

स्वस्थवृत्त

PAPER I

PART B

योग च निसर्गोपचार

YOGA

CHAPTER I: INTRODUCTION

❖ **Yoga Shabda Utpatti**

The word 'Yoga' is existent for more than five thousand years. However, even today, it may be the most popular Indian word in the world.

- The term Yoga is derived from the root 'Yuj' which means 'union'. The union denotes that of the individual soul (Jeevatma) with the cosmic soul (Paramatma).
- According to another derivation, Yoga means 'concentration'.
- In Bhagavad Gita, the word Yoga is used to express a sense of divine power and glory.

❖ **Definitions of Yoga**

- **According to Patanjali Yogasutra:**

योगश्चित्तवृत्तिनिरोधः । (प.यो.सू. १ / २)

Chitta = Mind, Consciousness, Awareness

Vritti = Thought waves, Activities, Changes

Nirodha = Control, Regulation, Mastery, Coordination

Yoga refers to consciously controlling or mastering the activities of the mind.

The thoughts, feelings, emotions (good or bad) occurring continuously in the mind are known as Vrittis, which should be controlled by Yoga.

- **According to Bhagavad Gita:**

- Yoga is the state of equanimity in gain or loss. When the mind is detached from the material world it maintains a desire free state. A desire free mind will not be influenced with gain or loss, win or defeat and pleasure or misery.

- Yoga is the dexterity in action. Actions concerned with physical, mental or intellectual levels should be performed with full adeptness and skill.

- Yoga is disunion or negation of union of the self with sorrow.

- **According to Sri Aurobindo:**

Yoga is an all around personality development i.e. at physical, mental, intellectual, emotional & spiritual levels.

- **According to Swami Vivekananda:**

Yoga is the process of culturing & controlling the mind.

❖ The Four Paths of Yoga

- 1) Karma Yoga (path of action)
- 2) Bhakti Yoga (path of devotion)
- 3) Raja Yoga (royal path)
- 4) Gyana Yoga (philosophical path)

1) Karma Yoga

The word 'Karma' means 'to do', 'to act'. Any mental or physical act is called Karma. Karma is also the word used to describe the consequence of this act, thus the word also refers to the Universal Law of Cause and Effect.

Everything we do, say or think, gives rise to an effect, which in due time will return to us, in full accordance with this law of consequence. What we call 'luck' is the result of our earlier good actions, and what appears to us as misfortune is merely the repercussion of past negative actions.

Therefore, the events of our future do not arise coincidentally, but are actually caused by the effects of our previous and present actions. In this way our destiny is predetermined by our Karma; just as the destination of an arrow released from its bow is fixed and predictable, unless its course is diverted, or corrected by another event. Through positive thinking, wisdom and selfless service, we can lessen and alter the outcome of our Karmas and gradually guide our destiny towards the positive.

There are two types of Karma:

- i) **Sakama Karma** (selfish actions)
- ii) **Nishkama Karma** (selfless actions)

Selfish thoughts and actions deepen the duality between 'mine' and 'yours'. Being selfless however, leads us above and beyond the limit of our little ego to the unity of all beings. Sakama Karma binds us to the Wheel of Death and Rebirth. Nishkama Karma frees us from this.

In India, the rain, the tree, tree river and the Saint are all regarded as symbols of selflessness. Rain comes for the benefit of all – humans, nature and animals equally. The tree offers its shade to all that seek shelter and yields its sweet fruit even to those who hurl stones at the tree to knock the fruit down. The river is also there for everyone. The deer quenches its thirst in the same river as the tiger. A Saint gives his blessing to all without distinction.

Nishkama Karma is the way to avoid creating new Karma and may even resolve earlier Karma. To offer understanding, forgiveness and help are the selfless action that liberate us from the cycle of Karma.

2) Bhakti Yoga

Bhakti means love and devotion to God – love and devotion to His Creation, with respect and care for all living beings and all of nature. Everybody can practice Bhakti Yoga, whether young, old, rich or poor, not matter to what nation or religion one belongs. The path of Bhakti Yoga leads us safely and directly to the goal.

Bhakti Yoga also includes the worship of a form of God. God is everywhere. God dwells within us and all around us. It is as though we are connected to God by a fine thread – the thread of love. God is Universal Love. Love and Divine Grace surround us and flow through us, but we are not conscious of this. The moment this consciousness, this Divine love, has been experienced, one never desires anything more. We then know the meaning of true love for God.

A person lacking Bhakti is like a fish without water, a bird without wings, a night without the moon and stars. All beings need love. Through it we feel protected and happy just like a child in the arms of its mother or a traveler at the end of a long, arduous journey.

There are two types of Bhatki:

- i) Apara Bhakti** (inferior / egoistic love)
- ii) Para Bhakti** (superior / universal love)

A Bhakta accepts everything that happens to him as a gift of God. There is no expectation, there is simply complete surrender to the will of God. This Bhakta accepts each life situation as placed before him by destiny. There is no resentment, his only Payer is: “Let Thy will be done.”

However, prior to reaching this level of supreme love for God, our Bhakti is intermingled with egoistic thoughts. This means that we do in fact love God, but also expect something from God. Many people turn to God for help when they are troubled or in pain. Others pray for material objects, money, glory, career promotion.

In the Bhakti Sutras, Sage Narada describes nine elements of Bhakti Yoga:

- i) Satsan (good spiritual company)
- ii) Hari Katha (to hear and read about God)
- iii) Shraddha (Faith)
- iv) Ishvara Bhajana (to sing the praises of God)
- v) Mantra Japa (Repetition of God’s name)
- vi) Shama Dama (Withdrawal and control of the senses with regard to worldly things)
- vii) Santo ka Adar (to show honours to people who have dedicated their live to God)
- viii) Santosha (Contentment)
- ix) Ishvara Pranidhana (Devotion to God)

3) Raja Yoga

Raja means King. A king acts with independence, self-confidence and assurance. Like-wise, a Raja Yogi is autonomous, independent and fearless. Raja Yoga is the path of self-discipline and practice.

Raja Yoga is also known as **Astanga Yoga** (Eight steps of Yoga), because it is organized in eight parts:

- I. Yama (Self-control)
- II. Niyama (Discipline)
- III. Asana (Physical exercises)
- IV. Pranayama (Breath exercises)
- V. Pratyahara (Withdrawal of the Senses)
- VI. Dharana (Concentration)
- VII. Dhyana (Meditation)
- VIII. Samadhi (Complete Realization)

The eight steps of Raja Yoga provide systematic instruction to attain inner peace, clarity, self-control and realization.

I. Yama – Self-control

It consists of five principles:

i) Ahimsa – Non-Violence

Ahimsa means not to cause pain or harm to any living being by thought, word or deed. Non-violence also means not to kill. Consumption of meat requires the death of an animal. It is due to this principle that Yogis are Vegetarian. Animals have a keen instinct, which heightens their awareness of impending death. They sense when they are to be slaughtered and are in mortal fear. Fear and stress hormones are released throughout their body. These hormones remain in the flesh of the slaughtered animal and are eaten by unsuspecting people. Many apparently groundless fears, neuroses and psychoses have their origin in this food.

ii) Satya – Truthfulness

To always speak the truth is good and correct, but more important is how we convey the truth. We have the capacity to hurl truth at someone like a knife, but we are also capable of clothing that same truth in loving words, in order not to violate the principle of Ahimsa as mentioned above.

To be truthful also means not to hide your feelings, not to be evasive or make excuses. Perhaps for some time we can hide our true face from the eyes of others, but there is at least one person who knows our inner truth – our inner self. Our own consciousness is a witness.

iii) Asteya – Non-Stealing

Asteya means that you should never take anything that rightfully belongs to another. This means not only material objects, but also the stealing of mental property, to rob someone of an opportunity, hope or joy. The exploitation of nature and destruction of the environment also fall into this category.

iv) Bhramacharya – Pure Way of Life

Brahmacharya is often translated as sexual abstinence. But it actually consists of much more. Brahmacharya means that our thoughts should always be turned towards God. This does not imply that we should neglect our duties in this world. On the contrary, we should fulfil these responsibilities with great care, but always with the awareness: "I am not the doer, God alone is the doer."

v) Aparigraha – Non-Accumulation of Possessions

We should not accumulate goods, but only acquire and use what we need to live. One who has many possessions, also has many worries. We are born without belongings and when we again depart from this world, we leave all behind. Non-accumulation also means to grant other people their freedom – not to hold onto others. In letting go, we also free ourselves. Therefore, to give freedom means also to free one's self.

II. Niyama - Discipline

It consists of five principles:

i) Shaucha – Purity

Not only external purity, but more importantly, inner purity. Our clothing, our body, as well as our thoughts and feelings should be pure. The same holds true for the people we associate with. For our spiritual development, it is of great benefit to keep good company of people who impart a good influence upon us, who are spiritual and support us with their wisdom.

ii) Santosha – Contentment

Contentment is the greatest wealth we are able to possess. The Indian poet Tulsidas said: "You may possess mines of gold and precious stone, but inner discontent destroys all wealth." We can attain contentment only when we recognize that all worldly goods bring disappointment and that inner wealth provides more happiness than material possessions.

iii) Tapa – Self-Control, Self-Discipline

In life, when we encounter adversity and obstacles, we should never give up. Rather we should continue on our chosen path with firm determination. To continue to practice, with self-discipline, patience and perseverance – this is the key to success.

iv) Svadhyaya – Study of the Holy Scriptures

Study of the Holy Scriptures, such as the Bhagavad Gita, the Upanishads, the Yoga Sutras of Patanjali, etc., impart valuable knowledge and provide great assistance on the path of Yoga.

v) Ishvara Pranidhana – Devotion to God

Hand over all that you do to the Divine Self with pure devotion. God protects all who surrender with trust and faith.

III. Asana – Physical Exercises

-> Refer to **Chapter III**

IV. Pranayama – Breath Exercises

-> Refer to **Chapter IV**

In the process of controlling the body and breath, Raja Yogis also achieve control of the mind. This leads to an awakening of the inner powers which will continue to give guidance on the spiritual path.

V. Pratyahara – Withdrawal of the Senses

Yogis are in the position of being able to direct their mind and senses at will, either inward or outward; just like a tortoise can withdraw its limbs and head under its shell and extend them out again. Once there is controlled Pratyahara, there is gained an independence from external conditions. One can immediately withdraw the senses from external objects and also, when desired, use the senses consciously, with full awareness.

In the first stages of meditation we practice Pratyahara, keeping the body motionless, the eyes closed, the mind quiet and the attention directed inward. There are special techniques through which we can practice Pratyahara. One meditation exercise initially directs attention to external sounds, their nature, distance, etc. – simply observe the sound. Gradually, awareness is withdrawn to one's 'inner space' to the sounds within the body (heartbeat, blood circulation, etc.). It is only when one has mastered the step of Pratyahara that we can progress to Dharana (Concentration).

VI. Dharana – Concentration

Dharana means to focus one's thoughts and feelings upon a single object. Usually we succeed with this for only a short time, then other thoughts come and distract us. We become aware of our lack of concentration after just a few minutes. Until we are capable of concentration on a thought or object for any length of time, in any situation, we still have not mastered Dharana.

Trataka kriya, specific Asanas and Pranayamas, as well as the repetition of Mantra, greatly help in improving the ability to concentrate.

VII. Dhyana – Meditation

All meditation techniques are only preliminary exercises for true meditation. One cannot learn to meditate, just as we cannot learn to sleep. Sleep just happens when our body becomes relaxed and quiet. Meditation happens when the mind is quiet. In meditation there is no imagination, because imagination arises from the intellect. We can compare the human brain to a powerful computer that has enormous storage capacity. All the data of the Universe may be stored there, but this 'computer' is also limited. Our human brain can only reproduce what has been fed into it. But in meditation, we experience pure being. The moment the intellect is still and the individual ego ceases to exist, Divine light shines within the heart and we are one with it.

VIII. Samadhi – Complete Realization

Samadhi is where the knower, knowledge and object of knowledge unite. This means that one unites with the Divine consciousness. Those who attain Samadhi see a heavenly, radiant light, hear a heavenly sound and feel within themselves an infinite expanse. When Samadhi is attained, we are like a river that finally flows into the sea after a long and difficult journey. All obstacles are overcome and the river is, for all of time, united with the ocean. In the same way, a Yogi arrives at the end of the path and becomes one with the Supreme Consciousness. The Yogi's consciousness finds eternal quiet, peace and bliss – the Yogi is liberated. This experience cannot be conveyed in words, because

only one who has tasted milk, knows how milk tastes;

only one who has felt pain, knows what is pain;

only one who has loved, knows what is love;

and so only one who has experienced Samadhi, knows what is Samadhi.

In this state all duality is dissolved. There is neither day or night, neither darkness or light, no qualities or colour. Everything is one in the Supreme Self. This union of the individual soul with the Cosmic soul is the goal of Yoga.

4) Gyana Yoga

Gyana means knowledge. Gyana Yoga is the path where reality is discovered through insight, practice and knowledge.

Gyana Yoga has four principles:

- I. Viveka (Discrimination)
- II. Vairagya (Renunciation)
- III. Shatsampatti (The Six Treasures)
- IV. Mumukshva (Constant Striving for God)

I. Viveka – Discrimination

Viveka is the purest form of knowledge. It can also be described as the supreme authority of our conscience. Our conscience tells us what is right and what is wrong. Mostly we know very well what we should do, however, our egoistic desires generally show themselves as stronger and drown the voice of conscience within us.

II. Vairagya – Renunciation

Vairagya means to liberate oneself inwardly from any desire for earthly pleasure or possessions. A Gyana Yogi has realized that all worldly pleasures are unreal and are therefore without lasting value. A Gyana Yogi seeks the unchanging, the eternal Supreme – God. All things of this earthly realm are transitory and therefore a form of unreality. Reality is the Atma, the Divine Self, which is indestructible, eternal and unchanging. The Atma is comparable to space. Space is always space – one cannot burn it or cut it. If we put up walls we create single ‘individual’ compartments. However, space does not change itself because of this, and one day when the walls are removed, there only remains undivided endless space.

III. Shatsampatti – The Six Treasures

This principles of Gyana Yoga comprises six principles:

- i) Shama – withdrawal of the senses and the mind.
- ii) Dama – control of the senses and the mind; to restrain oneself from negative actions, such as stealing, lying and negative thoughts.
- iii) Uparati – to stand above thing.
- iv) Titiksha – to be steadfast, disciplined; to endure through and overcome all difficulties.
- v) Shraddha – faith and trust in the Holy Scriptures and the words of the Master.
- vi) Samadhana – to have determination and purpose. Whatever may come, our aspirations should always be directed solely towards our goal. Nothing should ever be able to dissuade us from this.

IV. Mumukshva – Constant Striving for God

Mumukshva is the burning desire in the heart to realize God and unite with God. The Supreme and Eternal Knowledge is Atma Gyana, the Realization of our true Self. When Realization dawns, the boundaries of the intellect are opened and absolute. All-encompassing love fills our heart. It also becomes clear that whatever harms other, ultimately harms us. So finally we understand and obey the Universal precept of Ahimsa.

❖ Other Paths of Yoga

• Hatha Yoga

Hatha means willpower, and here it refers to disciplined practice and behaviour using willpower and energy.

Hatha Yoga is the path of practice and purification – internal, as well as external.

It is therefore an additional Yoga path to the four traditional paths.

Regular practice of these exercises requires willpower and discipline and that is why this path is called Hatha Yoga.

‘Ha-tha’ also means sun and moon. This refers to the union and harmony of the sun and moon principles, which result from the practice of Hatha Yoga.

There are six purification techniques that pertain to Hatha Yoga, called Shatkarma. In the West, Asanas and Pranayamas are generally assigned to Hatha Yoga – they are actually a part of Raja Yoga.

Hatha Yoga Kriyas: - 6 -> Refer to Chapter V

- 1) Neti
- 2) Dhauti
- 3) Nauli
- 4) Basti & Shanka Prakshalana
- 5) Kapala Bhati Pranayama
- 6) Trataka

Hatha Yoga Siddhi Lakshana:

- Body becomes lean without any signs of weakness or debility
- Glowing face with delightfulness
- Clear voice
- Bright eyes
- Devoid of physical and mental ailments
- Control of sexual desire
- Good appetite
- Nadi Vishuddhi – all body channels (physical & energetic) get purified

A yoga practitioner does not succeed in Raja Yoga without Hatha Yoga (Shatkriya), and there is no success in Hatha Yoga without Raja Yoga (Astanga Yoga).

Therefore, one should indulge in the practice of both to achieve the ultimate goal – Moksha.

- **Mantra Yoga**

Mantra is an invocation or a mystical formula which aids the person to release the self and attain bliss and ultimate fulfillment. The sounds in a Mantra generate mystic power. Mantra produces a set of vibration in the surrounding atmosphere and its force depends on the attitude of the person and the intensity of concentration. Mantra Yoga must be performed with faith, only then it is fruitful. The results cannot be analyzed, measured, weighed or seen, but can be felt.

Three ways to perform Mantra:

- i) Upanshu Japa - recitation of mantra by only lip movement or whispering
- ii) Manasika Japa - recitation of mantra in the mind & heart
- iii) Vachanika Japa - recitation of mantra in a low, medium or high tone

- **Laya Yoga**

Laya Yoga is the Yoga of Pranayama.

In Sanskrit the word 'Laya' means dissolution of one thing into another thing.

For those who want to practice Laya Yoga, it is very important that they purify the body by Hatha Yoga first.

Laya Yoga is an ancient form of meditation with concentration on the Chakras. Sri Gorakshnatha, an ancient sage of Nepal, is the founder of Laya Yoga. There are five main energy centers in the spine and two in the head. Laya Yoga attempts to locate these energy centers and channelize them through mediation.

Laya essentially means to dissolve all Karmic patterns and merge into the transcendental reality. It also means deep concentration and making an effort to obliterate the ego, thereby rising to a higher state of consciousness, called Turiya.

Laya Yoga involves techniques of meditation that cause the Prana to move in certain ways to awaken the Kundalini.

It channelizes the energy forces in the Kundalini instead of merely controlling the mind. It is important that the Kundalini is activated through performance of Asanas, Pranayamas and making a conscious effort to guide the awakened energy in the spine and allow it to immerse into the crown chakra.

- ❖ **Yoga Prayojana**

The soul resides in a physical form, which is a slave to so many impressions and tendencies; but once the physical body and the mind are purified through Yoga, the individual becomes free of disease and experiences unity with the Supreme Soul.

❖ **Ayurveda Yoga Sambandha**

Ayurveda and Yoga are two very similar paths sharing a close relationship. Both these sciences, which have their origin in the Vedic texts, are concerned with physical and mental health.

Both Ayurveda & Yoga give holistic approaches for living life at its fullest. These two sciences have a common understanding that the health of an individual is dependent on the health and balance of the mind.

Yoga prepares the body and mind of the individual for eventual liberation and enlightenment. Ayurveda describes various ways to prevent and cure disease of the body and mind.

Ayurveda is an ancient system of natural and holistic medicine. It uses the inherent principles of nature to help maintain health in a person by keeping the individual's body and mind in perfect equilibrium. It uses various techniques such as Dinacharya, Ritucharya, Shamana & Shodhana Karma, Pathya ahara & vihara, Mantra chikitsa, etc. Yoga uses various techniques such as Asana, Pranayama, Dhyana, Mantra, Shatkarma, Pathya ahara & vihara, etc. to harmonize the body, mind & soul.

❖ **Yoga Abhyasa Pratibhandhaka as per Hatha Yoga**

On the path of Yoga one may face various obstacles which disturb the physical and mental development. Every person has certain inhibitions due to Tamas, and certain overactiveness due to Rajas.

अत्याहारः प्रयासश्च प्रजल्पो नियमग्रहः ।

जनसङ्गश्च लौल्यश्च षडभिर्योगो विनश्यति ॥ (ह.यो.प्र. १ / १५)

Overeating, exertion, talkativeness, excessive adhering to rules, keeping company of unsuitable people and unsteadiness are the six factors which cause obstruction on the Yoga path.

Other factors which cause obstructions are:

Diseases, Doubt, Negligence, Laziness, Incontinence, Illusion, Instability

❖ **Yoga Siddhikara Bhavas as per Hatha Yoga**

उत्साहवसाहसाधैर्यात् तद्विज्ञानाच्च निश्चयात् ।

जनसङ्गपरित्यागात् षडभिर्योगः प्रसिद्धति ॥ (ह.यो.प्र. १ / १६)

Enthusiasm, courage, willpower, discrimination, determination and avoiding the company of unsuitable people are the six factors which bring success on the Yoga path.

❖ Ahara During Yoga Abhyasa

- **Mitahara**

Proper diet is defined as Snigdha & Madhura, leaving $\frac{1}{4}$ of one's stomach capacity free and the food should be pleasing to Lord Shiva. Shiva is the inner consciousness, the Atma. So, food should be pleasing for oneself without harming the health. A Yogi should consider all the food items as Prasada (gracious gift) and offer it to the deities before consuming.

- **Pathyahara**

A Yogi should eat food that is Pushta (nourishing), Madhura & Snigdha. Products of cow's milk and articles which are pleasing to oneself and nourish the Dhatus are suitable for the practice of Yoga. The diet should be vegetarian to promote the advancement on the path of Yoga.

The most wholesome foods for a Yogi are Godhuma, Yava, Shali, Shastika Shali, Dugdha, Ghrita, Sharkara, Navanita, Guda, Madhu, Shunthi, Patola, Jivanti, Vastuka, Brahmi, Meghananda, Punarnava, Mudga, Divyodaka.

- **Apathyahara**

The foods which are unwholesome for a Yogi are excessively Katu, Amla, Tikshna, Lavana, Ushna, and also leafy vegetables, sour gruels, oils, sesame, mustard, alcohol, fish, meat, curd, buttermilk, horse gram, asafetida, garlic and onions should be avoided.

Unhealthy diet should not be taken. Food which is reheated after becoming cold, which is dry, which is excessively salty or acidic, stale or has too many vegetables, Rajasika and Tamasika Ahara should be avoided.

CHAPTER II: PANCHAKOSHA

The body does not just consist of the visible physical form; it possesses also four other subtle sheaths. Altogether, each person consists of five 'bodies' or 'Koshas' -> Panchakosha.

Panchakosha:

- | | | |
|----------------------|---------------------------|-----------------|
| 1) Annamaya Kosha | - the Body of Nourishment | (Physical Body) |
| 2) Pranamaya Kosha | - the Energy Body | (Astral Body) |
| 3) Manomaya Kosha | - the Mental Body | (Astral Body) |
| 4) Vijnanamaya Kosha | - the Intellectual Body | (Astral Body) |
| 5) Anandamaya Kosha | - the Body of Joy | (Causal Body) |

Our Karmas (actions) and Samskaras (memories & experiences) are stored in the Koshas. They form the partitions between the individual soul and the universal Self.

Liberation – Moksha – therefore means to release the Atma from the limitations of the Koshas. In order to become one with something, we must develop the same qualities as that with which we wish to unite. Until we have released ourselves from the Koshas, while we still hang onto our personal ego and continue to identify with the little “i”, we cannot become one with the infinite.

On the other hand, however, all five Koshas are indispensable for our existence on the earthly plane. Without them we cannot exist here. To surmount and detach from the Koshas is primarily an extensive process of mental purification and development. When there are no more impurities, no more “shadows” are remaining, then at the end of our life, the astral body also dissolves and our soul’s spark unites with the infinite, divine light.

1) Annamaya Kosha

Annamaya Kosha is the physical body. It is influenced by the food we eat as well as by our environment and society. Therefore, the Yoga teaching emphasize how important positive and beneficial human interaction, as well as healthy, sattvic diet, are for our physical and mental development. The consumption of meat, alcohol and drugs weakens our vitality and fills us with negative vibrations. A wholesome, lacto-vegetarian diet, however, provides nourishment for the body in an optimal way.

2) Pranamaya Kosha

Pranamaya Kosha is the subtle sheath of cosmic energy that penetrates and surrounds the physical body. It forms our “aura”, the radiance that emanates from us. Prana is the subtle “nourishment” that is as necessary to life as food and drink. With each breath, we not only absorb oxygen, but also Prana. All foods not only supply us with nutrients, but also with Prana. The quality of our Prana is decisively affected by external influences as well as by our own thoughts and emotions, and impacts upon the other Koshas.

3) Manomaya Kosha

Manomaya Kosha, the mental energy sheath, is even more extensive and powerful than the Pranamaya Kosha. Its scope is infinite. The mind and thoughts can reach anywhere without any loss of time. Therefore, it is very difficult to control the thoughts.

Vedanta philosophy coined the saying:
“The whole world exists in your mind.”

Innumerable levels and worlds exist in the mind of each individual. Every thought, every idea and every feeling forms a separate world for itself. Only through controlling the mind can we gain control over our destiny. The best method of mastering the mind is to foster good thought and qualities. Following the rules of Yama & Niyama, understanding, giving, praying and practicing Mantra purify our Karma.

4) Vijnanamaya Kosha

Vijnanamaya Kosha is the intellectual body. It can also be positively or negatively orientated. This depends on the society we keep, together with the sensory impressions that we absorb from our environment. It is formed by the experiences, upbringing and education in this lifetime, and represents the sum total of all of these. The intellect, though, is not always our best adviser. All too often it is deaf to the truth and judges egoistically in line with our desires. The intellect can be a very useful tool, but it can also be a great hindrance. That is why we should always employ both, Buddhi (reason) and Viveka (correct discrimination).

5) Anandamaya Kosha

Anandamaya Kosha is the “body of bliss”. It is the subtlest of the five sheaths and the most difficult to overcome. This is because the aspiration for the fulfilment of our desires and for comfort & pleasure is a powerful motivator and a decisive power within us.

There are 2 types of Joy: i) Transitory, limited joy
 ii) Eternal, unlimited joy

The first depends on certain conditions, the fulfilment of our desires and other favourable circumstances, whereas the latter is unconditional, and is totally independent of external conditions. Lasting contentment and Maha-ananda (infinite bliss) are bestowed upon us only in union with the Self; all other joys are transitory and limited.

Etiology of vitiation of Panchakosha:

- Rajasika & Tamasika ahara, Amatravata ahara sevana, Ahita ahara
- Ahita Vihara, Indriya Hinayoga-Mithyayoga-Atiyoga, Dasha papkarma

Cleansing of Panchakosha:

- | | |
|----------------------|---|
| 1) Annamaya Kosha | Yama & Nyama, Asana, Shatkriya, Sattvic & Hita ahara & vihara |
| 2) Pranamaya Kosha | Pranayama |
| 3) Manomaya Kosha | Pratyahara, Dharana |
| 4) Vijnanamaya Kosha | Dhyana |
| 5) Anandamaya Kosha | Samadhi |

CHAPTER III: ASANA

“Asana” is the Sanskrit word for a physical posture. Expressed in general terms, Asana denotes a specific position which can be held in a relaxed and comfortable manner for a long period of time. In the 2nd Century before Christ, Patanjali wrote down the principles of Yoga practice in the “Yoga Sutras”. He named only the meditation posture “Asana” and the physical postures he termed “Yoga Vyayam”. However, in common usage, the dynamic Yoga exercises also became known as Asanas.

Many Asanas were derived from the natural movements and positions of animals and carry the names of animals such as “cat”, “deer”, “tiger”, “hare”, etc. These postures make use of examples from nature on how to help oneself. Asanas have a far-reaching effect upon body and mind. The animals instinctively used these movements and positions because of their natural benefits. These effects are attained through the practice of the Asanas.

For example: Marjari (The Cat) for stretching the body and the spine, Bhujangasana (The Cobra) for the release of aggression and emotions, and Shashankasana (The Hare) for relaxation. The headstand (Shirshasana) and Lotus (Padmasana), are regarded as the supreme or “royal” Asanas.

Asanas are beneficial for the muscles, joints, cardiovascular system, nervous system and lymphatic system, as well as the mind, psyche and Chakras (energy centres). They are psychosomatic exercises, which strengthen and balance the entire nervous system and harmonies and stabilize the practitioner’s state of mind. The effects of these exercises are a sense of contentment, clarity of mind, relaxation and a feeling of inner freedom and peace.

Periods of relaxation are included at the beginning and end of each Yoga class, as well as between the individual exercises. By developing the ability to relax, the feeling for one's own body is deepened. Physical and mental relaxation are prerequisites for the correct performance of all Yoga exercises and it is only in this way that the effects of the Asanas completely unfold.

The breath plays an important role in the Asanas. With coordination of breath and movement, the Yoga practice becomes harmonious, the breath deepens of its own accord and the body’s circulation and metabolism are stimulated. Use of the breath greatly enhances muscle relaxation by concentrating on tense areas of the body and consciously relaxing those parts with each exhalation.

Differences Between Asanas and Gymnastics:

In contrast to gymnastic exercises, Asanas are practiced slowly to enable mental focus and a conscious understanding of the movement. The number of exercises practiced is not important, but rather the quality of performance. Before, after and between the exercises, a period of conscious physical and mental relaxation should be included.

The objective of the Asanas is not the conversion of bottled-up energy or tension into movement, rather it is to harmonize the body and mind by consciously observing the physical and mental process as each movement or relaxation is practiced. The body does not become tired or exhausted through the Asanas. On the contrary, with energy recharged, one feels rested and refreshed.

Important Principles for Practice of Asanas:

Asanas are always performed in coordination with the breath.

Movements that expand the chest and abdominal cavity, are always connected with the inhalation.

Movements that narrow the chest and abdominal cavity, are always connected with the exhalation.

In the initial stages of practice, the Asanas are performed once or twice without holding, so that the movement of the body and the breath are synchronised. In this way it is clearly established with which movement to inhale or exhale. This type of practice calms the nervous system, stimulates the glands, increases the capacity of the breath and frees one from physical and mental stress. The mind becomes relaxed, calm and clear.

Only after this preliminary practice should an Asana be held for a longer time, breathing normally. During practice, concentration is directed to the specific part of the body on which the exercise is working. The breath consciousness is also directed to this region of the body. After practicing a posture, a counter pose or equalizing posture is carried out. For example, when one part of the body is flexed or contracted, then in the following Asana it is extended or stretched.

Health Benefits from Regular Practice of Asanas:

- Flexibility of the spine is increased
- The joints become more mobile
- The muscles are relaxed, toned and receive a plentiful supply of blood
- Organ and glandular activity is stimulated and regulated
- The lymphatic system and metabolism are stimulated
- The immune system is strengthened
- Circulation and blood pressure are normalized and stabilized
- The nervous system is calmed and strengthened
- The skin becomes clear and fresh

❖ Standing Postures

- **Ardha Katichakrasana**

Ardha means half, Kati means waist, and Chakra means wheel. In this posture, a semicircle is formed by lateral bending at the waist.

Practice:

Stand with legs together. During the exercise keep the knees straight. Inhale raise the right arm till the biceps touches the ear, palm facing inwards. Slowly bend the body to the left at the waist as far as possible while keeping both soles steady on the floor. Maintain the posture for some time with normal breathing. Return back to erect standing posture and relax the hand. Repeat the same on the other side.

Benefits:

Enhances flexibility & digestive power. Reduces stiffness of the back and legs. Lateral thoracic muscles are stretched, lung capacity increases and excess fat around the waist reduces.



- **Padahasthasana**

Starting Position: Stand with legs together

Concentration: on the relaxation of the back

Breath: coordinated with the movement

Repetitions: 3-5 times

Practice:

Stand with legs together. During the exercise keep the knees straight. >Inhale deeply. Raise the hands above the head. Palms facing forward. >Exhaling bend forward slowly until palms rest on the floor next to the feet and the forehead touches the knees. >Inhaling slowly come upright again. >Exhaling slowly lower the hands sideways of the body.

Benefits:

Strengthens the abdominal organs. Eliminates possibilities of abdominal bloating, constipation, indigestion, and other gastric problems. Provides flexibility of the spine and makes it resilient and straight.

Caution:

This Asana should be avoided by those with high blood pressure or a tendency to become dizzy. Also in conditions such as slip disc and sciatica.



- **Ardha Chakrasana**

Ardha means half, Chakra means circle. This posture appears like a half circle. It flexes the body backwards from the waist region.

Practice:

Stand with legs together. During the exercise keep the knees straight. Stand erect, support the back at the waist with the palms and exhale. Inhale bend backwards from lumbar region with the neck fully extended. Remain in this posture for some time. Return to erect standing posture.

Benefits:

Relieves lower back ache. Stimulates blood circulation and spinal ne

Caution:

Hypertension and vertigo patients should do this Asana with care.



- **Trikonasana**

Starting Position: Stand with legs apart

Concentration: on the sideways stretch of the upper body

Breath: coordinated with the movement

Repetitions: each variation 3 times on each side

Practice:

Variation A:

>Exhaling bend the upper body to the right. The right hand slides down along the leg towards the ankle. The legs remain straight. The left hand moves up along the left side of the body to the armpit. Look towards the left elbow and remain for a short time in this position. >Inhaling slowly come upright. Practice the exercise on the other side. After each round pause in the starting position, breathing normally.



Variation B:

>Inhaling raise the arms sideways to shoulder height.
>Exhaling bend the upper body to the right until the right hand touches the ankle. The left arm is stretched upwards vertically. The palm faces forward. Look towards the left hand. Remain for a short time in this position.
>Inhaling slowly come upright.
>Exhaling return to the starting position.
Repeat exercise on the other side.



Variation C:

>Inhaling raise the arms sideways to shoulder height. >Exhaling bend the upper body to the right until the right hand touches the ankle. Extend the arm straight up and move the arm over the head until the upper arm touches the ear. Remain a short time in this position. >Inhaling slowly come upright. >Exhaling return to the starting position. Repeat the exercise on other side.



Variation D:

- >Inhaling raise the arms sideways to shoulder height.
 - >Exhaling turn the upper body to the right, bend forward and take hold of the right ankle with the left hand. The right arm is stretched upwards vertically. Look towards the right hand. Remain for a short while in this position.
 - >Inhaling slowly come upright.
 - >Exhaling return to the starting position.
- Repeat the exercise on other side.

**Variation E:**

- >Inhaling bring the arms behind the back and take hold of the left wrist with the right hand.
 - >Exhaling turn the right foot and upper body to the right, bending the right knee bring the nose or the forehead to the knee. The left leg remains straight.
- Remain a short time in this position. >Inhaling slowly come upright. >Exhaling return to starting position. Repeat the exercise on other side.

**Benefits:**

Balances the nervous system, promotes flexibility of the spine, opens and stretches the muscles along the side of the body. Stretches the muscles at the back of the thighs and increases leg stability. Deepens the breath and guides it into the sides of the lungs. To relieve constipation, drink 1-2 cups of lightly salted, lukewarm water before the exercise.

❖ Sitting Postures

- **Svastikasana**

(Auspicious pose)

Practice:

Sit with legs straight. Spread both the legs. Bend the left leg at the knee and place the sole on the inner side of the right thigh. Bend the right leg at the knee and place its foot in between the thigh and the calf of the left leg. Keep the back straight and place the hands on the knees.

Benefits:

It is a good posture for Dhyana and Pranayama. Increases concentration. Even in conditions such as varicose veins, aching leg muscles can use Svastikasana.

Caution:

Svastikasana should be avoided in case of sciatica and sacral infection.



- **Gomukhasana**

Starting Position: Sit with legs straight

Concentration: on the whole body

Breath: normal breathing

Repetitions: once to each side

Practice:

Sit with the legs straight. Bend the left leg and place it over the right thigh so that the left heel touches the outer side of the right buttock. Bend the right leg and place the right heel beside the left buttock. Both buttocks remain on the floor. >Raise the right arm and bend it behind the head so the elbow points up. Bring the left arm behind the back from below and clasp the fingers of both hands together. The head remains upright and straight and rests on the right forearm. Look up. >Breathing normally hold the position. Return to the starting position.

Practice the exercise on the other side.

Benefits:

Strengthens the finger joints and wrists, promotes mobility of the shoulders and hips, while strengthening muscles of the chest and back. Improves a rounded back and sideways curvature of the spine. Facilitates deeper breathing. Stimulates kidney function, activates the bladder and the digestive system, and also counters diabetes.

Caution:

This exercise should not be practiced with injuries to the arms, hands or legs.



- **Padmasana**

Starting Position: Sit with legs straight

Concentration: on the whole body

Breath: normal breathing

Repetitions: once

Practice:

Sit with the legs straight. Bend the right leg and place the right foot on the left thigh so that the heel is as close to the body as possible. Bend the left leg and place the left foot in the same way on the right thigh. >Relax legs and hips and also the upper body, arms and shoulders. >Rest the hands in Chin Mudra on the knees. Close the eyes and remain motionless in this position.

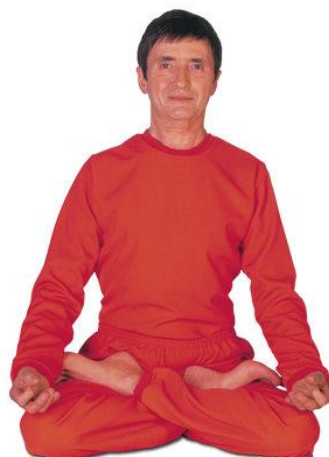
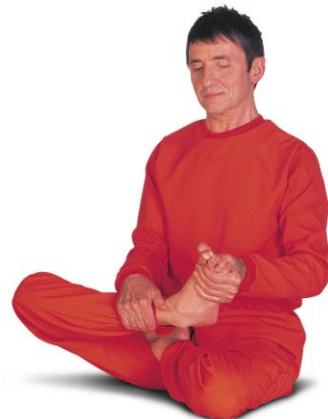
Concentrate on the relaxation of the whole body and the breath.

Benefits:

Padmasana is the best sitting posture for meditation. It has a balancing influence on all Chakras.

Caution:

This Asana should not be practiced with problems in the knees or ankles.



- **Vajrasana**

(Sitting on the Heels)

Practice:

Come up onto the knees (knee stand). The legs are together. The big toes touch each other, the heels point slightly outwards. Tilt the upper body forward and then sit back between the heels. The trunk is upright. Place the hands on the thighs.

Benefits:

Vajrasana calms and harmonises body and mind. This position also stimulates digestion therefore it is recommended to sit in Vajrasana for about 5-10 minutes after a meal.



- **Bhadrasana**

Practice:

Sit with legs straight. Bend the knees and place the soles of the feet together. Hold the toes with the hands and pull the feet as close as possible to the body. Relax the hips and without forcing encourage the knees towards the floor. Return to the starting position.

Benefits:

Good preparation for meditation posture. Relaxes and improves blood supply to the hips. Awakens the Kundalini Shakti.



- **Shashankasana**

Starting Position: Vajrasana

Concentration: on the whole body

Breath: coordinated with movement, normal breathing in the posture

Repetitions: 1-3 times

Practice:

Sit in Vajrasana with hands on the thighs. The upper body is straight and relaxed.
>Inhaling raise both arms above the head. >Exhaling keep the back straight and bend upper body and arms forward from the hips, until arms and forehead touch the floor. The buttocks remain on the heels. >Breathing normally remain in this position for a while. Relax the whole body, especially the shoulders, neck and back. >Inhaling keep the back straight and raise the upper body and arms. >Exhaling return to the starting position.

Practice the exercise 3 times in total. Remain bending forward for some time and consciously perceive the movement of the breath on the spine.

Benefits:

Improves blood supply to the head and therefore nourishes the eyes and all brain functions. Helps to relieve fatigue and promotes concentration. Anxiety and depression are relieved due to its calming effect. The whole spine and muscles of the back relax in this position and the breath deepens into the back of the lungs. Abdominal breathing gently massages the digestive organs.

Caution:

Avoid this Asana with high blood pressure, glaucoma or dizziness.



- **Ushtrasana**

Starting Position: Vajrasana

Concentration: on the extension of the spine and the hips

Breath: coordinated with movement, normal breathing in the position

Repetitions: practice each variation once

Practice: Sit in Vajrasana. The back is straight and the hands rest on the knees.

Variation A:

>Inhaling straighten the arms to the front and come up onto the knees.

>Exhaling bend backwards, hold the left heel with the left hand and straighten the right arm upwards. Look towards the right hand.

Ensure the hips remain straight. >Breathing normally remain in this position as long as you feel comfortable. >Inhaling come back up onto the knees with arms to the front. >Exhaling return to the starting position. Repeat the exercise on the other side.



Variation B:

>Inhaling straighten the arms to the front and come up onto the knees.

>Exhaling bend backwards, hold the right heel with the left hand and straighten the right arm upwards. Look towards the right hand.

>Breathing normally remain in this position as long as you feel comfortable.

>Inhaling come back up onto the knees with arms to the front.

>Exhaling return to the starting position. Repeat the exercise on the other side.



Variation C:

>In this variation the legs are slightly further apart. >Inhaling straighten the arms to the front and come up onto the knees. >Exhaling bend backwards and hold the heels with the hands. The arms are straight. Allow the head to hang back. >Breathing normally remain in this position as long as you feel comfortable. >Inhaling come back up onto the knees with arms to the front. >Exhaling return to the starting position.



Variation D:

>With this variation the legs are slightly further apart. >Inhaling straighten the arms to the front and come up onto the knees. >Exhaling bend backwards and take hold of the heels with the hands so that the fingers point inwards. Bend the elbows and bend backwards as far as possible. Try to reach the floor with the head. The elbows should not touch the floor. >Breathing normally remain in this position as long as you feel comfortable. >Inhaling come back up onto the knees with arms to the front. >Exhaling return to the starting position.

**Benefits:**

Stimulates digestive function. Beneficial for female reproductive organs and is of benefit when practiced during menstruation. During pregnancy, only Variations A and B should be practiced. The Asana strengthens the thigh, hip and back muscles, while stretching abdominal muscles and hip flexors.

Caution:

Avoid this Asana with hernia, after any abdominal surgery, or when there are problems of the lumbar spine. Do not practice Variation D with high blood pressure or dizziness.

- **Pashchimottanasana**

Starting Position: Sit with legs straight

Concentration: on the back and the Manipura Chakra

Breath: coordinated with movement, normal breathing in the position

Repetitions: 1-3 times

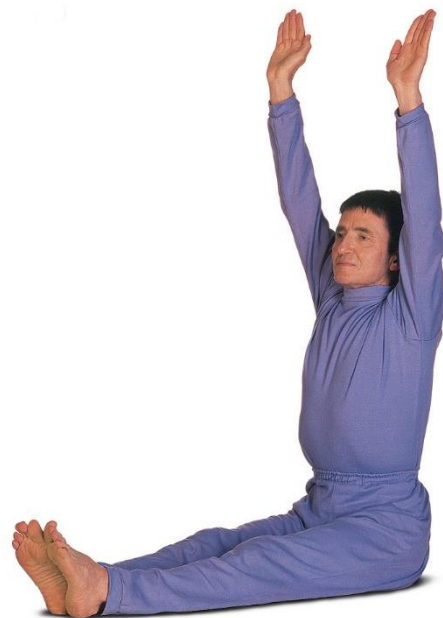
Practice:

Sit with the legs straight. The hands rest on the thighs. >Inhaling keep the arms straight and raise them above the head. >Exhaling, keep the back straight, bend forward from the hips as far as possible and hold the toes. Knees remain straight. Try to bring the head forward to touch the knees. >Breathing normally hold this position. >Inhaling bring the body upright keeping the arms straight. >Exhaling place the hands on the thighs.

Initially, practice the Asana three times holding each repetition briefly. After practicing this way for some time begin to extend the practice by holding the posture for a few minutes with normal breathing.

Benefits:

Stimulates the Manipura Chakra and life energy. Increases blood supply in the back. Stretches the muscles of the back and along the back of the legs. Activates kidney and pancreas function and aids in achieving a slim figure.



- **Suptavajrasana**

Starting Position: Vajrasana

Concentration: on the whole body

Breath: normal breathing, in the position inhale through the nose and exhale through the mouth

Repetitions: 1-3 times

Practice:

Sit in Vajrasana with heels pointing outwards and big toes touching. The body is upright, hands rest on the thighs. Relax the whole body. >Breathing normally place the hands on the floor beside the buttocks. Bend the elbows and slowly lean the body back until the elbows rest on the floor. Lower the head backward until the top of the head touches the floor. Bring palms together in front of the chest and hold the posture. >Breathing is relaxed and slightly deeper than normal, inhaling through the nose and exhaling through the mouth. >With the help of the elbows slowly return to the starting position.

Benefits:

Increases flexibility of the spine and hips and stretches the thigh muscles. Strengthens the lungs and is helpful for asthma and bronchitis.

Caution:

Avoid this Asana during an asthma attack, with acute pain in the region of the lumbar spine or knees. Also avoid after any knee or abdominal surgery.



- **Ardha Matsyendrasana**

Starting Position: Sit with legs straight

Concentration: on the twist of the spine

Breath: normal breathing

Repetitions: 1-3 times on each side

Practice:

Sit with the legs straight and relax the whole body. Place the sole of the right foot flat on the floor on the outside of the left knee. Bend the left leg and lay the left heel beside the right buttock. Both buttocks remain on the floor. The back is upright and relaxed. >Bring the left arm to the outside of the right knee and grasp the right ankle. Turn the upper body as far as possible to the right, place the right arm across the back and look over the right shoulder. >Breathing normally remain for a few minutes in this position and relax the whole body. >Slowly return to the starting position. Practice the exercise to the other side.

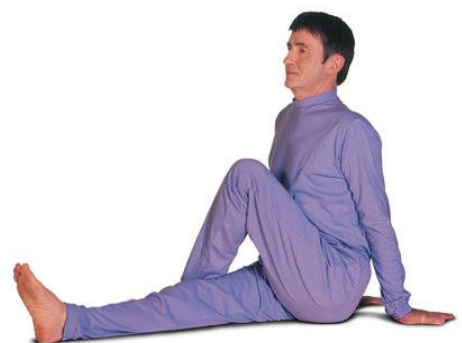
Initially, practice the Asana three times holding each repetition briefly. After practicing this way for some time begin to extend the practice by holding the posture for a few minutes with normal breathing.

Benefits:

Promotes mobility of the spine and hips. The twist aids release of tension from the deep layers of muscle in the back. The breath is also deepened in this position. Function of the kidneys and pancreas is stimulated and the ability to concentrate is improved.

Caution:

Do not practice this Asana if it causes pain in the knee or hips.



- **Siddhasana**

(Pose of the Adept)

Practice:

Sit with the legs straight. Bend the right leg and place the foot very close to the body on the floor. Now bend the left leg and place the left foot on top of the right calf. The sole of the foot touches the right thigh. Pull the toes of the right foot up between the thigh and the calf of the left leg and the toes of the left foot down between the thigh and the calf of the right leg. If it is difficult to keep the body upright or the knees do not rest on the floor, then sit on a cushion, at the appropriate height.

It is possible to practice this position bending the left leg first and bringing the right foot along the left calf.

Benefits:

Siddhasana quietens the mind, has a balancing effect on the Nadis (nerves) and activates the spiritual energy of the Chakras. Therefore, this sitting posture is well suited to the practice of Pranayama and Meditation.



❖ Supine Postures

• Pavana Muktasana

Starting Position: Lie on the back

Concentration: on stretching the back and hips

Breath: coordinated with the movement

Repetitions: 3 times with each leg

Practice:

Variation A:

Lie relaxed on the back. >Inhale deeply. >Exhaling bend the right knee, holding it with both hands, pull it as close as possible to the body. The left leg remains relaxed on the floor. >Inhaling place the arms beside the body, straighten the right leg and return it to the floor. Repeat the exercise with the other leg.



Benefits:

Stretches the muscles of the lower back and hips; helpful for constipation, flatulence and other digestive problems and relieves fatigue.

Variation B:

Starting Position: Lie on the back

Concentration: on the back

Breath: coordinated with the movement

Repetitions: 3 times with each leg

Practice:

Remain lying on the back relaxed. The arms are relaxed beside the body, palms facing upwards. >Inhaling bend the right leg and take hold of the knee with both hands. >Exhaling pull the thigh towards the chest, raise the head and touch the knee with the nose or forehead. The left leg remains straight on the floor. >Inhaling lower the head. >Exhaling release the knee, straighten the leg and lower it to the floor. Repeat the exercise with the other leg.



Benefits:

Improves blood supply to the lower abdominal organs and helps relieve menstrual problems. Stretches the back and hip muscles and encourages healthy digestion.

- **Sarvangasana**

Starting Position: Lie on the back

Concentration: on the Vishuddhi Chakra

Breath: coordinated with movement, normal breathing in the position

Repetitions: 1–2 times

Practice:

Lie on the back. >Inhaling raise the legs (straight or bent), buttocks and upper body from the floor. Support the back with the hands. Slowly extend the legs and back fully upright until the weight of the body rests on the neck, shoulders and upper arms. The chin touches the chest. Back and legs come as close as possible to a vertical line.

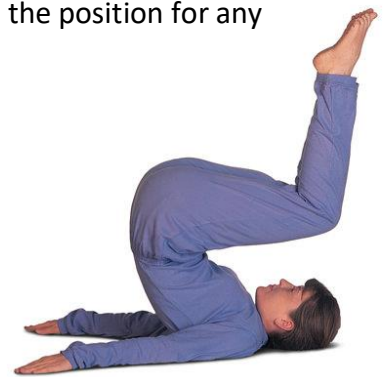
>Breathing normally remain in this position for 1-5 minutes. >Exhaling lower the legs, bring the knees towards the head and slowly return to the starting position.

Benefits:

Stimulates the Vishuddhi Chakra. Aids detoxification of the body and calms the mind. Regulates function of the thyroid gland and all related organs. The inverted posture of the body stimulates blood supply, thus revitalising all cells of the body. Encourages venous return and is especially good for swollen legs.

Caution:

Avoid this Asana with a hyperactive thyroid, high blood pressure or pain in the cervical spine. Children under 14 years of age should not hold the position for any length of time.



- **Matsyasana**

Starting Position: Sit either with legs straight, in Siddhasana, Ardha Padmasana or Padmasana

Concentration: on the Vishuddhi Chakra

Breath: normal breathing, in the position inhale through the nose and exhale through the mouth

Repetitions: 1–3 times

Practice:

In the chosen starting position place the hands behind the body on the floor. Now slowly lean back, place one elbow after the other on the floor and arch the back until the top of the head touches the floor. The spine is evenly extended. If sitting in Padmasana hold the toes with the hands, otherwise bring the palms together in front of the chest. >Inhale through the nose and exhale through the mouth. Hold the position as long as comfortable. Using the elbows for support slowly return to the starting position.

Initially, practice the Asana three times holding each repetition briefly. After practicing this way for some time begin to extend the practice by holding the posture for a few minutes with normal breathing.

Benefits:

Strengthens the respiratory system and is beneficial for asthma, bronchitis and chronic throat problems. Stimulates kidney function and activates the thyroid gland. Stimulates and balances the Vishuddhi Chakra.

Caution:

Do not practice this Asana with a hernia or after any abdominal surgery. Also avoid this Asana with problems of the cervical spine, high blood pressure or dizziness.



- **Halasana**

Starting Position: Lie on the back

Concentration: on the whole body as well as on the Vishuddhi and Manipura Chakras

Breath: coordinated with movement, normal breathing in the position

Repetitions: each variation once

Practice:

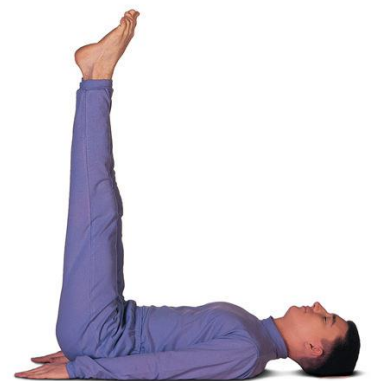
Lie on the back. The arms lie beside the body with the palms facing up. >Inhaling raise the legs, buttocks and upper body into Sarvangasana. >Exhaling, keep the legs straight and lower them behind the head. The tips of the toes touch the floor and the chin touches the chest. >Breathing normally hold the posture as long as comfortable. >Inhaling raise both legs up into Sarvangasana. >Exhaling slowly return to the starting position.

Variation A (without illustration):

Come into Halasana and support the back with the hands.

Variation B:

Come into Halasana and hold the toes.



Benefits:

Beneficial for the pancreas and digestive system and is therefore recommended for people with diabetes. Activates the Vishuddhi Chakra and Manipura Chakra. Encourages flexibility of the back and stretches the muscles along the back of the legs.

Caution:

This Asana should not be practiced with high blood pressure or problems of the cervical spine.

- **Chakrasana**

Starting Position: Lie on the back

Concentration: on the Manipura Chakra

Breath: normal breathing

Repetitions: 1–2 times

Practice:

Lie on the back with arms beside the body. Bend the knees and place the feet close to the buttocks on the floor. >Raise the arms above the head and place the palms on the floor close to the shoulders. The fingers point towards the body and elbows point up. >Lift the entire body high so that only the hands and feet are on the floor. Look towards the floor. >Breathing normally hold the position and then return to the starting position.

Benefits:

Develops flexibility of the spine and increases one's sense of wellbeing. The extension of the front of the body stimulates and balances all internal organs and the entire glandular system. This Asana strengthens the muscles of the back, arms and legs. Encourages good posture and is especially beneficial for people who sit a lot. Helpful for menstrual problems.

Caution:

The exercise should not be performed after the 3rd month of pregnancy, after any abdominal surgery, with high blood pressure or if there is a tendency to become dizzy. Avoid with acute back problems or when there is pain of the shoulder, elbow or wrist joints.



- **Shavasana / Anandasana / Shantasana**

Starting Position: Lie on the back or abdomen

Concentration: on the whole body

Breath: normal breathing

Duration: 2 - 5 minutes

Practice:

Lie comfortably on the back. The feet fall loosely away from each other. The arms lie relaxed beside the body with the palms facing up. If necessary, place a pillow under the head or the knees to ensure neck and lower back are comfortable. Close the eyes and relax the eyelids. Feel the whole body from the toes to the head. > Guide the attention to each part of the body, and gradually and consciously relax the whole body. Feel a sense of inner quiet and peace. > If it is more comfortable, relax by lying on the abdomen.

Benefits:

Brings physical and mental relaxation. Relaxation is an important prerequisite for the optimal performance and benefits of the Yoga exercises. Therefore, Anandasana is practiced at the beginning and end of each exercise session, as well as between the exercises.



- **Setubandhasana / Skandharasana**

Starting Position: Lie on the back

Concentration: on the back and on the extension of the hip joints

Breath: coordinated with movement and held in the position

Repetitions: 3 times

Practice:

Lie on the back with arms beside the body. Bend the legs, take hold of the ankles or heels with the hands and place the soles of the feet on the floor. >Inhaling raise the hips and back as high as possible. Body weight rests on the feet, shoulders and the back of the head. >Holding the breath remain in this position for as long as comfortable. >Exhaling return to the starting position.

Benefits:

Strengthens the muscles of the back, pelvis, hips and legs and stretches the hip flexors. Improves disorders of female reproductive function. Regulates low blood pressure.

Caution:

Avoid raising the hips too high when there are problems of the cervical spine.



❖ Prone Postures

- **Bhujangasana**

Starting Position: Lie on the abdomen

Concentration: on stretching the back and on the Svadhishtana Chakra

Breath: coordinated with movement and held in the position

Repetitions: 1–3 times

Practice:

Lie on the abdomen, rest the chin on the floor and place the hands beside the body in line with the armpits. The feet are extended. >Inhaling press the hips to the floor and lift the upper body with the help of the hands. Tilt the head back slightly and look up. The spine is evenly arched and the shoulders are pressed down and back. >Holding the breath remain in this position as long as comfortable. >Exhaling slowly return to the starting position.

Initially, practice the Asana three times holding each repetition briefly. After practicing this way for some time begin to extend the practice by holding the posture for a few minutes with normal breathing.

Benefits:

Balances the Svadhishtana Chakra. Soothes anger and a violent temper. Is beneficial for kidney and liver function. This Asana is especially recommended for anyone who has a profession where they are sitting. Prevents back problems.

Caution:

It is important in this exercise that the thoracic spine is stretched and the spinal column evenly arched. If the exercise causes pain in the lumbar spine it should be avoided. With high blood pressure or heart disease it should only be practiced dynamically, in rhythm with the breath, without any retention of the breath.



- **Shalabhasana**

Starting Position: Lie on the abdomen

Concentration: on the muscles of the legs and back and the Manipura Chakra

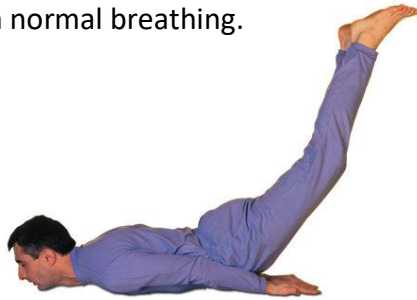
Breath: coordinated with the movement and held in the position

Repetitions: 1–3 times

Practice:

Lying on the abdomen place the chin on the floor or, if it is more comfortable, turn the head to the side and lay one cheek on the floor. >Place the arms under the abdomen. The hands are under the thighs with palms facing down. >Inhaling press the palms against the floor, keep the legs straight and raise them as high as possible. >Holding the breath remain in this position as long as comfortable. Exhaling return to the starting position.

Initially, practice the Asana three times holding each repetition briefly. After practicing this way for some time begin to extend the practice by holding the posture for a few minutes with normal breathing.



Variation:

Extend the arms in front with palms facing down. The chin rests on the floor. >Inhaling raise arms, legs, upper body and head from the floor. The body weight rests on the abdomen. >Retain the breath and hold the position. >Exhaling slowly return to the starting position.



Benefits:

Balances the Manipura Chakra. Develops self-confidence and invigorates the body. Is beneficial for depression. The internal organs are stimulated and the body's acid-base balance is regulated. Kidney function is stimulated. The leg, pelvic and back muscles are strengthened. Encourages good posture and a slim figure.

Caution:

This exercise should not be practiced with advanced arthritis of the hips or with pain in the lumbar spine. People with high blood pressure, glaucoma or a weak heart should avoid retaining the breath or holding the posture.

- **Dhanurasana**

Starting Position: Lie on the abdomen

Concentration: on extension of the spine and the Manipura Chakra

Breath: coordinated with movement, held in the position

Repetitions: 1–3 times

Practice:

Lie on the abdomen with the arms beside the body. The chin rests on the floor and feet are flat on the floor. >Inhaling bend both legs and take hold of the ankles with the hands. Raise the head, upper body and thighs and look up. The body is now like a tensed bow. The body weight rests on the abdomen. >Holding the breath remain in this position for as long as comfortable. >Exhaling return to the starting position. Initially, practice the Asana three times holding each repetition briefly. After practicing this way for some time begin to extend the practice by holding the posture for a few minutes with normal breathing.

Variation A:

Breathing normally rock the body backwards and forwards in the tensed bow position.

Variation B:

Breathing normally roll the body to the right and left in the tensed bow position.

Benefits:

Maintains the flexibility of the spine and improves mobility of the hips and shoulders. Massages the abdominal organs and activates the Manipura Chakra, thus stimulating the flow of life energy or Prana.

Caution:

Avoid this Asana with hernia, a back injury or following any abdominal surgery. After this exercise relax in Anandasana.



- **Makarasana / Mrigasana**

Starting Position: Lie on the abdomen

Concentration: on the whole body

Breath: normal breathing

Repetitions: 2–3 minutes

Practice:

Lie on the abdomen. Bend the elbows and place the chin in the hands. >Breathing normally look at a point in the distance. Bending the knees alternately, move the right and left leg up and down slowly and in a relaxed way.

Benefits:

Has a very relaxing and balancing effect upon body and mind. Is especially beneficial for relaxing the spine, hips and knees. Relaxes the digestive system. Deepens the breath and promotes concentration.



❖ Surya Namaskara

Starting Position: Standing (with legs together)

Concentration: on the position of the relevant Chakra or on the whole body

Breath: coordinate with movement, or normal breathing in the position

Repetitions: 2–12 rounds

Practice:

1. Stand with legs together and concentrate on the whole body.
2. Bring palms together in front of the chest.
3. Inhaling keep arms parallel and raise them above the head. Palms face the front. Look up.
4. Exhaling bend forward until the palms or fingers touch the floor beside the feet, or as far as possible. The knees remain straight.
5. Inhaling take a long step backwards with the left leg and place the knee on the floor. The toes of the left foot are tucked under. The right foot remains between the hands with the sole of the foot flat on the floor. Look up.
6. Exhaling bring the right foot back beside the left, raise the buttocks and straighten the legs. Look towards the navel. The soles of both feet stay flat on the floor. The body weight is equally distributed between the hands and feet. Hips are raised so the body looks like a mountain. Holding the breath bring the knees, chin and chest to the floor. The toes are tucked under and hips are lifted from the floor. Concentrate on the whole body. Arms are bent with elbows tucked in and hands under shoulders.
7. Inhaling press the hips to the floor and lift the trunk upright (Bhujangasana). The feet lie flat along the floor and hands are under the shoulders.
8. Exhaling, tuck the toes under and raise the buttocks high, straighten the legs and look towards the navel. The soles of both feet stay flat on the floor. The body's weight is equally distributed between hands and feet.
9. Inhaling bring the left leg forward with a large step. Lower the right knee to the floor and tuck the toes of the right foot under. The left foot is between the hands. The sole of the foot is flat on the floor. Look up.
10. Exhaling place the right foot beside the left and straighten the legs. The upper body hangs down, the palms or fingers touch the floor. Knees remain straight.
11. Inhaling keep both arms parallel, raise them above the head and look up.
12. Exhaling lower the hands into prayer position at chest level and return to the starting position.

These 12 positions form one round. In the next round, step the right leg back in Position 4 and forward in Position 9. Alternate the legs in each round.

Surya Namaskara with Mantra and Concentration on the Chakras:

The sun symbolizes light, purity, clarity and consciousness. Regular practice of Surya Namaskara imparts the power and radiance of the sun, that is why it is known as “Salute to the Sun”.

This practice can also be performed with special concentration on each Chakra, with the corresponding Surya Namaskara Mantra chanted or repeated mentally before the change of each position.

Position	Mantra	Concentrate on
1.	OM MITRĀYA NAMAHA	ANAHATA CHAKRA
2.	OM RAVAYE NAMAHA	VISHUDDHI CHAKRA
3.	OM SŪRYĀYA NAMAHA	MANIPURA CHAKRA
4.	OM BHĀNAVE NAMAHA	ANAHATA CHAKRA
5.	OM KHAGĀYA NAMAHA	SAHASRARA CHAKRA
6.	OM PŪSHNE NAMAHA	THE WHOLE BODY
7.	OM HIRANYAGARBHĀYA NAMAHA	SVADHISHTHANA CHAKRA
8.	OM MARĪCHAYE NAMAHA	SAHASRARA CHAKRA
9.	OM SAVITRE NAMAHA	ANAHATA CHAKRA
10.	OM ARKĀYA NAMAHA	MANIPURA CHAKRA
11.	OM ĀDITYĀYA NAMAHA	VISHUDDHI CHAKRA
12.	OM BHASKARĀYA NAMAHA	ANAHATA CHAKRA

The Benefits of the Individual Positions:

Position 1 + 12:

Improves the ability to concentrate and calms the nervous system and mind. The Anahata Chakra is balanced.

Position 2 + 11:

The front of the body is open and stretched, stimulating blood circulation. The Vishuddhi Chakra is stimulated. Beneficial for chronic throat problems.

Position 3 + 10:

Stretches the back muscles and the muscles at the back of the thighs. Activates the solar plexus and the Manipura Chakra. The digestive system is stimulated. The head receives a good supply of blood, which has a favourable influence upon the eyes, ears and memory.

Position 4 + 9:

The pressure of the thigh stimulates the digestive organs. The leg and back muscles are strengthened. The Anahata Chakra, solar plexus and Manipura Chakra are balanced.

Position 5 + 8:

Regulates the nervous system. Strengthens arm, leg and back muscles and stretches muscles at the back of the legs. The increased blood supply to the head has a favourable influence upon brain functions, eyes and ears, and stimulates the Sahasrara Chakra.

Position 6:

Encourages diaphragmatic breathing, stretches the spine and is beneficial on lower abdominal organs. Balances the whole body.

Position 7:

Strengthens arm, shoulder and back muscles. Promotes flexibility of the spine and improves posture, thereby helping to prevent slipped discs. Stimulates digestive function. The Svadhishthana Chakra is balanced.

Benefits:

Stimulates circulation, improves physical fitness, the ability to concentrate, mental stability and spiritual development.

Caution:

Avoid this sequence with high blood pressure or dizziness.
After this exercise relax in Anandasana.



CHAPTER IV: PRANAYAMA

Pranayama is the conscious and deliberate control and regulation of the breath (Prana means breath, ayam means to control, to regulate). With each breath we absorb not only oxygen, but also Prana. Prana is cosmic energy, the power in the Universe that creates, preserves and changes. It is the basic element of life and consciousness. Prana is also found in food, therefore it is very important to have a healthy and wholesome vegetarian diet. The conscious guidance of Prana in the body gives rise to an increase in vitality, physical detoxification and improved immunity, as well as the attainment of inner peace, relaxation and mental clarity.

In mythology it is said that the length of a person's life is predetermined by the number of breaths. The Yogi tries to "conserve time" and lengthen life by slowing down the breath.

Effects of Pranayamas:

-> Physical Effects

- Preservation of the body's health
- Purification of the blood
- Improvement in the absorption of oxygen
- Strengthening the lungs and heart
- Regulation of blood pressure
- Regulation of the nervous system
- Supporting the healing process and healing therapies
- Increasing resistance to infection

-> Mental Effects

- Elimination of stress, nervousness and depression
- Quietening of thoughts and emotions
- Inner balance
- Release of energy blockages

-> Spiritual Effects

- Deepening of meditation
- Awakening and purification of the Chakras
- Expansion of consciousness

Pranayama Abhyasa Kala:

Pranayama can be performed four times in a day – morning, mid-afternoon, evening & midnight. These are the ideal times for practice of Pranayama.

Pranayama Trividha Lakshana:

General ratio of Puraka, Kumbhaka and Rechaka is 1:4:2.

-> *Avara / Kanistha Pranayama Lakshana*

- It is the beginning stage of Pranayama practice.
- There will be Sveda.
- Duration = 12 : 48 : 24 (seconds)

-> *Madhyama Pranayama Lakshana*

- It is the advanced / middle stage of Pranayama practice. There will be Kampa.
- Duration = 16 : 64 : 32 (seconds)

-> *Pravara / Uttama Pranayama Lakshana*

- It is the last & superior stage of Pranayama practice.
- The Yogi will attain steadiness and Vayu reaches Brahmarandhra which is the best seat.
- Duration = 20 : 80 : 40 (seconds)

Pranayama Yukta & Ayukta Lakshana:

-> *Pranayama Yukta Lakshana*

If Pranayama is practiced in a proper way, it is capable of curing all diseases.

One should practice Pranayama regularly with a Sattvic mind, so that the morbid matter present in the Sushumna Nadi gets purified and the flow of Prana through it becomes regulated.

-> *Pranayama Ayukta Lakshana*

Improper practice of Pranayama leads to the onset of all kinds of diseases.

The Prana Vayu should be gradually controlled by Pranayama, otherwise it destroys the practitioner.

Due to improper practice of Pranayama, Vata gets aggravated and diseases like Hikka, Shvasa, Kasa, Shira-vedana and Akshi-vedana are produced.

Nadi Shuddhi Lakshana:

- Lightness of the body
- Good complexion
- Enthusiasm
- Agni is ignited by Vayu
- Awakening of divine sound
- Healthy body

- ❖ **Nadhishuddhi Pranayama / Anuloma-Viloma Pranayama**
- ❖ **Kumbhakabheda / Suryabheda Pranayama**
- ❖ **Ujjayi Pranayama**
- ❖ **Sheetali Pranayama**
- ❖ **Sitkari Pranayama**
- ❖ **Bhastrika Pranayama**
- ❖ **Bhramari Pranayama**

-> Refer to **Svasthavritta Journal**

❖ **Murccha Pranayama**

Procedure:

Sit in comfortable in a posture such as Padmasana, Siddhasana, Sukhasana, Vajrasana. Place the hands on the knees in Gyana Mudra. Inhale from both the nostrils and adopt Kumbhaka by performing Jalandhara Bandha (refer to Chapter VI). Exhale slowly by releasing the Bandha, repeated practice or prolonged holding of the Bandha leads to Murccha (fainting).

Benefits: Calms the mind. Reduces stress and blood pressure.

❖ **Plavini Pranayama**

According to Hatha Yoga Pradipika, one can float easily on the water with this Pranayama, so it is termed as Plavini (floating).

Procedure:

Sit in comfortable in a posture such as Padmasana, Siddhasana, Sukhasana, Vajrasana. Inhale the Pranavayu through the mouth. Fill the stomach with air as much as possible by swallowing is just like water. Slowly start inhaling the air through nose and fill up the lungs. Then Kumbhaka is adopted by performing Jalandhara Bandha (refer to Chapter VI). Exhale through the nose after a few seconds.

Benefits:

Prevents and helps to cure diseases of the digestive system.

Contraindications:

Gastritis, Hernia, Hypertension, Glaucoma, Epilepsy

CHAPTER V: HATHA YOGA KRIYAS – SHATKARMA

Hatha means willpower, and here it refers to disciplined practice and behaviour using willpower and energy.

Hatha Yoga is the path of practice and purification – internal, as well as external.

It is therefore an additional Yoga path to the four traditional paths.

Regular practice of these exercises requires willpower and discipline and that is why this path is called Hatha Yoga.

‘Ha-tha’ also means sun and moon. This refers to the union and harmony of the sun and moon principles, which result from the practice of Hatha Yoga.

There are six purification techniques that pertain to Hatha Yoga, called Shatkarma. In the West, Asanas and Pranayamas are generally assigned to Hatha Yoga – they are actually a part of Raja Yoga.

- 1) Neti
- 2) Dhauti
- 3) Nauli
- 4) Basti & Shanka Prakshalana
- 5) Kapala Bhati Pranayama
- 6) Trataka

1) Neti

Neti is the purification of the nose.

There are two types of Neti:

- A) Jala Neti
- B) Sutra Neti

A) Jala Neti

Jala Neti is the purification of nose with salt water.



-> Technique:

Fill the specially made vessel (Neti pot), with warm, salty water. The temperature of the water should be 38-40°C, with about 1 teaspoon of salt per 1 litre of water. Bend the head over a wash basin and gently insert the spout of the Neti pot into the right nostril. Bend the head slightly forward and at the same time tilt the head to the left so that the water may flow out of the left nostril. Breathing takes place through the opened mouth. Pour approximately half the content of the pot through the right nostril.

Now gently insert the spout of the Neti pot into the left nostril and tilt the head to the right, so that the water may flow out through the right nostril.

When finished, blow out all the remaining water from both nostril, using the technique of Kapala Bhati Pranayama.

To complete the purification of the nose, strongly expel the breath further 3-5 times through each nostril while holding the other nostril shut. It is important that the mouth remains open during this process to prevent water getting into the ears.

It is recommended that Neti should be performed daily.

-> Benefits:

Jala Neti has a positive influence on all sense organs. It strengthens the vision and relieves tired eyes. Neti can also be helpful in relieving headaches. Memory and concentration are improved. It is also beneficial for problems associated with the nasal and sinus cavities. Neti has a preventative effect against head colds and sinusitis. With regular use, Neti can also cure at least ease hayfever and pollen allergies.



-> Caution:

Do not practice in case of severe cold or earache.

B) Sutra Neti

Sutra Neti is the purification of nose with a rubber catheter or waxed cotton.

-> Technique:

This type of Neti is performed with a rolled string of cotton which has previously been dipped in melted bee wax, or a soft rubber catheter. The correct performance of this technique needs some practice.

The cotton string or rubber catheter is inserted into the right nostril and slowly pushed further inside. It should be pushed so far, that it can be reached with thumb and index finger at the throat region and be pulled out of the mouth. Careful to and fro movement is done. Then the procedure is performed with the left nostril.



Jala Neti may be performed prior to Sutra Neti to clear the passages.

With proper practice, Sutra Neti can be performed every second day, or even daily.

-> Benefits:

Just as with Jala Neti, Sutra Neti also produces thorough cleansing of the nose. The massaging effect of the catheter works even more intensively than rinsing with salt water.

Sutra Neti is very helpful for people with respiratory problems or narrow nostrils.



2) Dhauti

Dhauti is the purification of the oesophagus and stomach.

This technique is also known as Gaja Karna. Gaja means elephant. When an elephant experiences nausea in the abdomen, it reaches the trunk deep into its gullet and sucks out the contents of the stomach. The technique is therefore demonstrated to us by nature. It helps relieve nausea when there is high acidity in the stomach or when one has eaten something indigestible or bad. This technique may also relieve food allergies and asthma.

There are two types of Dhauti:

- A) Jala Dhauti / Kunjala Kriya
- B) Sutra Dhauti

A) Jala Dhatu / Kunjala Kriya

Jala Neti is the purification of nose with salt water.

-> Technique:

Mix 2 litres of warm water (40°C) with 1 teaspoon of salt. Stand upright and drink the water rapidly glass by glass. Bend forward slightly, press the left hand into the lower abdomen and extend the index and middle fingers of the right hand partially down the throat. Simultaneously, press the tongue down so that nausea is induced. The entire quantity of the water should come out again.

This can be repeated once or twice each week and is best performed in the morning on an empty stomach.

-> Benefits:

Jala Dhauti has a beneficial influence on high acidity, allergies and asthma. It eliminates halitosis.

-> Caution:

Do not practice this Kriya with high blood pressure or glaucoma.



B) Sutra Dhauti / Vastra Dhauti

Jala Neti is the purification of nose with salt water.

-> Technique:

In this type of stomach cleansing, a strip of cotton – 3 metres in length and 10 cm wide – is required. It is soaked in the luke warm saline water for a while. Under the guidance of the experts, the cloth is gradually swallowed till the last tip is remained in the hand. The outer end of the cloth is to be tied to the fingers to avoid complete swallow. At the beginning, only 12 to 15 inches of cloth is swallowed and gradually pulled out. Generally, it takes 5 to 10 days to practice with entire cloth. After Vastra Dhauti Kriya, Jala Dhauti Kriya is a must. After that warm milk should be taken compulsorily. We should take only light food on the previous day and the day we do Vastra Dhauti Kriya.

Vastra Dhauti Kriya should be practiced only after continuously doing Jala Dhauti Kriya for seven days. It can be done daily till the problems are solved. Thereafter may be done once a week.



-> Benefits:

Like Jala Dhauti, Sutra Dhauti purifies the stomach and helps relieve high acidity. It purifies the upper respiratory tract, and thereby eases asthma and pollen allergies.

3) Nauli

A) Agnisara Kriya

Agnisara Kriya is the preliminary exercise to Nauli Kriya.

-> Technique:

Stand with the legs slightly apart. Inhale deeply through the nose. Exhale fully through the mouth while slightly bending the knees, placing both hands on the thighs. Straighten the arms. The back is straight, the head upright. Allow the abdominal muscles to relax. Now, without breathing, move the abdominal wall powerfully and quickly, in and out 10-15 times. Inhale through the nose and stand upright again. Repeat the exercise 3-5 times.

-> Benefits:

Agnisara Kriya activates the Manipura Chakra and awakens the Agni. It has a stimulating effect on the metabolism, strengthens the immune system and is helpful for diabetes.

-> Caution:

Only practice on an empty stomach. Do not practice this technique during pregnancy, menstruation or after and abdominal operation.



Once the abdominal muscles have been strengthened for a few weeks through the practice of Agnisara Kriya, then one may begin to practice Nauli.

B) Nauli

Nauli is turning of the abdominal muscles.

-> Technique:

Stand upright with legs slightly apart. Inhale deeply through the nose. Exhale through the mouth and bend forward, keeping the back straight. Bend the knees slightly and place both hands on the thighs. Draw in the muscles along the sides of the abdomen and at the same time contract the muscles that run parallel to each other in the centre of the abdomen (rectus abdominus). In this way a strong suction effect is produced within the while abdominal cavity. When the impulse to inhale occurs, stand upright again and inhale. This process can be repeated 5-6 times, or for as long as there is still power in the abdominal muscles. After practicing for some time, it is then possible to move the rectus abdominus from right to left, then left to right and also later, to move these muscles in a circular motion.

-> Benefits:

Nauli strengthens the abdominal muscles and massages the intestines and organs of the lower abdomen. It regulates blood pressure and has a preventative effect against diabetes. Helpful for heartburn and skin diseases (acne).

Nauli is one of the best exercises four health, due to the stimulation and regulation effect upon the entire digestive system.

-> Caution:

Practice on an empty stomach. Do not practice during pregnancy or if kidney or gallstones are present.



4) Basti & Shanka Prakshalana

Basti & Shanka Prakshalana evacuate the intestines and thoroughly cleanse the whole digestive system.

A) Basti

-> Technique:

In earlier times, Basti was performed in the river whilst sitting in squatting position. With the assistance of Nauli, water was sucked up into the intestines and then eliminated again into the river. Today, this technique is applied as an enema.

Either lime juice or neem leaves paste is added to warm water and the enema pot is filled. A rubber tube is fitted to the hole of the enema pot. The other end of the rubber tube is inserted into anus in lying position. The water enters the large intestine. The abdomen is gently massaged with the palms. The impurities flush out along with the enema water. So it should be practiced near to the washroom.

When we pass out the water, gases, acids and other dirt particles that have been accumulated in the large intestine gush out. After enema one should take rest for some time and should take light food on that day. Enema should be taken empty stomach before breakfast.

Enema can be taken once a month as a preventative measure.

-> Benefits:

Large intestine is thoroughly cleaned. Constipation and indigestion problems are solved. Appetite is increased.

B) Shanka Prakshalana

-> Technique:

Warm 6-7 litres of water to 34-40°C. Add ½ teaspoon of sea salt per litre of water.

The temperature of the water should be kept constant throughout the whole practice. Quickly drink the entire quantity of water glass by glass. After each glass of water, practice five stretching and twisting exercises, such as Sideways Bending of the Body, Trikonasana, Triyak Bhujangasana, Meru Prishthasana and Tadasana.

After the fifth glass, go to the toilet and perform Ashvini Mudra (rapid contraction and release of the anal muscles). This Mudra stimulates the peristalsis of the intestines.

Continue to drink the warm water, glass by glass and practice the five Asanas and Ashvini Mudra till no more solid stools are passed. The whole process is only complete when one eliminates completely clean water from the bowel. The colour of the water may be yellowish, but it should contain no solid components.

Afterwards, cleanse the stomach, oesophagus and bronchial tubes by means of Dhauti (but with unsalted water). In conclusion, practice Jala Neti to prevent headache.

Relax for about 1 hour following the Shanka Prakshalana practice. Cover your body well, but do not fall asleep.

-> Benefits:

Shanka Prakshalana purifies the blood, detoxifies the body and helps to develop good digestion. It eliminates allergies and skin diseases. Further, it is helpful for springtime lethargy and has a balancing effect upon the mind.

-> Caution:

Shanka prakshalana should not be practiced by persons under 15 years of age, during menstruation or pregnancy. It is to be avoided by persons with very low blood pressure, gastritis, ulcers, weak kidneys, large gallstones, kidney stones, chronic diabetes, hernia, or those with mental illness.

The diet after performing Shanka Prakshalana is very important.

Khicheri should be eaten approximately 1 hour after Shanka Prakshalana; it may be prepared prior to relaxation.

Preparation of Kchicheri:

Place 2 cups of Basmati Rice, $\frac{3}{4}$ cup of hulled Mung Beans, $\frac{1}{2}$ teaspoon Turmeric powder, $\frac{1}{2}$ teaspoon Cumin seeds and salt in a pot, covered with three times the amount of water. Allow to simmer until it is tender. Mix in 1 teaspoon of butter or ghee per serve.

This food has the effect of providing a protective film on the intestinal tract and for this reason, as much as possible should be eaten. Do not drink for 2 hours after eating this meal.

- In the weeks that follow, eat only easily digestible food, as the intestines are very sensitive. For 7 days avoid milk, cheese, raw fruit and vegetables, black tea and coffee.

For 20 days avoid gas-forming foods such as beans, cauliflower, cabbage, garlic, onions, hot spices and carbonated drinks.

For at least 40 days avoid meat, fish, eggs and alcohol.

- In order that peristalsis of the intestines is stimulated, it is advisable to practice Agnisara Kriya or Nauli each day following the Shanka Prakshalana technique.

- It is perfectly normal that no bowel movement takes place for 2 or 3 days following the practice. On the early morning of the next few five days, one may choose to drink warm, unsalted water (4-5 glasses), and after each glass perform the same exercises as with Shanka Prakshalana.

- Shanka Prakshalana should be practiced 4 times per year, at the change of seasons.

- Alternatively, it can be practiced twice a year, mid-October till the beginning of November, and mid-March till the beginning of April.

5) Kapala Bhati Pranayama

Kapala Bhati Pranayama is cleansing of the frontal sinuses.

-> **Technique:**

Sit in meditation posture. Bend the head and upper body slightly forward. Inhale through the mouth and exhale in short, powerful bursts through the nose 25-50 times.

Initially, this exercise is practiced through both nostril and afterwards through each individual nostril while the head is bent either to the right or left side.

After practicing Kapala Bhati, one should relax for 1-2 minutes.

-> **Benefits:**

Kapala Bhati has a refreshing effect and gives new energy. Blood supply is stimulated to the whole forehead region and nasal passages. It is very helpful for sinusitis. The nose is cleansed and the respiratory system is strengthened. The effect is calming and therefore counteracts stress. Practiced prior to meditation, this technique brings inner peace.

-> **Caution:**

Kapala Bhati may give rise to slight feelings of dizziness. However, these pass after some practice.

6) Trataka

Trataka is the concentration on a particular point.

-> Technique:

Sit in mediation pose in front of a candle. Place the candle about an arm's length away from you with the wick of the candle at the same height as your chest. If the candle is placed too high, it can create tension at the eyebrow centre or produce burning sensation in the eyes. The flame should be still and not moving in a draft.

Close your eyes. Mentally repeat your Mantra as in meditation.

Open the eyes and look at the flame without blinking. The flame has 3 zones of colours. At the base of the wick is a reddish colour, in the middle it is bright white and at the tip it is slightly smoky. Concentrate on the upper part of the flame where it is brightest.

Close the eyes again. If the image of the flame appears within, gently concentrate on that image without creating any tension. Try not to pursue or hold onto the image otherwise it will fade and disappear.

Repeat the practice for 3 times.

The practice time should gradually be build up. In the initial stages, look at the flame only for about 10-15 seconds. Slowly increase this time, so that after about one year, you can look at the flame for 1 minute and then concentrate on the inner image with closed eyes for about 4 minutes. Under no circumstances should this recommended length of time be exceeded.

One may also practice Trataka while looking at a white point on black paper, or at a black point on white paper. When one concentrates on a white point, one sees this as a blacki mage when the eyes are closed and vice versa with a black point.

-> Benefits:

Trataka Kriya purifies the eyes, strengthens the eyes muscles and improves vision and memory.

It helps with sleeping difficulties and bedwetting.

It strengthens the ability to concentrate and is therefore recommended for school children.

It develops intuition, the ability to visualize and willpower.

-> Caution:

Trataka Kriya is not suitable for people with psychic problems. Those who have a tendency towards schizophrenia or hallucinations should not practice Trataka.



CHAPTER VI: BANDHA

Bandha means to lock, close-off, to stop. In the practice of a Bandha, the energy flow to a particular area of the body is blocked. When the Bandha is released, this causes the energy to flood more strongly through the body with an increased pressure.

There are four types of Bandhas:

- 1) Mula Bandha
- 2) Uddiyana Bandha
- 3) Jalandhara Bandha
- 4) Maha Bandha

Generally, the breath is held during practice of the Bandhas. Mula Bandha and Jalandhara Bandha can be performed after the inhalation as well as after the exhalation. Uddiyana Bandha and Maha Bandha are only performed after the exhalation.

Benefits:

As the Bandhas momentarily stop the flow of blood, there is an increased flow of fresh blood with the release of the Bandha, which flushes away old, dead cells. In this way all the organs are strengthened, renewed and rejuvenated and circulation is improved.

Bandhas are also beneficial for the brain centres, the Nadis and the Chakras. The energy channels are purified, blockages released and the exchange of energy is improved. Bandhas alleviate stress and mental restlessness and bring about inner harmony and balance.

1) Mula Bandha - Anal lock

Starting Position: Meditation Pose

Concentration: on the Muladhara Chakra

Breath: inhale deeply and hold the breath

Repetitions: 3–5 rounds

Practice:

Inhale deeply and hold the breath. Place the hands on the knees, raise the shoulders and tilt the upper body slightly forward. Concentrate on the Muladhara Chakra and firmly contract the anal muscles. >Hold the muscular contraction and the breath as long as possible and comfortable. >With a long exhalation return to the starting position. >Breathing normally remain in this position for some time.

Benefits:

Strengthens the pelvic floor, relieves haemorrhoids and congestion in the pelvic area. Calms the autonomic nervous system, calms and relaxes the mind. On the spiritual level, Mula Bandha activates and purifies the Muladhara Chakra. It awakens dormant consciousness and the Kundalini Shakti.

2) Uddiyana Bandha - Abdominal lock / Lifting the Diaphragm

Starting Position: Meditation Pose or Standing

Concentration: on the Manipura Chakra

Breath: completely exhale and hold the breath out

Repetitions: 3–5 rounds

Practice:

Completely exhale and hold the breath out. Place the hands on the knees, raise the shoulders and tilt the body forward slightly, keeping the back straight. (To practice this Bandha standing, separate the legs a little and bend the knees slightly.) >Concentrate on the Manipura Chakra, pull the abdominal muscles in and up into the abdominal cavity as far as possible. >Hold the position as long as comfortable. >Release the muscular tension and return to the starting position with a deep inhalation. >Breathing normally remain for some time in this position.

Benefits:

Activates the Manipura Chakra and solar plexus. Stimulates intestinal activity and helps relieve constipation. Stimulates the pancreas and is helpful for diabetes. Strengthens the immune system. Balances the mind, soothes irritability and anger and dispels a depressive mood.

Caution:

Perform only on an empty stomach. Do not practice this Bandha with high blood pressure.



3) Jalandhara Bandha - Chin lock / Throat lock

Starting Position: Meditation Pose

Concentration: on the Vishuddhi Chakra

Breath: inhale deeply and hold the breath

Repetitions: 3–5 rounds

Practice:

Inhale deeply and hold the breath. Place the hands on the knees, lift the shoulders and tilt the body forward slightly, keeping the back straight. Press the chin firmly against the chest or between the collarbones so that the windpipe and oesophagus are firmly closed.

>Concentrate on the Vishuddhi Chakra and hold the breath for as long as comfortable.

>Raise the head and with a long exhalation return to the starting position. >Breathing normally remain in this position for some time.

Benefits:

This exercise awakens the inner energy centres, especially the Vishuddhi Chakra. Improves the ability to retain the breath for a long period of time and develops the ability to concentrate. Beneficial for throat diseases and regulates thyroid function.

Caution:

The breath should only be held for as long as easily possible. Consult a Doctor before practicing if there is an existing thyroid problem.



4) Maha Bandha - Great lock

Starting Position: Meditation Pose

Concentration: on the Muladhara, Manipura and Vishuddhi Chakras

Breath: exhale completely and hold the breath

Repetitions: 3–5 rounds

Practice:

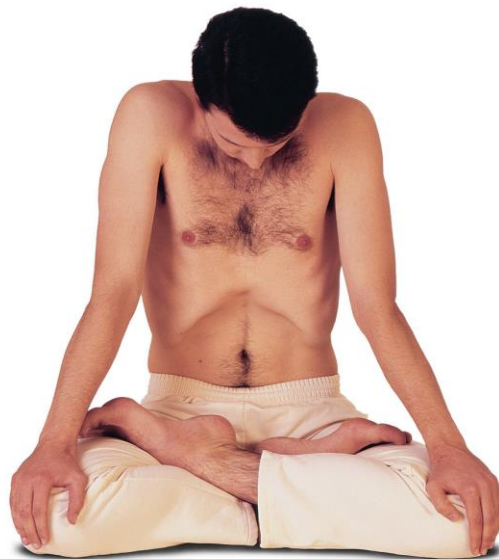
Inhale deeply and exhale fully through the mouth. >Hold the breath out. >Place the hands on the knees, raise the shoulders and tilt the upper body forward slightly, keeping the back straight. >Perform Jalandhara Bandha and concentrate on the Vishuddhi Chakra. >Perform Uddiyana Bandha and concentrate on the Manipura Chakra. >Finally, come into Mula Bandha and concentrate on the Muladhara Chakra. >Remain in this position, with all three Bandhas maintained, for as long as the breath can easily be held. >Release the Bandhas in the same sequence as they were applied. >Inhale deeply and return to the starting position. Breathing normally remain for some time in this position.

Benefits:

Beneficial for the health of the whole body, especially the autonomic nervous system, internal organs, muscles and nerves. Has a positive influence upon the mind.

Caution:

The precautions given for each of the individual Bandhas are also valid for Maha Bandha.



CHAPTER VII: MUDRA

The special position of fingers and hand in relation to the body is called a Mudra. These Mudras generate marvelous effects by awakening the hidden energies of Pancha Prana, Chakras and Kundalini. The skill acquired by practicing these mudras will help in coordinating the Annamaya Kosha, Pranamaya Kosha and Manomaya Kosha. At the beginning, the practitioner recognizes and feels the power of life that is generated in the vibrations of the body. With the help of this feelings, the practitioner gradually progresses towards the Atma Sakshatkara – the realization of Self.

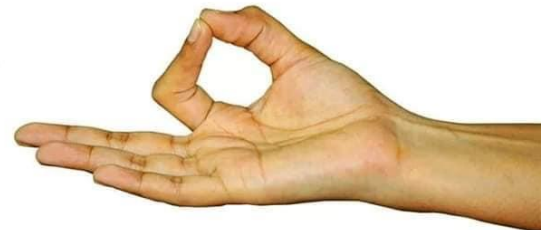
Yoga Mudras are broadly classified into 5 types:

1) Hasta Mudras:

- They are concerned with Pranayama & Dhyana.
- The position of the fingers plays a pivot role in these Mudras.
- Some important among them are:
 - i) Gyan Mudra (palm facing upwards)
 - ii) Chin Mudra (palm facing downwards)
 - iii) Yoni Mudra
 - iv) Bhairava Mudra
 - v) Hridaya Mudra

GYAN MUDRA to REDUCE *Stress*


PRACTICE TIME:
15-45 MINS



ALSO FOR :

- IMPROVES CONCENTRATION.
- REDUCE DEPRESSION LEVEL.
- HELPS FOR BETTER SLEEP.


Daily Mudras

YONI MUDRA




DAILY
15 Mins

Daily Mudras

BENEFITS

- Relieves from menstrual pain.
- Menopause problems can be resolved.
- Calms nervous system.
- Awakens the kundalini.


Daily Mudras

BHAIRAVA MUDRA


DAILY
15 Mins



BENEFITS

- Balances both parts of hemisphere of the brain.
- It is useful for heart, stomach, liver, duodenum, gallbladder, spleen, pancreas and kidneys.


Daily Mudras

2) Mano Mudras:

- These are useful in stimulating the Kundalini powers.
- The positions of eyes, nose, ears, tongue and lips play a key role in these Mudras.
- Some important among them are:
 - i) Sambhavi Mudra
 - ii) Nasikagra Drishti Mudra
 - iii) Khechari Mudra
 - iv) Kaki Mudra
 - v) Bhujangini Mudra
 - vi) Bhoochari Mudra
 - vii) Aakasha Mudra
 - viii) Shanmukhi Mudra
 - ix) Unmani Mudra

3) Kaya Mudras:

- Many Yogasanas are involved in them.
- They are useful in regulating the breath and concentrating the mind.
- Some important among them are:
 - i) Prana Mudra
 - ii) Vipareet Karani Mudra
 - iii) Yoga Mudra
 - iv) Pashini Mudra
 - v) Manduki Mudra
 - vi) Tadagi Mudra

4) Bandha Mudras:

- Mudras and Bandhas are combined in them.
- The live power for awakening the Kundalini power is generated by practicing these Mudras.
 - i) Maha Mudra
 - ii) Maha Bheda Mudra
 - iii) Maha Vedha Mudra

5) Adhara Mudras:

- These Mudras send energy from the lower parts of the body to the brain.
- These Mudras control the sexual capacity.
 - i) Ashwani Mudra
 - ii) Vajroli Mudra (for men only)
 - iii) Sahajoli Mudra (for women only)

CHAPTER VIII: NADIS

Nadis are energy channels through which Prana (divine energy, life & consciousness) streams. Within the human body there is a subtle and perfect network of 72,000 Nadis that distribute this life force throughout the whole body. On the physical level the Nadis correspond to the nervous system, but their influence extends beyond this to the astral and spiritual planes of our existence. If all the Nadis are functioning correctly, then we are healthy and generally feel happy. But nearly everyone has some physical or psychic problem, which means that some of the Nadis are not working properly and need to be balanced.

Prana is conscious energy, which means that the Nadis also transmit consciousness. By means of the Nadis one can see and hear things at a great distance and move in other levels of consciousness.

There are numerous reports from people who were clinically dead and then came back to life again. They nearly all described how they travelled along a tunnel with light radiating at the end. This tunnel is the Nadi through which life escapes from the body.

Such “tunnel experiences” can also occur in dream and on astral journeys. In that case, one is not really outside the body but in an altered state of consciousness.

The Nadis make it possible to take mental journeys of discovery throughout the entire Universe. With their help the consciousness is able to go to any place one would like without the body having to move at all.

Three Nadis are of special importance – **Ida, Pingala and Sushumna.**

- Ida arises in the left side of the body and represents the moon principle.
- Pingala arises in the right side of the body and represents the sun principle.
- Sushumna runs through the central channel of the spinal cord and represents the consciousness.

On the physical level, Pingala has its counterpart in the Sympathetic Nervous System, Ida in the Parasympathetic Nervous System, and Sushumna in the Central Nervous System.

The moon symbolizes the mind with its changeable feelings, whereas the sun represents the intellect. Just as our emotions and thoughts change constantly, the moon is also constantly changing its form. The intellect, however, is a stable and constant principle like the sun. Only when harmony and balance prevail between the moon system and sun system, are we healthy and capable of developing further mentally and spiritually.

There are special Yoga techniques for harmonizing both principles: Chandra Bhedi Pranayama and Surya Bhedi Pranayama.

Chandra = Moon (Ida)

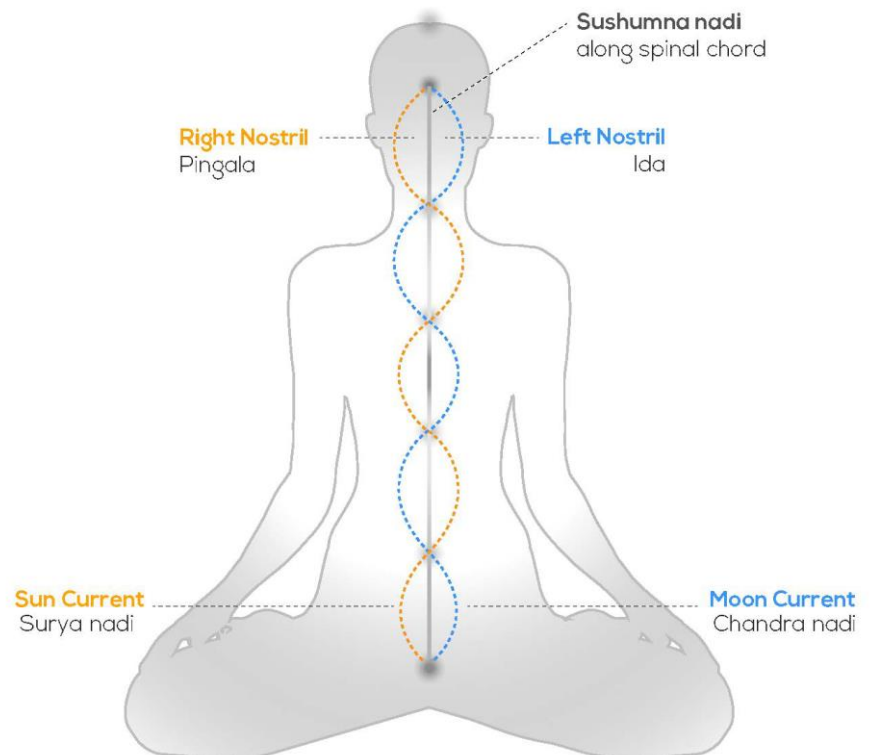
Surya = Sun (Pingala)

Bhedi = pervading, purifying

We are able to activate and harmonize the Nadis through the breath. When we breathe through the left nostril in Pranayama, we activate the Ida Nadi. The Ida Nadi cools, quietens and refreshes the body and mind like the silvery light of the moon.

However, the Pingala Nadi, which is influenced by breathing through the right nostril, has a warming and activating influence, in the same way as sunshine warms the earth and stimulates the growth of vegetation.

Ida and Pingala begin in the brain at approximately the level of the pituitary gland. Ida has an effect on the right side of the brain whilst Pingala influences the left hemisphere. The left side of the brain enables rational, abstract and logical thinking. The right side relates to the emotions and feelings as well as intuition and creativity. To maintain the balance, both Nadis run in a snake-like course from one side of the body to the other. At the points where they cross, they also meet with the central Nadi, Sushumna. At those places where the power and radiance of the sun and moon meet, together with the strengthening effect of the Sushumna, very powerful energy centres called Chakras form.



The first crossing of the Nadis at the top of the spinal column forms the Throat Centre (Vishuddhi Chakra) and the last crossing at the base of the spinal column forms the Root Centre (Muladhara Chakra). Here the Ida Nadi flows on the left side of the body and the Pingala Nadi on the right side, and it is precisely here that our dormant consciousness lies hidden.

At several places along the spinal column, the Nadis form a type of knot (Granthi), each of which constitutes a key point in our spiritual development. When these knots are “united”, the energy located within them is activated and the hidden powers (Siddhis) are given to us, such as healing powers, the seeing of past and future, the seeing of auras, and other supernatural abilities.

Other terms for Ida, Pingala and Sushumna are Ganga, Yamuna and Sarasvati. These are the names of the three holiest rivers in India. Ganga and Yamuna flow on the surface but Sarasvati flows underground. It rises to the surface only once every twelve years. This event happens in conjunction with a particular planetary constellation and is known as the Maha Kumbha Mela. This great spiritual festival of India, held at the confluence of these three rivers (Sangam), is attended by millions of people who come to attain liberation from their Karmas and the cycle of rebirth by bathing in the sacred waters. But for the Yogi the three main Nadis are the “divine rivers”, and the Agya Chakra (eyebrow centre) where these Nadis meet, is the holy place of pilgrimage where the Yogi attains liberation.

Just as the mysterious river, Sarasvati, only rarely appears, the Sushumna Nadi is only active for certain short periods of time (for example, at dawn and dusk). When the three main Nadis unite, only one stream consciousness flows – the spiritual energy of the Sushumna Nadi. The energy also flows through this Nadi in deep meditation and in Samadhi. For as long as the Sushumna is inactive, we are plagued by constantly changing Chitta Vrittis – thoughts, emotions, worries, etc. But once the Sushumna begins to flow, the waves of the mind come to rest and we “bathe” in the bliss of divine consciousness.

NADI	Side	Symbol	River	Nervous System
IDA	Left	Moon, Mind, Coolness, Female power	Ganga	Parasympathetic
PINGALA	Right	Sun, Intellect, Warmth, Male power	Yamuna	Sympathetic
SUSHUMNA	Central	Consciousness	Sarasvati	Central

CHAPTER IX: CHAKRAS



Cosmic energy is constantly flowing all around us, into us and through us. But with our normal everyday consciousness we do not notice this stream of energy. Therefore, we are unable to either utilize it or store it.

As previously explained, the main Nādīs, Idā and Pingalā, run along the spinal column in a curved path and cross one another several times. At the points of intersection, they come into contact with the divine energy of the Sushumnā Nādī, forming strong energy centres known as Chakras.

CHAKRA means “wheel” or “turning”. A Chakra operates like a powerhouse in the way it generates and stores energy, with energy from the cosmos pulled in more strongly at these points. The drain of a bathtub can be used to illustrate how the Chakras work. When the plug is removed from a bathtub full of water, the water is sucked into the drainpipe, and the rotating water forms a vortex. This is how a Chakra functions. In the same way as water being sucked into a drainpipe forms a whirlpool, cosmic energy is drawn into the Chakras in a circular motion and guided towards the next point of intersection. This cosmic radiation influences and guides our feelings, thoughts and qualities according to our spiritual and karmic susceptibility.

In the human body there are three types of energy centres. The lower (or animal) Chakras (PASHUCHAKRAS) are located in the region between the toes and the pelvic region indicating our evolutionary origins in the animal kingdom. The human Chakras (VĪRACHAKRAS) lie along the spinal column. Finally, the higher or “divine” Chakras (DAIVIKA CHAKRAS) are found between the top of the spine and the crown of the head. The goal of meditation and Kriyā practice is the awakening of these Chakras.

There are eight main Chakras:

- i) MŪLĀDHĀRA CHAKRA – Root Centre
- ii) SVĀDHISHTĀNA CHAKRA – Sacral Centre
- iii) MANIPŪRA CHAKRA – Solar Plexus
- iv) ANĀHATA CHAKRA – Heart Centre
- v) VISHUDDHI CHAKRA – Throat Centre
- vi) ĀGYĀ CHAKRA – Eyebrow Centre
- vii) BINDU CHAKRA – Moon Centre
- viii) SAHASRĀRA CHAKRA – Crown Centre

The Chakras work on several levels and aspects of our existence. Important glands and nerve nodes are located within the area of the main Chakras and as we open and harmonise the Chakras with breathing exercises, meditation, āsanas and the repetition of Mantra we also influence and balance the physical functions associated with them.

The first five Chakras are connected with the five elements from which the body is assembled: Earth (Mūlādhāra Chakra), Water (Svādhishthana Chakra), Fire (Manipūra Chakra), Air (Anāhata Chakra) and Space (Vishuddhi Chakra). The earth element forms the bones, the water element bodily fluids such as blood and lymph, the air element regulates the respiratory system, the fire element the digestion and body warmth, and the space element creates the cavities within the body.

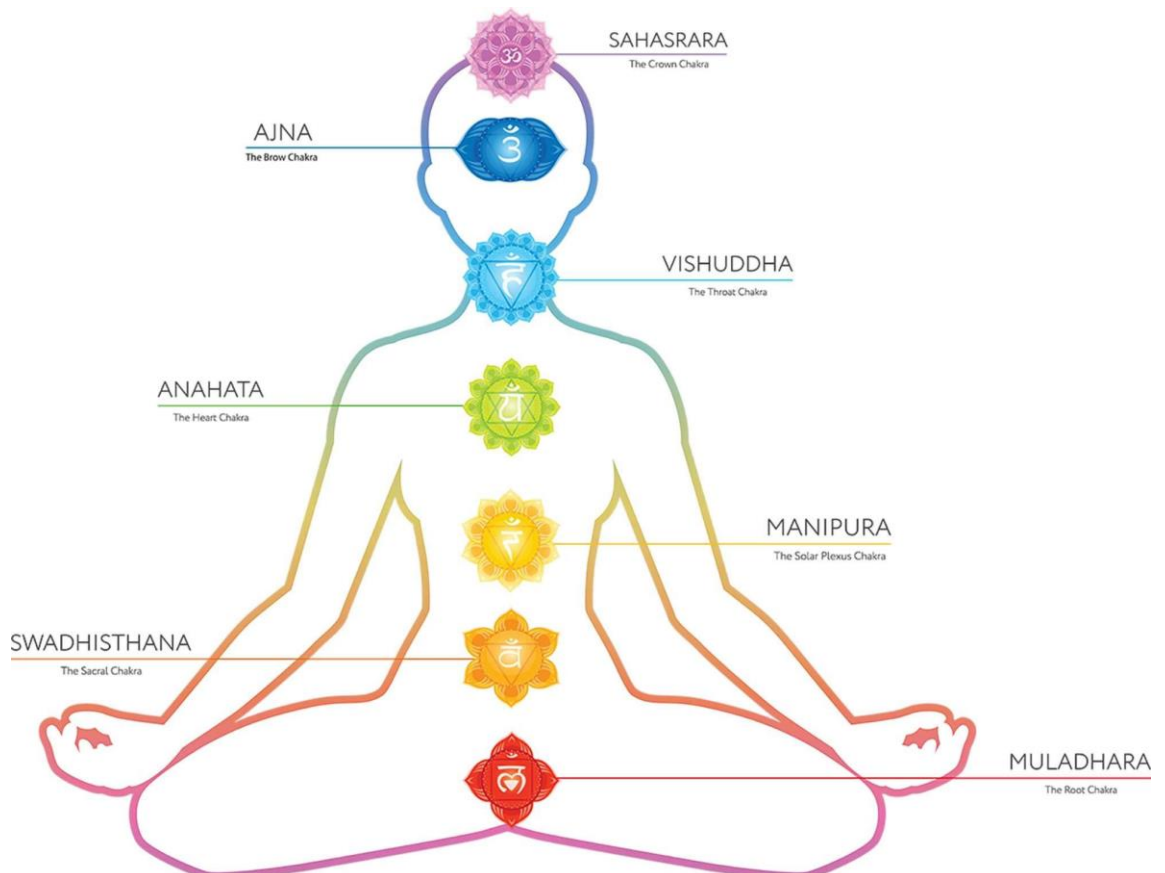
The second level of influence of the Chakras is the mental sphere. Chakras are astral energy centres through which energy can be received, but can also be lost. With unhealthy nourishment, incorrect practices, bad company and negative thinking, the direction of the rotation of the Chakras can change; and in this way we lose energy, which can result in illness and psychic disturbances.

With some practice one can learn to feel with the hand whether the Chakras are turning in the right direction, namely to the right. If you are unable to feel this, you can practise the following exercise once a month. Place the right hand about one centimetre above the point where a Chakra is located and make a clockwise circling movement with the hand for about three to four minutes. This exercise does not have to be carried out on all Chakras at the same time; one Chakra per day can be treated in this way. Through this practice you can be sure that the Chakras will always turn in the right direction.

The third area of influence of the Chakras is spiritual. At the spiritual level we attain wisdom and self-knowledge. The Mūlādhāra Chakra, Manipūra Chakra and Vishuddhi Chakra are the key stations in which spiritual awakening begins. But this can occur in any Chakra. The divine Self can manifest in any Chakra that is opened and purified.

Purification of the Nādīs and Chakras means to develop their sensitivity and ability to absorb. That is why we gradually become more sensitive through the regular practice of Yoga. At the beginning certain emotions can also become stronger depending upon our predisposition. But all of these phenomena are only temporary and disappear when the wisdom of the Kundalinī awakens. Because when the light shines the curtain of darkness immediately disappears.

Through Yoga practices such as Prānāyāma, Meditation and Kriyās, Idā and Pingalā are purified and brought into balance, and eventually the energy flows upwards along the Sushumnā Nādī to the Sahasrāra Chakra. As this happens we enter into union with the divine consciousness and “enlightenment” occurs.



❖ **Muladhara Chakra**

Mūla = Root, Origin, Essence

Ādhāra = Basis, Foundation

Just as the womb of the mother creates the basic requirement for the growth of the embryo, the Mūlādhāra Chakra forms the basis and the starting point for our spiritual development. It is the foundation from which we climb the ladder of the Chakras; the root from which we receive the nourishment for our spiritual development. For this reason, and because it lies at the lowest point of the spinal column below the Coccyx, it also bears the name “Root Chakra”.

Kundalinī Shakti (spiritual energy) has its roots in the Mūlādhāra Chakra, but it is in a deep, motionless sleep. When we awaken this slumbering potential that lies within the Mūlādhāra Chakra we are able to work our way towards the light of knowledge and attain the fruit of Self-Realisation.

Exercises for the Mūlādhāra Chakra:

Kriyā Yoga, Āshvinī Mudrā, Mahāmudrā, Mandukī Mudrā (also known as Bhadrāsana), Mūla Bandha, Yoga Mudrā, Shalabhāsana, Paschimottānāsana, Dhanurāsana, Tādāgī Mudrā

❖ **Svadhishthana Chakra**

Svā = Self

Adhishthāna = seat, residence

The Svādhishthāna Chakra lies about three centimetres above the Mūlādhāra Chakra between the coccyx and the sacrum. It marks the second stage of human evolution. In earlier periods of evolution, the seat of the Kundalinī Shakti was located in this Chakra, but in Kali Yuga, our present age, spiritual energy has sunk down into the Mūlādhāra Chakra – into unconsciousness - because of the rampant materialism and egoistic behaviour of humans. When we look within and concentrate on the Svādhishthāna Chakra we are able to find the answers to many questions related to our destiny.

Even though our weaknesses and mistakes are located in this Chakra, it is here that a valuable opportunity to develop our human consciousness to a higher level is offered. Through work on the Svādhishthāna Chakra we are able to bring our baser instincts under control, transform them and ultimately transcend them.

Exercises for the Svādhishthāna Chakra:

Vajrolī Mudrā, Amrolī Mudrā, Bhujangāsana, Shalabhāsana, Dhanurāsana, Mrigāsana, Skandharāsana, Yoga Mudrā, Chakrāsana, Setu Āsana, Sūrya Namaskāra, Khatū Pranām

❖ Manipura Chakra

Mani = pearl, jewel

Pūra = place, city

After we have passed through the levels of unconscious and subconscious – the Mūlādhāra Chakra and the Svādishthāna Chakra – our consciousness reaches the third level, the Manipūra Chakra. With the realisation of the Manipūra Chakra the aspirant has reached an important stage on the spiritual path. For once the consciousness has unfolded in the Manipūra Chakra there is a greater likelihood that – under the guidance of a Realised Master – one can attain the goal of Supreme Consciousness in this lifetime. At the Manipūra Chakra more than of half the journey towards realisation has already been completed.

The Manipūra Chakra is the “City of Jewels” in which we find the pearls of clarity, wisdom, self-confidence and wellbeing. Their lustre radiates down to the lower Chakras as well as up to the Heart Centre (Anāhata Chakra). The feelings of love and happiness that we feel in our heart actually originate in the Manipūra Chakra and rise from there to the Anāhata Chakra. The positive radiance emanating from the Manipūra Chakra also purifies the Svādhishtāna and Mūlādhāra Chakras and their qualities.

Exercises for the Manipūra Chakra:

Paschimottānāsana, Trikonāsana, Shirāngushthāsana, Viparītakaranī Mudrā, Ardha Matsyendrāsana, Santulanāsana, Kāshyapāsana, Khatu Pranām

❖ Anahata Chakra

Anāhata Nāda = unlimited, infinite sound

The Anāhata Chakra is one of the most beautiful and richest Chakras, and invites us to dwell longer in its inexhaustible treasures of delightful feelings and experiences. It is located in the region of the heart, in the centre of the chest, and this is why it is also known as the Heart Centre. And it is not without reason that the heart is regarded as the symbol of love, for the Anāhata Chakra is the seat of love.

Just as love is infinite, so also is the Anāhata Chakra. And the extent of the radiance of the Anāhata Chakra depends upon the depths of our relationships. When our heart opens to divine love, our love becomes infinite. We find numerous sayings in general use about the boundless nature of the Anāhata Chakra: “To have a big heart”, “a heart as deep as the ocean” and “to have a place in the heart for everyone”.

Exercises for the Anāhata Chakra: Khatu Pranam

❖ **Vishuddhi Chakra**

Visha = impurity, poison Shuddhi = purification

The Vishuddhi Chakra is located in the vicinity of the Larynx – and is therefore also known as the Throat Chakra. It is a center of physical and spiritual purification.

The Vishuddhi Chakra is a place of purification and balancing. The breath that flows through the throat, and therefore through this Chakra, plays a big role in this. The Yoga technique of Prānāyāma (conscious guidance and regulation of the breath) exerts a strong influence on the Vishuddhi Chakra, at both the physical and astral levels. Through the power of the breath (Prāna Shakti) in the Vishuddhi Chakra harmful residues are removed from the body on a physical level, and in the mental sphere the thoughts emotions, consciousness and subconscious are purified and harmonised.

Exercises for the Vishuddhi Chakra:

Ujjāyī Prānāyāma, Jālandhara Bandha, Khecharī Mudrā, Sarvāngāsana, Matsyāsana, Bhujangāsana, Ushtrāsana, Shirāsana, Halāsana, Shashankāsana, Viparītakaranī Mudrā, Yoga Mudrā, Khatu Pranam

❖ **Āgya Chakra**

Āgyā = Command, Knowledge, Wisdom

In the Āgyā Chakra the development of our wisdom and humanity is completed and we reach the bridge to Divine Consciousness. It is located at the upper end of the spinal column, at the point of transition from the spine to the brain. Its radiation is, however, primarily perceptible in the centre of the forehead between the eyebrows. Therefore, it is also known as the “Eyebrow Centre” or “Third Eye”. Another expression for the Āgyā Chakra is “Guru Chakra – the Seat of the Master”.

Who can give us orders? Whose instructions should we follow? Only an initiate can show us the correct path, for only that one has the knowledge gained through personal experience and mastery that can then be imparted to others.

Exercises for the Āgyā Chakra:

Trātaka, Nādī Shodhana Prānāyāma, Bhūmi Pād Mastakāsana, Yoga Mudrā, Shashankāsana, Shirshāsana, Nāda Sanchalana, Kapāla Bhāti Prānāyāma, Ākāshī Mudrā, Shambhāvi Mudrā, Khecharī Mudrā, Bhramarī Prānāyāma

❖ Bindu Chakra

Bindu = point, drop

Who has not at some stage dreamt of the “fountain of eternal youth”, and wished to find it? As in most sagas and myths there is also a kernel of truth in this. For this fountain of youth, vitality and health is located in the Bindu Chakra – one of the most mysterious and remarkable energy centres in the human body.

The Bindu Chakra lies beneath the cowlick that most people have at the back of their head. Anatomically it is located where the bones of the back and sides of the skull meet (the occiput and the parietal). The direction of the stream of cosmic energy flowing into the Chakra can be seen quite clearly at this point. Some people have two cowlicks, indicating the existence of two energy centres. These people often possess exceptional vitality and creativity, but on the other hand can also be inclined towards hyperactivity and extreme nervousness. In these cases, the method described later in this chapter can help to balance out the energy flow again.

Exercises for the Bindu Chakra:

Agnisāra Kriyā, Ujjāyī Prānāyāma with Khecharī Mudrā and Jālandhara Bandha, Viparītkaranī Mudrā, Shirshāsana, Sarvāngāsana, Yoga Mudrā, Shashankāsana, Matsyāsana, Vrikshāsana, Sumeru Āsana, Bhūmi Pāda Mastakāsana, Supta Vajrāsana

❖ Sahasrara

Sahasrāra = thousand, infinite

The Sahasrāra Chakra is located on the crown of the head beneath the Fontanelle, which is easily visible in a new-born child. It is also known as the Thousand-petalled Lotus, Brahmrandhra (door to Brahma) and Source of Light (because a supernatural light as bright as the sun radiates from it).

No other light approaches the brilliance of the sun. In the same way the radiance of all other Chakras fades before the incomparable radiance of the Sahasrāra Chakra. The Sahasrāra possesses no special colour or quality. Its light contains all colour vibrations united in the incomparable brilliance of pure light. The energy of all Nādīs flows together here, just as the water of a thousand rivers comes together in the sea.

Exercises for the Sahasrāra Chakra:

Shirshāsana, Vrikshāsana, Khatu Pranam, Singing OM, Kriyā Yoga

Chakra	Muladhara	Svadhithana	Manipura	Anahata	Vishuddha	Agya	Bindu	Sahasrara
Position	At the lower end of the spinal column, below the Coccyx	About 3 cm above the sacro-coccygeal joint	On the spinal column, level with the navel	In the centre of the chest at the level of the heart	In the region of the throat	Between the eyebrows	At the back of the head beneath the cowlick	At the crown of the head
Colour	Red	Orange	Yellow, Orange	Sky blue, Orange, Green	Blue, Violet	Milky white	Colourless, Trans-parent	Diamond white
Tattva	Prithvi	Jala	Teja	Vayu	Akasha	Guru	Amrita	Atma
Mantra	ॐ	वं	ॠ	ॡ	हं	ॐ	अमृतं	ॐ
Lotus	4 petals	6 petals	10 petals	12 petals	16 petals	2 petals	23 petals	1,000 petals
Animal	Elephant with 7 trunks (wisdom, wealth)	Crocodile (lethargy)	Ram (power, activity)	Antelope (vigilance, speed, sensitivity)	White elephant (pure wisdom)	---	---	---
Divinity	Pashupati Mahadeva	Brahma, Sarasvati	Vishnu, Lakshmi	Shiva, Shakti	Brahma	Shiva, Shakti	Shiva	Adi Shiva
Symbol	Inverted triangle	Half moon	Inverted triangle	New Moon, Two triangles	Moon	Smokey-grey Shivalinga	Crescent moon	White Shivalinga
Principle	Ahamkara	Chitta	Buddhi	Sankalpa – Vikalpa	Sphurana	Viveka	---	Samadhi
Stone	Onyx	Beryll	Ruby	Sapphire	Rock crystal	Opal	---	Diamond
Metal	Lead	Tin	Iron	Copper	Mercury	Silver	---	Gold
Mineral	Calcium	Sodium	Sulphur	Potassium	Silicon	Chlorine	---	Fluorine
Characteristic	Kama	Krodha	Shoka	Moha	Bhaya	Gyana	---	---
Sensation	Alasya	Klanti	Kshudha	Trishna	Nidra	Sat-Chit-Ananda	---	Maha-ananda
Sense Organ	Ghrana	Jihva	Chakshu	Tvacha	Shrotra	Third eye	---	---
Taste	Tikta	Lavana	Katu	Kashaya	Amla	Madhura	---	---
Quality	Samkochana	Chalana	Utkramana	Prasarana	Dhavana	Shunyata	---	---
Part of the body	Asthi	Mamsa	Pada	Hasta	Loma	Buddhi	---	---
Gland	Gonadal	Suprarenal	Pancreas	Thymus	Thyroid	Pituitary	Hypo-thalamus	Pineal
Plexus	Sacral Plexus	Hypogastric	Solar Plexus	Cardiac Plexus	Carotid plexus	Medulla oblongata	---	Cerebrum
Synonyms	Root Centre, Mulakamala, Mulaprakriti	Lower Abdominal Centre	Navel Centre, Fire Centre, Nabhi-kamala	Heart Centre, Hridaya-kamala, Chinta mani	Throat Centre, Kantha-kamala	Eyebrow Centre, Guru Chakra, Third eye, Trikuti tata, Trinetra, Sangam	Moon Centre, Chandra-kamala, Soma Chakra	Crown Centre, Brahma-randhra, Source of Light, Thousand-petalled Lotus

CHAPTER X: DESCRIPTION OF YOGA IN AYURVEDA

आत्मेन्द्रियमनोर्थानांसन्निकर्षात् प्रवर्तते ।
सुखदुःखमनारम्भादात्मस्थेमनसिस्थिरे ॥ १३८ ॥
निर्वर्ततेतदुभयं वशित्वंचोपजायते ।

सशरीरस्ययोगज्ञास्तंयोगमृषयोविदुः ॥ १३९ ॥ (च - शा - १)

Happiness and misery manifest due to contact of Atma, Indriya, Mana and Indriya Artha. However, when Mana is focused and united with Atma, both (happiness and misery) sensations disappear and the individual gains supernatural powers. This state is called 'Yoga' by the Sages.

❖ Asta Siddhi & Asta Aishvarya

• Asta Siddhi

Asta Siddhi are eight supernatural powers which can be acquired by a spiritual person who practices Yoga.

- i) Anima - Ability to reduce the size of the body
- ii) Mahima - Ability to increase the size of the body
- iii) Garima - Ability to increase the weight of the body
- iv) Laghima - Ability to reduce the weight of the body
- v) Prapti - Ability to be at any place
- vi) Prakamya - Ability to obtain anything
- vii) Ishimva - Ability to control the nature
- viii) Vashitva - Ability to have complete control, especially over the five elements

• Asta Aishvarya (च - शा - १)

Asta Aishvarya are eight supernatural powers which can be acquired by a spiritual person who practices Yoga and by concentration of pure mind.

- i) Avesha - Ability to enter into other's body
- ii) Chetasa gyana - Ability to read other's mind
- iii) Chandata kriya - Ability to do anything at will
- iv) Drishti - Supernatural vision
- v) Shrotra - Supernatural hearing
- vi) Smriti - Supernatural memory
- vii) Kanti - Supernatural brilliance
- viii) Apyadarshana - Invisibility

❖ Moksha

Moksha (salvation) is the complete detachment from all contacts due to absence of Rajas, Tamas and effects of past deeds (Karma).

In this state there is complete disappearance of all sensations and detachment from all conjunctions. There is no more physical and mental contact, and one becomes free from the circle of rebirth.

- **Synonyms:**

विपापं विरजः शान्तं परमक्षरमव्ययम् ।

अमृतं ब्रह्म निर्वाणं पर्यायैः शान्तिरुच्यते ॥ २३ ॥ (च - शा - ५)

- Vipapa (free from sins)
- Viraja (free from Raja)
- Shanta (bliss / calm)
- Para (absolute / great)
- Akshara (indestructible)
- Avyaya (unchangeable)
- Amrita (immortal)
- Brahma (God)
- Nirvana (immersed / final liberation)
- Shanti (peace)

- **Muktatma Lakshana:**

Muktatma Lakshana / Svarupa are the characteristics of a liberated soul.

At the stage of Moksha there is no any Lakshana because the individual is devoid of any attachment between sense organs and their objects.

There is absence of Mana, Mana Vishaya, Buddhi, Gyanendriya & Karmendriya, etc.

- **Moksha Upaya:** (Methods to attain Salvation)

- Devotion towards noble souls
- Abandoning company of unsuitable persons
- Sadvritta, Upavasa, Niyama
- Studying & following the knowledge of ancient scriptures
- Isolated living, Detachment from sense objects, Absolute mental control
- Annihilation of the effects of past actions
- Striving towards Moksha
- Wish to get relieve from the worldly illusion
- Absence of ego and desires
- Thinking & remembering spiritual objects

All this can be attained by the virtue of constant remembering of the fact that the soul is different from the body.

❖ **Tattvasmriti - The Path of Salvation**

The only path for liberation as shown by liberated persons is the power of remembrance of Tattva (reality), through which one, having gone to heaven, never takes rebirth.

This is the best way to attain Yoga as well as Moksha. That is what the virtuous ones, the followers of Sankhya Darshana, and the liberated ones say.

❖ **Satyabuddhi**

Satyabuddhi is the state of realization of the ultimate reality. It eliminates all miseries and leads to liberation (Moksha). Acharya Charaka has explained that ego is the cause of all miseries. When one has realized that “I am not the body, and the body is not mine.”, the moment that the ascertainment of truth (Satyabuddhi) emerges, the Atma transcends the ego and all worldly miseries end.

❖ **Naistika Chikitsa**

Ayurveda has always emphasized the importance of treating the mental aspects for complete relief. Accordingly, various treatment modalities are mentioned to keep the patient’s mind healthy by maintaining the balance between the Manasika Guna – Sattva, Raja and Tama. Raja and Tama are considered as the Mansika Dosha, whereas Sattva is the pure quality of the mind and keeps it stable.

Naistika Chikitsa helps to increase the Sattva Guna, hence it is also termed Sattvavajaya Chikitsa.

It is the Chikitsa that is devoid of Upadha (desires) and helps to get rid of desires.

Desires are the root cause of Dukha (miseries). Dukha is the primary cause which keep the individual in the circle of birth and death.

A wise person who abstains from the object of senses, considering them as dangerous as burning fire, and does not subject himself to any wishful acts will never be overcome with miseries.

Sattvavajaya Chikitsa is also mentioned under Trividha Aushadha: (च - सू - ११)

- i) Daiva Vyapashraya Aushadha - Mantra, Mani, Mangala, Hona, Niyama, Upavasa, etc.
- ii) Yukti Vyapashraya Aushadha - Ahara & Aushadha Dravya
- iii) Sattvavajaya Aushadha - Mano Nigraha Ahita Artha (control of the mind from unwholesome objects)

NISARGOPACHARA

CHAPTER I: INTRODUCTION

Definition:

- Naturopathy is a system of man building in harmony with the constructive principles of Nature on physical, mental, moral and spiritual planes of living. It has great health promotive, disease preventive and curative as well as restorative potential.

- According to the manifesto of British Naturopathic Association, "Naturopathy is a system of treatment which recognizes the existence of the vital curative force within the body." It therefore, advocates aiding the human system to remove the cause of disease i.e. toxins by expelling unwanted and unused matters from human body for curing diseases.

- Naturopathy is a drugless system of healing by use of physical methods.

Synonyms:

Naturopathy, Naturopathic Medicine, Nature Cure, Nisargopachara, Prakritika Chikitsa

Principles:

- All diseases, their causes and treatment are one. Except for traumatic and environmental conditions, the cause of all diseases is one i.e. accumulation of morbid matter in the body. The treatment of all diseases is elimination of morbid matter from the body.

- Nature is the greatest healer. The human body itself has the healing power to prevent itself from disease and regain health if unhealthy.

- Naturopathy treats the body as a whole.

- It is not the disease but the entire body of the patient which is cured & renewed.

- The suppressed diseases are brought to surface and are removed permanently.

- Exercise or physical activities keep the balance

- All the aspects like physical, mental, social and spiritual at the same time.

- Performing prayer according to one's spiritual faith is an important part of treatment.

Aims & Objective:

Naturopathy aims at improving the body's inherent healing power to treat the body as a whole, prevent diseases and protect the health by using natural methods such as Hydrotherapy, Mud Therapy, Fasting, Diet, etc.

❖ History

The basic original idea of Naturopathy is of Vedic origin in India where since antiquity all healing was attributed to the functions of nature.

Also Hippocrates of Kos, who was a Greek physician who lived from about 460 B.C. to 375 B.C. and is considered as the father of modern medicine, was of the opinion that nature is responsible for the cure, not the physician.

The term 'Naturopathy' is only of relatively recent origin, but the principles of methods of nature cure treatments are ancient and were practiced in various ancient civilizations such as Egypt, Greece, Rome, etc.

The modern methods of nature cure originated in Germany in 1822, when Vincent Priessnitz established the first hydropathic establishment. With his great success by using Hydrotherapy, the idea of drugless healing spread throughout the modern civilizations and the interest & awareness towards Naturopathy grew.

The word 'Naturopathy' has been coined by Dr. John Scheel in the year 1895 and was propagated and popularized in the western world by Dr. Benedict Just.

Since then, various Doctors of modern and alternative medicines focused on nature cure and gradually added a number of modalities within the fold of Naturopathy and developed them scientifically.

In modern civilization of India, Naturopathy became of greater interest after Mahatma Gandhiji expressed his faith in nature cure.

❖ Importance of Naturopathy in Present Era

Naturopathy is gaining popularity around the whole world as it is a very safe and effective method of healing. Naturopathy promotes home remedies for various ailments. All diseases are believed to be caused from what we eat and what we do not eat. There are no side effects caused due to naturopathy. The number of diseases has increased in the present era due to the stressful and tightly scheduled lifestyles. This has led the present generation to be more health conscious and turn towards naturopathy for better health and cure of ailments.

❖ Western School - Theories of Naturopathy

• Enervation is a cause of diseases

The nervous system incorporates brain, spinal cord, motor & sensory nerves. Fatigue in the components of the nervous system is named as enervation.

It is also known as neurasthenia, attenuation, debility, depletion, de-vitalization, exhaustion, frailness, frailty, weakening, breakdown, etc.

Enervation is caused by mental & psychological factors, poisonous habits, lack of exercise, social and financial issues, lack of rest & sleep, excessive use of sensory organs, etc. which ultimately leads to diseases.

- **Deposits of toxins in the body causes diseases**

Ailments usually do not assail over the body suddenly, but always abide for favourable conditions to show its effect.

The disease grows slowly within the body through accumulation of toxins such as of toxins of metabolic end products, free radicals or foreign products.

Every disease, acute or chronic, develops from the accumulation of toxins and poisonous wastes in the body.

- **An acute disease is a remedial process**

Symptoms of acute diseases are the body's natural way of rapid elimination of accumulated toxins from the body. So, it is advised that diseases with acute symptoms should be permitted freedom for their expression without any treatment or suppression to ensure rapid restoration of health.

E.g.:

- Pyrexia is the immediate response of the body towards a pathogen. It occurs to nullify the pathogenic activities by destroying them under the hyper-thermic condition.

- Vomiting & Diarrhoea are acute responses of the GIT towards pathogenic agents which entered the body through food and are thus expelled.

- Inflammation is the body's natural response against a pathogen such as germs, toxins, environmental pollutants, injury, stress, etc.

The process of inflammation involves immune, vascular and cellular biochemical reactions which work to remove the offending agent protect tissues from damage.

Acute inflammation is the natural defense to shield the body and initiate the healing process by release of inflammatory cytokines in the blood or tissue.

- **The body heals itself**

Healing is an event of recapitalization of lost or misplaced normalcy. Various medical systems emphasize that it is the act of bringing back the sick to a healthy state with the help of medications and surgery. Naturopathy emphasizes that cure is the state which does not come from outside, but should be gained from inside. Whatever comes from outside is just a tranquilization of the disease process, but not the cure.

- **Fasting provides an opportunity for the body to heal itself**

Scientists have found that when the human body is exposed to hunger for a period of not less than 8 hours and not more than 16 hours, it produces special proteins called autophagosomes in all parts of the body. These proteins collect dead, cancerous and diseased cells and analyze them, and return them to an image that the body benefits from. This process is called Autophagy by the Japanese Doctor Yoshinori Ohsumi who discovered it.

The study advises the practice of hunger & thirst, twice or three times a week.

❖ Indian School - Panchabhutopasana

(Relation of Ayurveda and Naturopathy)

सर्वं द्रव्यं पञ्चभौतिकत्वम् ।

Everything is made up of the five elements – Akasha, Vayu, Teja, Jala, Prithvi.

They are the physical components of our body. Likewise, the animal and plant kingdom and all other matter is composed of these five elements in various combination. Each of the elements have particular qualities and are responsible for particular anatomical and physiological functions.

If the body is healthy, the Mahabhutas also are in a balanced state. If the body is afflicted by a disease, the elements are imbalanced. This imbalance in the body can be restored to equilibrium by appropriate use of the five elements from the nature following the Samanya-Vishesha-Siddhanta.

In this way Naturopathy uses the natural resources to bring about a balanced state of the body. This is done either in the form of consumption of food with desired Panchabhautik constitution or by using the five elements as purifying tools in therapies such as Hydrotherapy, Mud Therapy, etc.

- **Akasha**

- It is the space in the body.
- It provides space for the functions of the remaining 4 elements.
- Fasting therapy (Upavasa) and Relaxation therapy (Vishrama) are based on Akasha.

- **Vayu**

- It is the air element which responsible for all the movements in the body. It travels throughout the whole body and is essential for proper circulation.
- It is also one of the best factors to dry up excessive Jala or Prithvi.
- Vayu plays an important role in all naturopathic therapies as it is required to mobilize & expel the toxins of the body.
- If Vayu is combined with Teja, it will increase the heat. If it is combined with Jala, it will increase the coldness. So, depending on the desired effect, Vayu can be stimulated, suppressed or influenced by the other elements.

- **Teja**
 - It is the fire element which is responsible for heat & transformation.
 - It is the main element for the strength of Agni.
 - It has the special property to clean and purify the toxins of the body.
 - In relation to the dietary intake, proper balance of Teja is important and must be considered if Agni is weakened or disturbed.
 - Heliotherapy is based on Teja. However, it plays important roles in other naturopathic therapies as well; e.g. Hot water therapy

- **Jala**
 - It is the water element which is the best medium for cleansing.
 - It has the ability to shape any vessel in which it remains and to be absorbed by Prithvi. However, in larger quantity, it dissolves the Prithvi.
 - The body is composed up to 60% of water, so it is essential for health to keep Jala in a balanced state.
 - Hydrotherapy is based on Jala.

- **Prithvi**
 - It is the earth element which is responsible for heaviness, hardness and gives shape to the body.
 - Prithvi has the ability to absorb Jala and various toxins.
 - Mud therapy is based on Prithvi.

CHAPTER II: JALA CHIKITSA / HYDROTHERAPY

Hydrotherapy is the treatment of disorders and prevention of diseases by using water in different forms. Hydrothermal therapy additionally uses temperature effects, as in hot & cold baths, saunas, wraps, etc. and water in all its forms; solid, fluid, vapour, ice and steam. Hydrotherapy regiments can be designed to treat any number of maladies by creating different combinations of water temperature, water pressure and delivery methods. The most common ailments Hydrotherapy is used to treat include arthritis pain, back pain, headaches and muscle pain.

Hydrotherapy can be used internally and externally.

Types of Hydrotherapy:

- i) Internal = Enema, Colonic irrigation, Drinking hot or cold water, etc.
- ii) External = Baths, Packs, Douches, Frictions, Whirlpool, Aqua exercises, Fomentation, etc.

Temperature	° Fahrenheit	° Celsius
Very Cold (Ice Application)	30-55	-1-13
Cold	55-65	13-18
Cool	65-80	18-27
Tepid	80-92	27-33
Warm (Neutral)	92-98 (92-95)	33-37 (33-35)
Hot	98-104	37-40
Very Hot	Above 104	Above 40

Water is the most flexible medium for producing the thermic and mechanical effects desired and can be applied to a limited area or to the whole body surface.

It is capable of absorbing heat and also gives out heat with great readiness. It can, therefore, be used either for abstracting heat from the body or communicating heat to it. Though cold water is chiefly used, the purpose is not to take away or reduce the bodily heat, but to increase the vital power to generate more heat than what is lost.

Water being a universal solvent, its use internally, in the form of Enema or Colonic Irrigation or Water drinking, aid greatly in the elimination of uric acid, urea, salts, excessive sugar, and many other blood and food chemicals that are waste products.

It should also be noted that the successful use of these methods need a certain level of vital power. Where that power is too low, these are useless. As in acute conditions there is a higher degree of vital power, and hence there is a certainty of vital reaction. In chronic cases, where the vital power is lower, these baths are less useful, but in such cases the packs are useful because they are milder in their application.

❖ Hot Water Treatment

Temperature	o Fahrenheit	o Celsius
Hot	98-104	37-40
Very Hot	Above 104	Above 40

Hydrotherapy uses water to deliver temperature and pressure changes to the body. These changes are sensed by the body via nerve endings in the skin and muscle, and result in neural 'reflex effects' that are controlled by the brain and spinal cord.

The most important of these reflex effects are vasodilatation and vasoconstriction, which are the terms used to describe the relaxation and tensing of the blood vessels in the body. These physical changes in the blood vessels cause changes in the rate of blood flow and in the metabolic functions that are linked to the rate of blood flow.

In a reflexive response to external heat, the body initiates changes that help keep the body cool, including dilating blood vessels to increase the blood flow through them, diverting blood flow to the extremities and to the skin's surface, opening the pores of the skin, activating sweat glands and relaxing muscles.

Over short durations, a hot bath will cause organs of the endocrine system to become less active, particularly the adrenal gland, and can decrease blood pressure. This results in a relaxed, less stressful state and helps calm the nervous system.

Inhaling the steam or vapor from hot water hydrotherapy can be beneficial effect for your lungs as well.

Moist, hot air causes the small airways and air sacs in the lungs to dilate and increases the lung's ability to move phlegm and mucus out. It can also help people breathe in more easily, since the volume of space in the lungs slightly increases.

In addition to temperature, the physical nature and pressure of water used in soaking, full body immersion or Hot Tub Hydrotherapy plays an important role in hot waters effect on the body.

Hot Water Hydrotherapy is the most popular home Hydrotherapy remedy, not only because it is the most comfortable and enjoyable form of Hydrotherapy, but also because it stimulates nerve reflexes that result in the calming of the lungs, heart, stomach and endocrine system.

It is often used to relax patients, promote blood flow, aid in the healing process, tone the body, stimulate the immune system and alleviate the pain or discomfort associated with deep muscle, joint or connective tissue ailments, injuries or abnormalities.

Increased blood flow has important positive effects on our bodies. More efficient oxygenation of tissues helps injuries heal faster and more efficient removal of toxins from tissue helps prevent injuries and increases tissue resiliency.

❖ Cold Water Treatment

Temperature	° Fahrenheit	° Celsius
Very Cold (Ice Application)	30-55	-1-13
Cold	55-65	13-18
Cool	65-80	18-27

Taking bath properly with clean cold water is an excellent form of Hydrotherapy. Such baths open up all the pores of the skin and make the body light and fresh. In the cold bath all systems and muscles of body get activated and the blood circulation improves. The old tradition of taking bath in rivers, ponds or waterfalls on specific occasions is virtually a natural form of Hydrotherapy only.

Cold water immersion activates the body's natural healing powers that can relieve the symptoms of many medical conditions and promote a sense of health and well-being. When practiced on a regular basis, cold water immersion can provide long-lasting changes to the body's immune, lymphatic, circulatory and digestive systems.

The cold water effects the lymphatic system, which in turn affects the immune system. Cold water immersion causes your lymph vessels to contract, forcing your lymphatic system to pump lymph fluids throughout your body, flushing the waste out of the area. This then triggers the immune system's white blood cells to attack and destroy any unwanted substance in the fluid.

Any activity that pushes the muscles beyond the limits they are accustomed to can lead to microscopic tears in the fibers and inflammation of the tissue. But cold-water immersion has been scientifically proven to help counteract these side effects.

Cold water lowers the damaged tissue's temperature and constricts the blood vessels. This helps reduce the swelling and inflammation and even numbs the nerve endings to bring immediate relief to any pain.

A 2007 research study found that cold showers can help treat depression symptoms, and if used on a routine basis, may be more beneficial than prescription medications. Cold water triggers a flood of mood-boosting neurotransmitters, which make you feel happy. A separate study that analyzed the effects of regular winter swimming on the mood of swimmers showed that after four months of routine cold water swimming, the subjects felt more energetic & active.

❖ **Foot & Arm Bath**

- **Hot Foot Bath**

Before taking this bath, a glass of water should be taken and the body should be covered with a blanket so that no heat or vapour escapes from the foot bath.

The patient should keep the legs in a tub or bucket filled with hot water (40-45°C).

The duration of this bath is generally 5-20 minutes. Afterwards the patient should take a cold shower immediately.

The hot foot bath stimulates the involuntary muscles of the uterus, intestines, urinary bladder and other pelvic and abdominal organs.

It also relieves sprains and ankle joint pain, headache caused by cerebral congestion or due to coldness.

In case of menstrual problems, hot foot bath provides relief and restores regular menstrual flow due to increased supply of blood towards the uterus and ovaries.

- **Cold Foot Bath**

Cold water (7.2-12.7°C) should be kept in a tub or bucket and the feet should be immersed completely. Friction should be continuously applied to the feet during the bath, either by an attendant or the patient. The duration of this bath is generally 1-5 minutes.

The cold foot bath relieves cerebral congestion and uterine hemorrhage. It also helps in the treatment of sprains, strains or inflamed bunions.

Cold foot bath is contraindicated in case of inflammatory conditions of the genito-urinary organs, liver and kidneys.

- **Arm Bath**

The hands and arms may be immersed in neutral, hot or cold water or the latter two alternately. The vessel should be large enough and filled with sufficient water to immerse the hand and forearm to the elbow.

-> Foot & Arm Baths may also be taken simultaneously.



❖ Spinal Bath

This bath provides a soothing effect to the spinal column and thereby influences the central nervous system. Spinal bath is given in a special designed tub. The bath can be administered with cold, hot or neutral temperatures.

The water level in the tub should be 1 ½ - 2 inches.

i) Cold spinal bath relieves irritation, fatigue, hypertension and excitement. It is beneficial in almost all nervous disorders such as hysteria, fits, mental disorders, loss of memory, tension, etc.

Duration of cold spinal bath is around 3-10 minutes.

ii) Hot spinal bath relieves nervousness and provides stimulation in depressed state. It also relieves vertebral pain in spondylitis and muscular backache. It relieves sciatic pain and gastrointestinal disturbances of gastric origin.

Duration of hot spinal bath is around 3-10 minutes.

iii) Neutral spinal bath is a soothing and sedative treatment. It is the ideal treatment for insomnia and also relieves tension of the vertebral column.

Duration of neutral spinal bath is around 20-30 minutes.



❖ Hip Bath

Hip bath is a type of hydrotherapy in which the hip region is immersed in water – hot, cold, alternate or neutral temperature – in a special designed tub. The tub is filled with water so that it covers the hips and reaches up to the navel of the patient.

i) Cold hip bath

- Water temperature = 10-18°C
- Duration = 10 min; in specific conditions it may vary from 1-30 min.
- If the patient feels cold or is very weak, a hot foot bath should be given simultaneously.
- Rubbing of lower abdomen, from navel downwards, with a cloth should be done during cold hip bath.
- The patient should undertake moderate exercises after cold hip bath to warm the body.
- It relieves constipation, indigestion, obesity and helps the eliminative organs to function properly. It is also useful in problems related to menstruation, chronic uterine infections, piles, hepatic congestion, seminal weakness, impotency, sterility, dilation of the stomach and colon, diarrhoea, dysentery, etc.
- It is contraindicated in acute inflammatory conditions of pelvic or abdominal organs.



ii) Hot hip bath

- Water temperature = 40-45°C
- Duration = 10 min; in specific conditions it may vary from 1-30 min.
- Before entering the tub, the patient should drink one glass of cold water.
- A cold compress should be placed on the head.
- A cold shower or bath should be taken immediately after hot hip bath.
- Hot hip bath helps to relieve dysmenorrhoea, dysuria, pain in the pelvic organs, inflammation of rectum or bladder and painful piles.

iii) Alternate hip bath / Revulsive hip bath

- One tub with cold water and another tub with hot water is prepared.
- The patient should sit alternately in the hot tub for 5 minutes and then in the cold tub for 3 minutes. The complete duration is generally 10-20 minutes.
- The head and neck should be kept cold with a cold compress.
- The treatment should end with a dash of cold water to the hips.
- Alternate hip bath helps to relieve chronic inflammatory conditions of the pelvic organs such as salpingitis, ovaritis, cellulitis, etc. and various neuralgias of the genito-urinary organs, sciatica and lumbago.

iv) Neutral hip bath

- Water temperature = 32-36°C
- Duration = 20-60 min
- Neutral hip bath helps to relieve all acute & sub-acute inflammatory conditions of the pelvic & lower abdominal organs. It also relieves neuralgia of the fallopian tubes or testicles, painful spasms of the vagina and anal / vaginal prolapse.

❖ **Abdominal Wet Pack**

Requirements: 2 cotton cloths of 2 meter length & ½ meter width; Blanket 1 x ½ meter

Duration: 1 hours

Procedure: Dip one cotton cloth in cold water and wring out excessive water. Wrap the cloth around the abdomen from lower part of the ribs to the groin. Over this, wrap the dry cloth and cover with the blanket.

Use: Gastritis, Hyperacidity, Indigestion, Poor blood circulation to the liver, Jaundice, Constipation, and other complaints related to abdominal organs.

❖ **Steam Bath**

Steam bath is one type of external hydrotherapy in which perspiration is induced in a most natural way.

The patient should drink 1-2 glasses of cold water before taking steam bath.

The head should be protected with cold compression. The patient, clad in minimum loin cloth or underwear, is made to sit on a chair inside a special designed cabinet.

The duration is generally 10-20 minutes. A cold shower should be taken immediately after the steam bath.

If the patient feels giddiness or uneasy during the steam bath, he/she should immediately be taken out and given a glass of cold water, and the face should be washed with cold water.

- **Indications:** Rheumatism, Gout, Uric acid problems, Obesity, Chronic toxemia, Neuralgia, Chronic nephritis, Infections, Tetanus, Migraine

- **Contraindications:** Excessive weakness, Pregnancy, Cardiac patients, Hypertension

❖ **Enema**

Enema is one type internal hydrotherapy. It is also known as rectal irrigation.

It is the procedure of administering water into the rectum. In Naturopathy, only lukewarm water is used for enema.

The patient is made to lie on his left side, extending his left leg and bending the right leg slightly. The enema nozzle, lubricated with oil or Vaseline, is inserted into the rectum.

The lukewarm water is slowly injected. Generally, 1-2 litres of water are used.

The patient may either lie down on his back or walk a little while retaining the water.

After 5-10 minutes, the water should be ejected along with the accumulated morbid matter.

Enema is the fastest method for cleaning the bowel. It also improves the peristaltic movements and relieves constipation.

❖ Whirlpool Bath

- **Water temperature:** a) Cold / Cool = 18-24°C
b) Neutral = 32-36°C

- **Duration:** 15-45 min

- **Procedure:** The water is filled in a special prepared tub and is made to revolve. The whirling water produces a gentle massage on the patient.

- **Effect:** Sedation, Vasodilation, Stimulation of muscular & circular activities, Softening of scar tissue, Cleaning & stimulation of healing of wounds, Mechanical removal of dirt, dead tissue and pus.

Cold whirlpool bath reduces the body temperature, but stimulates respiration and heart activity. Blood pressure increases.

- **Indications:** Poor circulation, Chronic oedema, Phantom pain, Stiffness of joints, Swollen joints, Arthritis, Poliomyelitis, Paraplegia, Traumatic & chronic inflammatory conditions.

It may be used as preparation method for massage and exercises.

- **Contraindications:** Hypertension, Diabetes mellitus, Varicose veins, Advanced arteriosclerosis, Advanced peripheral vascular diseases

CHAPTER III: MRITTIKA CHIKITSA /

MUD THERAPY

Mud therapy is very simple and effective treatment modality. Mud (Prithvi) is one of five elements of nature having immense impact on the body both in health and sickness. The mud used for this should be clean and taken from 3 to 4 ft. depth from the surface of the ground. Before using, mud should be dried, powdered and sieved to separate stones, grass particles and other impurities. There should be no contamination of stone pieces or chemical manures etc. in the mud.

Mud is used successfully in different diseases like constipation, headache due to tension, high blood pressure, skin diseases, stress, insomnia, etc.

Advantages of using mud:

- Its dark colour absorbs all the colours of the sun and conveys them to the body.
- It absorbs the toxins of the body.
- It increases pulse rate, internal body temperature and improves circulation.
- It stimulates the bone cell activity in the joints and relaxes the muscles.
- Mud improves complexion and proper functioning of skin.
- Mud retains moisture for a long time; when applied over the body part it is cooling.
- Its shape and consistency can be changed easily by adding water.
- It is cheap and easily available.

Types of Soil:

Mud found in different parts of the world has different properties. The mud composition varies with the place of origin.

Firstly, the mineral constituent of mud varies with the kind of rocks found in the region and the process of soil formation.

Secondly, the properties of the mud are influenced by the flora and fauna of the region.

- 1) Black mud** Dark cotton soil having some greasiness. It is rich in minerals and retains water for a long time.
- 2) Fango** It is thermal mud from hot springs.
- 3) Moors** Composed of minute amounts of inorganic substances as well as Sulphur, sulfates & iron.
- 4) Clay** It helps to tighten pores, improves skin tone and perseveres its balance.
 - a. Blue clay
 - b. Green clay
 - c. Yellow clay
 - d. Red clay
 - e. Pink clay
 - f. White clay

❖ **Mud Pack**

- Used for local application of a specific body part.
- Soaked mud is kept in a thin, wet muslin cloth and made into a thin flat brick depending on the size of the area it is intended to be applied. Mud may also be applied directly without any cloth.

Common application areas are: Abdomen, Eyes, Forehead, Head

- The duration of the mud pack application is 20-30 minutes. When applied in cold weather, place a blanket over the mud pack and cover the body as well.

Benefits of mud pack:

- When applied to abdomen it relieves all forms of indigestion. It is effective in decreasing intestinal heat and stimulates peristalsis.
- A thick mud pack applied to the head in congestive headache, relieves the pain immediately.
- Mud pack is recommended whenever there is necessity for a prolonged cold application.
- Application of the pack over the eyes is useful in cases of conjunctivitis, hemorrhages in the eyeball, itching, allergy, errors of refraction like short sight and long sight and especially useful in glaucoma where it helps to reduce eyeball tension.

Mud pack for the face:

Soaked mud is applied on the face and allowed to dry for 30 minutes. This is helpful in improving the complexion of the skin and removing pimples and open skin pores which in turn facilitate elimination. This also is helpful in eliminating dark circles around the eyes. After 30 minutes, face should be washed thoroughly with cold water.

❖ **Mud Bath**

Soaked mud is applied on the whole body. Mud bath should be taken on an empty stomach, not before 10 am or within 2 hours after bathing. Mud bath should be stopped immediately if the patient feels discomfort.

Mud may be applied to the patient in sitting or lying position. This helps to improve the skin condition by increasing the circulation and energizing the skin tissues. Care should be taken to avoid catching cold during the bath.

The duration of mud bath may be 45-60 minutes. Afterwards, the patient must be thoroughly washed with cold water. If the patient feels cold, warm water should be used. The patient is dried quickly and transferred to a warm bed.

Benefits of mud bath:

- The effects of mud are refreshing, invigorating, and vitalizing.
- Improves circulation.
- For wounds and skin diseases, application of mud is very beneficial.
- Mud bath provides coolness to the whole body.
- It dilutes and absorbs the toxic substances of body and ultimately eliminates them from body.

CHAPTER IV: SURYAKIRANA SEVANA / HELIO THERAPY

The sun is the prime and ultimate source of energy for all beings. Energy is required by plants, animals and humans. We get the energy from the sun directly or through the food indirectly.

Heliotherapy is a procedure in which the whole or a part of the body is exposed to direct sunlight to obtain the required benefit.

The imbalance of quantum of the sun's energy in the body leads to weakening of Prana and loss of vitality. This in turn leads to sickness. Sun therapy / Surya Chikitsa can be used to restore the balance. This therapy uses the natural source of life giving energy (the sun) to heal and preserve the Prana in the body.

Indications of Heliotherapy:

- Insomnia, Depression, Tension, Fatigue, Mental instability, Degeneration of brain cells, Migraine, Parkinson's disease, Epilepsy, Muscular dystrophy
- Stomatitis, Angular stomatitis, Ulcers, Pimples, Digestive problems, Acidity
- Sinus problems, Asthma, Spondylitis, Osteoarthritis, Rheumatoid arthritis, Sciatic pain, Backache

Chromo therapy

The seven colours of sun rays have different therapeutic effects. A rainbow represents these colours: Red, Orange, Yellow, Green, Blue, Indigo, Violet

All the cells of the body are motivated by these coloured rays of the sun to function in a normal way.

Chromo therapy is a procedure in which the whole or a part of the body is exposed to indirect sunlight through coloured glass, colour treated water, etc. by using the 7 colours of sun rays.



Colour	Symbolic	Indications	Contraindications	Complications due to excessive exposure
Red	Heat, Fire, Anger	Anemia, Hypotension, TB, Rheumatism, Sprains, Paralysis, Constipation, Indigestion, Diabetes	Inflammations, Fever, Hypertension, Excitable temperament	Fever, Anxiety, Agitation, Stress, Anger, Aggressiveness
Orange	Harmony, Prosperity, Pride	Inflammations, Typhoid fever, Malaria, Liver diseases, Eye problems, Indigestion, Small pox, Boils, Pimples, Skin diseases	- - -	Anxiety
Yellow	Joy, Happiness	Diabetes, Indigestion, Kidney & Liver diseases, Constipation, Eye & throat infections, Impotence	Hysteria, Alcoholism, Palpitations, Irritated nerves	Exhaustion, Increased mental activity
Green	Harmony, Nature	Nervous conditions, Hay fever, Ulcers, Influenza, Malaria, Colds, Sexual disorders, Cancer, Inflammations	- - -	Negative energy
Blue	Coldness, Water, Calmness	Pain, Bleeding, Burns, Dysentery, Colic pain, Asthma, Respiratory disorders, Skin diseases, Hypertension	Paralysis, Chronic rheumatism, Gout, Fatigue, Depression, Coldness	Sadness, Fatigue
Indigo	Truth	Cataracts, Glaucoma, Ear & Nose complaints, Lung diseases, Asthma, Convulsions, Mental disorders	Similar as Blue	Headache
Violet	Serenity	Nervous & emotional disturbances, Arthritis, Insomnia	Melancholy, Depression	Negative thoughts

Chromo Therapies at Home:

-> Water therapy

Fill coloured glass bottles up to $\frac{3}{4}$ with water and place them in direct sunlight for 8 hours. Drink half a cup of this water 3-4 times a day. Do not refrigerate the water. For even better result, keep the bottles in sunlight for 3 days.

-> Breathing therapy

Place a coloured glass bottle with lid on top in direct sunlight for a minimum of 2 hours. Breathe in the air from the bottle.

-> Window therapy

Cover a window with a coloured paper and bask in the sunlight for a minimum of 10 minutes per day.

-> Oil massage therapy

Fill a coloured glass bottle with oil and place it in direct sunlight for 45 days. Use the oil for Abhyanga. Depending on the oil, a particular coloured bottle should be used. E.g.: Atasi taila with red bottle, Narikela taila with blue bottle

-> Fabric therapy

Wear clothes with the desired colour and expose to direct sunlight for at least 30 minutes per day.

-> Candle therapy

Light a candle of desired colour. Different colours vibrate at different frequencies.

-> Gemstone therapy

Keep a clean gemstone in a glass vessel filled with water and place it in direct sunlight for a minimum of 2 hours. Remove the gemstone and drink the water.

CHAPTER V: MARDANA /

MASSAGE THERAPY

The word 'massage' is derived from the Greek word 'massier' which means 'to knead', 'to rub' or 'to squeeze'.

Massage is a systemic & scientific external manipulation of various parts of the body to gain the desired benefits.

❖ **Swedish Massage**

Swedish massage is one of the most commonly offered massage techniques. It is sometimes called 'Classic massage', as it is a common method used by masseurs. Swedish massage includes various techniques which aim to promote relaxation by releasing muscle tension.

Positions of the Patient:

- i) Prone
- ii) Supine
- iii) Sitting

Techniques & Benefits:

i) Effleurage

- Movement = Unbroken & long gliding / stroking
- Variations = One-handed raking, Alternate raking, One-handed circular, Two-handed circular, Alternate circular, Two-handed heart, Nerve stroke
- Benefits = Relaxation, Soothes the nervous system, Increased blood circulation, Warming effect

ii) Friction

- Movement = Rubbing
- Variations = Sawing, Rolling, Wringing, Cross fiber, Chucking, Circular friction
- Benefits = Improves flexibility of joints, tendons & muscles, Reduces swelling after nerve inflammation, Facilitates removal of toxins

iii) Petrissage

- Movement = Kneading, Squeezing, Pressing, Rolling
- Variations = One-handed (shoulder girdle), Two-handed, Two-handed ocean waves, Alternate ocean waves, Fulling, Skin rolling
- Benefits = Improves nutrition supply, Strengthens muscles, Relieves fatigue & intestinal congestion, Elimination of intestinal toxins, Enhances cellular respiration

iv) Tapotement

- Movement = Striking & Percussion
- Variations = Tapping punctuation, Tapping pulsing, Tapping raindrops, Pincement, Hacking, Quacking, Cupping, Pounding, Diffused percussion on abdomen
- Benefits = Increases blood supply, Soothes the nerves, Strengthens the muscles

v) Vibration

- Movement = To & fro or Circular
- Variations = Fine vibration, Gross vibration, Jostling, Rocking
- Benefits = Increases circulation, Stimulates glandular activity, nerves & peristalsis

❖ Abhyanga

- Abhyanga is defined as the procedure of applying Sneha Dravya over the body with various movements.
- Abhyanga is one type of Bahya Snehana.
- It is an important part of Dinacharya to preserve the health & strengthen the body.

Importance of Sarvanga Abhyanga:

a) According to Charaka Samhita

Similar as a pot, leather & axle of cart become strong & efficient by oiling, the body also becomes strong & stable and the skin becomes firm & healthy by application of oil. Abhyanga pacifies Vata Dosha and the body becomes capable of withstanding fatigue, exercise & disease.

b) According to Sushruta Samhita

अभ्यङ्गो मार्दकरः कफवातनिरोधनः ।

धातूनां पुष्टिजननो मृजावर्णबलप्रदः ॥ (सु - चि - २४ ३०)

Abhyanga softens the body, pacifies Kapha & Vata Dosha. It nourishes the Dhatus and provides cleanliness, good complexion & strength.

c) According to Astanga Hridaya

अभ्यङ्गमाचरेन्नित्यं स जरा श्रमवातहा ।

दृष्टिप्रसादपुष्ट्यायुः स्वप्नसुत्वक्त्वदार्यकृत् ॥ (अ.ह. - सू - २)

Abhyanga should be done daily because it delays aging, pacifies fatigue & Vata Dosha. It improves vision, nourishes the body, increases longevity, produces good sleep, strengthens the skin & provides a good physique.

Vishesha Abhyanga:

शिरः श्रवणपादेषु तं विशेषेण शीलयेत् ॥ (अ.ह. - सू - २)

Abhyanga should especially be done on the head, ears & feet.

-> Generally, Sarvanga Abhyanga should be done daily as part of Dinacharya. However, if it cannot be followed daily, at least the head, ears and feet should be massaged with oil.

Importance of Shiro Abhyanga:

a) According to Sushruta Samhita

Shiro Abhyanga eliminates diseases of the head. It makes the hair grow, soft, long, strong, shiny and dark. It nourishes the head & sense organs and prevents & removes wrinkles.

b) According to Charaka Samhita

By applying oil daily to the head, the individual does not get afflicted with headache, baldness, falling or greying of hair.

The skull bones become. The roots of the hairs become strong, hair will grow long and becomes dark coloured.

The sense organs get nourished and skin complexion increases. The person also gets good sleep easily and feels happy.

Importance of Karna Purana:

a) According to Sushruta Samhita

हनुमन्याशिरःकर्णशूलघ्नं कर्णपूरणम् ॥ (सु - चि - २४ / २९)

Instillation of oil into the ear removes pain of the jaw, carotid region, head and ears.

b) According to Charaka Samhita

न कर्णरोगा वातोत्था न मन्याहनुसङ्ग्रहः ।

नोच्चैः श्रुतिर्न बाधिर्यं स्यान्नित्यं कर्णतर्पणात् ॥ (च - सू - ५ / ८४)

Daily instillation of oil into the ear helps to prevent Vataja Karnaroga.

It removes stiffness of the neck & jaw. Normal pitched voice can be heard and loss of hearing is prevented as well.

Importance of Pada Abhyanga

a) According to Sushruta Samhita

निद्राकरो देहसुखश्चक्षुष्यः श्रमसुप्तिनुत् ॥ ७० ॥

पादत्वङ्मृदुकारी च पादाभ्यङ्गः सदा हितः । (सु - चि - २४)

Pada Abhyanga induces sleep, provides comfort to the body, improves vision, removes fatigue & numbness of the feet and softens the feet.

b) According to Charaka Samhita

खरत्वं स्तब्धता रौक्ष्यं श्रमः सुप्तिश्च पादयोः ।

सद्य एवोपशाम्यन्ति पादाभ्यङ्गनिषेवणात् ॥ ९० ॥

जायते सौकुमार्यं च बलं स्थैर्यं च पादयोः ।

दृष्टिः प्रसादं लभते मारुतश्चोपशाम्यति ॥ ९१ ॥

न च स्याद्गृध्रसीवातः पादयोः स्फुटनं न च ।

न सिरास्नायुसङ्कोचः पादाभ्यङ्गेन पादयोः ॥ ९२ ॥ (च - सू - ५)

Roughness, stiffness, dryness, fatigue & numbness of the feet get immediately relived by Pada Abhyanga. The feet also become soft, strong & steady. The person obtains clear vision, Vata gets pacified and the person does not get affected by sciatica and cracks in the feet and is not affected by contractions of Sira & Snayu.

Indications of Abhyanga:

- As part of Dinacharya, Purvakarma of Panchakarma
- It may be used as Pradhanakarma as well as Pashchatkarma in specific conditions.
- Mutra, Purisha, Retasa & Nidra Vega dharana
- Pittaja Gulma, Apasmara, Vatodara, Vaman Ati-yoga, Vrishchika visha, Vataja Hridroga

Contraindications of Abhyanga:

- Sa-ama Dosha, Taruna Jvara, Ajeerna; if Abhyanga is done in these conditions, it causes severe diseases.
- After Vamana, Virechana or Niruha Basti; if Abhyanga is done on the same day, it causes Agnimandya and produces diseases.
- Santarpana Roga, Kapha prakopa

Method of Abhyanga:

- Abhyanga should be done with warm oil or ghee, which may be prepared with aromatic & Dosha pacifying drugs.
- Abhyanga should be done slowly, gently and in direction of hair follicles.
- Abhyanga should specifically be done on head, ears and feet.
- For Shiro Abhyanga, cold or luke-warm oil may also be used. The head is the seat of the sense organs and is one of the most vital parts, so it should be protected from heat.
- In cold seasons, Abhyanga should be done with Ushna Veerya Dravya; in warm seasons, it should be done with Sheeta Veerya Dravya.
- Abhyanga should be done in the following positions in successive sequence:

Position	Application
1) Sitting	Head, Ears, Face, Neck
2) Supine	Anterior aspect of the body
3) Left lateral	Right side of trunk, Inner aspect of right arm, Outer aspect of left leg
4) Right lateral	Left side of trunk, Inner aspect of left arm, Outer aspect of right leg
5) Prone	Posterior aspect of the body
6) Supine	Anterior aspect of the body
7) Sitting	Head, Ears, Face, Neck

- Depending on the duration of Abhyanga performed, the oil reaches different levels:

Dhatu level	Kala
Loma moola	300 matra (96 sec)
Tvak	400 matra (133 sec)
Rakta	500 matra (160 sec)
Mamsa	600 matra (190 sec)
Meda	700 matra (228 sec)
Asthi	800 matra (240 sec)
Majja	900 matra (285 sec)

- > Abhyanga should be applied at least for 5 minutes continuously on a specific site.

❖ **Udvardana**

उद्वर्तन कषयादि चूर्णेः गात्रोद्घर्षणाम् ॥ (अ.ह. - सू - २, हेमाद्रि)

Udvardana is a type of massage in which Churna of Kashaya-rasa Dravya is rubbed over the body.

- It is generally performed in opposite direction of hair follicles.
- It is generally done after Abhyanga to clean the body.

Benefits of Udvardana:

उद्वर्तनं वातहरं कफमेदोविलापनम् ।

स्थिरीकरणमाङ्गानां त्वक्प्रसादकरं परम् ॥ (सु - चि - २४)

Udvardana pacifies Vata and destroys Kapha & Meda.

It provides stability to the body parts and is a good procedure to clean the skin.

उद्वर्तनं कफहरं मेदोघ्नं शुक्रदं परम् ।

बल्यं शोणितकृच्चापि त्वक्प्रसादमृदुत्वकृत ॥ (भा.प्र. - ५)

Udvardana pacifies Kapha & Meda, increases Shukra, Bala & Rakta, and cleanses the skin.

Bheda:

i) Udgharshana

ii) Utsadana

उद्घर्षणमस्त्रेहौषधचूर्णादिभिर्घर्षणम् ॥ (डल्हण टीका)

Udgharshana is the procedure of rubbing Churna without Sneha Dravya over the body.

सस्त्रेहं कल्केनोद्घर्षणमुत्सादनम् ॥ (डल्हण टीका)

Utsadana is the procedure of rubbing Churna with Sneha Dravya or in the form of Kalka over the body.

Benefits Udgharshana & Utsadana:

Udgharshana dilates the blood vessels and enhances the complexion of the skin. It also cures itching, eruptions and Vata roga.

Utsadana enhances the complexion, cleans the skin, provides pleasure and a sense of lightness.

❖ **Samvahana**

Samvahana is a mild massage, performed from feet to the waist. It produces comfort & pleasantness. It induces sleep, enhances virility, reduces Kapha & Vata, removes tiredness and clears Mamsa, Rakta & Tvak.

CHAPTER VI: DIET THERAPY

Food is considered as medicine in Naturopathy. According to Diet Therapy, the food must be taken in natural form which helps in elimination of accumulated toxins and enhance the vital energy & immunity.

Health promoting rules related to dietary intake:

- Diet should be taken at fixed timings, usually twice or three times a day.
- Diet should not be taken before digestion of previously eaten meal.
- Nothing should be taken between the meals, frequent eating and overeating causes indigestion.
- Adequately chewing of food is essential to make the food easier digestible.
- During the meals, one should be happy and quiet.
- Water should be taken in less quantity along with meals.
- Fruits and salads should be a compulsory part of the diet.

❖ Soothing Diet

- Food which removes harmful toxins that produce imbalance.
- Food which rectifies wounds, abrasions or ulcers.
- Food which controls burning sensation, pain & discomfort of the GIT.
- Food which removes dryness & roughness of the GIT.
- Food which is unctuous, oily, sweet in taste; it should not be acidic.

E.g.: Milk & Milk products, Fruits, Fruit juices, Salads, Boiled/Steamed Vegetables (cabbage, celery, carrots, gourds), Beans, Sprouts, Gruels, Soups, Wheat, Rice preparations, etc.

❖ Eliminative Diet

- Food which is light to digest.
- Food which does not produce toxins, morbid matter or excessive waste products.
- Food which does not impart extra burden on the digestive system.
- Fibre rich food -> Vegetables
- Zero caloric food -> Grapes, Orange, Lemon
- Negative caloric food -> Apple, Papaya
- Acidic food -> Citrus fruits, Colourful vegetables

E.g.: Liquids such as Lemon / Citric juices, Coconut water, Vegetable soups, Buttermilk, Wheat Grass juice, etc.

❖ **Constructive Diet**

- Food which builds up the body tissues.
- Food which enhances strength & immunity.
- Food which nourishes the body.

E.g.: Wholesome flour, Unpolished rice, Pulses, Sprouted grains, Milk, Curd, etc.

Meats of all kind, animal broths, coffee, black tea, etc. are strictly excluded because they produce tissue wastes, uric acid, creatinine, etc.

❖ **Positive & Negative Diet**

Positive Diet	Negative Diet
Balanced & healthy diet	Imbalanced & unhealthy diet
Alkaline in nature	Acidic in nature
Light & easily digestible	Heavy & constipating
Rich in cellulose or roughage	Refined food
Rich in vitamins & minerals	Rich in carbohydrates, protein & fat
Helps to eliminate toxins	Promotes accumulation of toxins
Non-mucus producing food	Mucus producing food
Vegetarian food	Non-vegetarian food
E.g.: Vegetables, Fruits, Soups, Wholesome flour	E.g.: Cereals, Pulses, Milk, Nuts, Meat, Fish, Eggs

❖ **Acidic & Alkaline Diet**

Food which is alkaline in nature helps in improving health, purifying the body and rendering it immune to disease. To this end, a proper combination of food is necessary.

A balanced diet should consist of 20% acidic and 80% alkaline food articles for maintaining the health.

Alkaline food is considered as positive diet, whereas acidic food is categorized under negative diet.



3 Carbonated Water, Club Soda, Energy Drinks

4 Popcorn, Cream Cheese, Buttermilk, Prunes, Pastries, Pasta, Cheese, Pork, Beer, Wine, Black Tea, Pickles, Chocolate, Roasted Nuts, Vinegar, Sweet and Low, Equal, Nutra Sweet

5 Most Purified Water, Distilled Water, Coffee, Sweetened Fruit Juice, Pistachios, Beef, White Bread, Peanuts, Nuts, Wheat,

6 Fruit Juices, Most Grains, Eggs, Fish, Tea, Cooked Beans, Cooked Spinach, Soy Milk, Coconut, Lima Beans, Plums, Brown Rice, Barley, Cocoa, Oats, Liver, Oyster, Salmon

7 **Neutral pH**
Most Tap Water, Most Spring Water, Sea Water, River Water

8 Apples, Almonds, Tomatoes, Grapefruit, Corn, Mushrooms, Turnip, Olive, Soybeans, Peaches, Bell Pepper, Radish, Pineapple, Cherries, Wild Rice, Apricot, Strawberries, Bananas

9 Avocados, Green Tea, Lettuce, Celery, Peas, Sweet Potatoes, Egg Plant, Green Beans, Beets, Blueberries, Pears, Grapes, Kiwi, Melons, Tangerines, Figs, Dates, Mangoes, Papayas

10 Spinach, Broccoli, Artichoke, Brussel Sprouts, Cabbage, Cauliflower, Carrots, Cucumbers, Lemons, Limes, Seaweed, Asparagus, Kale, Radish, Collard Greens, Onion

CHAPTER VII: UPAVASA CHIKITSA / FASTING THERAPY

Fasting is primarily the act of willingly abstaining from some or all foods, drinks, or both, for a period of time. Complete fasting also includes abstinence from drugs & sexual intercourse, as well as avoidance of environmental pollution.

The word is derived from the old English, 'Feastan' meaning 'to observe' or 'be strict'.

The Sanskrit word 'Upavasa' means 'near to God'. The practice of fasting is one of the most ancient customs. It is followed by almost every religion.

Importance of Fasting:

- Fasting provides the opportunity to take rest from the daily routine.
- Fasting gives the digestive organs time to rest and the whole body & mind get a chance to heal, rebuild and become clear.
- Fasting can help to slow down the aging process and improves the general physical and mental health of the individual.
- Elimination of accumulated toxins is increased while fasting.

Types of Fasting:

- **According to duration**
 - 1) Short duration (2-5 days)
 - 2) Intermittent (1-2 days)
 - 3) Long duration (10+ days)
- **Depending on the purpose of fasting**
 - 1) Politic
 - 2) Religious
 - 3) Therapeutic
- **Depending on the method of fasting**
 - 1) Dry fasting (without drinking water)
 - 2) Water fasting (only with water)
 - 3) Juice fasting (only juices & water)
 - 4) Fruit fasting (only fruits & water)
 - 5) Mono-diet fasting (fasting by using a single type of food only)
- **Depending on the health condition**
 - 1) Healthy condition - Prevention of diseases, giving rest to digestive organs
 - 2) Acute illness - Fasting until the illness subsides and the person feels light & has appetite for food.
 - 3) Chronic illness - Repeated short fasts (2-5 days) are indicated with positive food consumption between 2 fasting periods.

Signs of Elimination of Toxins during Fasting:

- Formation of gas due to disintegration of old putrefied matter.
- Cotton mouth and expulsion of morbid matter in mouth.
- Bad breath due to expulsion of morbid matter through respiratory tract.
- Coated tongue due to deposition of eliminated tongue; tongue should be clear at the end of the fasting period.
- Elevated body temperature.

Therapeutic Effects & Benefits of Fasting:

Prominent among the physiological effects conferred by fasting (Calorie Restriction and Intermittent Fasting) are:

- Increased insulin sensitivity that results in reduced plasma glucose and insulin concentrations and improved glucose tolerance.
- Reduced levels of oxidative stress as indicated by decreased oxidative damage to proteins, lipids and DNA.
- Increased resistance to various types of stress including heat, oxidative and metabolic stresses.
- Enhanced immune function.
- Reduction of body fat and mass, which supports a healthy cardiovascular system and reduces incidents of myocardial infarction.
- Elimination of accumulated toxins.
- Self-recovery of the body, especially the digestive organs.
- Rejuvenation

Autophagy:

Scientists have found that when the human body is exposed to hunger for a period of not less than 8 hours and not more than 16 hours, it produces special proteins called autophagosomes in all parts of the body. These proteins collect dead, cancerous and diseased cells and analyze them, and return them to an image that the body benefits from. This process is called Autophagy by the Japanese Doctor Yoshinori Ohsumi who discovered it. Practice of hunger & thirst is advised twice or three times a week.

CHAPTER VIII: VISHRAMA CHIKITSA / RELAXATION THERAPY

Relaxation is the process of relieving physical & mental tension by taking a conscious effort. During relaxation therapy, the sensual perception should be restricted; only soothing sensual perception should be used such as relaxing music or other types of sounds.

Benefits of Relaxation:

- Relaxation of mind & body
- Positive mindset
- Relief of anger, sorrow, fear, frustration, etc.
- Preservation & recovery of energy
- Reduction of heart rate, blood pressure, breathing rate, muscle tension and chronic pain
- Improved digestion, concentration & sleep quality

Classification of Relaxation:

- | | |
|------------------------|-----------------------|
| 1) Mental relaxation | 1) General relaxation |
| 2) Physical relaxation | 2) Local relaxation |

Methods of Relaxation:

- Quick Relaxation (10-15 min)
- Deep Relaxation (20-45 min)
- Music therapy
- Yoga Nidra, Mantra Japa, Meditation

- Yoga Asana: Standing = Shitila Tada-asana
Sitting = Shitila Danda-asana
Supine = Shava-asana / Ananda-asana
Prone = Makara-asana

- Pranayama: Nadi Shodhana, Bhramari, Sheetal, Shitakari, etc.

Indication of Relaxation:

- Mental tension; stress, excessive anger, fear, worries, sorrow, desire
- Psychological & Physiological diseases
- Physical exertion
- Insomnia, Slip disc, Spondylitis, Sciatica, Lower back pain, Stiffness & pain in neck, Headache, etc.