UNIT 3 : INTRODUCTION TO GHERANDA SAMHITA

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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
- *Dhyana* 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 *dhyana*tpratyakh*yama*tnani
*Samadhi*na nirliptanshya *mukti*revan na sangshayaha'



CHECK YOUR PROGRESS

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

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

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

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

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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.

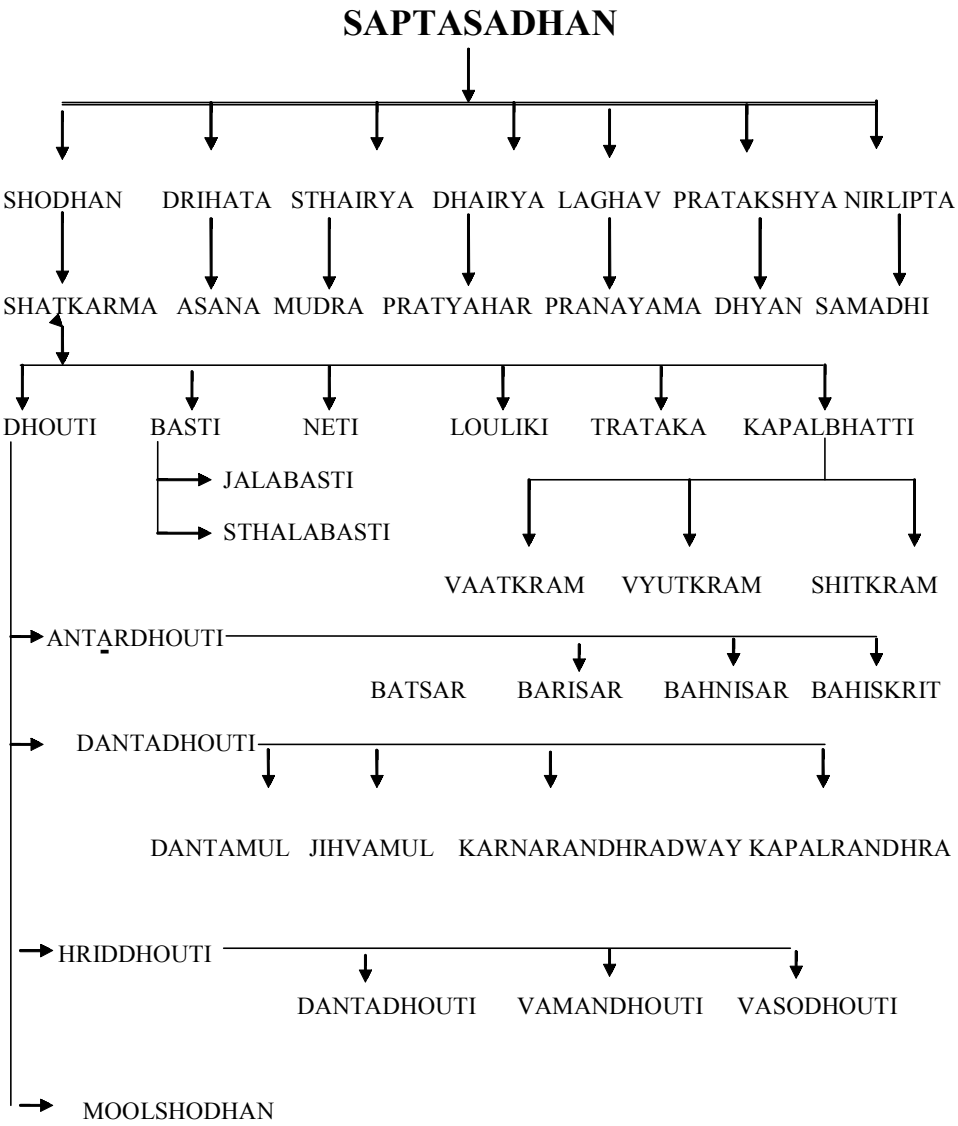
3.5.6 Kapalbhatti

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."





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.

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

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

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Q 9: What is Moolshodhan?

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

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Q 11: What is neti?

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Q 12: What do you mean by Louliki?

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

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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 *Kriya* 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?

.....

.....

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

.....

.....

Q 16: What are the *Pancha Dharanas* ?

.....

.....

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*

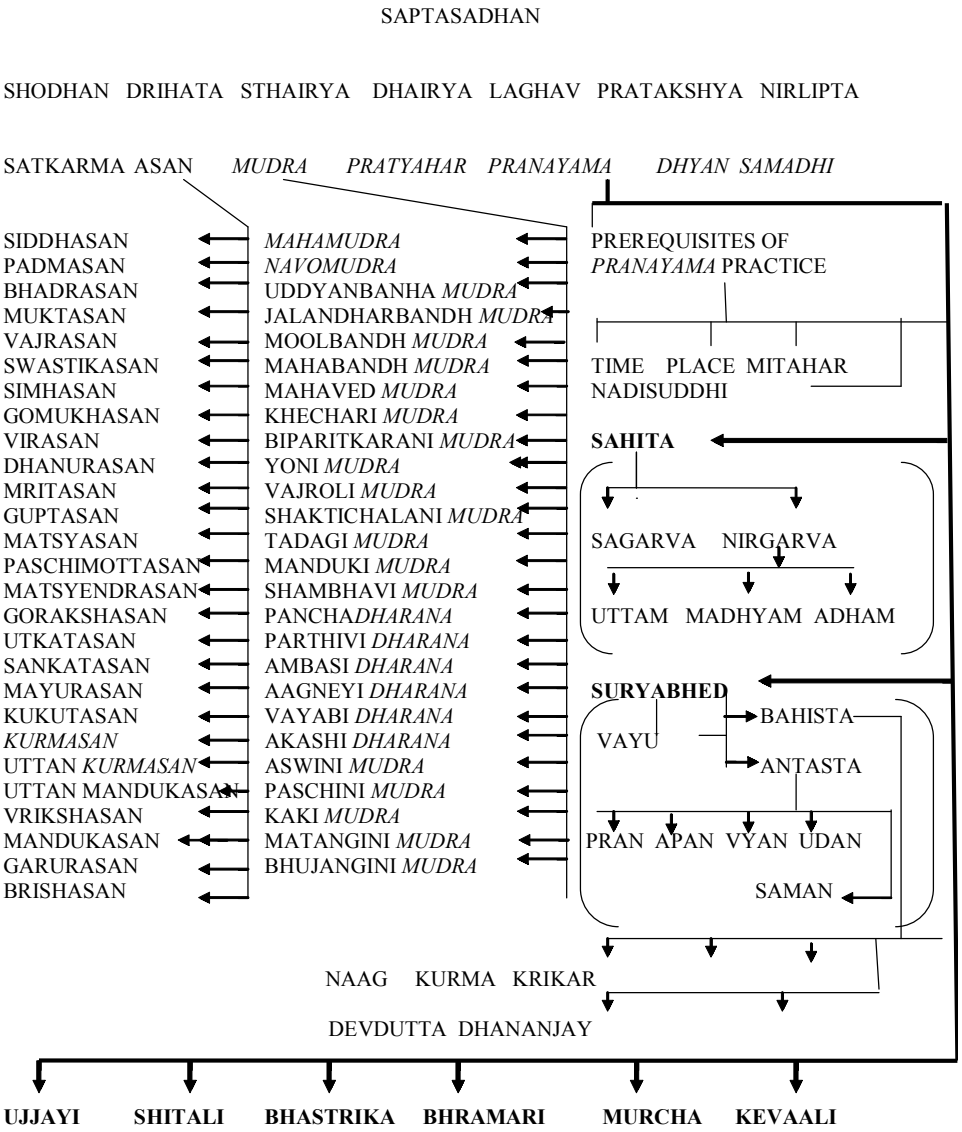
informs about the Ajapa Mantra. The breath of every person in entering, makes the sound of 'Sa' and in coming out, that of 'ham'. Thus the sound becomes 'Soham' means 'I am that'or 'Hamsa' Throughout a day and a night, there are twenty-one thousand and six hundred respirations, i e. 15 respirations per 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.

.....

.....

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 *Dhyan*a is attained.

- ***The Jyotirdhyana* :** It is known as Jyotir*dhyan*a 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 *dhyan*a, 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 *Dhyan*a 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 *Dhyan*a, difficult to be attained by the Devas, as it is a great mystery. In this *dhyan*a, 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.

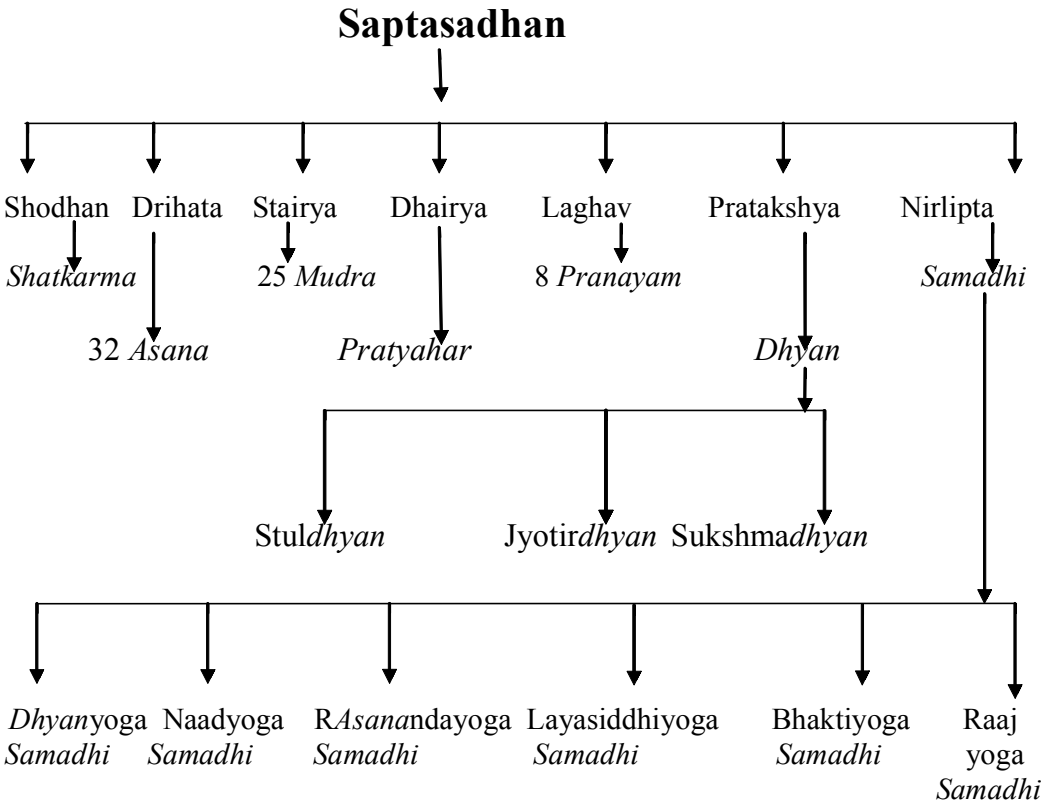
Separating the *Manas* from the body and unite it with the *Paramatma*- is known as *Samadhi*. *Samadhi* also means *mukti* from all states of consciousness; i.e. I am *Brahman*, nothing else. I am not participator of sorrow, I am Existence, Intelligence and Bliss, always free of one essence. The *Gheranda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

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

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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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