises have a holistic effect and bring body, mind and conscious and soul into balance. So, Yoga is capable of filling this gap. Here, in this Unit, we will discuss the principles of Yoga and how Yoga can be relevant with modern medical science in order to face and solve the present day problems.

## 13.3 PRINCIPLES OF YOGA THERAPY

Yoga is fundamentally different from conventional medical practice in its approach to body, mind, human existence and healthcare. In order to achieve and maintain the healthy condition, yoga lays emphasis on following principles-

- Principle of Prana
- Principle of Pancha kosha
- Principle of Shat-chakra

**Principle of Prana**

The human body is enlivened by the vital force known as Prana. This Prana is responsible for the various functions being carried out within the body. There are five major aspects of Prana. The particular aspect of the prana is felt to be more active in some specific area, and accordingly is described to be responsible for the activities of the organs situated in that area-

- Prana
- Apana
- Samana
- Udana
- Vyana

**Prana**- It is essential for the life activity to go on ceaselessly to replenish the exhausted energy, continuously. The energy is required to be brought in from outside the body either in the form of Oxygen, nutrients or water. The vital force responsible for bringing in the energy in this way is known as Prana and its area of activity is from the nose to the chest. It controls the functioning of the respiratory system including the oro-pharynx, naso-pharynx, larynx, cardiac system and circulatory system

**Image 1: Pancha Prana**

**Apana-** In the process of continuous utilization of the energy required for various activities, a lot of waste matter is produced. The vital force responsible for expelling unwanted waste matter out of the body is known as Apana, and its area of activity is within the abdomen below the level of umbilicus. It is located in the pelvic region between the navel and the perineum. It is also responsible for the expulsion of breath. It controls the functions of the genitor- urinary system and gut motility, especially of the large intestine, excretory and reproductive system.

**Samana**- After having brought in, the energy source, it needs to be converted into a suitable form, so that the body can use it. This is a process of digestion. The vital force which controls the activity of digestion is situated in the abdomen above the level of umbilicus and is known as Samana. It activates and controls the functioning of the digestive and metabolic system and acts as a balancing or coordinating force between the two opposite forces of prana and apana.

**Udana**- Apart from the vegetative functions there is a continuous effort in the body-mind complex to excel itself through the subject level of functioning which includes expression and communication and the vital force responsible for this activity is known as Udana. Its area of activity is the head and the neck. It is also located in the arms and legs. It is responsible for the sensory organs and the motor organs, and controls the sympathetic and parasympathetic nervous systems.

**Vyana**- After making the energy available in a usable form, it has to be transported to each and every part of the human body. This transportation and circulation of energy all over the body is under charge of Vyana and its area of activity covers the whole body. It pervades the whole body. It regulates and coordinates the musculo-skeletal system, acts as a reserve or back up and also as a coordinator for the other four pranas.

There are also other minor activities carried out by the Prana and these subdivisions of Prana are known by different names according to their functions. They are-

1. **Naga** - for regurgitation
2. **Kurma** - for blinking
3. **Krikal** - for sneezing
4. **Devadatta** - for drowsiness
5. **Dhananjaya** - for thirst

**Principle of Pancha kosha**

The five different dimensions of human existence from gross to subtle nature of function are-

- Annamaya kosha (The physical dimension)
- Pranamaya kosha (The bio-plasmic energy dimension)
- Manomaya kosha (The mental – emotional dimension)
- Vijnanamaya kosha (The dimension of psyche or intuition)

- Anandamaya kosha (The dimension of blissful joy)

**Annamaya kosha**- Annamaya kosha, the 'food sheath' is the physical dimension of human existence. The origin of this system depends on the physical food that we eat. The food we eat, containing carbohydrates, proteins, fats, minerals and other nutrients, are broken down during digestion. It is absorbed into the body and the various components are used to make cells, supporting tissues, enzymes, hormones and other items according to the body's needs.

All the systems and organs including the five sense organs, the five motor organs, the brain and other systems, form annamaya kosha.

**Image 2 - Pancha Kosha**

**Pranamaya kosha**- After Annamaya kosha the next subtlety is Pranamaya kosha. Here the word prana refers to the vital energy present in all living beings. It is responsible for providing the energy needed for the activities of all the koshas. Just like electricity which is responsible for the working of the light bulbs, heater, fan, washing machine and computer; prana is responsible for all the activities of the human being, including at the levels of mind and consciousness.

Based upon the functions carried out, this prana is further divided into five main sub-pranas and five another smaller pranas.

The five main pranas are- Prana, Apana, Samana, Udana and Vyana. They are already explained in the Principle of Prana.

**Manomaya kosha**- The third dimension deals with 1) the gathering of perceptions received via the physical body through the sense organs, 2) the cognition, analysis and assimilation of these perceptions, 3) the imparting of further instructions based on these perceptions, and 4) storage of these perceptions, their analysis, the action taken and the result obtained from that for future reference via the memory.

The organs used for this purpose are known as antah karana. The antah karana is comprised of manas, buddhi, chitta and ahamkara.

**Vijnanamaya kosha**- This fourth dimension deals with the deep unconscious strata of our being. It is the power house of intelligence and thoughts. This kosha develops the capacity of choosing the good/ bad thoughts, taking the right and quick judgement and bring the stage of sthita pragya.

**Anandamaya kosha**- This dimension is even subtler than vijnanamaya kosha. This fifth sheath is full of native bliss and joy as reflected from the purest pristine fountain source Atma. It is divine gossamer, reflecting Atmananda base for Asampragyat Samadhi and self- realization. It manifests more easily in infants and younger children in whom manomaya kosha is not yet developed and hence does not overshadow anandamaya kosha.

**Principle of Shat-chakra**

In our human body, there are six nodal centres, through which the Ida and Pigala criss cross each other in a spiral way. When Kundalini arouses, the prana starts rising through each of these centres and the energy field in each centre gets activated. These energy centres are known as Chakras.

**Image 3- Shat Chakras**

**Mooladhara Chakra**- This is the lower most of the Chakra situated at the tail end of the spine, at the level of perineum which is between genital opening in the front and the anal opening behind. It is represented as a lotus with four petals.

**Swadhishthana Chakra**- This is situated at the level of pubic symphysis, a bone just above the genital organ. It is represented as a lotus with six petals.

**Manipura Chakra**- This is the third Chakra from below and is situated at the level of umbilicis. It is represented as a lotus with ten petals.

**Anahat Chakra**- This is the fourth Chakra from below and is situated in the chest at the level of heart. It is represented as a lotus with twelve petals.

**Vishuddhi Chakra**- This is the fifth Chakra in the ascending order and is situated in the throat. It is represented as a lotus with sixteen petals.

**Ajna Chakra**- This is the sixth Chakra in the ascending order and is situated at the level of Bhrumadhya (Eyebrow centre). It is represented as a lotus with two petals.

**Sahasrara Chakra**- This is the highest centre in the brain and on reaching here Prana alters the consciousness completely.

## 13.4 THREE COMPONENTS OF YOGIC APPROACH

Now, we will throw light on the three main components of Yoga. When we use Yoga as a Science of Health and Healing, all the Yogic techniques and methods which are basically meant for spiritual experiences automatically get geared to do their job for the promotion of Health and bring the Healing touch to the body and mind. We can divide all the approaches used for Health and Healing into three components-

A. Practical Discipline

B. Regulation of diet and daily habits

C. Change in attitude, behaviour and life-style

**Practical Discipline**

This practical discipline involves Shat-karma, Asana, Pranayama, Mudra-Bandha and Meditation.

Shatkarmas involves six purification practices that make the body clean, strong and free from diseases. It removes toxins and improves concentration. It improves the flow of prana into the organs.

Asanas involve the increases awareness of various physical and physiological processes influenced by controlled stretching, contraction and relaxation of various muscles.

Pranayama practices involve the manipulation of breathing mechanism along with the increases awareness of the pressure changes inside the cavity of chest and abdomen.

Mudra and Bandha bring stability to the mind. They work on a much deeper and more subtle level than the asanas. A mudra is a particular posture that channels energy into particular chakras (plexus) while Bandha involves the contraction of muscles and organs, which causes the accumulation of energy at a particular plexus.

Meditation practices increase the awareness of one's own mental processes including the thoughts, emotions, memory etc. The increases awareness with the manipulative techniques of Dhyana practices gradually keep the psycho-physiological functions healthy, harmonious and in balanced state.

**Regulation of diet and daily habits**

This component concerns with the regulation of diet as well as the regulation of daily habits involving working habits, pattern of sleep, recreational activities etc. This helps in removing the responsible factors for the imbalance in the functioning of body – mind complex.

**Change in attitude, behaviour and life-style**

This component concerns with the changes in one's attitudes, behaviour and life-style which help in inducing the feeling of sharing, feeling of warmth in friendship, love and respect for the beautiful universe. This is required for constructing the correct psychological attitude so that the stress factors are best tackled and nullified.

Bhagawad Gita says,

***Yuktahar viharasya yuktachestasya karmasu,***

***Yukta swapnavabodhasya yogobhavati duhkhaha***

That is, just enough diet, work, sleep, wakeful state, entertainment or sport will remove the grievances and one will become happy.

## 13.5 RELEVANCE OF YOGA THERAPY WITH MODERN MEDICAL SCIENCE

Yoga has a lot to offer as we approach the 21st century. It gives us the means to complement medical technology with a holistic system of healthcare that addresses the problems of the mind and spirit, as well as those of the body.

Maharshi Patanjali, who wrote the classic text on yoga more than 2000 years ago, described it as "a science of mind". And it is through teaching you to control your mind, your desires, and your reactions to stress that yoga can fundamentally help you.

Yogic approach to healthcare is different from Modern Medical system. Instead of trying to reduce the cause of disease to a single factor and to correct it using a specific cure, yoga aims to treat illness by improving health on all levels simultaneously and by restoring inner harmony.

Yoga teaches us to change our attitude towards disease, to see it as a learning experience and at the same time offers us the techniques by which we can not only remove disease, but also manipulate and cultivate our internal body processes so as to achieve higher states of awareness and fulfilment.

In Asthma, for example, it offers us technique to relax spasmed muscles, induce bronchodilation, remove clogged mucus, rebalance the nervous system, allay anxiety and remove the root cause from the emotional and psychic body.

In diabetes, it lowers blood sugar and rebalances imbalanced neural and metabolic processes as well as helping us to become stronger, fitter and happier.

Most systems of healing have failed to deal adequately with psychosomatic and degenerative diseases, because they have not recognised the deeper needs of the patients at the more subtle levels of their existence. We, the human beings, are much more than a physical body.

According to Yoga, human beings have a physical, emotional, mental, psychic and spiritual side to their existence. Each level must be nourished, stimulated and developed if we are to grow into totally

balanced and healthy people. It is in this regard that Yoga will be most useful and helpful to modern medicine. Yoga not only outlines a clear and precise description and roadmap of the mind and our higher, more subtle aspects, but also gives us the techniques by which we can manipulate, heal, improve, cultivate and develop the mind and higher consciousness.

Most systems of healing fail to deal with the mind and fail to understand how powerful and all pervading the mind actually is. In this regard, Yoga and meditative techniques are essential tools in dealing with diseases, because they cultivate and bring us into direct experience with the mind. They allow us to feel that the mind is actually enhancing and expanding our awareness.

Friends, at first glance, modern medicine and Yoga may seem to be totally incompatible and in some ways even antagonistic to each other. But, it must be stated that Yoga and any form of medicine work together and are not antagonistic. Allopathy, homeopathy, Ayurveda, Acupuncture and other forms of healing are all useful and beneficial to mankind. They focus on and aim to eliminate the disease process.

Yoga on the other hand, is not so much therapeutic as strengthening and health promoting, leading to good physical health, more as a by-product than an inherent aim of the techniques.

Thus, the medical tradition is required to monitor the progress of the disease and adjust drug requirements and therapeutic modes while the Yogic side helps to relax, purify and strengthen, to actually aid the effects of the medicine, reduce the amounts required, and enhance tissue healing and regeneration.

Both Yoga and modern medical science understand the need for total health. Modern medical science has the ultimate aim and goal of producing a state of optimum physical and mental health thus leading to the optimum wellbeing of the individual. Yoga also aims at the attainment of mental and physical wellbeing though the methodology does differ. While modern medical science has a lot to offer humankind in its treatment and management of acute illness, accidents and communicable diseases, Yoga has a lot to offer in terms of preventive, promotive and rehabilitative methods.

Yoga and modern medical science work together well. If we utilize the best of both systems, both doctor and patients must benefit. One very good way to achieve this aim of friendly cooperation and amalgamation of the best of both worlds is for patients to visit their doctors for regular ongoing medical check-ups and their physical health. This will also allow the Yoga teacher to know if the Yogic methods are working. Suitable adjustments of medicines and Yoga can be made.

Allopathy alone actually offers very little in the psychosomatic situation, for the patients overall well-being, for total health care. Yoga practices can allow patients to get more time and attention for their deeper, inner personal needs, to help alleviate social, mental and emotional problems through regulated, systematic and progressive exercise and relaxation programs. The physical side benefits from this and the patient's overall condition improves.

**Prevention of Disease**-

The Yogic lifestyle that includes the Yama and Niyama can help prevent a great many of the modern diseases like Hepatitis B and AIDS. Cleanliness that is taught through Shaucha can help prevent and limit spread of contagious and infectious diseases. Mental peace and right attitudes of Yoga such as pratipaksha bhavanam (taking the opposite view), samatvam (equanimity of mind) and vairagya (dispassionate detachment) can help prevent many psychosomatic ailments. If these Yogic values and practices such as Asanas, Pranayamas, kriya and dhyana are inculcated, we can prevent most of diseases.

**Promotive Health**-

Yoga is an excellent tool of promotive health that can enrich modern medicine. The practice of Yoga leads to the efficient functioning of the body with homeostasis through improved functioning of the psycho- immuno- neuro- endocrine system. A balanced equilibrium between sympathetic and parasympathetic wings of autonomic nervous system leads to a dynamic state of health. Yoga re-orients functional hierarchy of the entire nervous system. Yoga not only benefits the nervous system but also digestive, respiratory, cardiovascular, endocrine and immune systems in addition to bringing about biochemical changes in yoga practitioners.

**Management of Diseases and Disorders**-

Modern antibiotic treatment of infectious diseases and modern emergency medical and trauma management techniques are life-savers in times of dire need. While Yoga has a lot to offer in psychosomatic stress related disorders such as diabetes, asthma, hypertension, back pain as well as other functional disorders. Yoga can help reduce and in some cases eliminate drug dosage and dependence in patients suffering from diabetes mellitus, hypertension, anxiety, bronchial asthma, constipation, insomnia, arthritis etc.

**Rehabilitation**-

Yoga can help the patients recovering from accidents and physical traumas to get back on their feet faster and with better functional ability. Yoga also has a lot to offer those suffering from drug and substance abuse in assisting them to get back to a normal life. Yoga helps develop their self-control and will power and also gives them a new philosophy of living.

**Relaxation**-

Relaxation is important in order to get better. Yogic relaxation practices help relax body, emotions and mind. Shavasana has been reported to benefit hypertensive patients while practices such as anuloma viloma, Yoga Nidra are also available to attain a state of complete relaxation.

When Yoga and modern medical science can work together in this manner, we will be paving the way for a better world, one in which the physical, emotional, mental and deeper psychic needs of people can be catered for. This will lead to total patient's health care, ultimately allowing us to transcend the present limitations of the healing professions, and endowing us with a system of attaining health, happiness

and fulfilment.

### CHECK YOUR PROGRESS

**Q 1:** Fill in the blanks:

A. Number of Koshas in the body are .....

B. The subtlest kosha among all is ..... kosha.

C. The vital force responsible for expelling unwanted waste matter out of the body is known as .....

D. Head and neck is the area of activity of .....

E. ..... chakra is situated in the perineum.

## 13.6 LET US SUM UP

Great advances in medical science over the past century have reduced the incidence of most of the physical disease that have plagued humanity for centuries. Ever- better drugs and surgical techniques have led to the eradication of most infectious diseases and the control of many metabolic disorders. But, these techniques are less than effective against the new and ever more common causes of ill health- chronic stress and psychosomatic ailments. Yoga on the other hand, is not so much therapeutic as strengthening and health promoting, leading to good physical health, more as a by-product than an inherent aim of the techniques. While modern medical science has a lot to offer humankind in its treatment and management of acute illness, accidents and communicable diseases, Yoga has a lot to offer in terms of preventive, promotive and rehabilitative methods. Yoga practices can allow patients to get more time and attention for their deeper, inner personal needs, to help alleviate social, mental and emotional problems through regulated, systematic and progressive exercise and relaxation programs.

## 3.7 FURTHER READING


1) *Living with Stress without Distress through Yoga*- Dr. Shrikrishna, Kaivalyadhama: Pune.

2) *Yoga for common ailments*- Dr. R Nagarathna and Dr. H R Nagendra, Swami Vivekananda Yoga Prakashana: Bengaluru.

3) *Yoga Therapy for selected diseases*- Dr. M M Gore, Dr. D R Vaze, Dr. S A Kulkarni, Dr. J P Oak, Kaivalyadhama: Pune.
4) *Yogic management of Asthma and Diabetes*- Dr. Swami Shankardevananda, Yoga Publication Trust, Munger: Bihar
5) *Structure and functions of Human Body and Effects of Yogic Practices on it*- Dr. Shrikrishna, Kaivalyadhama: Pune.
6) *The Science of Yoga* (1961) - I K Taimini, The Theosophical Publishing House, Adyar: Chennai.
7) *Integrated approach of Yoga therapy for positive health*- R Nagarathna and H R Nagendra, Swami Vivekananda Yoga Prakashana: Bengalore.
8) *A primer of Yoga Therapy*- Ananda Balayogi Bhavanani, Dhivyananda Creations: Puducherry.

## 13.8 ANSWERS TO CHECK YOUR PROGRESS

**Ans to Q No 1:** A. Five

B. Anandamaya kosha

C. Apana

D. Udana

E. Mooladhara

## 13.9 MODEL QUESTIONS

**Q 1:** Discuss the Principles of Yoga Therapy.

**Q 2:** Describe in brief the three components of Yogic approach.

**Q 3:** Discuss the relevance of Yoga therapy with modern medical science.

**Q 4:** Explain the concept of Pancha-kosha.

**Q 5:** Write a short note on- Pancha prana.

**Q 6:** Discuss the importance of Yoga therapy in the prevention of disease, promotive of health and rehabilitation.

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# UNIT 14 : YOGA THERAPY FOR COMMON DISEASES

## UNIT STRUCTURE


14.1 Learning Objectives

14.2 Yoga for Arthritis

14.3 Yoga for Asthma

14.4 Yoga for Backache

14.5 Yoga for Constipation

14.6 Yoga for Menstrual Disorders

14.7 Let Us Sum Up

14.8 Further Reading

14.9 Answers to Check your Progress

14.10 Model Questions


## 14.1 LEARNING OBJECTIVES

After going through this unit you will be able to –

- state the causes of Common Disorders
- state the symptoms of Common Disorders
- suggest Yoga therapy for Common Disorders.

## 14.2 YOGA FOR ARTHRITIS

**Introduction**

Arthritis is one of the most common of all disabling diseases, afflicting an estimated one out of ten people. It is inflammation of the synovial joints of the body. The condition is characterized by pain, swelling, redness, heat and loss of function in one or more joints. Most affected joints are, the weight bearing joints of spine, hips, knees ankles and the small joints responsible for repeated, finely articulated movement, such as the fingers. Modern medical science has recognised several distinct forms of arthritis. Most common forms of Arthritis are-

- Rheumatoid Arthritis
- Osteo-Arthritis
- Gouty Arthritis

From the Yogic point of view, these are different stages of the same basic blockage of prana rather than different diseases.

**RHEUMATOID ARTHRITIS**

This is severe, crippling and rapidly progressive form of joint degeneration often found in young and middle aged people. It is found more in women than men. Inflammatory changes bring about the structural deformities as a result of autoimmune reaction. Therefore, Rheumatoid arthritis is an auto immune disorder. It involves mainly the small joins of the body like finger, wrist, elbow, neck, toes, ankles etc.

**Causes**

Specific cause of rheumatoid arthritis is not known. Usually this disease is observed in such patients whose body's accumulation of morbid matter is of acidic nature. According to Yoga and Naturopathy wrong eating, living and thinking habits are the principle causes of this painful disease. Severe emotional shock and stress may trigger it. The changes in joints are due to an antigen- antibody reaction of own body tissue.

**Sign and Symptoms**

- Swelling and pain give rise to restriction of joint movement.
- Pain becomes localized with fever and malaise.
- Morning stiffness
- Stiffness in joints
- Inability to move
- Cracking sound in joints

**OSTEO-ARTHRITIS**

This is due to chronic degenerative condition of bones. It is commonly seen in middle and old age people. It is related with the degeneration of articular cartilage of the weight bearing joints or formation of osteophytes.

**Causes**

Overweight due to wrong diet, lack of exercise, calcium deficiency, imbalance in the parathyroid function, mental and emotional stress, and sedentary life style and wear and tear of the joint tissue from early injury to joint or osteophytes formation are the major causes.

**Symptoms**

There is a stiffness, pain and loss of flexibility of the joint

**GOUTY ARTHRITIS**

This chronic or acute form of arthritis is associated with gout due to metabolic disorder.

Joint or big toe is the most susceptible part. In chronic cases it damages the kidneys.

**Causes**

Excessive uric acid accumulated in the blood and deposits of urates of sodium around the joints. Excessive consumption of red meat and coffee.

**Sign and Symptoms**

Fever, headache, tenderness, swelling and formation of nodes of the joints. Patient will complain restricted and painful movements. Skin becomes tense, reddish and warm. Pain increases at night.

**YOGIC MANAGEMENT OF ARTHRITIS**

In the science of Yoga, Arthritis is not considered to be a disease in itself, but rather as one of a widespread metabolic and pranic malfunction which begins early in a person's life. Yoga offers a way to arrest this process. In fact, in the early stages, before irreversible damage to the joints has occurred, a complete reversal is often possible. In the later stages, yogic practices can reduce drug dependency, maximize remaining mobility and function in the joints.

Yogic management of arthritic process is all-embracing and effectively complements standard medical measures. A well- rounded program of Yogic therapy includes the following elements-

**Shat-karma:**

Shat-karma are important in alleviating constipation and eliminating any metabolic acids and other wastes which accumulate in the joints, bloodstream and tissues.

Neti, Kunjal and Shankha-prakshalana will be effective for Arthritis.

**Asana:**

The major series of asana for prevention and management of arthritic condition is the anti- rheumatic group of pawanmuktasana, which puts the body through its full range of movements and fully relaxes and massages all the joints. As the flexibility of the joints increases, other asanas can be added-

Tadasana, Tiryak-tadasana, Marjari-asana, Akarna Dhanurasana, Vakrasana, Ardha-halasana.

**Pranayama:**

Pranayama practices can bolster the digestive and eliminative capacities.

Nadi-shodhana, Bhastrika pranayama can be effective for Arthritis.

**Meditation:**

Meditation releases pent-up mental and emotional tensions which is beneficial in Arthritic condition. Om recitation.

**Diet:**

- Take a simple and light diet.
- Avoid sour fruits, curd, pickles, spices, milk and dairy products.
- Eat fresh fruits.

## 14.3 YOGA FOR ASTHMA

It is primarily a disease of the respiratory system. In Asthma, patient has more difficulty in expiration than inspiration. It is common to all ages, children and adolescents of both sexes, irrespective of socio-economic background. It is characterized by recurrent attacks of spasm of the tubes of the lungs resulting in wheezing, coughing and a sense of suffocation. The bronchi constrict and become plugged with excessive, thick mucus secretions. Attacks of asthma may last for a minute, or may continue for hours or even days, leaving the sufferer in a stage of physical, mental and emotional exhaustion.

**Causes**

The cause of asthma may be psychological, hereditary and allergic.

At the psychological level, suppression of negative emotions such as jealousy, anger, resentment and hatred are often precipitating causes.

Also, loneliness, emotional hypersensitivity, longing for affection, fear of rejection and hesitation are the other precipitating factors.

The allergic factors may be pollen grains, food products, drugs, medicine, dust, animal hair, air pollution, industrial smoke, diesel fumes, milk and dairy products.

According to Yoga and Naturopathy, the cause of Asthma is digestive disorders, stress and tension.

Constipation and indigestion may be associated with accumulation of toxins leading to asthmatic attack.

Likewise, unhealthy diet and lifestyle also play a role in the genesis of asthma.

**Signs and Symptoms**

- Nasal irritation
- Breathlessness at the time of attack
- Heaviness in chest with wheezing
- Distended abdomen
- Uneasiness in body and increase in palpitation
- Cold/ running or blocked nose
- Cough with or without phlegm
- Weakness
- Breathing trouble during sleep
- Nails and lips become blue indicating less oxygen supply
- Eosinophil count in blood increases

**Yogic Management of Asthma**

In the management of asthma through Yoga, their psychic factors should be brought before their conscious mind. So, the sufferer will learn to recognize, accept and then gradually he will be able to

resolve these difficulties.

An essential part of yogic management is restoration of depleted and blocked pranic energy channels. This can be achieved through Shat-karmas, Yogasanas and Pranayamas in attack free condition. Yogic practices reduce the intensity of attack and increase the gap between two attacks. It relieves constipation, reduces hyperacidity and enhances the stamina, endurance.

**Shat-Karma-**

Neti, Vaman dhauti, Vastra dhauti, Shankha- prakshalana, Kapalbhati, Agnisara.

These are the most important part of the therapy. Warm saline water is effective in dissolving and removing accumulated mucous wastes from the nasal mucous membranes, the respiratory tract, the stomach and lower digestive tract. Neti Kriya removes obstructions from the nasal passages and allows nasal breathing. Vaman dhauti and Vastra dhauti are effective in removing the accumulated mucus from the stomach and respiratory tract. But Vastra dhauti should be practiced under expert guidance. Shankha-prakshalana is important in eliminating constipation and restoring the asthmatic's depleted digestive energy.

**Asanas**

Suryanamaskar, tadasana, Tiryak- tadasana, Kati- Chakrasana, Vajrasana, Gomukhasana, Ardha Matsyendrasana, Ushtrasana, Marjari asana, Makarasana, Sarvangasana, Bhujangasana, Dhanurasana, Shavasana.

These asanas help to reshape the chest, promote the flow of inhibited and blocked nervous energy.

**Pranayamas**

Nadi-shodhan, Suryabhedi and Bhastrika Pranayama

Nadi shodhan develops awareness and control over the breath. Bhastrika strengthens the lungs and develops respiratory capacity.

**Mudra-Bandha**

Uddiyana Bandha is beneficial in Asthma.

**Meditation**

Ajapa Japa, Om recitation

**Diet**

- Avoid cold drinks and sudden exposure to cold weather.
- Mucus forming foods such as rice, sweets, and dairy products should be avoided.
- Heavy, oily and dried foods should not be taken.
- All chemically treated, processed, flavoured and preserved foods, as well as any foods which are known to initiate an allergic reaction, should be avoided.

- Have the heavier meal at lunch time and a small light meal in the evening.
- Take wholemeal grains and pulses in place of meat and eggs.

## 14.4 YOGA FOR BACKACHE

Backache is one of the most common disorders which indicate pain anywhere in the back region. There is dull, continuous pain and tenderness in the back muscles, especially in the lumber, lumbo-sacral or in the upper region of the spine.

**Causes**

- Causes of backache are varied such as Spondylosis, Spondylitis, slipped disc, strain, sprain, spasm and weak abdominal or back muscles.
- The main reason for these conditions is a faulty posture of the person during activities like standing, sitting, working, lifting the weight, walking, sleeping etc.
- Standing or sitting for long time
- Long driving sessions without a break
- Backache may also be due to structural changes in spine due to accident.
- It can be referred pain due to diseases of internal organs like pelvic infection of the uterus or fallopian tube and ovary.
- Psychological problems like tension, stress, anxiety, depression can also lead to backache.
- Heavy muscular work may result in backache.
- Obesity and overweight give extra load to spine which gives rise to backache.

**Sign and symptoms**

- Pain in the affected region of back
- Pain radiates in hands and legs with heaviness, numbness, tingling sensation
- Pain radiates down the leg
- Difficulty in sitting, standing, bending, lifting, walking and sleeping comfortably
- Spasm of muscle

**Yogic management of Backache**

Yogic practices increase the functional efficiency of the various muscle groups responsible for the backache.

**Asanas-**

Tadasana, Tiryak- Tadasana, Kati- Chakrasana, Parvatasana, Vakrasana, Marjari- asana, Gomukhasana, Ushtrasana, Makarasana, Kandharasana, Bhujangasana, Ardha- Shalabhasana and Shavasana

**Pranayama**

Nadi- shodhan Pranayama

**Om recitation**

## 14.5 YOGA FOR CONSTIPATION

Constipation is very common disorder of lower digestive system in which the elimination of solid wastes from the body becomes slow and requires force. It may be due to sluggish action of the bowels.

**Causes**

- There are number of factors responsible for constipation. They include-
- Lack of physical exercise
- Sedentary life-style
- Poor diet habits- eating too much, too often or irregularly, improper chewing due to hurried eating, oily and spicy heavy food
- Psychological conditions- grief, anger, irritation etc.
- Use of inadequate green vegetables and seasonal fruits
- Less water intake

**Sign and Symptoms**

- Passing dry and hard stool
- Strain while passing the stools
- Improper evacuation of faecal matter
- Dizziness and heaviness in the head
- Person suffering from chronic constipation may develop piles

**Yogic management of Constipation**

Yogic practices along with proper diet and adequate intake of water are helpful to relieve the constipation.

**Shat- Karma**

Vaman dhauti, Laghoo Shankh- Prakshalana, Agnisara, Nauli, Kapalabhati.

**Asana**

Surya Namaskra, Tadasana, Tiryak- Tadasana, Kati- Chakrasana, Trikonasana, Pada- Hastasana, Vajrasana, Vakrasana, Ardha Matsyendrasana, Pavanmuktasana, Udarakarshasana, Vipareet karani asana, Makarasana, Shavasana.

**Pranayama**

Nadi Shodhana, Surya Bhedan, Bhastrika Pranayama.

**Mudra- Bandha**

Yoga Mudra, Ashwini Mudra, Uddiyana Bandha, Maha Bandha

**Diet**

- Include fruits, vegetables, lots of salads and bean sprouts, whole grain in the diet
- Drink plenty of fluids including fresh juices
- Reduce the intake of salt

**Other**

- Daily Satsang, study of holy books and prayer to God
- Ushapan (taking water) in the morning followed by Tadasana, Tiryak- Tadasana and Kati-Chakrasana.

## 14.6 YOGA FOR MENSTRUAL DISORDERS

Menstruation, also known as a period is the regular discharge of bloody fluid from the uterus through the vagina. The menstrual period lasts about five days. The periodicity of the menstrual cycle averages 28 days. A menstrual disorder is an abnormal condition in a woman's menstrual cycle. Disturbances of the menstrual functions are common. The common menstrual disorders are- Amenorrhea, Menorrhagia, Metrorrhagia, Dysmenorrhoea, and Leucorrhoea.

**Amenorrhea** is the absence of menstruation. It may be caused by hormonal deficiency or hormonal imbalance, change of the environment, obesity, diet, extreme weight loss, stress and worry, fear and anxiety etc.

**Menorrhagia** is the medical term for excessive bleeding during menstruation, in terms of more days as well as the amount of blood. It may cause due to disturbances in pituitary, thyroid and ovary functions, hypertension and diabetes mellitus.

**Metrorrhagia** is another medical term for excessive flow of blood occurring between two menstrual periods. It may cause due to poor functioning of ovaries, pituitary and thyroid glands, poor blood clotting function, lesions of the cervix and some physiological factors.

**Dysmenorrhoea** is also a medical term for pain and discomfort felt prior to the onset of or at the time of menstruation. Discomfort is mainly in the lower abdomen, pain in thighs. Dysmenorrhoea may cause due to anatomical malfunction like underdeveloped womb, hormonal disturbances, pathological changes in pelvis and mental factors.

**Leucorrhoea** is medical term used for whitish or yellowish vaginal discharge. It is normal during the first half of the cycle. However, an excessive white discharge becomes the problem when it is associated with irritation or itching.

**Causes**

- Hormonal imbalance
- Faulty development of reproductive organs

- Psychological disturbances like depression, fear, stress and mental tension
- Wrong living, eating and thinking habits
- Intake of heavy, oily, spicy and fried food
- Absence of physical exercise

**Sign and Symptoms**

- Irregular periods
- Pain during menstrual cycle
- Heavy and scanty bleeding
- Backache during menstrual cycle
- Pain and heaviness in head
- Irritability and tension
- Loss of appetite and
- weakness

**Yogic management of Menstrual Disorders**

Yoga helps in the management of menstrual disorders by correcting and balancing the functioning of the endocrine system. Yoga relaxes the body and mind thereby reduces the psychological problems.

**Shat-karma**

Neti (daily), Kunjal (Twice a week), Laghoo shakha- prakshalana (once a month).

Kunjal and Laghoo shankh- prakshalana help to relieve constipation which is an initial step in relieving menstrual disorders.

**Asanas**

Asanas are helpful to preserve the general health and to reduce the minor complaints regarding menstruation by improving the vigour and strength of the body. Following asanas are recommended for menstrual disorders-

Tadasana, Tiryak- tadasana, Kati- chakrasana, Surya- Namaskara, Trikonasana, Vajrasana, Shashankasana, Ushtrasana, Vakrasana, Gomukhasana, Ardha- Matsyendrasana, Marjari- asana, Bhujangasana, Ardha- Shalabhasna, Halasana, Sarvangasana and Shavasana.

Inverted asanas are particularly recommended as they promote drainage of the reproductive organs and enhance pituitary blood flow. They should be avoided only on the days of menstrual cycle.

**Pranayama**

Nadi- Shodhana, Shitali, Ujjayi, Bhramari and Bhastrika.

Pranayama removes psychic tensions and mental irritability. Bhastrika enhances vitality and eliminates toxins and is recommended in cases of amenorrhoea and dysmenorrhoea.

**Mudra- Bandha**

Vipareeta karani mudra, Yoga mudra, Ashwini Mudra, Maha mudra, Uddiyana Bandha, Moola

Bandha.

Ashwini mudra and moola bandha generate vital energy in the reproductive organs. They also stimulate the pelvic nerves.

**Meditation**

Ajapa japa, Nada Yoga.

Meditation is helpful in relieving stress from the mind.

**Diet**

- Food should be very simple, free from spices and simultaneously easily digestible.
- Green leafy vegetables and fruits should be taken in abundance in the meal.

### CHECK YOUR PROGRESS

**Q 1:** Fill in the blanks:

A. Most common forms of Arthritis are- Rheumatoid Arthritis, ..... and Gouty Arthritis.

B. Asthma is primarily a disease of ..... system.

C. In constipation, elimination of solid wastes from the body becomes .....

D. ..... is the medical term for excessive bleeding during menstruation.

E. Ashwini mudra and moola bandha generate vital energy in the ..... organs.

## 14.7 LET US SUM UP

There are number of common diseases. Arthritis, Asthma, Constipation, Backache and menstrual disorders are some of the common among them. There are different causes and symptoms for each disease. The common causes among all are faulty life-style, food habits and lack of exercise. Yoga is recommended for the management of these diseases. Yoga enables positive thinking pattern, relieves stress and tension while Yogic practices like Asana and Pranayama are helpful in relieving blocked pranic energy. Shat- karma practices cleanse internal organs of the body like stomach, small intestine and large intestine and therefore beneficial in removing number of problems. Everyone should include Yoga regime as the part of their life to be free from disease.

## 14.8 FURTHER READING

1) *Yoga for common ailments*- Dr. R Nagarathna and Dr. H R Nagendra, Swami Vivekananda Yoga Prakashana: Bengaluru.
2) *Yoga Therapy for selected diseases*- Dr. M M Gore, Dr. D R Vaze, Dr. S A Kulkarni, Dr. J P Oak, Kaivalyadhama: Pune.
3) *Yogic management of Common Diseases*- Dr. Swami Karmananda, Yoga Publication Trust, Munger: Bihar
4) *Yogic and Naturopathic treatment for common ailments,* Central Council for Research in Yoga and Naturopathy: New Delhi.
5) *Yoga for Digestive Disorders,* Dr. R. Nagarathna and Dr. H R Nagendra, Swami Vivekananda Yoga Prakashana: Bengaluru.
6) *Yoga for Arthritis,* Dr. R. Nagarathna and Dr. H R Nagendra, Swami Vivekananda Yoga Prakashana: Bengaluru.
7) *Yoga for Bronchial Asthma,* Dr. R. Nagarathna and Dr. H R Nagendra, Swami Vivekananda Yoga Prakashana: Bengaluru.

## 14.9 ANSWERS TO CHECK YOUR PROGRESS

**Ans to Q No 1:** A. Osteo- Arthritis

B. Respiratory

C. Slow

D. Menorrhagia

E. Reproductive

## 14.10 MODEL QUESTIONS

**Q 1:** Discuss the causes and symptoms of Arthritis. Also suggest some Yogic practices for the management of Arthritis.

**Q 2:** Discuss the causes and symptoms and Yogic management of Asthma.

**Q 3:** Write the causes and symptoms of Backache. Also suggest some Yogic practices to relieve the backache.

**Q 4:** Discuss the causes and symptoms of Constipation. Also suggest some Yogic practices for the management of Constipation.

**Q 5:** Write in brief about the common menstrual disorders. Also write their common causes, symptoms and Yogic management.

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# UNIT 15 : YOGA THERAPY FOR MENTAL ILLNESS

## UNIT STRUCTURE


15.1 Learning Objectives

15.2 Introduction

15.3 Yoga for Anxiety

15.4 Yoga for Stress

15.5 Yoga for Depression

15.6 Let Us Sum Up

15.7 Further Reading

15.8 Answers to Check your Progress

15.9 Model Questions


## 15.1 LEARNING OBJECTIVES

After going through this unit you will be able to –

- state the causes of common Mental illness
- discuss the symptoms of Mental illnesses
- suggest Yoga therapy for Anxiety, stress and depression.

## 15.2 INTRODUCTION

Modern life offers all possible phenomenal benefits to man, catering to his mental and bodily needs. Despite great strides in technology related comforts, man seems to have lost his quality of life. So also, modern interventions, based on principles of modern physiology, have proved to be largely ineffective in case of psychic and psychosomatic disorders.

Mental illness refers to a wide range of mental health conditions- disorders that affect your mood, thinking and behaviour. The common mental illness includes- anxiety disorders, depression, schizophrenia, eating disorders and addictive behaviours. You should know that many people have mental health concerns from time to time. But, a mental health concern becomes a mental illness when ongoing

signs and symptoms cause frequent stress and affects ones' ability to function. If someone if facing mental illness, it can make him or her miserable and can cause problems in his or her daily life. Mental illness is common and it can begin at any age, from childhood through later adult years. The effects of mental illness can be temporary or long lasting. Untreated mental illness can cause severe emotional, behavioural and physical health problems.

Yoga has long been seen as a tool for improving mental health. A correction, on the level of Prana, results in a correction on the psycho- physiological level. Psycho- physiological practices of Yoga help perceive objects, concepts and persons far more objectively.

Dr. H. R. Nagendra has explained the five ways by which Yogic practices help the person with mental illness-

**1. Calming effect-**

The more agitated a person is, the more difficult they find it to practice yoga and to relax. However, with more physical practices as Asanas, Pranayamas and Kriyas (cleansing techniques as Kapalabhati, Trataka, Neti etc.) most patients with mental illness will be able to benefit by reducing the agitation they feel.

**2. Increasing Awareness-**

Yoga practice increases awareness of oneself and of one's' surroundings. As a patient beings to be aware of the most basic physical sensations as heartbeat, pulse etc., it becomes easier to suggest increasing the scope of awareness to include awareness of the surroundings and of the other people.

**3. Increasing the attention span-**

One of the reasons why it is very difficult for a mentally ill- patient to return to work even after the acute phase is because of the markedly reduced attention spa and easy distractibility. A short attention span and the tendency to be easily distracted, make it very difficult for a schizophrenia patient to see any task through to completion, successfully. By practising Yoga, a patient may be able to maintain a state of focused attention with greater ease and for longer periods.

**4. Acceptance and adaptability-**

One of the challenges for rehabilitation of persons with mental illness is that even if they are adequately rehabilitated in their homes, the environment there is often so unhealthy that they get a relapse. Certain ideas of acceptance and adaptability, which are part of Yoga counselling, help the subjects to make a good transition from the therapy centre to the world outside.

**5. A sense of Security-**

Bhakti Yoga or indeed any form of devotion and surrender to a supreme entity or a role model of

a person will be of great source of strength to a “recovered” patient (i.e., a person who, through meditation, no longer has symptoms such as hallucination, delusions, or bizarre behaviour, in general). Very often, during the course of a long and difficult illness a patient may lose contact with his family. For a recovered patient this lack of support may give rise to feelings of insecurity, reduce the chances of further improvement and even bring about a relapse. This is where a sense of Bhakti or devotion and surrender to a supreme or ideal being may give the person an anchor with a feeling of reassurance and of security.

**Importance of Yogic Life Style for Mental Illness**

- Yoga holds the bodily existence and its life span as a means to Self- realization. This type of thinking gives a sense of purpose to one’s life and living.
- Psychological ego defence mechanisms like suppression and repression have a close relevance to Stress, Anxiety and Depression. Yogic practices provide easy ways of unveiling one’s own ego defences. This facilitates mental catharsis.
- Person with mental illness (Anxiety and depression), individual looks like a slave of impulses and emotions. Yoga believes that, this condition can be healed through exploring and knowing one’s inner being.
- Yogic practices produce a feeling of self- worth and meaningfulness in one’s life. It positively affects one’s personal and social endeavours. This in turn, minimizes the responses of Stress, Anxiety and Depression.
- Yamas and Niyamas are capable to break the fixities and automatism at the physical level, as well as, it offers certain spiritual exercises to free the mind from conscious and unconscious impulsions, reactivities and conditionings.

## 15.3 YOGA FOR ANXIETY

**Introduction**

Anxiety is an unpleasant state that involves a complex combination of emotions that include fear, worry and apprehension. Everyone has feeling of anxiety at some point of their life- for example; you may feel worried and anxious about sitting an exam, or going to a job interview, or giving a speech, or the first day of school or having a medical test. During times like these, feeling anxious is normal. Anxiety is a normal reaction to stress. Certain amount of anxiety is normal that motivates the individual for planning and execution of the systematic work. It helps one deal with a tense situation in the office, study harder for an exam, and keep focused on an important speech. But, some people find it hard to control their worries. Excessive anxiety interferes with the normal efficiency of a person. Chronic anxiety is a major contributory factor to many other psychosomatic disorders like hypertension, ischemic heart disease, obesity, asthma and diabetes.

Anxiety has three components. Firstly, there is a psycho-physiological component which produces anxiety symptoms such as palpitation (racing heart), breathlessness, dizziness and sweating. Secondly, there is psychological component which produces anxiety symptoms such as irritability, lack of concentration, obsessions, deep feeling of fear. Thirdly, there may be inter- personal component featuring an inclination to cling to other people for reassurance.

**Causes**

The exact cause of anxiety is not fully understood. Researches done suggest that it may be due to a combination of several factors. These may include-

- Heredity
- History of stressful or traumatic experiences, such as domestic violence, child abuse
- Fright in especially neglected or overprotected children and youngsters, disappointment on failure in one's career.
- Over-activity in areas of the brain responsible for emotions and behaviour
- An imbalance of the brain chemicals such as serotonin and noradrenalin, which are involved in the control and regulation of mood

**Signs and Symptoms**

- Common symptoms of anxiety are-
- There is a feeling of tightness in the chest
- Difficulty in swallowing or breathing
- Tachycardia with mental agitation
- Pain in the chest
- Pain or numbness in the head, face, neck or shoulders
- Excessive perspiration (sweating)

- Frequent urination
- Shaking or shivering (visibly or internally)
- Indigestion, heartburn, constipation or diarrhoea
- Sexual dysfunction
- Insomnia, nightmares

**Yogic Management**

The line of treatment should be to retard the hyperactive state of mind. Shifting of awareness consciously from thoracic breathing to the abdominal breathing helps a lot in reducing anxiety.

**Shat- Karma**

Jala Neti, Trataka, Kapalabhati (mild)

**Asanas**

Surya Namaskara, Tadasana, Tiryak- Tadasana, Kati- Chakrasana, Vrikshasana, Vakrasana, Gomukhasana, Ardha Matsyendrasana, Ushtrasana, Sashankasana, Paschimottanasana, Pawan Muktasana, Ardha Halasana, Vipreet karani asana, Makarasana, Bhujangasana, Ardha Shalabhasana, Shavasana.

**Pranayama**

Nadi Shodhan, Ujjayi, Shitali/ Seetkari, Bhramari Pranayama

**Mudra- Bandha**

Uddiyana Bandha

**Meditation**

Breath awareness, Om chanting

**Others**

- Yoga Nidra will be beneficial as Yoga Nidra is believed to act on the subconscious level to bring about a state of homeostasis in the body and mind.
- Avoid cold drinks. Drink warm water instead of frequent tea or coffee.
- Have light and easily digestible diet.
- Remain engaged in some constructive work.

## 15.4 YOGA FOR STRESS

**Introduction**

Stress is the primary and immediate response of our nervous system when it thinks our body is under immediate threat or in danger. Stress is body's involuntary reaction. It describes our physical or emotional response to demands or pressures that we may experience from time to time. Stress is associated with all types of activity. Stress can be a positive thing, helping an individual to grow, develop,

be stimulated and take action. However, if stress exceeds a person's ability to cope it can impact on their mental and physical health in a range of ways. The roots of stress are in the mind but its flowers and fruits are in the body. Action and reaction of stress goes from mind to body and vice- versa.

People deal with stress in life in different ways and the capacity to deal with stress changes throughout life. Those who have developed effective strategies to deal with day to day stressors are less likely to develop physical and psychological symptoms.

Actually, stress is designed to make us act swiftly to protect ourselves in situations of life or death. But, when our body, more precisely our nervous system become unable to differentiate between real life threatening situation and daily struggles and challenges. When our nervous system is unable to differentiate between actual life threatening situations and daily challenges, it gets used to triggering stress quickly and very frequently. The stress then becomes very difficult to switch off. The body thus remains in a heightened state of stress continuously that can cause serious health problems. Numbers of diseases are caused by the stress as, high blood pressure, diabetes, asthma, heart attack, stomach ulcer, sleeplessness, headache etc.

**Causes**

Stress may be caused by a variety of factors both outside the body and within.

- Over straining of nerves, senses, organs, glands and muscles.
- Obstacles in basic need e.g. hunger, thirst, love and affection, social status, rest, sex etc.
- Sudden unpleasant news, loss in business, lack of self control, poor physical and mental health.
- Changing situation, failure, fear, limit for success.
- Poverty, lack of family adjustment for harmony and employment.
- Feeling of superiority, hatred, resentment etc.

**Sign and Symptoms**

Physical symptoms of stress can include:

- Low energy
- Headache
- Decreased sexual function
- Muscle tension and pain
- Muscle spasm
- Shortness of breath or difficulty breathing

Psychological symptoms of stress can include:

- Irritability or upset mood
- Difficulty concentration
- Difficulty with decision making
- Sleep disturbances

- Difficulty relaxing or restlessness
- Nervousness
- Uneasiness

**Yogic Management**

Yoga is effective on the level of Nervous system and Endocrine system. And thus, we found it helpful in balancing the activities of nervous system and hormones in the body. Following Yogic practices are suggested for the management of Stress.

Shat- Karma

Neti, Kunjal and Trataka

Asana-

Tadasana, Tiryak- tadasana, Kati- Chakrasana, Trikonasana, Padmasana, Paschimottanasana, Vajrasana, Bhujangasana, Dhanurasana, halasana, Sarvangasana and Shavasana.

Pranayama-

Nadi Shodhan and Bhramari pranayama

**Mudra Bandha-**

Gyan Mudra,

**Meditation-**

Om chanting, Breath awareness

**Diet**

Avoid coffee, soft drinks, salt, cigarettes and alcohol.

## 15.5 YOGA FOR DEPRESSION

**Introduction**

Depression is a common mental disorder. It negatively affects how you feel, the way you think

and how you act. Depression can result in a grave complication- suicide. Depression causes depressed mood, feelings of sadness, low self esteem and/or a loss of interest in activities once enjoyed. It can lead to a variety of emotional and physical problems and can decrease a person's ability to function at work and at home. The person may have trouble doing normal day to day activities, and sometimes he or she may feel as if life isn't worth living.

**Causes**

Several factors can play a role in depression. It likely results from a combination of genetic, biochemical, environmental and psychological factors.

- Genetics- Depression can run in families from generation.
- Biochemistry- Certain neuro-transmitters namely serotonin, dopamine, acetylcholine and nor-adrenaline chemicals that brain cells use to communicate appear to be out of balance in depression. Changes in the balance of hormones may be involved in causing or triggering depression. Hormone changes can result with pregnancy, during the weeks or months after delivery. It can also result with thyroid problems, menopause or other conditions.
- Personality- People who are generally pessimistic, who are with low self-esteem or who are easily overwhelmed by stress, being too dependent, self critical appear to be more likely to experience depression.
- Environmental- External factors like continuous exposure to violence, neglect, abuse (physical or sexual) or poverty and other factors like trauma, loss of near and dear ones, medical illnesses or any stressful situation may make some people more vulnerable to depression.
- An excess of carbohydrates like cereals, white sugar, coffee, tea, chocolates and comparatively less quantities of vegetables and fruits in the diet may result indigestion. Due to indigestion gases are produced in the digestive tract, causing compression over the diaphragm in the region of the heart and lungs. This in turn, reduces the supply of oxygen to the tissues which raises the carbon dioxide level, causing general depression.
- The excessive and indiscriminate use of drugs also leads to faulty assimilation of vitamins and minerals of the body and ultimately causes depression.

**Sign and Symptoms**

It is not always easy to diagnose depression clinically. The most common symptoms of the depression can include:

- Thoughts of death or suicide
- Diminished ability to think, concentrate and make decision
- Feeling of worthlessness, tearfulness, emptiness, inappropriate guilt or regret, helplessness, hopelessness and self hatred
- Loss of interest or pleasure, inability to enjoy the activities

- Feeling sad or having a very low mood or depressed mood
- Diminished memory
- Weight loss/ gain and constipation
- Sleep disturbances including Insomnia or Hypersomnia (sleeping too much)
- Decreased sexual desire/ functioning
- Impairment in social and occupational functioning
- Irritability or frustration, even over small matters.

**Yogic Management**

Both medication and psychological treatments are effective in the treatment of depression. Most of the anti- depressants drugs provide temporary relief but have some serious side effects like gross liver damage, hypersensitivity, insomnia etc.

The line of treatment should be to activate the person. The Yogic practices should focus on to develop positive thoughts and to infuse energy into the person.

**Shat- Karma**

Neti, Kapalabhati

**Asana**

Surya Namaskara, Tadasana, Tiryak Tadasana, Kati Chakrasana, Vakrasana, Gomukhasana, Ushtrasana, Shashankasana, Pawan- muktasana, Setubandhasana, Sarvangasana, Makarasana, Bhujangasana, Dhanurasana, Shavasana.

**Pranayama**

Nadi Shodhana Pranayama, Suryabhedan Pranayama, Ujjayi Pranayama, Bhramari Pranayama, Bhastrika Pranayama

**Meditation**

Breathe awareness, Om Chanting

**Diet:**

The diet of persons suffering from depression should completely exclude tea, coffee, alcohol, chocolate, all white flour products, sugar, food colourings, and chemical additives.

## CHECK YOUR PROGRESS

**Q 1:** Fill in the blanks:

A. Yoga practice ..... (increases/decreases) ..... awareness of oneself and of one's surroundings.

B. Repression is a type of ..... defence mechanism.

C. Anxiety is an unpleasant state that involves a complex combination of ..... that includes

fear, worry and apprehension.

D. Stress is the primary and immediate response of our ..... system when it thinks our body is under immediate threat or in danger.

E. Depression ..... (positively/negatively) ..... affects how one feel, the way one think and how one act.

F. For the management of depression, Yogic practices should focus on to develop .....

## 15.6 LET US SUM UP

Mental illness refers to a wide range of mental health conditions- disorders that affect your mood, thinking and behaviour. The common mental illness includes- anxiety disorders, depression, schizophrenia, eating disorders and addictive behaviours. Untreated mental illness can cause severe emotional, behavioural and physical health problems. Yogic practices and Yogic life style is helpful in managing mental illnesses by their calming effect, increasing awareness of oneself and of one's' surroundings, increasing the attention span, increasing acceptance and adaptability in one's nature and by developing a feeling of reassurance and of security. Shat- Karma, Yogasanas, Pranayamas, Meditation techniques along with Yama and Niyamas are helpful in managing Anxiety, Stress and Depression. By regular practice of Yogic techniques along with living the Yogic life style under the supervision of expert, person can get free from these problems and capable to live a healthy and happy life.

## 15.7 FURTHER READING


1) *Yoga Therapy For Selected Diseases*- Dr. M. M. Gore, Dr. D. R. Vaze, Dr. S. A. Kulkarni, Dr. J. P. Oak, Kaivalyadhama: Lonavla, Pune.
2) *Yoga Therapy*- Suman K K and Ahluwalia V K, Lotus Press Publishers and Distributors : New Delhi.
3) *Diet Cure For Common Ailments*- Dr. H. K. Bakhru, Jaico Publishing House: Mumbai.
4) *Integrated Yoga Therapy for mental illness*- Dr. H. R. Nagendra, Indian Journal of Psychiatry (2013)
5) *Yoga and Mental Health and Beyond*- R. S. Bhogal, Kaivalyadhama, Lonavla : Pune.
6) *Stress and its management by Yoga*- K. N. Udupa, Motilal Banarsidass Publishers Pvt. Ltd.: Delhi.

## 15.8 ANSWERS TO CHECK YOUR PROGRESS

**Ans to Q No 1:** A. Increases

B. Ego

C. Emotions

D. Nervous

E. Negatively

F. Positive thoughts

## 15.9 MODEL QUESTIONS

**Q 1:** Discuss the causes and symptoms of Anxiety. Also suggest some Yogic practices for the management of it.

**Q 2:** Write in brief the importance of Yogic life style for the management of Mental illness.

**Q 3:** State the causes and symptoms of Stress. Also suggest some Yogic practices for its management.

**Q 4:** What do you understand by depression? State its causes, symptoms and Yogic management.

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