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YOGA

WITH

DR. RAMA KANT DAWAR

PSY. D. YOGA ADVOCATE AND PRACTITIONER



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YOGA With Dr. Rama Kant Dawar
by

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I am very thankful to my parents, **Mr. Krishan Chander Dawar and Mrs. Radha Rani Dawar**, who have always supported my good works and deeds; they have taught me to do only good. I have great respect for my parents in my heart, they have provided me with an education and have always led me on the divine path. My parents have taught me the goodness in honor of mankind.

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Now, before I will stop appreciating some of the hands laid on this book to whom, I as an author, don't want to forget, **Mr. Jasvir Singh Deol, Mr. Navtej Singh Bains, Mr. Jagtar Singh Saalam and Mr. Mukesh Arora** who have worked with me on this book in one way or other as writing a book is not an easy work. I started this book in 2010 and it took nine years doing research, holding photo sessions, designing and then retyping the whole book is a big work. My intentions are to give something to my readers and yoga practitioners that is completely

different and has scientific work, which I have done with the co-operation of all my great friends and colleagues, who were involved in this project and their ideas, positive approaches and their stories shared with me. I don't want to forget my siblings **Mr. Rama Murti Dawar and Mr. Ashwani Dawar**, who also provided their views in regards of this book. Before I will stop recognizing all the great hands, minds and souls that have influenced in this book, I would like to recognize my first yoga guru, **Mr. Jai Bhagwan Sharma**, who taught me yoga, when I was in fifth grade at Arya Senior Secondary School, G. T. Road, Panipat, Haryana, India and I had earned my first yoga certificate and award of Rupees 5.00, which was a big honor and respect for me.

Last, but not least, I shall be failing in my duty, if I don't admire the "**Almighty or God**" as this whole work is possible, because of an unknown face and power, which stood behind me as a strong pillar and provided me a great zeal and enthusiasm by unknown sound, but known words to fulfill the dreams of that unknown, unseen, unborn face i.e. "**God**" on these very occasions of my life that my books are published including, but not limited to the world's first "**Medico-Legal Dictionary**", which is a collectible book in the "**Library of Congress of the United States of America in Washington D. C.**" and its third edition is published as well. Second book "**Path to Your Financial Freedom**" when published five years ago, I had predicted the credit rating in India, which has now started and is in effect. My thesis of my doctorate degree in Psychology on "**Stress, Burnout and Anger Management of Police Personnel's Through Psychological Techniques**" (this thesis has breathing exercises to reduce stress and anger as practiced in yoga). My third book

on the same topic of my thesis is published and is widely recognized including my research papers on **Anger Management** (in this research paper, I have recognized 23 types of angers and it is the first time that any researcher has chalked down 23 types of angers and their solutions), **Domestic Violence, Stress and Burnout of Police Officers**. These all the good deeds were not possible without the blessings of my parents, ancestors, gurus and the support of GOD.

Dedication

This book is dedicated to my parents, Mr. Krishan Chander Dawar and Mrs. Radha Rani Dawar, and to my beloved Grandparents, Mr. Buta Ram Dawar, a freedom fighter of India's freedom movement and my grandmother, Mrs. Bhagwanti Dawar. I would also like to thank my maternal grandparents, Mrs. Shadi Lal Chauda and Mrs. Ram Payari Chauda, to whom I loved a lot. My paternal and maternal grandparents, as well as my parents had a great role in my education, providing me good knowledge and teachings to always be a good person; many thanks go to them.

This book is also dedicated to my daughter, Ms. Shivangi Dawar, whom I love a lot. I would like to let her know that I always miss her, and she is always in my thoughts and prayers. May God bless her.

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About The Author

The author of this book, Mr. Rama Kant Dawar has learned Yoga in India while studying at Arya Senior Secondary School, G.T. Road, Panipat, State of Haryana. Mr. Dawar learned Yoga from Mr. Jai Bhagwan Sharma, former Director of Physical Education of this school.

The author of this book has been practicing Yoga since 1979. After having received his Yoga Education from Mr. Jai Bhagwan Sharma, who was a great Yoga Instructor, the author of this book persisted in learning more about Yoga in his early age and learned from Mr. Gopal Singh Arya in Arya Samaj's Yoga Trainings held in Punjabi Bagh, New Delhi, India.

From here, Dawar decided to learn more about Yoga and continued to learn from Mr. Chauhan's Yoga Asharam in Panipat. Dawar earned his first Yoga Certificate on the 23rd of December 1980 at the young age of 13. He continued to learn more about Yoga and went to see Saints living in the Himalayas to learn more about Yoga. While visiting the Himalayas, Dawar also visited Kedar Nath, Badri Nath, Gauri Kund and met the Saints who resided there and were practicing yoga. He also went to many other parts of the Himalayas in Jammu and Kashmir and met many great Saints from various religions and attained yoga education.

Mr. Rama Kant Dawar also visited the mountains of Rajasthan, and resided there for many months in Jaipur District, at Balaji's place. While there, Dawar saw the people practicing Hatha Yoga, practicing Hatha Yoga, practitioners kept big stones on their chests for hours at a time. Mr. Dawar learned

how to practice the same yoga, and you will see in this book pictures of Mr. Rama Kant Dawar having a person weighing over 300 pounds standing on his chest while practicing Hatha Yoga and Breathing Exercises (yoga practitioners should not practice these types of exercises and is strictly prohibited without the supervision of a learned yoga guru).

After finishing his schooling in India Mrs. Dawar started his career as a yoga instructor and a free-lance journalist. He worked for different schools, newspapers, magazines, and TV stations as a journalist in India.

From 1994-95 Mr. Dawar worked as an advisor for the power, research, science and technology departments for the grievance's committees of Haryana, India. In 1995 Mr. Dawar came to the United States of America and taught Yoga with different educational institutions and health clubs. Mr. Dawar also taught Yoga at California State University, Fresno, as well as with Clovis, Fresno and Madera Unified School Districts in the state of California.

Mr. Dawar teaches Yoga in such a way that his students find certain difficult postures seem easy. He can do this with good teaching skills and excellent yoga practicing tips.

Dawar's Father, Mr. Krishan Chander, also has great knowledge of Yoga. Mr. Krishan Chander was an educator for more than 30 years before he practiced Dhyana Yoga and Hatha Yoga. It is well known that the author of this book has great knowledge of Yoga. While in India, people practice different kinds of Yoga, such as Laughter Yoga, Dhyana Yoga, Kundilini Yoga, Karma Yoga, Raja Yoga, Power Yoga and many more in their daily lives.

Mr. Dawar also practices Sutra-Neti, Doti-Neti, Jal-Neti, DugadaNeti and Vastra-Neti. These Yoga practices are mentioned in this book.

Dawar was given the name “YOGI RAJ” (King of Yoga) by his teacher, Prithvi Dutt Sastry of Arya Senior Secondary School, G.T. Road Panipat.

He was well known in the Indian Province of Haryana, Punjab, Uttara-Pradesh and New Delhi for his free-lance bold writings and now is worldwide famous for his research papers, articles and books, Mr. Dawar is a well-known counselor for Domestic Violence Prevention, Drug and Alcohol, Nurturing Parenting and holds expertise in many fields and has earned his doctorate in psychology. Mr. Dawar has put every possible efforts, skills, knowledge, research and hard work into making this book more valuable and knowledgeable for the readers, yoga learners & practitioners, as well as those wanting to begin yoga practice in their daily lives.

Part 1

A Brief History of Yoga

The word Yoga is derived from Sanskrit and in its simplicity means **“to bind together” and “to reunite”**. Over time there has been a steady effort by many great Indian seers to develop and perfect specific techniques with which they could unite the lower mind with the higher mind or what they called “Universal Consciousness.”

Yoga evolved on the Indian continent over a period of more than 5000 years ago. It has its roots in Hinduism, Brahminism and in the saints who were living in jungles and on the mountains doing their practice of austerities, developing Yoga. Our contemporary-Western approach to Yoga has little to do with any belief or religion. However, it can be said that our contemporary-Western approach to Yoga is only a very small portion of what Yoga is all about. Yoga Centers around the world don't teach Real Yoga but all these centers teach is a modified Yoga and this book talks about Real Yoga that the author has learned in India and has practiced himself.

Yoga is a deep well of knowledge, which helps quench our thirst for the truth. Yoga contains several branches of learning which include Hatha Yoga, Raja Yoga, Karma Yoga, Dhyana Yoga, Kundilini Yoga, Laughter Yoga, Power Yoga, Nadi Yoga and many more. Researchers around the world have developed so many tools to promote Yoga and its numerous branches. They have learned that Yoga is the main tool in keeping a person healthy and away from body ailments.

Yoga was developed by ascetics living primarily in the

southern and absolute northern parts of India. These ascetics led much disciplined lives, they were vegetarians and they adhered to a nonviolent philosophy. They lived close to the earth, observed nature, the animals and themselves. These ascetics would imitate many of the animals they observed, including their postures and habits to emulate their strength, grace and wisdom. The ascetics lived in harmony with nature exhibiting extraordinary health and endurance. Throughout the ages, these ascetics or monks would continue to add to their growing body of knowledge about exercise and health while trying to master their own bodies to produce energy for the realization or truth.

Yoga is India's greatest gift to the world and we, here in the west, have only recently come to know and appreciate its many wonders. Hinduism developed in India in the same historical period that yoga did, and these two rich and profound philosophies have had a great influence on each other so much, so, that until the beginning of the twentieth century most of the yogis were devout Hindus.

In the early part of the twentieth century, Yoga masters were known as swamis, yogis, ascetics, saints, priests, sadhus, natural healers and some were even called madaris (stunt performers). The people were asking so many questions to these Yoga Masters about their excellent health, healing power and sound minds. When these Yoga Masters traveled to the West to share their religious beliefs and practices of Yoga, it was at this point that Yoga was to undergo another profound change as

its light was about to be filtered through the prism of Western existentialism and rational scientific materialism.

These Yoga Practitioners or Yoga Teachers brought a new spiritual awareness to the western world. Our modern approach to Yoga has created a clear delineation between the Hindu religion and the practice of Yoga. Yoga, as it has been developed in the West is largely concerned with the physical exercises and helps in promoting health with the breathing exercises. It has moved away from its original religiosity, practice, benefits, aims and mindful wisdom.

Yoga, as practiced in the western countries, is largely non-religious because the needs of these countries include but are not limited to the large cultures of health and exercise; which is used for its own purposes. The most popular forms of Yoga being taught today are the combinations of Yoga exercises and the Controlling of Breathing system. These practices are known as Hatha Yoga, or just a part of Yoga that aids in keeping the human body healthy and flexible.

Many styles of Yoga have evolved over the last century, such as Power Yoga, Bikram's Yoga, Laughter Yoga, Kundilini Yoga, Reiki Yoga, Hot Yoga, Cold Yoga, Iyengar Yoga and many more types of Yoga that became in existence. There are now more than 10 major styles of Yoga. These styles all vary in how much they still embody the Hindu faith {Santatana Faith} and its symbols and ideologies.

The styles are also quite different in structure as they range from being quiet, slow and restorative to some which offer the most extreme forms of physical exercise you can find. Yoga is much more than exercise and with time, the deeper aspects of Yoga will eventually touch the Western culture and change it forever. Yoga itself will change because of western culture's influences and the real meanings of the positions that have also changed from their original meaning and sequence from Sanskrit to Hindi, Punjabi Tamil and now completely different to English.

The total number of yoga positions that can be done are 84,00,000 {eight million four hundred thousand (चौरासी लाख) because there are 84,00,000 life cycles in the universe according to Santanism or Hinduism and each position represents each life cycle. Yoga guru knows all the yoga positions, but individuals should do as many positions as they can do to stay healthy.

The Historical Background of Yoga

Yoga was developed in India. Its roots may be found in an ancient Indian civilization known as the Harappan Culture, (Ancient Harappan is depicted in this picture to the right).



Map of Pakistan where Harappa was located Min



Miniature votive images or toy models from Harappa, ca 2500. Hand modeled terra-cotta figurines with polychromy



Ancient Indus Ornaments

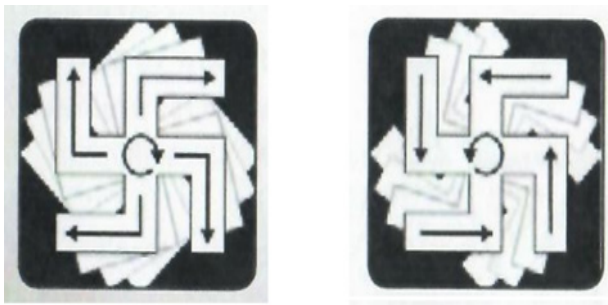


Remains from the final phase of the Harappa occupation: a large well and bathing platform

It was in the Indus Valley of India, which is currently in Pakistan in the Sahiwal District of Punjab. This was the reason that residents of that valley were known as “Indus” and that word has been changed from Indus to Hindus and now is Hindus. The Harappan civilization dates to more than five thousand years ago and has only recently been unearthed and an archeological evaluation was done. This culture possessed very high levels of technology of its time, such as the sewer system, toilets and indoor plumbing. They had sophisticated art, jewelry and beautiful pottery. They suffered a very rapid demise which began in 1500 B.C.E., this is when the first sign of the word ‘Yoga’ appeared. Their decline was prompted by the invading Aryan barbarians, who quickly destroyed the Harappan culture.

The barbarians, with all their destructiveness, also brought with them Brahmanism, a complex, religious tradition based on sacrifices and rituals. This tradition formed the basis

of modern-day Hinduism because modern Hindus, Sikhs and even Muslims of northern India are the heirs of Aryan. Aryans and ancient Indus Valley residents were praying for Swāstika (स्वास्तिकि), which was a symbol of nature Air, Water, Sky, Earth and Good Luck. The Swastika symbol has been used for thousands of years in many human civilizations as a sign for good luck, protection, as a materialization of life and the changing seasons of the year.



The picture of the Swastika clockwise and picture of it counterclockwise are used for altering an individual's fortune or kismet. Aryans brought a lot of new ways of prayers, Pranayamas, Yoga Practices and Exercises. The current Indians have adopted a lot from the ancient Aryans. Vedas were also enchanted by the Aryans, who performed rituals in open areas and full-day Swastika Practices with prayers, Dhyana, Meditation, Exercises, Water Offerings and Homas or Hawanas to attain Good Luck.

The sacred scriptures of Brahmanism known as the Vedas, contain a mixture of incantations (chanting) and instructions that are written in both poetry and prose (ordinary

words for common speech). The first three books are, Rig Veda, Yajur Veda & Sama Veda. These were used exclusively by the priestly class of Brahmins.



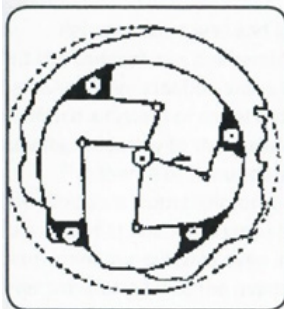
Later, a fourth book was developed called Atharva Veda which provided the general person with spells and incantations they could use for everyday life. You can see these Vedas in practice in the streets of India today.

The word “Yoga” was first mentioned in the Rig Veda, the oldest of the texts ever written. Here, I would like to mention that all the Vedas have been written in the world’s ancient language “The Sanskrit”. Here, Yoga is defined as ‘Yoking’ (strong bondage of mind & body) or ‘discipline’ but unfortunately the text offers no systematic practice of Yoga though there is archeological evidence of Yoga Postures on artifacts that are 4000 to 5000 years old.



These practices could have existed in the destroyed Harappan culture as a separate body of knowledge, but this knowledge is not outlined in this text. The word 'Yoga' appears again only later in the Atharva Veda where it is again referred to as 'Yoking' or 'discipline,' but this time it does mention breathing control as a vital part of its practice.

The Vratya Kanda introduces a group of men called the Vratyas. These were fertility priests, who worshipped Rudra, the God of the Wind. In their worship they would attempt to imitate the sound of the wind as they sang beautiful songs of devotion in honor of God. These priests found that they could sing more effectively if they controlled their breathing and from their research, the discovery was made and is known as the "Science of Breath Control", which was called "The Pranaya-



ma". "The Pranayama" has a literal meaning of Prana + Ayama = Air + Incoming (entering and exiting path of the air) The incoming of the Air or the Paths of Air and its controlling.

This is all we know of the origins of Yoga. Roughly 800 years will pass before we receive any more information about the progress of Yoga. Yoga was more prominently mentioned in the Upanishads (Sanskrit Literature or Hindu Scriptures), which are the sacred revelations of ancient Hinduism, the earliest dates mentioned about these holy books go back to 800 to 500 B.C.E.

In the Upanishads, Yoga, is referred to as a path by which the Yoga Practitioner could achieve liberation from suffering. Two Yoga disciplines gained popularity at this time. One was called Karma Yoga, the path of Action or Rituals and Jnana Yoga, the path of knowledge or intense study of the scriptures. Both paths were developed to lead the practitioner to liberation from suffering and eventually enlightenment and to attain Moksha (liberation of soul).

The secret teachings contained in the Upanishads dif-



fer in important ways from their Vedic parent text. In the Vedas the art of sacrifice consisted of external offerings to the Gods in exchange for a peaceful and abundant life (good full of life). In the Upanishads, karma Yoga demanded an internal sacrifice



of the ego and the lower mind to appease the Gods and achieve liberation from suffering.

This pursuit turned the practitioner's attention onto the qualities of the inner mind. Gurus or priests taught that it was the sacrifice of the ego (not crops or animals), which ensured liberation and freedom from suffering and privation (Kashta). This idea was a major philosophical turning point in the evolution of Yoga

The Indian culture functioned under the province of a very strict caste system, the idea of lower and higher castes, or of men and women permeated all their social and religious beliefs. In the early development of Yoga, the caste system played an important role in yogic philosophy.

In Karma Yoga it was believed that if you performed good deeds (good deeds were defined by the culture norms of the times), then you would be reborn into the womb of a wom-

an from a high caste. If you did bad deeds, you could find yourself in the womb of a woman of a lower caste, or even in a dog or a pig.



Reincarnation was and is an important part of Hindu religion, but the concept was deliberately distorted and used to control social behavior. Reincarnation was a concept that was used to maintain and reinforce a system of social order, which has kept the Indian civilization running smoothly to the present day.

The theme of Renunciation and Sacrifice was inherited by Yoga and Hinduism from their forbearers, the primitive Aryan barbarians. Sacrifice of animals and crops are behaviors you can see practiced in many primitive cultures even in our present-day world. This practice was later transferred into the psychological realms. It was transmuted into a subtler type of internal renunciation and sacrifice which allowed you to offer up the fruits of your actions (Karma) and to renounce any actions, which may have been fueled by desire or passion. Thus, Yoga became and was known as the path of renunciation.

The Maitrayaniya Upanishads

मैत्रायणीय उपनिषद्

Maitrayaniya Upanishad is a part of Yajurveda and is an ancient Sanskrit text embedded inside the Yajurveda. This text dates from the second or third century B.C.E. In this Upanishad – Yoga is defined as a means of binding or controlling of the breath and the mind using the syllable Om or Aum. This Upanishad states that “The Oneness of the Breath & the Mind,” and likewise the senses and the relinquishment of all conditions of existence – this is designated as Yoga.

In this text, Yoga took a giant step forward in that it gave people an actual method of discipline for joining the universal Brahma ((ब्रह्मा) with the hidden Atman within all beings. It prescribed the six-fold Yoga path which included;

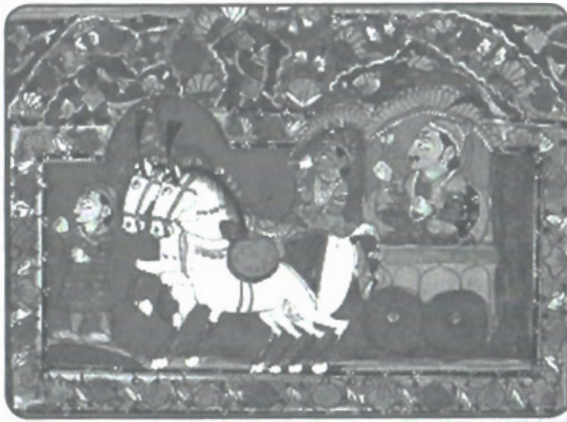
- Breath Control (Pranayama)
- Withdrawal of the Senses (Pratyahara)
- Meditation (Dhyana)
- Concentration (Dharana)
- Contemplation (Tratka) (Meditation) and
- Absorption (Samadhi)

These are the first vital elements of Yoga and they would be expanded later in the second century C. E.; in Patanjali's Yoga Sutra.

The Bhagavada Gita

In the third century A. D. a new text evolved from the Upanishads, it was called the Bhagavada Gita. This text is the most popular and well-loved of all the religious texts in India. It provided one of the most comprehensive descriptions of Yoga

available at the time. It combined the canons of the Mahabharata, which is an Indian epic tale much like the tales of the Greek Odysseys. It is complete with moral teachings and enchanting



folk tales in the form of Lord Krishna, who instructs his pupil, Arjuna, on the ways of the world and the right and wrong choices of human beings and their consequences called Karma. The Gita proposed a simple's approach to enlightenment; it conveyed dramatically through a saga, which was much more understandable and interesting to the message.

It proposes a three-prong approach to liberation consisting;

- Karma Yoga: The path of Service
- Jnana Yoga: The path of Wisdom or Knowledge
- Bhakti Yoga: The path of Devotion.

The Bhagavada Gita was easily assimilated into every day's business of Indian culture and it is still very popular to this day.

Samkhya

Towards the middle of the pre-classical period, a new school appeared called Samkhya. It was a very Radical-Metaphysical school. It was called Samkhya (renunciation) (Announcing Sannvasa). It was in existence sometime between 200 and 400 B.C.E. and had been started by a sage named Kapila.

Kapila's teachings would eventually lead to more modern Yogic world view. What made Kapila's philosophy so



radical was that he believed that the visible world was not a manifestation of the Divine. According to Kapila, nature and all that existed within the universe was separate and completely distinct from the universal consciousness; though Kapila did allow the world, or visible reality to be affected by the light of universal consciousness (Purusha-In the sense of male figure or masculine figure and it was a part of God's male figure). Suffering occurred when one became attached to things that were not the self.

Samkhya philosophy came to believe that within each

being is an access to this universal consciousness and so everything else was below or less than universal consciousness. This set up a radical dualism like what occurred in the west with the birth of science. The Samkhya tradition also created a sophisticated cosmology that explained the difference between the seer (Purusha) and that which is seen. As it turns out the Samkhya School eventually failed but later school did borrow from its larger world view.

What got passed on from Samkhya's school was the idea that there are two separate forms of reality, one called "Purusha" (Masculine) and the other called "Prakriti" (the Nature or Feminine).

When it was considered as Purusha and Prakriti it is the concept of God's creation of the world and considered Shiva and Parvati and it is also considered that Shiva and Parvati are Ajanma and is only one and Shiva is the creator and destroyer and including Shiva is the lord of Yoga.

Purusha is all-knowing, without beginning and without ending, it has no features or characteristics. It is thought to exist without motion or form as pure consciousness, and it was considered to be male.

Prakriti, on the other hand, was thought to be female and in constant motion, active, distinct, creative and formative, but entirely unconscious. These are qualities that were assigned to all of nature and the material world.

Prakriti was the female principle which created everything through the manifestations of her nature. These manifestations of her nature are called Gunas.

The Three Gunas

The Triguna appear prominently in the discourse of Krishna to Arjuna upon the battlefield of Kurukshetra that is the backdrop for the Bhagavad Gita. All three gunas are held to delude the World:

त्रभिर्गुणमयैर्भावैरेभिः सर्वमदिं ः
मोहतिं नाभजिनातिं मामेभ्यः परमव्ययम्

tribhirguamayairbhavairebhisarvamidajagat|
mohitam nabhijanatimamebhya paramavyayam||7.13||

The World deluded by these Three Gunas does not know Me:
Who is beyond these Gunas and imperishable. (7.13)

- Sattva
- Tamas
- Rajas

Sattva: The Sattva Guna of the mind and the cognitive senses (skin, tongue, nose, eyes, and ears). The cognitive sense keeps us connected to the external world and the mind coordinates all biological and psychic activities.

Rajas: The Raja Guna of gross-motor responses and the physical experience in general. The hands, feet, anus, genitals, and the voice are thought to be the senses of yearning. These would become active when this Guna predominates. Rajas make physical experience possible, as it controls the activity of the body.

Tamas: The Tamas Guna of darkness and inertia, it gives rise to the structure of existence. Tamas activates the potential of the five subtle elements or senses which are Sight, Sound, Smell, Taste and Touch.

In the early history of Samkhya System, these gunas were thought to be neutral manifestations.

Prakriti:

Only later did the Gunas take on more definite qualities. The idea of Gunas was adopted by both the Upanishads and the Bhagavad Gita. For instance, the Gita began to teach that A Sattvic Nature was illuminating and immaculate (रोशनी और पवित्र). The Gita saw only one down side to the Sattvic energy (सात्विक ऊर्जा); that a Yogi could easily be distracted by the joyful energy that it produced. In the Gita it was thought that being Rajasic meant that you would be bound by and attached to action and form. Rajas energy is thought to be dynamic and passionate. Later in the Upanishads Rajas deteriorated into the idea of greed, lustfulness, possessiveness, unbridled passion and a changing to material things. The Tamas also deteriorated as a concept that eventually became thought of as an obstacle that would bind the Yoga to a life of sloth, heedlessness and despondency. Its energy came to be thought of as slow, heavy and very viscous.

Yoga then borrowed its dualistic-cosmological system from the Samkhya Tradition. They began to believe that Prakriti dynamically creates everything material and Purusha passively illuminates it all. This is hauntingly close to the Christian idea that God and Nature are to be the female force.

Later, schools of Yoga began to believe that the only way out of this erroneous attachment to objects and desire for sensual gratification was for the Yogi or adept, to completely renounce the world. The Yogi would have to renounce all attachments to (Prakriti) or the natural world if the Yogi wanted to experience the ultimate state of universal consciousness or (Purusha). This again has parallels to western religions where many priests and saints became ascetics, who renounced the world in favor of a life of worship, prayer and contemplation.

Patañjali

Now it comes to Patañjali, who was an Indian philosopher, who lived in the second century C.E. He is credited for authoring the first systematic presentation of Yoga called the Yoga Sutra. It therefore reverses its author to be the father of modern Yoga.

Patañjali succeeded in bringing together all the written and oral knowledge of his time into a collection of 195 sutras {aphorisms or 'terse statements' (terse 1 Theravada - थेर वेदा (Pali: थेर वेदा Theravada, Sanskrit: सथवरिवाद sthaviravada); literally, "the Teaching of the Elders" or "the Ancient"} which included information on everything a Yoga Master needed to teach Yoga from how to conduct oneself in society to final enlightenment. These sutras (A type of literary composition in Buddhism and Sanatanism or Hinduism) were meant to assist the guru, or teacher in his task of teaching spiritual liberation. In addition to this I would like to mention that the Theravada is the most ancient branch of Buddhism that is still in existence and it has preserved the teachings of Gautama Buddha in the

Pali Canon and its doctrinal core.

Patañjali was a follower of the Samkhya School before him, and so took a dualist view of reality. In his teachings (Purusha) was the Omniscient सर्वज्ञ, Omnipresent सर्व-भूत, Universal Consciousness, which was made up of countless Atmans (*the spiritual life principle of the universe, especially when regarded as inherent in the real self of the individual*), or ascended individuals, who would simply and passively watch the cosmos or three-dimensional reality unfold before them.

(Purusha) was for Patañjali, male, formless and un-manifest energy. It was equivalent to the Judeo-Christian God, who is male and physically un-manifest.

(Purusha) attaches to nothing, it is both immobile and pervasive, who sees all and knows all. Again, a remarkable similarity to how we in the West have conceived God.

The female aspect or (Prakriti), according to Patañjali is visible, dynamic, creative, changing and created the manifest world; the equivalent of what we the West call nature. In the West we consider nature to be a blind force without any consciousness. Nature to the western man is a result of random forces working over a long period of time. Talking the female analogy further, Patañjali believed that (Prakriti) was completely subservient to (Purusha) and was unconscious and sentient.

Nature or (Prakriti), according to Patañjali and the Samkhyan philosophy, is manifested through a subtle interplay among the three Gunas, Sattva; Tamas and Rajas, which are the visible aspects of her characters. These three gunas were characterized with human emotion and each was seen to be vying

(present participle) for dominance in an individual psyche.

When the energy of Sattva is predominant in the psyche मानस there are feelings of joy and harmony. A predominance of Rajas produces passion and desire with feelings of deep yearn-



ing तड़प.. Rajas are primarily responsible for feeling of greed and attachment to worldly things. When Tamas predominate, feelings of sloth or laziness overcome the psyche, and great dependency is felt; its energy is slow, thick and heavy.

Patañjali believed, like the Samkhya Philosophers before him, that human suffering was the result of becoming attached to external phenomenon. He believed that desire and passion kept man's psyche enslaved and distracted by the phenomenal world, and that only by renouncing that world could he ultimately attain enlightenment. Suffering was thought to be produced by the conflict between the Gunas itself and within the human psyche.

Patañjali believed though that there was a way out of this suffering; that through hard work (Karma Yoga) and deep Meditation (Jnana Yoga), suffering could be relieved, and liberation or enlightenment could take its place.

Patañjali devised a system called the eight-limbed path of Yoga (Ashtanga Yoga) {Ashtanga Yoga or Eight-Limb Yoga from Sanskrit to English Yama = moral codes, Niyama = self-purification and study, Asana = posture, Pranayama = breath control, Pratyahara = contemplation} to bring the Gunas back into balance. In his Yoga Sutras, he presented a version of Kriya Yoga.

Kriya Yoga is an internal form of Karma Yoga. That is by perfecting Niyamas (self-disciplines) of the Eight Limbed path, particularly the Tapas (Austerity), Svadhyaya (Self-study), Isvara Pranidhana (Devotion to the Lord), a Yogi could erase Samskara (subliminal activators) from his subconscious minds. It was believed that samskara was like karma scares, that resulted from good or bad behavior.

Although later Yogis eventually rejected Patanjali's Samkhya dualism entirely, they did retain his Eight-Limbed Yoga path. The combination of practices and beliefs associated with them still serve as a blueprint for living in the world, and as a means of enlightenment.

Why this practice is called Yoga....

While answering this question, it is very clear that Yoga means Total {addition (result of addition)}, and Yoga is a Sanskrit word, so the exact meaning of Yoga is a total result of all kinds of exercises of soul, mind and body.

Now people ask that we play many sports, run, play and work all day, and we run here and there, isn't that an exercise for a whole day? The answer is **NO**, the work, and running around is not an exercise; we should do exercise without pressure and tension to get benefits. We should keep in mind that

Yoga practice is a form of slow-motion exercises, which keep a person away from worries, tensions, physical problems, ailments and full Yoga makes a person healthy physically, mentally, emotionally and souly {Manna/Inner Spirit}.

Yoga is a way of life, an integrated system of education for the body, mind, and inner spirit. This art of living right was perfected and practiced in India thousands of years ago, but since Yoga deals with universal truths, its teachings are as valid as they were in ancient times. Yoga is a practical aid, not a religion, and its techniques may be practiced by Buddhists, Jews, Christians, Muslims, Sanatanis (Hindus), and atheists - नास्तिक alike.

Yoga is not only a result of a well-shaped body, it is much more than that, almost impossible to describe in books, sessions, teachings, and learning's. Yoga is a sense of feeling and emotions after practicing Yoga yourself. **In this book we described Yoga as a Science**, and it is true that Yoga is a science, and Indians were practicing Yoga to stay well for centuries and were living a long healthy life. Whenever they got sick they used Yoga practice and were taking herbs, while avoiding regular foods (dieting). While doing so, they worked very hard and generously to find out what their bodies needs were. They conducted researches on themselves, and studied human science as WE as human structure, and applied those research results upon their own bodies, and practiced Yoga to have a healthy body. Yoga is a science of the human structure and physiology. Moreover, they discovered that while sleeping on a bed, the directions of North and South could cause headaches and laziness, as in Chinese beliefs, because of the force of mag-

netic poles of our earth.

In Yoga, people were practicing on an empty stomach early in the morning to avoid acid problems. Early in the morning our body does not produce too much acid, as it produces in the late hours of a day. So, Yoga practice is recommended in the morning or in the evening time with a night fasting or at least fasting of four hours. Even if meditation is practiced there must be a fasting of at least three to four hours that our body should not produce acid and if body produces too much acid take clear water to neutralize the body's acid in our stomach.

How Asanas Work

The Asanas are based upon five principles.

The use of gravity. The inverted postures such as the headstand, shoulder stand and the reverse posture take advantage of gravity to increase the flow of blood to the desired parts of the body. In the headstand blood flow is increased to the brain. In the shoulder stand to the thyroid gland, and in the reverse posture to the gonads (sex glands) Organ massage. The position of the Asana's causes a squeezing and pressurizing action on a specific organ or gland, resulting in the stimulation of that part of the body.

Stretching muscles and ligaments causes an increase in blood supply to the muscles and ligaments as well as relaxing them. It also takes pressure off of the nerves in that specific body area.

This stretching is involved in all the Asanas, since it has such a beneficial effect on the body. Deep breathing while holding the yoga posture we breathe slowly and deeply moving the abdomen only (abdominal or low breathing). This increases the oxygen and prana supply to the target organ or gland; thereby enhancing the effect of the asana.

Concentration with slow and deep breathing allows us to focus our attention on the target organs or glands. This brings the mind into play, and greatly increases the circulation and prana supply to the organ or gland.

The concentration has a second benefit of increasing

our general powers of concentration throughout regular practice. This benefits every aspect of our life; our mind is less distracted and swayed by external events and we are therefore; calmer and worry less. We will be able to solve day-to-day problems better and have more success in all the activities that we undertake.

What Asanas Will Do for You

There are three very essential prerequisites for vitality and rejuvenation: a healthy central nervous system (brain and spine), healthy glands and healthy internal organs, Healthy Central Nervous System (Brain and Spine) in which nerves go from the brain and spine to every tissue in the body; therefore, the health of every tissue in the body depends upon the health of the brain and spine.

The headstand causes an increase in circulation to the brain, which stimulates the brain's nerve cells. This results in increased vitality and improved brain function (intelligence and memory).

Since the nerves through the spine connect to all the organs and glands of the body, a healthy spine plays an important role in vitality and rejuvenation. In fact, the spine is more critical to our well-being than the brain, since the brain is well protected by the cranium or skull bone. Whereas the spinal nerves leave the spine and pass through the intervertebral foramina into a very vulnerable area. If a vertebra is slightly out of place, it may cause the nerve to be 'pinched' in the intervertebral foramina. The spinal nerves do not have protection against mechanical insults, as the brain does.

The ancient Yogis fully understood the vulnerability of the spine and its tendency for slight spinal misalignments to occur. They also knew that if the spine was kept flexible by Yoga or Asanas there would be a much less chance of spinal misalignment. Some of the Asanas will even correct minor misalignments.

If we do not do anything to improve our spine's flexibility as we get older, our spine will deteriorate furthermore, and the spinal nerves will be increasingly impinged upon. This will lead to further deterioration of our organs and glands. Until eventually their actual structure becomes diseased; this is called organic disease. At this stage, not only their functions impaired, but their cells are dying as well. If the condition is too advance or bad, it is irreversible. It is this stage that many people go to the doctor and are told that they have; for example, cancer of some organ due to dying cells or disc deterioration. The cancer does not appear overnight; it takes many years to develop.

Healthy Endocrine Glands (स्वस्थ अंतः स्रावी ग्रन्थिआं)

The most important are the pituitary, pineal, thyroid, adrenal, pancreatic and sex glands. The pituitary and pineal glands are situated in the brain; the thyroid is in the neck; the adrenals and pancreatic are in the abdominal region and the sex glands are in the pelvic region.

The function of these glands is to secrete powerful hormones which control our growth, weight and size. They also determine our metabolism, vitality, sexual vigor and emotional state.

Since the pituitary and pineal glands are situated in the brain, the headstand has a powerful effect on them.

Thyroid gland problems are very common and often go undiagnosed until the symptoms are obvious. The shoulder stand is specific for the thyroid gland and will prevent and help cure thyroid gland problems.

The hormones secreted by the sex glands are important not only for sexual virility, but also for sparkling eyes, smooth skin, and a warm personality. The reverse posture stimulates the sex glands and therefore the production of the sex hormones.

The adrenal glands produce a variety of hormones such as adrenaline and cortisone that are important in controlling our stress and immunity. The twist posture is a powerful stimulant to the adrenal glands causing them to release extra energy to boost our vitality level.

The correct functioning of the pancreas is vital to our health. The pancreas secretes two hormones called insulin and glycogen, which help to balance the body's sugar level. If the pancreas is not working properly, diabetes may develop. Diabetes is a serious disease with many complications such as blindness, heart attacks, or strokes may occur in addition to these all the complications, diabetes can cause kidney failure and arthritis. To prevent diabetes it is recommended that you follow the nutritional principles outlined here; especially by avoiding concentrated sugar foods.

Healthy Internal Organs (स्वस्थ आंतरिक अंग)

As well as having a dramatic effect on the brain, spine

and glands, most Asanas also benefit the internal organs by massaging and stimulating them. This results in healthier internal organs that will function better and last longer.

As an example, the stomach-lift exercise raises the diaphragm, which massages the heart from below. This strengthens the heart muscles, resulting in better circulation, and decreases the chance of heart disease.

Healthy Digestive System

Even if we eat the most nourishing food, it still must be digested and assimilated properly, and the toxins have to be eliminated efficiently. As we get older, the digestive system functions with gradually-reduced efficiency. The Asanas help with an improved blood and nerve supply to the digestive and eliminative system, which in time will get them functioning at their peak efficiency. The stomach lift massages the digestive organs and as well as contracting and stretching them.

Healthy Joints

The stretching of the joints in Asanas causes the secretion of a lubricant called synovial fluid. This is released into the joints and keeps them supple, as well as removing waste products. The result is to reduce stiffness, which will prevent arthritis or improve it if we already have the condition.

Healthy Skin

Stretching of the skin during the Asanas causes stimulation of the skin cells. This results in firmer, healthier skin

which helps reduce sagging and wrinkling.

Do not Do Asanas When..

There are certain medical conditions which make it inadvisable to do the inverted postures (headstand, shoulder stand and reverse posture). High blood pressure, dizziness and serious eye problems may persist if we incorrectly do these exercises. If we have any doubts or questions, we must see our doctor before we start practicing Asanas.

The First Two Weeks

In some cases we may feel unwell for up to two weeks after starting the Asanas. This is because the yoga exercises cause the body to eliminate toxins which spend some time in the blood before being eliminated. After this initial period of cleansing our body will start to feel much better. The more toxins we have, the worse we will feel in the beginning of practicing Yoga.

Some of the symptoms we may experience is a slight increase in our usual aches and pains and a little stiffness. Our body may become slightly bloated and we may feel a bit drowsy during the day. We may feel sore in the back, neck and shoulder muscles for few weeks. To minimize any soreness, start gently and don't overdo it. Above all, never give up. Any discomfort will only be temporary, and we will start to feel much better in a relatively short time.

When to Do The Asanas

It's best to do the Asanas in the early morning or in the

early evening before the evening meal/dinner. Never exercise on a full stomach. Before exercising, wait at least three hours after eating a main meal. Wait about one hour after eating a light snack such as a piece of fruit and wait about half an hour after drinking juices. After finishing the Asanas, wait about a quarter of an hour before eating.

The best time to do the yoga or to hold yoga positions after is awaking up or in the early evening. Wait about 15 minutes before eating. Don't exercise immediately after getting out of the bed since we will be too stiff. Wait at least one hour after awaking up and we need to do some little walk and need to be freshen up. It's not advisable to hold the Asanas before bed since their stimulating effect may prevent us from getting to sleep easily.

Don't take a hot shower or bath immediately after yoga. Doing so will draw blood away from the internal organs and glands to the outer skin. A shower with warm water is acceptable since warm temperature is neutral and will not affect the yoga exercises.

Where to Do The Asanas And What To Wear

Make sure to practice yoga with good ventilation in the room, where you will practice yoga exercise. Use a thick rug or about an inch thick firm foam. We should not practice Yoga on the bed since it is too soft or on the floor without some padding because it is too hard.

We need to wear loose clothing since tight clothes will restrict the circulation to some areas of the body. This would defeat one of the purposes of the Asanas, which is to increase

our blood circulation to various parts of our body.

Basic techniques:

- Slowly, with no strain.
- Breathe slowly and deeply with the abdomen only. When inhaling, push out; when exhaling, let it return.
- Concentrate on the main organ or gland (with your eyes closed).

Be a regular Yoga practitioner – aim to do the routine six times a week.

Part 2

Ashtanga Yoga: The Eight limbs of Yoga

Yoga or Ashtanga yoga is not about making our bodies healthy, strong, and flexible; it teaches us to make ourselves healthy, strong, and flexible. The secrets of the ancient science of yoga were passed down from the divine seers - संत to the sages who came to the Himalayas for divine inspiration. Through their meditation, austerities तपस्या- and prayers, a treasure chest of wisdom was bestowed upon them for the benefits of humanity. Sage Patanjali is renowned for compiling this treasure chest of yogic wisdom for the benefit of the world. Yoga is not a religion. It does not require you to believe in a certain God or to chant mantras. It is an ancient science, which leads to health in the body and peace in the mind, joy in the heart and liberation of the soul. People take yoga classes to learn about the various techniques of Hatha yoga, Pranayama, and meditation. Yoga is more than that. Yoga is a way of life, and its teachings should penetrate every aspect of our being – from our thoughts and speech, to our actions.

The 8 limbs of Ashtanga Yoga

Ashtanga Yoga literally means “8 limbs Yoga.” These limbs are defined in the second chapter of the Yoga Sutras of Patanjali.

The following are the 8 practices or limbs:

1. Yama (moral restraints) – how we relate to others.
2. Niyama (observances) – how we relate to ourselves.
3. Āsana (posture) – how we relate to our body.
4. Prāṇāyāma (breath extension) – how we relate to our

breath or spirit.

5. Pratyāhāra (sensory withdrawal) – how we relate to our sensory organs.
6. Dhāraṇā (concentration) – how we relate to our mind.
7. Dhyāna (meditation) – moving beyond the mind.
8. Samādhi (meditative absorption) – deep realization and inner union of mind, soul and body.

The “Yamas”, or the first limb consists of five parts: ahimsā (non-harming), satya (truthfulness), asteya (non-stealing), bramacharya (directing one’s energy towards the Divine), aparigraha (greed lessness, non-hoarding).

The “Niyamas” the second limb also contains five aspects: śauca (purity), santosa (contentment), tapas (purifying practices), svādhyāyā (self-study, and the study of sacred texts), Īśvarapraṇidhāna (surrender to the Divine, Universal Self).

The “Āsanās” we practice of positions have been given to us by the Holy Sages and the Old Yoga Masters. I, Rama Kant Dawar, believe it is necessary to enter the 8 limbs through the physical postures as I have been taught by my Yoga Gurus and Sages of Himalaya. My most recent visit to India lead me to meet holy men like the Honorable Mr. Swami Baba Sewa Giri, who is almost 90 years old and lives in a small hut on the banks of the Holy Ganga River and wears only one Langoti (underwear) and wraps a Dhoti (long cloth) on his body and practices Dhyana Yoga and herbal medicines. I also met another Holy Man in Punjab, who is known as Bauji. This holy man did Parkarma (circled) of the Holy Darbar Sahib (Sikh Shrine of Am-

ritsar also known as Golden Temple) for seven years and was blessed with the Holy Wisdom of Wahe Guru {Almighty, while Wahe Guru means {*Vaheguru* - ਵਾਹਿਗੁਰੂ = *V* for *Vasudev* - ਵਾਸੁਦੇਵ, *H* for *Hari* - ਹਰੀ, *G* for *Gobind* - ਗੋਬਿੰਦ, *R* for *Ram* - ਰਾਮ (*W/V* = *Va*-sudeva, *H* = *Hari*, *G* = *Gobind*, and *R* = *Ram*)}, which leads to the holy part of Yoga and meditation. It is considered after Dhyana Yoga and towards Samadhi, which is Deep realization and an inner Union with the God.

Every human being has nine doors in their bodies which enable their senses. Two eyes, two ears, two nostrils and a mouth make seven doors in the head, the other are the anus and the sex organ doors in the middle of our body. Only the sex organs have variation for their complementary purpose. Our sense organs help us develop our sensations. It is through these doors that we acquire knowledge. We learn through seeing through the doors of our eyes, hearing through the doors of the ears, and acting through the door in the mouth. What we speak is influenced by what goes into the doors of our head. Our 10th sense can be opened with the practice of meditation.

Yoga encompasses “Asana” (positions) and “Pranayama” (breathing exercises), but ultimately the word “Yoga” means “union”. Union of what? Union of the self with the Divine. That oneness with the Divine is what we are striving for in our lives. Lack of unity is the cause of all problems in the world – both on a personal level and on a global level. Personally, we are not united with ourselves. We are constantly at war with our mind and our heart, our desires, our fears, and our confusions. There is no balance, no harmony, no unity within us. We feel alone, we feel scared, we feel that everything is on

our own shoulders. In our families as well, there is no unity. So, we frequently fight with each other, manipulate each other and criticize each other. Unity is also lacking in our communities. "I do Iyengar Yoga. I do Anasura yoga. I do Bikram yoga. I do Kundalini yoga. My type of Yoga is better than your type of Yoga." Even though we are all practicing the art of Union, still we are divided! And of course, in the world we are divided – by nations, by religions, by colors. Yoga, therefore, in its fullest and most complete meaning, is truly the panacea - रामबाण for all that which ails us, for all that which divides us, from the most basic personal level to the most complex global level. But how do we find that union? How do we become united? In his (God's) compendium of wisdom, inspiration and insight, titled the Yoga Sutras, Patanjali explains Yoga as an 8-limbed tree with the highest branch being Samadhi, or the ultimate, divine bliss and ecstasy which comes from a complete, transcendental union with the Divine. The foundation of the tree are the Yamas and Niyamas (the moral and ethical codes of conduct) and one moves upward through asana and pranayama, which use the body and breath as the medium, then into the aspects in which one's mind becomes fine-tuned and united with God, and ultimately to the state of divine liberation. But when you will attain liberation, it is not only about an abstract and vague concept in which – after death – a soul merges into Oneness with the Divine. No, this is about liberation here on Earth. Liberation while living, liberation every moment of every day. What is that liberation? It is liberation from anger and greed. It is liberation from worry and desires. It is liberation from despair and depression. But one must begin at the foundation

and move upward. Let's take these eight limbs, one by one and see what they mean in our lives. So, let's talk about these eight limbs of the tree of Yoga, the tree of Divine Union. Yoga is a way of life, and its teachings should penetrate every aspect of being – from thoughts to speech and to our actions. It begins at the foundation with the Yamas and Niyamas. Oneness with God, unwavering peace, ecstatic joy and ultimate fulfillment in life – of external, physical desires as well as internal, spiritual desires – can only come if one abides by the natural laws of dharma. These laws are described simply and comprehensively in the first two “limbs) the Yamas and Niyamas.

The Five Yamas

Starting with the five Yamas – the moral restraints and injunctions which, when followed with dedication and discipline, help us to become the master of our bodies, minds, and lives.. अहिंसासत्यास्तेय ब्रह्मचर्यापरिग्रहाः यमाः Non-violence, Non-falsehood, Non-stealing, Non-cheating (celibacy, chastity), and Non-possessiveness are the five Yamas.

1. Ahimsa – Non-violence

This is the fundamental, most basic and crucial tenet of living as a good human. Do not cause pain or injury to another. However, Ahimsa does not pertain only to physical actions. It does not simply mean, “Thou shalt not kill” or आप हत्या नहीं करोगे “Thou shalt not hit.” Rather, it encompasses all forms of violence – violence in thought, violence in speech and violence in deed. You must think pure and loving thoughts, must speak pure and loving words, and must practice pure and loving acts.

Furthermore Ahimsa does not only call upon to live peacefully with other human beings. Rather, the meaning of Ahimsa encompasses all beings, all creatures and all life on the planet. It included the animals as well as nature. It means that one must take care of nature, protecting and preserving our natural resources. Moreover, the law of Ahimsa goes even deeper than that which is done to others. It also includes what we do to ourselves. When we smoke cigarettes, take drugs, eat food that we know leads to heart disease or diabetes, get involved in relationships in which we are abused, victimized and suppressed, or when we simply waste our precious time engaged in meaningless activity – these are all ways in which we injure ourselves, our bodies, our souls, our manna, and furthermore, nature and our future.

2. Satyam – Truthfulness

This tenet also goes deeper than its mere meaning. Yes, of course we must speak the truth; but that is not enough to say we are practicing Satyam. We must also live with the truth practicing the truth, it also has deep roots of Satayam Vadam and Satya Yoga. Our thoughts, our values, our words, and our actions must all be aligned. Many times we say one thing in front of others, in the temple, in the Gurudwara, or in the church or Mosque, or to impress people, but we act in a different way in our real life AND we need to ask ourselves are we living a life of double standard or are we truthful to ourselves or to others. I have even heard parents tell their children “Do as I say, not as I do.” This is not Satyam. Satyam means – “As I say, so I do.” Satyam means, being true to our promises and vows, fulfilling our

word to ourselves, to others and to God. But Satyam doesn't mean we have to tell everything that we have seen; particularly, people, who are on a spiritual path think that being truthful means telling 100% of the truth, in all circumstances to which is truthful, kind and beneficial. So, if the truth is neither kind nor beneficial to the listener, then it should not be spoken.

3. Asteya – Not Stealing

Asteya is not simple as refraining from stealing a possession that belongs to someone else. We steal much from others without realizing it. We steal people's time, by wasting it, engaging in idle gossip or complaints and back talk. We steal people's credit, by claiming to have done something that was accomplished by someone else while taking advantage of others. We steal from Earth/Nature by using more than we need, including eating more than our body requires for energy; by driving cars that are too big and use too much fuel; by building homes larger than our requirement; by purchasing more and more, unnecessary possessions that are made using natural resources and whose production pollutes the atmosphere and leads us to greed. We steal the dignity, the safety, and the health of the poor, when we purchase things that were made by people in deplorable conditions. We take advantage of poor families' children and promote child labor in 3rd world countries. We must realize the joy that comes from sharing with others. Life is for sharing, caring and giving.

4. Brahmacharya – Abstinence

Brahmacharya is frequently translated as celibacy or abstinence, but its meaning is more comprehensive than refraining from sexual activity. Rather, it means one, who is brahma-acharya, this means one, whose actions are all dedicated to God; Brahma – the creator and Acharya means Guru, meaning a Guru fully dedicated to God and one whose actions are all pure and holy. It means one whose attention; energy and life are focused on God with purity. These Yamas and Niyamas are not applicable only to saints, sages, celibates, sanyasis or monks. Rather they were laid out by one of the greatest sages of all times, for all of humanity. Therefore, the law of Brahmacharya also pertains to those on the householder path known as Graha Ashram. What does it mean? It means restraint. It means moderation. It means, realizing that the purpose of life is much greater and far deeper than continually fulfilling one's sexual urges. It means that all our relationships should be ones in which we are moving closer and closer to the Divine. We should not entertain any relationships in our lives which are taking us off the track of our spiritual growth. By over-engaging in sexual activity, our minds and attention divert, and our vital energy gets dissipated. So, even if a person is married still he must try, as much as possible, to move beyond the realm of the body to the realm of the spirit. We must ensure that those relationships we have, which do include physical intimacy, are loyal, honest, loving and are dedicated to bringing us closer and closer to God.

5. Aparigraha – Non-accumulation

Aparigraha literally means “nonhoarding - आजमाखोरी” It means don’t take more than you need, in any area of life. A wise man said it beautifully: “There is more than enough for everyone’s need, but not enough for any man’s greed.” It means, live simply; use only that which you require. Purchase only that which is essential. It doesn’t mean that everyone must live like a wandering monk, but it means that we must cultivate a sense of moderation and simplicity; regardless of our financial means, we should not live extravagantly फ़िज़ूल खर्च or surround ourselves with unnecessary possessions. Travel light! If you came here for the weekend and brought 10 suitcases full of fancy Yoga clothes, fashionable suits for every activity, and other unnecessary items you would go through a very difficult time at the airport. First of all, you will be charged a lot for excess baggage. Second, you would hurt your back and arms trying to lift everything. Third, it would take you a very long time to get from baggage claim to the car, from the car to the hotel, from the hotel to your room, etc. Then your room would be cluttered with so many suitcases and of course, you’d never be able to find what you were looking for. But, if you came with just one small bag, with the bare necessities – clean clothes for each day, your bathroom needs and a book to read, you’d pass easily through every step of the journey. You would never be weighed down, slowed down, inconvenienced, and you wouldn’t hurt your back. The same is true in life also. The more we try to accumulate, the more we acquire, the more we get bogged down and the more difficulties we face in our everyday life. The less we carry, the less we hurt in life and it makes life

easy, so less needs leads us to easy life. So, travel light in life and you will find that you progress quickly and easily. Aparigraha also means that there should be no sense of “mind” in life. We should realize that everything belongs to God and we have simply been lent a certain amount for a temporary period. In yagna or homa ceremonies Havna, also known as Homa, after each mantra, the priest chants “idamnamamah.” It means “Not for me, but for God. It is for you, God.” This is Aparigraha. Nothing is mine. Everything is his which means of “Gods” which is also known as almighty and is considered Waheguru, Allah, Jesus or Everything is for Him, for God.

The Five Niyamas

We also have five Niyamas, the spiritual and ethical observances of which once we have mastered our bodies and minds through the practice of the Yamas will take us higher on the spiritual path. In Sanskrit, Hindi and Punjabi, the word “Niyama” means a rule or a law or a standard practice. These five Niyamas are internal laws or rules, which we set ourselves to live a self-controlled life.

1. Suacha – Cleanliness and Purity

This does not simply imply that one must bathe each day and keep one’s fingernails clean. Rather, it pertains to a deeper level of purity, purity on the inside, purity of thoughts and actions. We must purify our thoughts through japa1, chanting, meditation and the practice of positive thinking. We must purify our lives by ensuring that our actions are models of integrity, dharma (faith), and righteousness. True Suacha

means refraining from putting anything impure into our being and not eating impure foods, not watching bad things and not listening to gossip. It included everything, ranging from drugs and cigarettes, to negative gossip to violent rock music lyrics to pornography. Practicing Suacha is like taking perfect care of our body and keeping it pure. Yet, our divine selves, or our bodies are more valuable than the most valuable things of the world. Yes, we continually fill our bodies with low-quality, impure junk. Suacha also pertains to that which we allow to enter our bodies and minds, what food we take through our mouths and what food we take through our ears and eyes.

2. Santosha – Contentment

In life, the tragedy is that no matter what we have, we always want more and more. It is a disease of the human mind to acquire more, and to wish and expect for more; we are rarely, if ever, satisfied. The tragic irony is that even as we earn, buy, acquire and achieve more and more, our hunger for possessions and achievements only grow. It is a disastrous paradox. Our scriptures in holy books written by old yoga masters say that whatever we are given, we should accept as “Prasad” (offering as blessing or given), from God.

Japa1 (Sanskrit: जप) is the meditative repetition of a mantra or a divine name. It is a practice found in Buddhism, Hinduism, Jainism and Sikhism. The mantra or name may be spoken softly, enough for the practitioner to hear it, or it may be spoken within the reciter’s mind.

One of the most important personal characteristics towards which we should strive is the “attitude of gratitude

(कृतज्ञता का रवैया)।” We should accept more and expect less. Expectation is the mother of frustration and acceptance is the mother of peace and joy. Ashtanga Yoga is the base of meditation as well as of Kundilini Yoga. To awaken Kundilini, we need to practice Ashtanga Yoga first and then after meditation follow the path in the supervision of a learned Yoga Master.

3. Tapas – Austerities or Sadhana

Through the performance of regular Tapas everyday’s practice of Yoga and its rules that we learn to be the master of our body and mind. Due to our life long and misguided identification with maya (physical and objective things in life), we spend our lives entrapped by the belief that we are the beck - इशारा and call of our mind, emotions and senses which we unconsciously, yet readily, hand over the reins (control / शासन काल) of our lives to our volatile mind and instiable -लालची senses. Tapas put the control back into our hands and into the hands of our higher self (in the hands of God). Tapas don’t mean only doing japa chanting of religious hymns or fasting or making a certain number of ahutis (offerings made into the burning fire during homa) in yagna (yagana = holy fire or Homa or Havana). Tapas can be extended to every area of our lives. Tapas are the practice of tolerance. In our lives; we tend to act instinctively like animals and when the feeling of anger washes away over us like a wave, we yell and lash out at others and when the feeling of hunger creeps into our stomachs, we eat and when we overcome by our feelings of lust then we engage into sexual behavior. Through practicing Tapas, we can learn to control over ourselves considering that we need to

need to make a move on actions or not or we need to act or not. Tapas also teach us that we are not merely light bulbs that can be turned on or off by the incessantly vacillating mind and senses, we do have the power to control our sense and this is a part of Astanga Yoga. According to Patanjali Astanga Yoga is a summarized part of Raja Yoga and is the base of meditation, Samadhi and Kundalini Yoga.

4. Swadhyay - Sacred Study

Swadhyay typically means the study of the scriptures or holy books like the Ramayana, Bhagavad Gita, Guru Grantha Sahib, Bible, Koran or Upanishads. It is very important to read something that is spiritual, something inspiring every day in the morning and evening and it keeps us on track and to keep our minds pure otherwise we tend to get lost in our own mind's sea of confusion. It is only one of the ten Yamas and Niyamas. Simple reading of the scriptures doesn't take you to Samadhi or Inner Awareness or Conscious Experience. One must also put these readings into practice. One must LIVE the scriptures into his/her life, but not only just to read a few chapters every morning or evening. Further, Swadhyay also means a study of self. Introspection - आत्मनिरीक्षण is one of the greatest tools of spiritual path. Our egos, our fears, our desires, our misconceptions and even just the hectic pace of our lives keep us from truly examining our own lives. Each night we must ask ourselves, "Where do I stand" - "Am I progressing further on the spiritual path or just standing at the point from where I had started or am I progressing?" When we will analyze these questions with ourselves and will ask these questions from ourselves and ex-

amine these, we will be self-analyzing ourselves and our life. As a good businessman always examines his balance sheets and profit-N-loss sheet in order to see whether he is in the red or in the black. Similarly we must examine the balance sheet of our lives accordingly health wise, wealth wise, including but not limited to salvation and devotion wise.

5. Ishwara Pranidhana - Devotion or Surrender to God

Īśvarapraṇidhāna “commitment to the Īśvara” is also one of five Niyama and this is the final Niyama, leading to ultimate commandment of dharmic or religious life. It doesn't matter what name or what form of the Divine you worship. What matters is that we have fully surrender ourselves to the God. Only for living for him and dedicating all our actions in the honor of the almighty or God. Without doing so, we can't find peace, joy and positive means of life in our life. Head stand (Part of Hatha Yoga) is not a religion, which means that none of the eight aspects depend upon one's spiritual belief system. Just as Shirshasana {Head Stand} is beneficial whether one **“BELIEVES”** in it or not, similarly these moral and ethical laws of the Universe affect us, whether we believe in them or not They are like the law of gravity. People may live lives full of greed, anger, lust, arrogance and disregard for their fellow human beings or humanity for many years just giving a consideration that they are immune to these natural laws which affect us all. To attain the ultimate goal of Yoga, which leads toward Samadhi and towards the awakening of Kundalini Yoga as well, we need to practice these Yamas and Niyamas and other aspects of Yoga in the supervision of a learned Yoga Master.

Asanas

Ashtanga Yoga is a part of Samadhi Yoga and Kundalini Yoga. Hatha Yoga is the root of the Yoga from where a Yogi starts his/her path towards the diving Yoga. “We need to follow the rules of nature and enjoy our lives.” After we master the do’s and don’ts of a Yogi’s (Yoga Practitioner) life, we are ready to move into Asanas (Yoga Positions).

Asana is typically translated as the physical posture, the part we associate with “Yoga.” But Asana means a seat, a seat on which we sit. This is a very important distinction. Asana is the position that a yogi holds to practice yoga. Asana is not the Yoga. It is just the preparation for the Yoga. The same is true whether you translate Asana as a seat or as a physical. In both cases it is just the preparation for the true Yoga, the union of the Self. The union of the inner soul with consciousness of the meditated body and soul; in present time, people think that if you hold a position you’re doing Yoga. Rather, the position only prepares us to practice Yoga. It is very clear here that the Asana is not the Yoga. For one to truly be able to practice the depths of yoga Asana is very important, the Asana must be perfect, we/you must not stop with the Asana only. The Asana readies us for the higher limbs of Yoga. Another important point about Asana is that it must be graceful, stable, and done with ease. I have a few rules in my Yoga (Hatha Yoga) classes.

1. Hold a position (Asana) easily, if you can, don’t force yourself to hold a position;
2. If it hurts don’t do it;
3. If you have any ailment, consult with your doctor (physi-

cian) before practicing Yoga;

4. Practice yoga with an empty stomach;
5. Wear comfortable clothes during your Yoga session;
6. If possible do it in an open area, where there is fresh air to breath; and control your breathing system, via air.

Patanjali says that “Sthira Sukham Asanam स्थिरा सुखम आसनम्.” That which is stable, that which is comfortable, that is Asana. He doesn’t say. “That which is the most complex, the most difficult, the most strenuous and the most impressive-looking.” No. he says, “That which is stable, that which is comfortable.” So, even though we may be learning advanced positions we must never lose the inherent part of Asana.

Prāṇāyāma

As we learn to get in touch with our breathing, our prana, our life force, we meet the very divine force, which sustains our existence and unites us with the rest of the world. Prana literally means the life force, the energy, which flows through all. It can be physical energy, mental energy, intellectual energy of even magnetic or heat energy. Prana means “life” and Ayama means expansion, so Pranayama means expansion of life. Pranayama is the extension, the stretching, the prolonging of our life force, and energy. Pranayama teaches us to be calm, collected and centered. As the breath becomes still, slow, deep and steady, we find that in our lives also we become steady and still. We learn not to be ruffled by the ups and downs of life. we feel deeply connected to the very force that flows through each of

us, giving us life. We must purify our lives by ensuring that our actions are models of integrity, dharma, and righteousness.

Pratyāhāra

After Pranayama, is Pratyahara, which is the withdrawal of the senses. In life, we are aware of so many things, all that we see, hear, smell, touch and taste. In fact, we are flooded with sensory perceptions, so much that we frequently feel overloaded. “I need some quiet. I feel claustrophobic. I have a headache. I need to be alone. The world seems to be spinning.” These are all examples of sensory overload. The more we are focused on outward awareness, the less time and energy we must be focused on internal awareness. Pratyahara is like taking the millions of antennae all over our body (absorbing nature in to us through our senses) and turning them from outward to inwards; a total and complete withdrawal of all the senses, of all organs of perception. It is important to realize that Pratyahara is not a dulling - कुंठित of the senses. Rather it is simply turning the object of our senses from the external to the internal. Thus, with the same keen awareness that we perceive the outside world, we can perceive the internal world. This is single-minded concentration. Pranayama teaches us to control the breath. Pratyahara teaches us to control the senses.

Dhāraṇā

Dharana teaches us to control the mind. In Dharana, there are a wide variety of objects of concentration that one can use. A burning candle, an image of the Divine, the ocean, the tip of one's own nose, the center between one's eyebrows, the

sound of a mantra, these are all common objects. The point is to focus, to stop the incessant wanderings of the mind, to channel all thought power in one direction, and to teach us to be the masters of our own minds. We have added some religious images, and signs of different religions that a yogi can concentrate on during his meditation session, and can lengthen the chanting of Om, Ek unkar, Jesus, or Allah Hu Akbar, but according to the Old Yoga Masters the chanting during meditation and Yoga is with the OM is best. Usually our minds are the masters and we are the slaves. Our minds are filled with anger, jealousy, lust, greed, fear, desire, and we run around like servants answering every beck and call of the fickle mind. Through Dharana, and then even more through Dhyana, we learn that we are the masters and the mind is the slave. Many people think that on a spiritual path one must “overcome one’s mind.” This is not true. The mind is a wonderful thing. The mind, in many ways, is what makes us human rather than an animal. It allows us to think, to plan, to have compassion, to create. But the problem comes when the mind becomes Master or in-charge. The mind should be a tool, just like the tongue is a tool. The tongue helps us to eat revolving the food in our mouth and sticking it in our teeth to chew, and thereby keeps us alive. But one would never turn over the control to our tongue. Mind should not be allowed to go wherever it wants or to do whatever it chooses to do and control the whole show. Dharana helps teach us that we are in-charge. We are the boss. The mind is only a tool.

Dhyāna

The last step before Samadhi is Dhyana meditation. "Meditation is the best medication for all agitations." People frequently confuse concentration with meditation. They confuse Dharana with Dhyana. In concentration there is a subject and an object. You, the subject and are concentrating on a candle, or an image of God, or the tip of your nose or signs and symbols as shown in this book. These are the object of our concentration. In meditation, the object disappears. The subject disappears. All becomes one. In meditation, all borders, boundaries, and separation between the Universe and us begin to disappear. We begin to realize the inherent oneness of all beings and all creation. There is a famous mantra that says, "So Hum." It means: "I am that. I am one with the universal energy. I am part and parcel of all that exists. I am one with God." Through meditation, we catch a glimpse of that realization. Meditation gets us back in touch with our true, divine nature and the deepest core of our being. There is so much that has been written and taught on meditation and has different techniques by taught and described by our Old Yoga Masters or our religious leaders, Yoga pandits, sages, saints and Yoga practitioners of different customs, cultures, religions and religious experts of different fields. The important thing is that it is not so important which technique we use. While, I personally use Tratak and Trinetrika and Chant Yam, Rum, Lum, Vum, Onkar or Aum, each of us is different. We all have different temperaments, different sensibilities. Therefore, different techniques will work for different people. There is no right or wrong way to meditate. One thing is important to remember about meditation tech-

niques. They are only techniques. A boat is very important to get us across the river, to the other bank. But once we reach the other bank, we don't need the boat any more. The technique is to get us to the state of meditation, but it is not the meditation itself. Meditation is very much like wiring a house. In the beginning, while the house is being made us to have to spend a lot of time and energy putting down all the electrical wires. But, once it has been properly wired, then if we want to turn on the light, we only have to turn on the lights or just to plug it in. We do not have to re-wire the house. The same is true for meditation. Meditation is learning to plug us into the Divine Powerhouse. The Divine Energy Source. In the beginning we need the techniques. We are not connected. But once we are connected to the Divine, then we just have to close our eyes and we are there. Or even with our eyes open we are there. So, do not hang on unnecessarily to one technique or another. They are all good. They are useful. They all are necessary in the beginning. But realize that the technique is just a technique to get us to the real and final stage of meditation, or Shayana. According to the holy Sikh Bible and Hindu Upnishadas, one second of Dhayana, or meditation, leads us to want the divine power or ecstasy of Yoga.

Samadhi

Last is Samadhi, the Divine Union, ecstasy, bliss. Samadhi literally means to merge, to come together. Here, the subject is completely lost. The object is completely lost. There are no boundaries. No barriers. No separation. The lover and the beloved, become one like Shakti and Deva, or Shiva the

Lord of Yoga; even in Havana kund, yoni is represented as Shakti who accepts the Auhitis offered in Agni of Yoga. Every cell of our being becomes saturated with God. We are no longer looking for Him or praying to Him. Rather, we merge into Him like the rain drop merges into the ocean. All identity is lost. We are one with the Source of energy, almighty the “God”. Sometimes people think Samadhi means trance, a time in which all senses are lost, and one becomes so immersed in the Divine that one loses all awareness of the outside world. This is also a definition of Samadhi, but it is not only in a trance. One cannot live in a trance. The question is how to attain a state of Samadhi that is with us all the time. Divine trance is beautiful; it is wonderful. But I want to have more than that. To practice and attain the higher goal of Yoga mediation. I want to attain a Samadhi that exists even when our eyes are open, when we are moving around in the world. And that is possible.

What is Samadhi?

When we attain Samadhi our lives become peaceful, joyful, problem free. Obstacles still come, but they do not affect us from attaining the blessings of Samadhi or peak of meditation. Ups and downs are there in the life, but we do not go up and down. Samadhi is the divine shock absorber. No matter how rough the roads of life may be, we are smooth and shock-free. Samadhi means that we have the reins of our lives only in our own hands; other people cannot switch us on and off like light bulbs. We know that we are one with God and that oneness fills us with such peace, such bliss, and such stability that nothing else can affect us. Samadhi means, essentially, that our

lives are lived in peace, not in pieces, and that is the ultimate goal of Yoga, Divine Union. I pray that we may all walk the divine path of Yoga with strength, courage and steadfastness, and that we may all stay committed to the goal. I pray that through the practice of the eight limbs with devotion and perseverance, the grace of Samadhi may be showered upon the readers of this Yoga book. Then, you will not only experience the path of Yoga in Yoga classes, but our life itself will become a path of Yoga. Pranayama is the extension, the stretching, the prolonging of our life force and energy.

Part 3

Pranava

VATA TREE



Vata, the banyan tree {*Ficus indicus*} symbolizes Hinduism, which branches out in all directions, draws from many roots, spreads shade far and wide and yet stems from one great trunk. Shiva as silent sage sits beneath it. Aum or Aumkar.

SWASTIKA



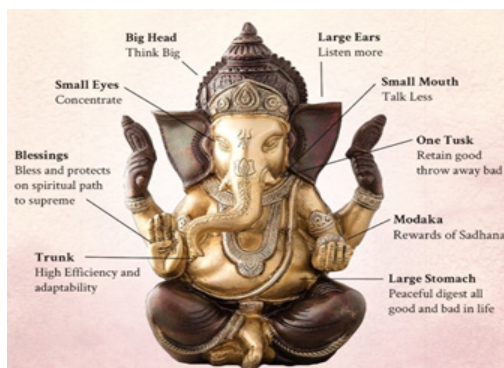
Swastika is the symbol of auspiciousness and good fortune-literally, "it is well." The right-angled arms of this ancient sun-sign denote the indirect way the divinity is apprehended: by intuition and not by intellect. Aum or Aumkar.

PRANAVA AUM



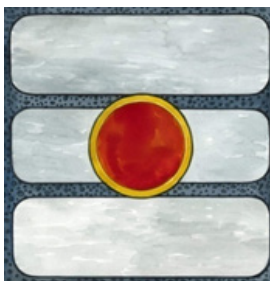
Pranava, Aum, is the root mantra and primal sound from which all creation issue forth, it is associated with Lord Ganesha. Its three syllables stand at the beginning and end of every sacred verse, every human act. “Aum or Aumkar “.

GANESHA



Ganesha is the Lord of Obstacles and Ruler of Dharma. Seated upon his throne, He guides our karmas through creating and removing obstacles from our path. We seek his permission and blessing in every undertaking. Aum or Aumkar.

TRIPUNDRA



Tripundra is a Saivites great mark, three stripes of white vibhuti {ashes} on the brow. This holy ash signifies purity and burning away of anava¹, karma and maya. The bindu, or dot, at the third eye quickens spiritual insight, Aum.

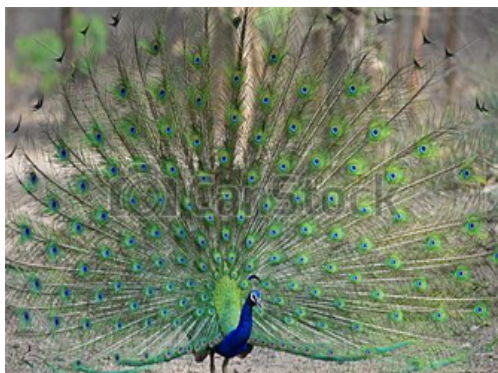
Anava¹ (from “anu”, meaning an atom or an exceedingly small entity) is a state - the consciousness of the ego, the sense of “I” and “mine”. This represents a sense of individuality and a separation from a general existence of any “divine plan”.

NATARAJA



Nataraja is Shiva as “King of Dance.” Carved in stone or cast in bronze, his Anandatandava, the fierce ballet of bliss, dances the cosmos into and out of existence within a fiery arch of flames denoting consciousness. Aum.

MAYIL



Mayil, “peacock”, is Lord Murugan’s mount, swift and beautiful like Karttikeya himself. The proud display of the dancing peacock symbolizes religion in full, unfolded glory. His shrill cry warns of approaching harm. Aum.

NANDI



Nandi is Lord Shiva's mount, or vahana. This huge white bull with a black tail, whose name means "joyful," disciplined animality kneeling at Shiva's feet, is the ideal devotee. The pure joy and strength of Saiva Dharma. Aum.

BILVA



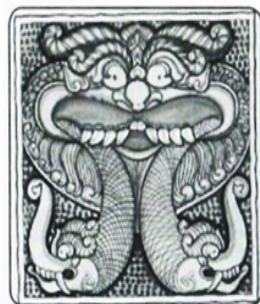
Bilva {stone apple} is the bael tree. Its fruit, flowers and leaves are all sacred to Shiva, and is liberation's summit. Planting Aegle marmelos trees around home or temple is sanctifying, as is worshiping a Linga with bilva leaves and water. Aum.

PADMA



Padma is the lotus flower, Nelumbo Nucifera, perfection of beauty, associated with Deities and chakras, especially the 1,000-petalled sahasrara. Rooted in the mud, its blossom is promise of purity and unfoldment. Aum.

MAHAKALA



Mahakala “Great Time” presides above creations golden arch. Devouring instants and eons, with a ferocious face, he is time beyond time, reminder of this world’s transitoriness that sin and suffering will pass. Aum.

ANKUSHA



Ankusha the gold held in lord Ganesh's right hand, is used to remove obstacles from dharma's path. It is force by which all wrongful things are repelled from us, the sharp prod which spurs the dullards onward. Aum.

ANJALI



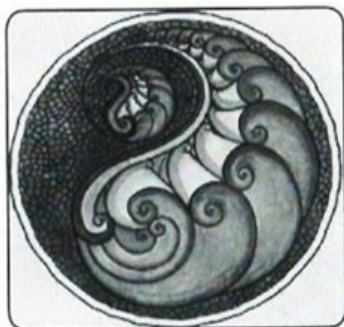
Anjali the gesture of two hands brought together near the heart, means to honor or celebrate." It is our Indian way of greetings, two joined as one, the bringing together of matter and spirit, the self-meeting the self in all. Aum.

GOU



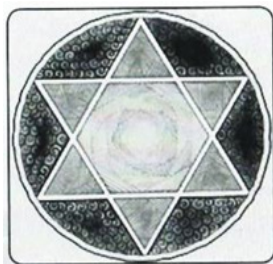
Gou the Cow, is a symbol of the Earth the nourisher, the ever-giving, undemanding provider. To the Hindu, all animals are sacred, and we acknowledge this reverence of life in our special affection for the gentle cow. Aum.

MANKOLAM



Mankolam, the pleasing paisley design is modeled after a mango and associated with Lord Ganesha. Mangos are the sweetest of fruits, symbolizing auspiciousness and the happy fulfillment of legitimate worldly desires. Aum.

SHATKONA



Shatkona “six-pointed star,” is two interlocking trian-

gles, the upper stands for Shiva, Purusha and fire, the lower for Shakti, Prakriti and water. Their union gives birth to Sanatku-mara, whose sacred number is six. Aum.

MUSHIKA



Mushika is Lord Ganesh's mount, the mouse, traditionally associated with abundance in family life. Under the cover of darkness, seldom visible yet always at work, Mushkia is God's unseen grace in our lives. Aum.

KONRAI



Konrai, Golden Shower, blossom are the flowering symbol of Shiva's honeyed grace in our life. Associated with his shrines and temples throughout India, the Cassia fistula is lauded in numberless Tirumurai hymns. Aum.

HOMAKUNDA



Homakunda the fire altar is the symbol of ancient Vedicrites. It is through the fire element, denoting divine consciousness, that we make offerings to the Gods. Hindu sacraments are solemnized before the Homa fire. Aum.

GHANTA



Ghanta is the bell used for rituals and pujas, which engages all senses, including hearing. Its ringing summons the Gods, stimulates the inner ear, and reminds us that like sound, the world may be perceived but not possessed. Aum.

GOPURAS



Gopuras are the towering stone gateways through which pilgrims enter the South Indian temples. Richly ornamented with myriad sculptures of the divine pantheon, their tiers symbolize the several planes of existence.

KALASHA



Kalasha a husked coconut circled by mango leaves on a pot, is used in puja to represent any God, especially Lord Ganesha. Breaking a coconut before his shrine is the ego's shattering to reveal the sweet fruit inside.

KUTTUVILAKU



Kuttuvilaku the standing oil lamp, symbolizes the dispelling of ignorance and awakening of the divine light within us. Its soft glow illumines the temple of shrine room, Keeping the atmosphere pure and sense. Aum.

KAMANDLU



Kamandlu the water vessel is carried by the hindu monastic. It symbolizes his simple, self-contained life, his freedom from worldly needs, his constant sadhana and tapas, and his oath to seek God everywhere. Aum.

KHANDAU



Khandau, the sacred sandals worn by saints, sages and satgurus, symbolize the preceptor's holy feet, which are the source of his grace. Prostrating before him, we humbly touch his feet for release from worldliness. Aum.

TRIKONA



Trikona, the triangle is a symbol of God Shiva which, like Shivalinga, denotes his absolute being. It represents the element of fire and portrays the process of spiritual ascent and

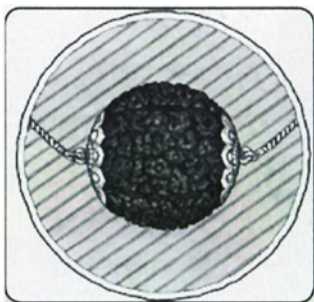
liberation spoken of in scriptures. Aum.

SEVAL



Seval is the noble rooster who heralds each dawn, calling all the awake and arise. He is a symbol of the imminence of spiritual unfoldment and wisdom. As a fighting cock, he crows from Lord Skanda's battle flag. Aum.

RUDRAKSHA



Rudraksha seeds, *Elecoarpus ganitrus*, are prized as the compassionate tears Lord Shiva had shed for mankind's

suffering Saivites (shaive) wear malas of them always as a symbol of God's love, chanting on each bead. "Aum NamashShiva-ya." Aum.

CHANDRA



Chandra is the moon ruler of the watery realms and of emotions, testing place of migrating souls. Surya is the sun, ruler of intellect, source of truth. One is pingala and lights the day; the other is ida and lights the night. Aum.

VEL



Murugan statue with Vel at Batu Caves, Malaysia

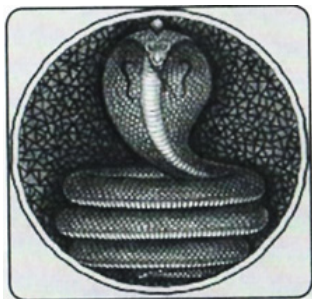
Vel, the holy lance, is Lord Murugans's protective power, our safeguard in adversity. Its tip is wide, long and sharp, signifying incisive discrimination and spiritual knowledge which must be broad, deep and penetrating. Aum.

TRISHUL



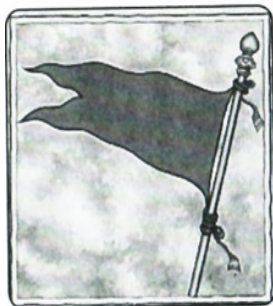
Trishula, Shiva's trident carried by Himalayan yogis, is the royal scepter of the Saiva Dharma. It is tripled in betoken desire, action and wisdom; ida, pingala and sushumna' and the gunas- sattava, rajas and tamas. Aum.

NAGA



Naga, the cobra, is a symbol of kundalini power, cosmic energy coiled and slumbering within man. It inspires the seeker to overcome misdeeds and suffering by lifting the serpent power up the spine into God's Realization. Aum.

DHVAJA



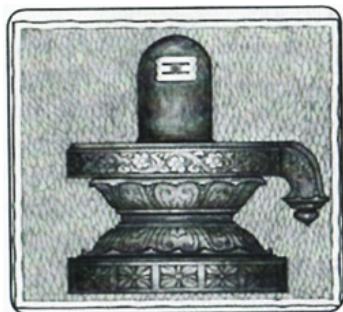
Dhvaja, "flag" is the orange or red banner flown above temples, and at festival in processions. It is a symbol of victory, signal to all that "Sanatana Dharma shall prevail." Its color betokens the sun's life-giving glow. Aum.

KALACHAKRA



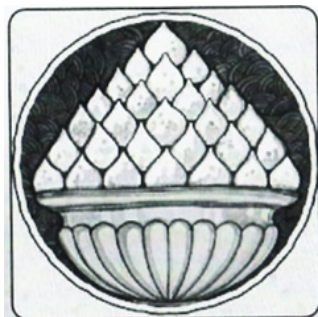
Kalacakra, “wheel, or circle, of time,” is the symbol of perfect creation, of the cycles of existence. Time and space are interwoven, and eight spokes mark the direction, each ruled by a Deity and having a unique quality. Aum.

SHIVALINGA



Shivalinga is the ancient mark or symbol of God. This elliptical stone is formless from betokening ParaShiva, that which can never be described or portrayed. The pitha, pedestal, represents Shiva’s manifest Parashakti. Aum.

MODAKA



Modaka, a round, lemon-sized sweet made of rice, coconut, sugar and spices, is a favorite treat of Lord Ganesha. Esoterically, it corresponds to siddhi (attainment or fulfillment), the gladdening contentment of pure joy. Aum.

PASHA



Pasha tether or noose represents the souls' three-fold bondage of anava, karma and maya. Pasha is the all-important force or fetter by which God (Pati, envisioned as a cowherd), brings souls (pashu, or cows) along the path to Truth. Aum.

Anava (from "anu", meaning an atom or an exceedingly small entity) is a state - the consciousness of the ego, the sense of "I" and "mine". This represents a sense of individuality and a separation from a general existence of any "divine plan". One of the three Buddhist malas or bondages: anava, karma and maya.

HAMSA



Hamsa, vehicle of Brahma, is the swan (more accurately, the wild goose *Aser indicus*). It is a noble symbol for the soul, and for adept renunciates, Paramahamsa, winging high above the mundane and diving straight to the goal. Aum.

EK-O-ANAR



Ek-O-Anar, means “God is One.” It is made up of two characters, the Punjabi character for the number ‘one’ and the Punjabi letter ‘Urha’, for ‘Onkar’ meaning ‘God’. It is a symbol of the unity of God in Sikhism and is found on all religious scriptures and places such as Gurdwaras. The symbol has some resemblance to the Sanskrit OM as seen in the Hindu religion and is itself found in ancient Sanskrit literature. Aum.

KHANDA



Khanda, The Sikh coat of arms, or “Khalsa Crest,” is commonly called the Khanda. It refers to a double-edged sword in the center of emblem. The emblem appears on the Nishan, the Sikh flag. Some people consider the components of the emblem to have special significance:

1. Two swords signify the spiritual and secular forces influencing the soul.
2. A double-edged sword symbolized the ability of truth to cut through the duality of illusion.
3. A circlet represents unity, a sense of being at one with infinity.

OM or AUM



OM

Om or **Aum** written in Devanāgarī as ॐ and ओम् as, in Sanskrit known as praṇava प्रणव (lit. “to sound out loudly”), **Om̐kara**, or Auṃkāra (also as Aumkāra) प्रणव (lit. “Auṃ from/syllable”), is a sacred/mystical syllable in the Dharmic or Indian religion, i.e. Hinduism, Jainism, Buddhism, and Sikhism. Om is pronounced as a long or over-long nasalized close-mid back rounded vowel, [õ::]), though there are other enunciations adhered to in received traditions. It is placed at the beginning of most Hindu texts as a sacred incantation to be intoned at the beginning, and at the end of a reading of the Vedas or prior to any prayer or mantra. The Māndukya Upanishad is entirely devoted to the explanation of the syllable. The syllable consists of three phonemes, a Vaishvanara, u Hiranyagarbha, and m Iswara, which symbolize the beginning, duration, and dissolution of the universe and the associated gods Brahma, Vishnu, and Shiva, respectively. The name Om̐kara is taken as a name of God in the Hindu revivalist Arya Samaj. Om or Aum is of paramount importance in Hinduism. This symbol is a sacred syllable representing Brahman, the impersonal Absolute of Hinduism – omnipotent, omnipresent, and the source of all manifest existence. Brahman is incomprehensible; so, a symbol becomes mandatory to help us realize the Unknowable. Om, therefore, represents both the unmanifest (nirguna) and manifest (saguna) aspects of God. That is why it is called Praṇava, to mean that it pervades life and runs through our prana or breath.

Om in Daily Life: Although Om symbolizes the most profound

concepts of Hindu belief, it is in use daily. The Hindus begin their day, any work or a journey by uttering Om. The sacred symbol is often found at the head of letters, at the beginning of examination papers and so on. Many Hindus, as an expression of spiritual perfection, wear the sign of Om as a pendant. This symbol is enshrined in every Hindu temple premise or in some form or another, on family shrines. It is interesting to note that a newly born child is ushered into the world with this holy sign. After birth, the child is ritually cleansed, and the sacred syllable Om is written on its tongue with honey. Thus right at the time of birth the syllable Om is initiated into the life of a Hindu and ever remains with him as the symbol of piety. Om is also a popular symbol used in contemporary body art and tattoos.

The Eternal Syllable: According to the Mandukya Upanishad, “Om is the one eternal syllable of which all that exists is but the development. The past, the present, and the future are all included in this one sound, and all that exists beyond the three forms of time, that is also implied in it”.

The Music of Om: Om is not a word, but rather an intonation, which, like music, transcends the barriers of age, race, culture and even species. It is made up of three Sanskrit letters, aa, au and ma which, when combined, make the sound Aum or Om. It is believed to be the basic sound of the world and to contain all other sounds. It is a mantra or prayer in itself. If repeated with the correct intonation, it can resonate throughout the body so that the sound penetrates to the center of one's being, the atman or soul. There is harmony, peace and bliss in this simple

but deeply philosophical sound. By vibrating the sacred syllable Om, the supreme combination of letters, if one thinks of the Ultimate Personality of Godhead and quits his body, he will certainly reach the highest state of “stateless” eternity, states according to the Bhagavad Gita.

The Vision of Om: Om provides a dualistic viewpoint. On one hand, it projects the mind beyond the immediate to what is abstract and inexpressible. On the other hand, it makes the absolute more tangible and comprehensive. It encompasses all potentiates and possibilities; it is everything that was, is, or can yet be. It is omnipotent and likewise remains undefined.

The Power of Om: During meditation, when we chant Om, we create within ourselves a vibration that attunes sympathy with the cosmic vibration and we start thinking universally. The momentary silence between each chant becomes palpable. Mind moves between the opposites of sound and silence until, at last, it ceases the sound. In the silence, the single thought, Om, is quenched; there is no thought. This is the state of trance, where the mind and the intellect are transcended as the individual self merges with the Infinite Self in the pious moment of realization. It is a moment when the petty worldly affairs are lost in the desire for the universal. Such is the immeasurable power of Om.

Allah Hou Akbar



Muhammad, Muḥammad Arabic pronunciation: c. 26 April 570 – 8 June 632 Monday, 12th Rabi' al-Awwal, Year 11 A.H.; also transliterated Mohammad, sometimes called Muhammad ibn Abdullah, was the founder of the religion of Islam, and is considered by Muslim to be a messenger and prophet of God, the last law-bearer in a series of Islamic prophets, and by most Muslims, the last prophet of God as taught by the Quran. Muslims thus consider him the restorer of an uncorrupted original monotheistic faith of Adam, Noah, Abraham, Moses, Jesus and other prophets, He was also active as a social reformer, diplomat, merchant, philosopher, orator, legislator, military leader, humanitarian, philanthropist and according to Muslim belief, an agent of divine action.

Born in 570 in the Arabian city of Mecca, he was orphaned at an early age (6 years) and brought up under the care of his uncle Abu Talib. He later worked mostly as a merchant, as well as a shepherd, and was first married by age 25. Discontented with life in Mecca, he retreated to a cave in the surrounding mountains for meditation and reflection. According to Islamic beliefs it was here, at age 40, in the month of Ramadan, where he received his first revelation from the God. Three

years after this event Muhammad started preaching these revelations publicly, proclaiming that “God is One”, that complete “surrender” to Him (lit. Islam) is the only way (dīn) acceptable to God, and that he himself was a prophet and messenger of God, in the same vein as other Islamic prophets.

Muhammad gained a few followers early on and was met with hostility from some Meccan tribes; he and his followers were treated harshly. To escape persecution, Muhammad sent some of his followers to Abyssinia before he and his remaining followers in Mecca migrated to Medina (then known as Yathrib) in the year 622. This event, the Hijra, marks the beginning of the Islamic calendar, which is also known as the Hijri Calendar. In Medina, Muhammad united the conflicting tribes, and after eight years of fighting with the Meccan tribes, his followers, who by then had grown to 10,000 conquered Mecca. In 632, a few months after returning to Medina from his Farewell pilgrimage, Muhammad fell ill and died. By the time of his death, most of the Arabian Peninsula had converted to Islam, and he had united the tribes of Arabia into a single Muslim religious polity.

The revelations (or Ayah, lit. “Signs of God”), which Muhammad reported receiving until his death, form the verses of the Quran, regarded by Muslims as the “Word of God” and around which the religion is based. Besides Qur’an, Muhammad’s life (sira) and traditions (sunnah) are also upheld by Muslims. They discuss Muhammad and other prophets of Islam with reverence, adding the phrase “peace be upon him,” whenever their names are mentioned. While conceptions of Muhammad in medieval Christendom and premodern times were largely negative, appraisals in modern history have been far less so. His life and deeds have been debated and criticized by followers and opponents over the centuries.

Part 4

Yoga Poses, Descriptions and their benefits

Purana Padmasana Dhyana

Full Lotus Meditation Position



In this position sit with your back straight and legs crossed having both the feet pulled in a crossed position on opposing thighs as shown in the picture. Then relax and stretch your arms towards your knees to perform the relaxed meditation. Breathe smoothly, concentrating on the rhythm & flow of air, considering and monitoring how the air is going into the body and how it is coming out of the body. Also chant “Aum” slowly stretching the word and speaking in a loud voice. Also having o fingers touching the thumb helps rejuvenate and energize nervous system, according to Nadi-Tantra yoga.

Benefits

The benefit of the full Lotus pose is the toning of the muscles’ legs, hips backbone. It also enhances the concentration, meditation anti of Manna (Internal and Ex-peace).

Caution



This pose should not be performed by anyone who has Arthritis. The full lotus position also includes many benefits, including relation of the entire nervous system. It also lessens the tension and stiffness in the ankles, knees, thighs, back bone, and spinal cord.

Half Lotus Meditation



In this position bend one of your knees in the crossed position then pull the other leg on the opposite thigh. Next pull the crossed leg close to your groin or knee. Place the other

foot over your crossed leg on the side of your stomach. Rest both of your hands on your knees and meditate.

Benefits



Half lotus position has many benefits such as relaxing the entire nervous system. It also lessens the tension and stiffness in the ankles, knees, thighs and the whole body.

Chaukadi Samadhi Meditation

Simple Sitting Position



In this posture sit on a mat keeping your back stretched and legs crossed as shown in the picture. Then relax and stretch arms towards knees to perform a relaxed concentration and meditate.

Benefits

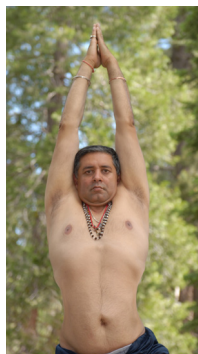
The benefit of simple meditation is to decrease stress and tension out of the body giving a relaxing feel. This position also enhances the concentration power of the human body with nature.

Uttithanamaskarasana or Tada Asna Trunk Position on a Rock



In this position stand straight up keeping both of your legs and feet together. Next raise your hands above your head. Your hands need to be up straight towards the sky, fingers pointing upward. Remember to be careful to not to lose your

balance while performing this position. Beginners May start performing this position by standing next to the wall or having someone support you in order to not lose balance.



Benefits

The trunk position has a lot of benefits. This position improves height, and helps a person become flexible. Additionally, it helps one relax.

Caution

Do not attempt this position if you have a restriction on stretching your muscles or any problem with your spine.

Vrikshasana Tree Position Left Leg

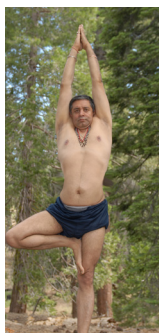
A relatively similar position trunk position is the tree position. The tree position is performed by standing straight and stretching upward in the air. Then Put both palms together in the holding position once they are raised above you head. Next, balance the right leg of your body while the left leg is lift-

ed and pushed against the balanced leg as shown in the picture. It is really hard to balance on one leg, so you should not comfortable standing on one leg.



Benefits

Performing Vrikshasana, the tree posture, gives a lot of benefits to the body. First it tones up the heart, lungs& abdominal muscles; it is a good exercise to calm the central nervous system it helps to gain height. It also increases concentration.



Caution

Do not attempt this position if you have restrictions on stretching muscles or have any problems with your spine.

Paschhima Namaskar Asana

Reverse Prayer Pose

In this position put your hands behind your back while closing your palms to act out a prayer position in the back of your body.



Benefits

This position benefits your wrists by making them flexible. It also helps stretch the elbows and shoulders. Aside from increasing the flexibility of the wrist, it also helps fingers, palms, and every muscle of the hand.

Caution

This is not an easy position as shown in the picture. If you are not capable of doing it, do not attempt it. This position

can cause severe damage to your muscles and arms.



Bending Forward

In this position put your hands behind your back while closing your palms acting a prayer position in the back of your body. After the position feels comfortable, bend forward.



Benefits

This position benefits the wrists by making them flex-

ible. It also helps stretch the elbows and shoulder; in addition, in increasing the flexibility of the wrist, it also helps fingers, palms, and every muscle of the hand, This position also helps to relieve stress from the back and makes the spine more flexible.

Caution

This is not an easy position as shown in the picture. If you are not capable of doing it do not attempt it. This position can cause severe damage to your muscles and arms.

Bending to the Right

While doing this position you need to put your right arm over your head. Then stretch the left arm towards the left leg as shown in the picture.

Bending to the left



While doing this position you need to put your left arm

over your head. Then stretch the right arm towards the left leg as shown in the picture.



Uttanasana (Bending Forward)

Perform this position standing straight and bending forward. Next extend your arms and try touching your feet with your fingers while stretching as shown in the picture. This is a normal stretching exercise for your back.

Benefits



Uttanasana includes many benefits. First, it slows down the heartbeat. Secondly, after finishing the asana you feel calm and cool and your eyes start to glow, and your mind feels at peace.

Caution

Uttanasana position looks easy but it should not be performed if you have any back problems.

Ananthashayanasana

In this position lie on one side of your body. While doing so, rest your head on your right palm and then lift your left leg straight up and touch it with your left hand as shown in the picture. This position can be performed with the other side of the body by switching sides.

Benefits



There are many benefits of this asana. First, it helps with breathing problems. Second, it stabilizes food pressure; Third it improves the man digestive system

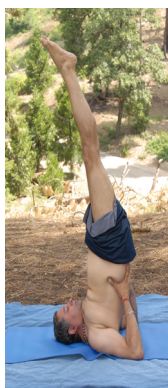


Sarvangasana

Shoulder Stand

In this position lie on your head stand shoulder blades. While lying down, lift your legs straight up in the support your back with both and on each side as shown in the future.

Benefits



The main benefit of the shoulder stand is to get the thyroid glands working at their efficiency. Not only does it help the thyroid gland, but it also purifies the blood and promotes good circulation of blood to the lower organs. This posture is also beneficial for people with constipation, indigestion, asthma and reduced virility.

Halasana

The Plough Pose

In this position lie on your head and shoulder blades. Next, bend both legs over your head while your arms are lying straight, palm down, in front of the body as shown in the picture. This position is extremely dangerous, and May cause severe damage to the spine and head, so be extremely careful while performing this posture.

Benefits



The benefits of the halasana is that it increases mental and physical energy. Second this position supplies fresh blood to the spine and abdominal region. It also tones up a lot of vital parts of the human body, such as the pancreas, spleen, lastly, and liver. It reduces fat from the abdominal region and relieves back ache while increasing elasticity of the body.

Uttitasarvangaparshwa

Upside Triangle Pose

In this position lie on your head and shoulder blades. While relying on the shoulder blades for support, lift the lower

body and support it with the hands. Next lift your legs up and cross them while they are lifted towards the sky.

Benefits:



Benefit of the shoulder stand is to get the thyroid gland



working at its peak efficiency. Not only it helps the thyroid gland, but it also purifies the blood and promotes good circulation of blood to the lower organs. This position is also beneficial for people with constipation, indigestion, asthma and reduces virility. Lastly, the crossed legs in this position helps

the legs stretch and relax and reduce pain of the legs.

Uttitasarvangaparshwa

Upside Triangle Pose with One Leg Lifted

In this position lie on your back and shoulder blades then put your arms behind your back and start lifting your body upward. While your head still on the ground, by supporting your back with both of hands cross your legs while their pointing upward towards the sky. When you are comfortable lift one of your leg up, as shown in the picture. This position can be performed on both legs one at a time.



Benefits:

The main benefit of the shoulder stand is to get the thyroid gland working at its peak efficiency. It also purifies the

blood and promotes good circulation, strengthens the lower organs. This position is also beneficial for people with constipation, indigestion, asthma and reduced virility. Also as shown in the picture the extended left leg helps the leg with flexibility, and improves blood circulation.

Pascimottanasana :

Closed Vice Pose

In this position sit down on a mat with your legs stretched straight ahead of your body. Next, bend your back and stretch your arms as far as you can touch your toes with your fingers as shown in the picture. Do not bend your knees, keep your legs stretched outward and straight.

Benefits:



The benefit of this exercise is to help stretch the hamstrings from the back of the legs. Second, this position stretches and lengthens the entire spine. This position also helps massages the internal organs, especially the digestive organs and relieves digestive problems such as constipation. This position also relieves any problems with the nervous system and also calms the mind.

Parivrttamarichyasana:

Marichya Twist, Half Spinal Twist

It closer to your groin area. Next, rotate your body to the opposite side you bend your knee and then put one of your arms over the bend leg as shown in the picture. While doing the position remember to keep your leg straight and bent knee foot on the ground. Next, stretch and twist your spine until it has reached its maximum turn then gently turn your head to the right. This position can cause damage to the body if it is not done properly; so be carefully and take extensive measures before doing it.

Benefits:



This position is beneficial because this position helps the spine and back become more flexible and relieves stress in the back muscles. This position also benefits the spinal nerves and ligaments. In addition, it improves digestion.

Side Twisting:

In this position twist one side of your body and then fold your legs and stretch your arms to your sides as shown in

the picture.

Side Twisting (twisting body to left side)

In this position twist one side of your body and then fold your legs and stretch your arms to your sides as shown in the picture.

Side Twisting (stretching one leg out)

In this position twist one side of your body and then fold your legs and stretch your arms to your sides as shown in the picture.

Side Twisting (stretching left leg out)

In this position twist one side of your body and then fold your legs and stretch your arms to your sides as shown in the picture.

Chakrasana

In this position lie on your back, then lift your legs and arms up, by bringing your middle half of the body off the ground as shown in the picture.

Benefits

The benefits of The Wheel Pose inc in this position lie on your back, then lift your legs and arms up, by bringing your middle half of the body off the ground as shown in the picture. The benefits of The Wheel Pose include strengthening the arms, shoulders, back and legs. This position also opens the chest and hips while it energizes the body and stimulates the

nervous, endocrine, respiratory and circulatory systems.

Caution



Even though this position is beneficially, it is dangerous and should not be performed if you have back problem ludes strengthening the arms, shoulders, back and legs. This position also opens the chest and hips while it energizes the body and stimulates the nervous, endocrine, respiratory and circulatory systems.

Adho Mukha Svanasana:

Downward Facing Dog

In this position come down on your hands and knees, hands under the shoulders and your knees under the hips keeping your spine straightened and relaxed. Simply, lift your middle half body up but unlike the Chakrasana (The Wheel Pose) you do not lie on your back, but in the Adho Mukha Svanasana a person lies on the stomach and stands like a dog as shown in the picture.

Even though this position is beneficially, it is really dan-

gerous and should not be performed if you have back problem



Benefits

There are many benefits of this position. First, it calms the brain and helps relieve stress and mild depression. Second, this position energizes the body, stretches the shoulders, hamstrings, calves, arches, and hands. Next, this pose strengthens the arms and legs. Third, this position also relieves menstrual discomfort and it improves digestion, relieves headache, insomnia, back pain, and fatigue.

Bharadvaja's Twisting to sides:

In the position sit down on your knees with your thighs and calves are touching each other. Next, bring one of your arm over your head and bend to the side your arm is directed in. Afterwards using the opposite hand, touch the hand of the arm that is over your head. This position can be performed on either side of the body by switching sides. While doing this exercise, be extremely careful not to pull a muscle so it is always good to start performing the exercise in slow motion.



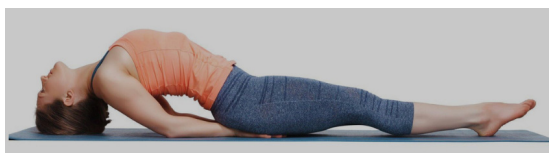
Benefits

This position is very beneficial because it stretches the spine, shoulders, and hips. This position also massages the abdominal organs and relieves lower backache, neck pain, and sciatica. This position helps relieve stress and also improves digestion.

Matsyaasana:

Full Fish Pose:

In this position lie down on your back and fold your



legs in the crossed position over the opposite thigh. Next, put both your hands together in the praying position on top of your chest for meditation as shown in the picture.

Benefits

There are many benefits to this position. First of all it

relieves deep asthma. Second, it is good for the kidneys. This position also helps strengthen the nerves in the neck of the body and it helps the spine become very flexible. Lastly, this position helps with sexual functions and it normalizes the functions of the thyroid, pituitary, adrenal, and pineal glands in the body.

With Lifted Back

In this position lie down on your back and fold your legs in the crossed position over the opposite thigh. Next, put both of your hands together in the praying position on top of your chest and meditate. Once person is comfortable with this position, try to lift up upper back of the trunk as shown in the picture.

Benefits



There are many benefits to this position. First of all it relieves deep asthma. Second it is good for the kidneys to function properly. This position also helps strengthen the nerves in the neck of the body and it helps the spine become very flexible. Last but not least, this position helps with sexual functions and it normalizes the functions of the thyroid, pituitary, adrenal, and pineal glands in the body.

With Legs Under Body

In this position lie down on your back and fold your legs so the thighs and calves are touching each other under the body. Next put both of your hands together in the praying position in front of your chest as shown in the picture.

Benefits



There are many benefits to this position. First, it relieves deep asthma. Secondly it is good for the kidneys. This position also helps strengthen the nerves in the neck of the body and it helps in bending the spine in becoming very flexible. Lastly, this position helps with sexual functions and it normalizes the functions of the thyroid, pituitary, adrenal, and pineal glands in the body.

With Legs Under Body and Lifted Body

In this position lie down on your back and fold your legs so the thighs and calves are touching each other under the body. Next, put both your hands together in the praying position top of your chest. Once this position is comfortable then lift your chest off the ground as shown in the picture to per-

form the Matsyaasana with lifted back.

Benefits

here are many benefits to this position. First of all it relieves deep asthma. Second, it is good for the kidneys. This position also helps strengthen the nerves in the neck of the body and it helps the spine becoming very flexible. Lastly, this position helps with sexual functions and it normalizes the functions of the thyroid, pituitary, adrenal, and pineal glands in the body.

With Legs Under Body and Hands Flat on Thighs

In this position please lie flat on the mat then bring your legs under your body while the calves and thighs are touching each other as seen in the picture. Once comfortable in this position lift the back of your body and move your hands



palms down on top of your thighs and meditate, as shown in the picture.

Benefits

There are many benefits to this position. First of all it relief deep Asthma, Second, it is good for the kidneys. This position also helps strengthen the nerves on the neck of the

body and it bends helps the spine become very flexible. Lastly, this position helps with sexual functions and it normalizes the functions of the thyroid, pituitary, adrenal, and pineal glands in the body.

Caution

This position should not be attempted if a person has back problem and difficulties in supporting the brain.

Half Sukh Suryanamaskar

Standing pose

In this posture stand straight keeping your face, arms



and palms pointing and stretching towards the sky. Next make sure when you are looking towards the sky your palms are facing your face as illustrated in the picture.

Benefits

This posture promotes balance and stimulates the respiratory system. This position also exercises the shoulders,

back and neck muscles and promotes digestion. This position can be performed by anyone and it does not have any special restrictions.

Half Sukh Suryanamaskar

Chair pose

In this posture stand straight keeping your face, arms and palms pointing and stretching towards the sky. Next, make sure that when you are looking towards the sky your palms are facing your face, illustrated in the picture. As a contrast to the Half Sukh Suryanamaskara standing position, in the chair position, a person needs to bend the legs so it looks like the body is sitting down on a chair.



Benefits

This posture promotes balance and stimulates the respiratory system. This position also exercises the shoulders, back and neck muscles and promotes digestion. This position can be performed by anyone and it does not have any danger-

ous restriction.

Chair Pose

You can perform this position by standing straight and then bending your knees slightly. Afterwards, raise your arms at the shoulder level straight ahead keeping your palms downwards. Try to balance your body and meditate as illustrated in the picture.

Benefits

This posture promotes balance and stimulates the respiratory system. It also gives exercise to the shoulders and strengthens the back and neck muscles. This position is beneficial because it promotes digestion. Not only it exercises the arms and shoulder muscles, but it tones the spine, promotes flexibility in back and hips.

With Arms Open Out

In this posture stand keeping your knees bent slightly and spread your arms all the way to your sides of the body but remember to keep the arms at a shoulder level when they are on the sides as illustrated in the picture. After the position is comfortable, you should start meditating while in this position.

Benefits

This position can help in many ways once it is attempted, this position strengthens and stretches the thighs, ankles, calves, shoulders, spine and chest. It also stimulates the diaphragm, abdominal organs and heart. Lastly, it is therapeutic

in reducing flat feet.



Parswa Konasana

In this posture bend your upper body to one side. Stretch one of your arms over your head to the side you are bending to. While performing this position, keep one knee bent and the other one straight as shown in the picture and perform same steps to the other side.



Benefits

This posture helps expand the chest and the defects of the thigh are removed. It also cures back-pain and helps in

overcoming constipation by stimulating the intestinal peristalsis.

Caution

As a friendly caution, this position looks easy but it should not be attempted by any one who has back problems or has problem in bending.

Beerabhadrasana

To perform this posture please balance your body on one leg as shown in the picture. Next lift the opposite leg and lift it up behind your back to the waist level. Then hold your leg and direct your arm behind it to hold the leg as illustrated in the photograph. Afterwards to add more balance and strength to this position please use your opposite arm, which is free-standing, and extend it straight ahead of your body at shoulder level.



Benefits

This posture is beneficial because it strengthens and

stretches the legs and ankles. It also improves sluggish circulation in the lower limbs. Never the less, this position improves digestion and relieves constipation.



Caution

This posture is easy to follow but use extreme caution while attempting it because it could cause damage to your calves and muscles around the spine.

Vasisthasana

Side Plank Pose

To perform this posture shift to the outside edge of your left or right foot which one ever you would like to perform first, Next place the opposite foot on top of the outside edge foot as shown in the picture. Afterwards slowly lift your body directly above the outside edge foot with your hand and arm. Also remember to anchor and place your hand directly in front of your shoulder so you can gain balance. Afterwards use your freestanding hand and place it on top of your leg, palms down.



Benefits

If it is performed correctly it will strengthen the arms, belly, and legs. It will also stretch and strengthen the wrists. Lastly, it stretches the back of the legs.

Caution

Be careful while attempting this position because balancing with one hand is not easy, so ask for help.

Sukhasana

Easy Sitting Pose

This posture is similar to the full lotus position, but In this posture sit down and cross your legs on the opposite thigh of each leg. Next, straighten your back and raise your arms up over your head and close your palms in the prayer position as illustrated in the picture. After you are comfortable in this posture start meditating.

Benefits

This posture is easy to perform, and it is beneficial because it promotes roundedness and inner calm and relieves

physical. This position releases mental exhaustion and tiredness. As the result of relieving mental exhaustion, this pose eliminates anxiety.



Child Position

In this posture sit on a mat keeping your legs crossed on the opposite thigh, then bring your upper body down and lay it onto the legs with head down and arms crossed under the body as shown in the picture. After this posture feels comfortable start meditating and rest your body. Contrast to the other positions this position provides a classical sitting position for meditation for long period of time without any bodily move-



ment.

Benefits

Because this posture can be performed for a long period of time this position promotes a lot great elasticity of the ankles, knees, legs, and spine. It also exercises the stomach organs.

Boat Pose, Sit Balance

This posture is performed by acting as a boat, meaning changing your body into a boat posture as illustrated in the picture. To perform this pose, lie flat on your back next lift your legs up as high as possible by just balancing on your lower spine muscles, next lift your upper body and extend your arms to touch your feet as close as possible. At last your body will look like a boat from the side as shown in the picture.



Benefits

This pose help and benefits the body in many ways first it strengthens the abdomen, hip flexors, and spine. Secondly it stimulates the kidneys, thyroid and prostate glands, and intestines. Finally, this pose helps relieve stress and improves diges-

tion.

Shalbasana Pose

In this posture lie flat on your stomach and lift your upper and lower half of your body up as if you are flying through the sky as shown in the picture.



Child Pose with Arm Out

In this posture lie down on your knees with your thighs and calves touching each other. Next stretch your arms straight out ahead of your body palms down, then put your palms down on the floor. When this position is comfortable enough, put your head down in between your arms as illustrated in the picture.



Benefits

This posture is beneficial because it gently stretches the hips, thighs, and ankles. It also calms the brain and helps

relieve stress and fatigue. Lastly, it relieves back, neck and head pain.

Caution

This position is not restricted to anyone but if you have any problem stretching please avoid this position.

Urdhva Dhanurasana

In this posture lie down on your back then lift your legs and thighs, but make sure your feet are touching the ground. Next lift your middle part of your body including your stomach up towards the sky. To balance yourself in this position, keep all the weight on your shoulder blades and head. After this position is comfortable extend your arms towards the feet and lay them on the ground palms down.



Benefits

This position seems hard, but it includes many benefits such as it stretches the chest and lungs. It also strengthens the arms and wrists, legs, buttocks, abdomen, and spine. This

position is also beneficial to thyroid and pituitary glands. As a result of increasing hormones to the glands it Increases energy and counteracts depression.

Caution

Be careful while attempting this position because it can cause damage to your shoulder and spine muscles if it is not done correctly.

With One Leg Up

To perform this posture please lie down on your back then lift up your back comfortably while supporting it with your hands as shown in the picture. Next, anchor one leg in a triangle position while you lift the other leg straight towards the sky. While doing this position please remember to be careful not to pull any muscle or loose balance so it is always good to perform this position after you are comfortable.

Benefits

As like other position this pose stretches the chest and lungs. It also Strengthens the arms, wrists, legs, buttocks, abdomen, and spine. This position also Increases energy and counteracts depression. After all, for long term cures this position is therapeutic for asthma, back pain, infertility, and osteoporosis.

Camel Position

In this position balance and stand on your knees. Next twist backwards with your head pointing the sky. When the position feels comfortable, bring your arms parallel to your feet

when you are twisting and touch your feet.



Benefits

This position is supposed to be good for the reproductive system and the digestive system. Another benefit about this position is that it stretches the intestines and the stomach, as a result of stretching the stomach it relieves constipation. Next benefit of this position is that the backward bending loosens up and stretches the vertebrae of the spine which prevents back pain. At last this posture is good for those with drooping shoulders and a rounded back because it helps improve their body position.

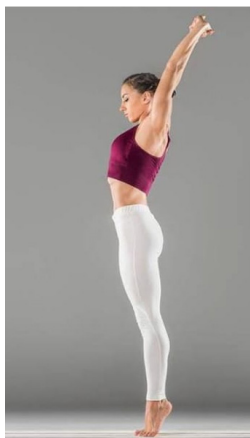
Caution

This position is not recommended for those with severe back pain, heart problems and high blood pressure. Even those who have had an abdominal surgery or women, are in their second and third trimester of their pregnancy, shouldn't attempt the camel posture.

Tadasana 2

In this position stand up straight and wave your arms in the sky towards the right then the left as shown in the picture. While doing this exercise try to keep your arms distance apart.

Benefits



This exercise is an easy yoga position and can be done by anyone. This position also has a lot of benefits such as, relieving pain in the lower back, neck pain, and sciatica. This position also helps relieve stress and improves digestion. This position is also excellent for pregnant women in their second trimester for strengthening their lower back.

Ardha Padmottanasana

In this posture stand up straight and raise your arms and close your palms above your head as shown in the picture.

Next lift one of legs which ever one you would like to and bring it above the knee of the balanced leg as illustrated in the picture. After you have good enough balance and feel comfortable start meditating while standing on one leg.

Benefits



This position relaxes the entire nervous system. It also lessens the tension and stiffness in the ankles, knees and thighs.

Caution

As a friendly caution please do not attempt this position if you have problems with your legs and knees.

Upward Plank Pose

In this posture lie on your back, next anchor your feet and palms down on the floor. Afterwards slowly try to lift your whole body, while it is resting and balancing on your palms and feet as illustrated in the picture.

Benefits



This position is excellent for strengthening your arms, wrists and legs. This position also stretches the shoulders, chest, and front ankles.

Caution

Even though this position looks easy, please be very cautious while attempting this position because it can cause damage to your back.

Urdhva Mukha Pashchimottanasana

In this posture lie down on your back and use the device or a strip of cloth to lift your leg with your hands as shown in the picture. This posture can be done on both legs. While doing this pose just stretch your arms and lift your leg slightly.

Benefits



This posture is beneficial because it helps the brain calm down and relieves stress. Physiologically, this posture help stretches the spine, shoulders and hamstrings. Biologically this posture stimulates the liver, kidneys, ovaries, and uterus. This position also helps relieve the symptoms of menopause and menstrual discomfort. Traditionally, this posture was also used to increase appetite, reduces obesity, and cure diseases.?

Ardhaparsvattonasana

Spying Pose

In this posture extend your feet about 3 to 4 feet apart with one foot in front of the body and the other one behind the body. Next, bring your upper body down with your arms stretching to the floor with palms down. As a reminder your arms should be next to the leg which is stretched in front of the body.

Benefits

This position helps expand the chest and help reducing the stiffness in thighs. This position also overcomes constipation by stimulating the intestinal peristalsis.

Caution

Be very cautious while performing this position because if it is not done correctly it will cause spine and lower back damage.



Parvaviravhadrasana

Side Warrior Pose

In this position stand in a triangle pose with your arms extending out to the side of your body at a shoulder level. While performing this slightly bend your body and lower it with the help of your knees. Next while meditating in this position turn your upper body from left side to the right side to its upmost turning position as illustrated in the picture.



Benefits

First this posture will help stretch the muscles of the thighs and hamstrings. It will also strengthen the legs, back muscles, shoulders and arms. Second, this position builds up and strength the abdominal muscles, pelvic and spinal region. In the process of strengthening the abdominal muscles it will improve digestion.

Warrior Pose

In this posture stand up and stretch one of your legs in front and keep the other one behind your body. While stretching your legs in the triangle position push your chest out and spread your arms out to the sides of your body at a shoulder level as shown in the picture.



Benefits

This posture is really helpful for stretching the chest and lung muscles. Never the less this position can also help strengthen the shoulders and arms muscles. If this exercise is

done regularly it will help shape up the upper body. Not only this posture will help the upper body, but it will also work out the lower body.

With Arms Lifted

In this posture stand up and stretch one of your legs in front and keep the other one behind your body. While stretching your legs in the triangle position push your chest out and spread your arms out to the sides of your body at a shoulder level as shown in the picture. While meditating in this position lift your arms slowly as if you are lifting the weight or picking up the sky.



Benefits

This posture is really helpful in stretching the chest and lung muscles. Never the less this position may also help strengthen the shoulders and arms muscles. If this exercise is done regularly it will help shape up the upper body. Not only

this posture will help the upper body, but it will also work out the lower body.

Parsvaikapadasana

Raised Leg Pose

This pose is performed similarly to the easy boat pose. Except, in this pose you have to lift one leg up while supporting with of your arm as shown in the picture. To perform this pose please sit down with a straight back and crossed leg. Next lift one of your legs and use your hands to either to hold your calves or feet which ever one you prefer as illustrated in the picture. After this pose feels comfortable turn your head to the side of which leg you are lifting and meditate.

Benefits



This posture is beneficial to strengthen the abdomen, hip flexors, and spine. It will also stimulate the kidneys, thyroid and prostate glands. This exercise is also good to help relieve

stress and improves digestion.

Sukhanavasana

Easy Boat Pose

Perform this pose while lying down. Next, Lift up your upper body slightly and then lift up your legs. After both of these limbs are in the air extend your arms and anchor your hands to your legs to hold them steady as illustrated in the picture.



Benefits

This pose helps strengthen the abdomen, hip flexors, and spine muscles. It is also good to perform this posture if you want to stimulate the kidneys, thyroid and prostate glands, and intestines. At last if this pose is done regularly it will relieve stress and improves digestion.

Caution

Please do not attempt this pose if you have back problem or have problem balancing on your back.

Urdhvabaddhakonasana

Cobbler Pose

In this posture sit while crossing your legs and make sure your back is straight. Next, lock your feet together; and then put your hands around your feet and close them together as shown in the picture.



Benefits

This posture stimulates abdominal organs, ovaries and prostate gland. It also helps bladder, and kidneys. If this posture is done regularly it will help heart muscles and improve blood circulation. This posture will also help stretch the inner thighs, groins, and knees. The cobbler pose will also help relief Asthma and other lung problems. This pose is also helpful for pregnant women because if it is done up through the third trimester it will ease child birth.

Ardha Chandrasana

Half Moon Pose

In this posture stand on one leg and level the other leg in the air and keep the arm on the side of the leg you lifted

locked near the middle part of your body while the other hand touches the ground as shown in the picture.

Benefits



This position strengthens the abdomen, ankles, thighs, buttocks, and spine. It stretches the groins, hamstrings and calves, shoulders, chest, and spine. As well as improving coordination, sense of balance, helps relieve stress and improves digestion.

Sitting & Side Twisting

In the posture bend down and sit while your thighs and calves are touching. Next bring your right arm over your head and bend to the left side to touch your right hand to your left hand as shown in the picture. This posture can be performed on the other side of the body by switching sides.

Benefits

This posture help stretches the spine, shoulders, and hips. It also massages the abdominal organs. If this position is

done regularly it will relieve lower back ache, neck and back pain. It is also especially good in the second trimester of pregnancy for strengthening the lower back.

Pavavrahedrasana Warrior Pose With One Arm and Leg Lifted

To perform this posture balance on one leg, while balancing lift one leg up and bring it behind your back. Next lift your arm straight towards the sky as shown in the picture.



Benefits

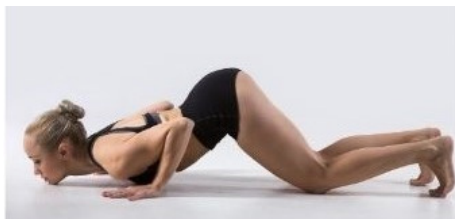
This posture will help stretches the chest and lungs, shoulders, neck, belly and groins. This position also helps with strengthening the thighs, calves and ankles.

The following positions are HIGHLY restrictive.
If attempted, should be approached with
EXTREME CAUTION.

Ashtanga Parnama Asana

8 Limb Laying Down Prayer Position

Start by lying flat on the floor on your stomach. Make sure that your hands are directly underneath your shoulders. Gently arch your back while you bend your elbows. Exhale as you lower your chest to the floor between your hands. You may need to adjust the position of your knees to allow your chest to lie on the floor. Stretch the front of your neck and place your chin on the floor. Your face should be looking forward. Move your shoulder blades down and back. Your elbows should be close to your sides. Curl your toes under and place the balls of your feet on the floor with your toes pointing forward. Press your tailbone up, toward the ceiling to lengthen your spine. Hold this position for 10 to 30 seconds.



Benefits

This posture provides a good stretch for your neck and upper back. It also strengthens and tones your arms without the strain of doing a normal push-up.

Breathing Exercise Withholding

To perform this posture, lie flat on the ground on your back but remember to put a lot of cushion on your back. Now,

comfortably breathe and relax. Next have a person less or equal to your weight get on top of your abdomen slowly. The person getting on top should carefully transfer his weight from the ground to the abdomen.

Benefits

This posture helps the abdomen expands and improves the venous return to the heart. It also Improves stamina in both disease and athletic activity, and it intensifies the state of serenity, tranquility, and eliminates anxiety.

Caution

This exercise is very dangerous and if you are to attempt it you should be extremely careful.

Dhanur Asana

Bow Position

To perform this posture, lie flat on your abdomen and lift your legs with your arms while keeping your abdomen on the ground and also lift your head up.



Benefits

This posture is really beneficial because it strengthens the kidneys. Secondly it strengthens back muscles and it strengthens thigh muscles too.

Dugda Neti

Caution

If this exercise is not done correctly it can cause severe damage to the brain and the whole body.

Pour cow milk mixed with clarified butter (dhesi ghee) through one side of your nose and wait until it comes out the other side.



Benefits

This exercise helps clean the whole system inside of your nose. It also cleanses and fixes eye problems, nose wall problems, congestion, and brain problems and improves vision.

Special Note: A yogi having good practice of Dugda Neti should also drink this milk instead of letting it to come out of the nos-

trils, doing so, will help in asthma as well.

Jal Neti



Caution

If this exercise is not done correctly it can cause severe damage to the brain and the whole body.

Pour water through one side of your nose and wait until it comes out the other side.

Benefits

This exercise helps clean the whole system inside you. It also cleanses and fixes eyes, nose, congestion and brain problems.

Ekapada Parathana Asana

One Leg Forward Bending Prayer Position

Sit on your knees. Put both your hands together in a prayer position keeping your back straightened.



Benefits

This posture stretches the thighs, groins, back, abdomen, chest, shoulders, and neck muscles. This posture also stimulates the abdominal organs. Once done with this asana one feels openness to the shoulders and chest. This posture also has therapeutic applications for urinary disorders.

Padamasan Meditation

Lotus Pose Meditation

To perform this posture sit on your buttocks keeping your back straight and legs crossed and both feet pulled in crossed position {it is not an easy sitting position} as shown in the picture. Then relax and stretch your arms towards your knees to perform the relaxed meditation.

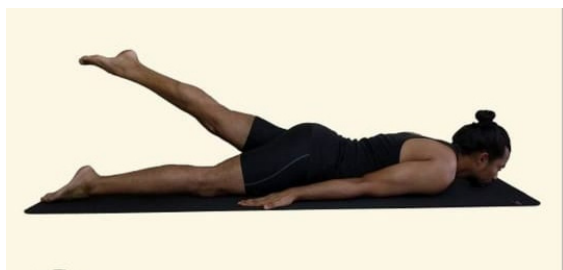


Benefit

The benefits of the full Lotus position are that it increases concentration and it tones- up muscles of the leg, hips and backbone

Ardh Shalba Asana

Lie down on the abdomen, raise one leg and support with the other leg as shown in the picture. It provides all the benefits of Shalba Asana and prepares a practitioner towards Shalba Asana.



Shalba Asana

Lie flat on your abdomen and close your legs and put your arms near your side and slightly lift your head.

Benefits

This position tones up kidneys, liver, pancreas and other organs of digestive system. It cures constipation, indigestion, diarrhea, diabetes, acidity and wind troubles. After done with this asana this position makes spine more flexible, cures slip disk and back pain. For long term this position strengthens legs, lungs and heart muscles if this exercise is done regularly.

Sutra Neti

Caution:

It is against the law to insert a foreign object into the human body unless you are a medical doctor. We do not recommend anyone to do this exercise. The reason we put this as one of the exercises is because we want to include this ancient cleansing exercise. Please do not attempt this because it is extremely dangerous to the human body if it is not done correctly. Put a catheter in your nose and pull it through your mouth and move it back and forth.

**Benefits**

This exercise helps clean the whole system inside you. It also cleanses and fixes eyes, nose, congestion, and brain problems.

Ardha Uttana Asana**Bent Knee Forward Bend**

To begin exhale as you bend forward bringing hands down to the floor on both sides of your feet so that the tips of your fingers and toes form a straight line. Now, you can bend

your knees slightly and bring your forehead down close to your knees and in towards the legs. You can pivot your pelvis, keeping the charge in legs and feet. Extend the spine along the legs keeping the abdomen long hallow and empty (try to hold your breath). If you feel that you cannot bring your hands to the floor you can bring them to your ankles and shins. If you want to perform this position, and salute the Sun according to the ancient Indian way you need to chant a Mantra, “Om Savithre Namaha.”



Benefits

While performing this posture you are giving a complete exercise to your backbone area outer-side vertebrae. The vertebrae of your backbone that you can touch or the inner vertebrae of your backbones. This exercise also gives a complete abdominal exercise to your body. It also strengthens your lower legs. When you bend forward it brings a whole flow of

blood in your brain with full of oxygen, which can help in raising memory.

Caution

If you have high blood pressure or heart problems, please do not perform this posture. If you wish to do so you should consult with your doctor.

Punar Urdhva Hasta Asana

Repetition of Kidney Cleansing Posture

Sun salutation's posture number 11 is the same as posture number 2. This is the repetition of posture's second posture. Raise the arms alongside the ears inhale while raising your arms. Look upward while doing so, and now bend backward. Push your hips forward, and stretch your head back. You should look like a standing arch as shown in the picture. If you want to perform this position and salute the Sun according to the ancient Indian way you need to chant a Mantra, "Om Arkaya Namaha."

Benefits

The Kidney Cleansing Posture is an exercise which cleans the kidneys. While performing this posture you stretch your kidneys and in performing this posture three or four times in a Yoga Session it will make your kidney function and drop extra particles attached to the walls of the kidneys. While performing this posture a person may urinate more than usual.

Praying Tada Asana

Yoga prayer Pose

Begin with the Folded Hands Tree Posture. Standing upright, exhale as you bring the palms together at the chest, fingers pointing upward, and now stand erect, hands folded with palms joined in front of chest. Collect yourself and think of the Sun as the eternal source of light and power. Know also that you can release the radiations of your own internal Sun Shining forth from the heart center. If you want to perform this position and salute the Sun according to the ancient Indian way, you need to chant a Mantra,



“Om Bhaskaraya Namaha.”

Benefits



This position gives you great concentration and the ability to stand for a long period without having any movement in the body; including, thinking about you. This is a part of meditation as well. It releases stress when you think something and lets you stay of that.

Sun Salutations – 26 Counts

Benefits



The series of poses which comprise the sun salutation are executed continuously. The Sun Salutation has a complete and total effect on the entire body. All the plexus of the body are stimulated. The circulatory system is rejuvenated; the pulmonary, nervous systems, digestive organs and the large muscle groups are all affected. It affects each section of the spine and all the other joints of the body.

Complete & Perfect Yoga Breathing

Breathing should be done through the nose with the mouth closed. The complete and perfect yoga breath fills the lower, middle and upper parts of the lungs, in that order. Lie back and relax. Place one hand on the upper chest and the other on the stomach. As you breathe in and out the lower hand will rise and fall. First, exhale completely. Then, breathe in so the abdomen moves outward. The lower ribs should rise. While breathing in count to four and hold for a count of two. When breathing out, count to four and hold for a count of two. After exertion or while deep breathing a longer count may be used.

The Frog Pose

To begin fold both legs at the knees and take them backwards such that the big toes of your feet touch each other. Keep your knees as far apart on both sides. Place both your palms on the ground under your bent legs near your knees. Look straight ahead. Remain in this final posture breathing normally for about 10 seconds or up to your breakpoint (the time up to which you can comfortably remain in a yoga posture.) It varies

from individual to individual depending on one's fitness, age and will power.

Benefits



Some benefits of The Frog Posture (Mandukasana) is that it helps reduce excess fat in the body especially in the thigh, hip and abdominal region. The yoga posture helps in toning the muscles of the thigh region and increasing the flexibility of the legs. It assists in the cure of pain in the knees, ankles, and back. The yoga posture aids in better functioning of the digestive and excretory systems.

Caution

Persons suffering from backache, heart-related problems and severe pain in the leg joints should avoid performing this posture.

Bow Position

Begin from a prone position bend the knees. Stretch the hands back and grab the ankles or feet. Raise the head chest and legs up so that the spine and shoulders are stretched. For a deeper pose allow the legs to open. It may; however look better

if the hips, knees and ankles are in good alignment. Look forward or up. Stretching through the chin will stretch the neck at the front but can be hard on the muscles in the back of the neck. Breathing is a little restricted due to the interference of the anterior diaphragm movement. Don't push too hard or the breath will be extremely shallow and the mind will be tense. There is a perfect balance in this posture with the use of muscles strength and flexibility. If the back of or arm muscles are overused the posture has a negative effect. When used just enough the shoulders, chest, lower back and knees are stretched in balance and harmony with each other. Open the knees for an easier position. This will allow the legs to rise higher which will cause a deeper stretch in the lower back and shoulders.

Benefit



Increases the flexibility of the shoulders and lower back.

Caution

Should not be practiced if you are having problems as hernia, bleeding ulcers etc. and is also to be avoided if you are from high blood pressure. Must be performed with extreme

caution if you are suffering from knee, hips or back problems.

Bhujapedasana Exercises and Movements

Shoulder Pressing Position

Start creating flexibility in the inner adductor of the legs, hamstrings and hip joints in Supta Padangusthana. Lie flat on your back, feet flat, and hips-width distance apart. Keeping your left foot flat on the mat, loop a yoga strap over the right foot, holding each end of the strap in each hand. Microbend the right knee and extend the heel up to the ceiling and contract the thigh muscles (quadriceps) to straighten the leg. Remain for five to eight breaths. Place both ends of the yoga strap into the



right hand. Keeping the right leg straight, dial the big toe to the right so the heel faces the center. Straighten out the left leg and place your left hand on the hip where your left pocket would be. Lower the right leg to the right as far as the hip allows. Contract the right thigh to not “lock” the right knee cap. Remain for five to eight breaths. Inhale and bring the leg to straight at

the top and bending the knee, unhook the yoga strap. Repeat to the left leg. Roll off to the right to come standing. Stand with the feet slightly wider than the hips and squat, placing the elbows into the inner knees, the palms of the hands touching in a variation of Malasana (Garland Pose). Line up each knee so it tracks over the second or third toe of each respective foot. Lift the chest as the hips feel “heavy” and move towards the floor without touching it. Remain for 20 to 30 seconds. Keeping the hands flat, walk them forward and step the feet back into Adho Mukha Svasana (Downward-Facing Dog, see this position in Sun-Salutation positions, position number 8). The hands are shoulders-width distance apart and the feet should be a hip’s-width distance apart. Press the palms into the mat and extend the hips back from the hands. Remain for five to eight breaths. Lower the knees down to rest. Repeat two to three times. Moving into Bhujapidasana, return to Downward-Facing Dog. Walk the feet in about two inches, bending the knees. Jump the feet to the floor around your hands. Bending the knees, lift the feet and see if you can cross your feet at the ankles. Work the hands, pressing them down. Once you have the feet, lift the chest and look up at the ceiling. Remain for five breaths. Lower the face to the floor and slide your crossed ankles and feet below you (do your best). Press into the hands to lift the head and either jump your feet back to Chataranga Dandasana (Please review the four limb touching position of Sun Salutation position number 5) or simply lower the feet and unwrap the pose. Lie back and hug the legs to the chest to rest. If you jumped back into the Chataranga, move into Upward Facing Dog and then Downward Facing Dog for five to eight breaths. Lower the knees

down and rest in Child's Pose, sitting back on the heels, forehead resting on the mat, arms extended in front of you, palms on the mat, hands shoulders-width distance apart. Rest five to eight breaths, and then walk the hands in to come up to sit in a comfortable, cross-legged position.

Benefits

Strengthens the arms and wrists, tones the belly and improves balance.

Cautions

Avoid this pose if you have shoulder, elbow, and wrist or lower-back injuries.

Vatayanasana

Horse Face Pose

To begin, sit on the ground. Place the right foot at the root of left thigh in half Padmasana position. Exhale slowly, raise the trunk from the ground and place the top of the right knee on the floor. Keep the left foot near the right knee and keep the left thigh parallel to the ground. Stretch forward and raise the hands slowly. Bend the elbows and raise the arms near the chest. Place the back of the upper right arm near the elbows. Hold in this position for about 20 second with normal breathing. Slowly release the arms first, and then sit on the floor and relax. Repeat this process on the other side also. Note: In the initial stage it will be very difficult to maintain balance as well as twisting the hands. But with regular practice one can attain perfection and balance.



Benefits

Leg pain and joints pain will be cured. Due to twist of hands it provides flexibility to hands and fingers. This asana develops the ability to retain seminal fluid and regulates the reproductive system and prevent early ejaculation. It also strengthens the leg muscle and knee joints.

Caution

Try to do it slowly after some practice one can do it. This asana requires more coordination then muscular strength.

Paripurana Navasana

The Boat or Sit Balance

Noka means a boat, and to perform this posture you need to lie down on your back with your arms on your sides. Raise your neck and then the upper part of your body. While doing so raise your legs simultaneously and your fingertips should be pointing towards your toes. Your body should look like a boat as shown in the picture. Hold this posture for as long as you can. Do not clench your teeth. Hold arms parallel to your legs. While holding this posture your body may be shaky which is all right. You shouldn't worry about that. Come out of

the posture slowly and lie down on your back and relax.



Benefits

This posture tones and tightens the muscles around the abdomen. It also gives a complete work out to your hips and upper leg area; this also gives a good exercise to your lower leg muscles and to the joints of your feet. This exercise brings balance to your body. It also reduces fat from the abdominal area. This exercise also makes your lungs strong by the way you inhale and exhale.

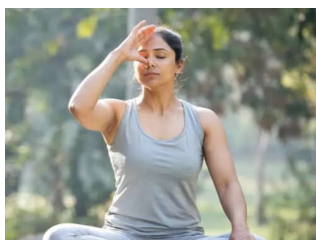
Pranayama

Alternate Breath

Lie down flat on your back on the floor. Place both your arms on either side of you. Place the first two fingers of the right hand on your forehead. Place your thumb on the right nostril. Place the third and fourth finger on the left nostril. Put pressure on the right nostril and use your thumb to close it. Slowly count to eight as you breathe in through the left nostril. Now close the left and right nostril. Count to eight and release. Exhale slowly as you release your hands. Continue this routine

four times on each side.

Alternate breath is also a part of Alom Vilom as you have read in the other parts of my book but in this, readers are learning alternate breathing while laying on their back and concentrating on the breathing system and using only one nostril as it is mentioned above.



Benefits

This exercise helps you relax and rest your body. The breathing gives a chance to each nostril individually to perform its function, giving each side of your nostril individually to perform its function. This gives each side of your body more feel of relaxing.

Sit Balance

Lie straight on your back with your arms on either side of you. Bring your hands up slowly above your legs; keep your arms straight. Slowly begin to raise your legs without moving your arms. You should now be in a half-sitting position. Your legs and shoulders should be no more than ten inches above the floor. Hold your arms parallel to your legs. Stay in this position until your muscles begin to strain. When ready to finish, slowly bring down your arms and legs. Lie back straight and

relax.

Benefits



This exercise helps your body develop better balance and reduce fat in the abdominal, hip and thigh area.

Chair Position

Half Sit Balance in Standing Position

This is wonderful position to reduce knee problems. Stand in front of a wall and keep feet 2 feet away from the wall and bring the back, head and buttocks next to the wall and now bring the body bending from knees and hip joints down and bring it to that position that a person is sitting on the chair. Hold this position for at least 2 to 3 minutes and if feeling burning sensation just come out of this position. Bring hands forward.

Benefits

This position helps in toning up the leg muscles, back muscles and reduces the stress from back, hip area, knees and



joints of shoulders.

Dandasana

Stick Position Standing

Sit with your legs extended forward. Keep your legs together. Stretch your toes toward the ceiling. Place your hands on the floor next to your hips. Point your fingers toward your feet. Stretch the upper half of your body making it perpendicular to the floor. Hold this position for 20 to 30 seconds. Slowly go back to starting position and relax.

Benefits

This helps the leg muscles stretch and tones the ligaments in your legs. This exercise also strengthens the waist



muscles as you stretch your legs.

Triang Mukh Pashimottanasana

One Leg Folded Back Forward Bend

Sit on the floor with both your legs stretched out in front of you. Bend your right leg and grab hold of your right foot. Place your right foot next to your right hip. Stretch your arms and upper body forward and grab a hold of the sole of



your left foot. Hold your left foot with your palms facing towards the sole. Stretch your arms as you hold your left foot and stretch your torso forward. Slowly bring your head down and place your chin on your left knee. Grab your wrists with your hands. Hold your wrists behind your left foot. Hold this position for 30 to 60 seconds. Slowly go back to starting position and relax. Repeat on opposite side.

Benefits

This tones your arm and leg muscles. This exercise also helps reduce stiffness in your legs and upper body.

Eyes Exercises

Roll the eyes very slowly three times to the right fo-

cusing on everything you see then three times to the left. After each exercise rest the eyes about fifteen seconds. Keep the eyes straight ahead, extend the forefingers and raise one hand up above eye level and place the other one down below the waist area. Place the hands where you can see them easily without moving the head. Move the eyes only. Look up, and now look down. Focus on the hands clearly each time. Repeat the movements six or more times and then close your eyes and lower your arms. Keep your eyes closed for about fifteen seconds, squeeze your eyes tight, hold for a moment and then relax without opening. Now blink your eyes a few times and leave then open. Place the hands out to the sides at eye level and without moving the head look to your right, then your left. Repeat six times. Close the eyes lower the arms and rest for about fifteen seconds. When sitting or standing place the left hand just below the shoulder and the right hand out to the side and above the head. When sitting on the floor place the left hand by the knee and raise the right arm as described above. Move the eyes diagonally. Look to the right and to the left. Repeat six rounds, then close the eyes and lower the arm. Raise the left arm and repeat.

Benefits

The eyes have nerves and muscles just like the rest of our body. These muscles and nerves must have exercise to stay healthy and strong. As we read, watch television, etc., the eyes are focused at one distance for long periods. The muscles being used become tired and other muscles become weak from lack of use. These eye exercises help to balance muscles and

improve nerve agility so that the eyes may function properly.

Standing Forward Bend

Stand facing the end or side of your bed. Soften your knees and bend forward placing your forearms and crown of your head on the bed. If you feel that you can stretch closer to



the floor move away from your bed and bend, so your upper body is close to or against your legs. Let tension and stress release from your shoulders, neck and face. Breathe deeply through your nose. Tilt your tailbone upward to increase the sensation of stretching the backs of your legs. Hold for up to one minute.

Neck Rotation:

Limbering

Sit facing straight ahead and your legs crossed. Body

straight also. Move neck clockwise 8 – 10 times. Do the same anti-clockwise. Repeat if necessary. This relieves all the tension in the neck area allowing for a very good night sleep.



Standing Full Body Rotation

Stand straight with your arms above pointing to the sky. Make sure your knees are straight and your ears are pressed against your inner biceps. Begin going clockwise in a circular motion with your full body. Do 8 – 10 times and rotate to counter-clock wise. Repeat if necessary. This motion is good for the stomach and also relieves gases. Note: If you have a neck or back problem, please do not do this motion until consulting a doctor.

Cat and Cow Pose

Stand straight with your arms above pointing to the sky. Make sure your knees are straight and your ears are pressed against your inner biceps. Begin going clockwise in a circular motion with your full body. Do 8 – 10 times and rotate to counter-clock wise. Repeat if necessary. This motion is good

for the stomach and relieves gases. Note: If you have a neck or back problem, please do not do this motion until consulting a doctor.



Foot Rotation

While lying down, bend both knees, keep the feet flat on the bed, place the right ankle on the left thigh just above the knee and rotate the foot slowly in large circles twenty-five times. With the same foot, reverse the rotation. After completing the movement, change legs and repeat. Stretch both legs and relax; stretch and relax keeping the hands at the sides. Stretch the arms two times using the same procedure. Stretch and tense the whole body two times and then relax.

Legs Up the Wall

Shoulder stand and headstand are common inversions you can practice before bedtime but legs up the wall gives you a gentle way to invert if you are not comfortable with the more challenging variations. From a seated position with one side of your body against the wall or fully facing it, swing your legs up the wall and lie on your back. Place a folded towel or blanket

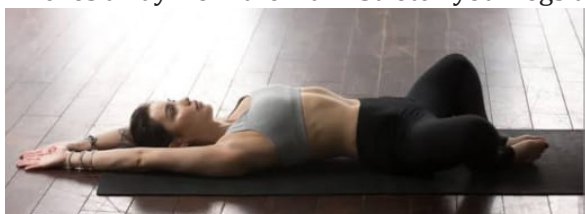
under your lower back for support, if desired. Rest your arms comfortably by your sides. You can flex or point your feet as you hold the position for up to fifteen minutes.

Night Time Goddess Stretch

Lie back on the bed and let your arms fall naturally to your sides. Look up at the ceiling with your mind in your own Utopia. Bring your feet together and form a diamond shape with your legs. If your legs won't fall flat to the sides at firsts that's okay. Support them with pillows or rolled up towels. As you continue to do this exercise, the muscles will stretch a little further each day.

Upside- Down Relaxation

Lie on your back in bed or on the floor with your butt about six inches away from the wall. Stretch your legs upward



and place them against the wall. Try to straighten your legs. If you can't stretch your legs straight at first, don't worry – just do what you can. Breathe deeply and slowly. Keep your arms on the floor with your palms upward and open. Just lay there and relax for a couple of minutes. That's it. You've performed an easy Yoga move. If you can't hold this position and it is hard for you to keep your buttocks touching to the wall and it hurts, just

use a couch or chair and put your legs on that and it will bring the flow of your blood towards your head and brain with full of oxygen and can bring a good sleep for the rest of the night.

Winding- Down Twist

Sit on the bed with your legs crossed and your back straight. Twist your body slowly, exhaling, and place your right hand on your left knee with your left hand behind your back-side. Allow your gaze to follow your body and let your mind relax. Inhale as you return to face forward. Do this for the other side switching hands as you do so. A couple of minutes of this exercise will help relax you even further.

Rock And Roll

This move is performed to relieve lower back tension. Lie on your back bring your legs up to your chest, crossing your ankles. Wrap your arms around your lower legs and hold. While holding your legs, exhale slowly and rock back. Hold for a minute, breathing slowly, letting your mind wander.

When you are ready to sleep after your Yoga exercises, lie down straight and fold your one leg and bring the other lower leg on the knee and rotate your foot in clock wise direction 10 times and then anti-clock wise 10 times and then stretch your legs and now bend your other leg and fold your knee and bring your other lower leg on the knee and rotate the foot as you rotated with the other foot and repeat it clock wise and anti-clockwise and then rest and have a good sleep.

Leg Rotation

Lie on your back on the floor and look upwards. Keep both the arms straight close to your body and palms touching the floor. Legs should be straight with heels and toes touching each other. Lift your left leg without bending and rotate it in a circular fashion. Try to make a big circle without touching the ground. Keep the right leg straight on the floor without bending it. Rotate left leg clockwise 5 times. Rotate left leg anti-clock 5 times. Take rest in shava asana. Similarly, rotate right leg anti-clockwise 5 times. Take rest in shava asana. Now join both feet, heels and toes together. Keeping your legs and feet together rotate your legs clockwise 5 times and anti-clockwise 5 times. Take rest in shava asana. You can start with 5 rotations. Take rest and repeat initially. After two to three weeks of practice increase the number of rotations and try two to three repetitions. Whenever you feel tired take a few moments rest in shava asana.

Benefits

Ensures faster weight loss. Reduces fat around the abdomen, thighs and buttocks. Helps strengthen abdomen mus-



cles.

Leg Cycling Pose

This is an effective yoga exercise for weight loss and ensures faster weight loss. Lie on your back on the floor and look upwards. Keep both the arms and straight close to your body and palms touching the floor. Place feet close to your buttocks, heels and toes touching each other. Take deep breath and hold. Bend the knees. Bring left foot close to the buttock and right leg fully extended at an angle of 30 degrees. Now bring right foot close to the buttock and lift right leg fully extended at an angle of 30 degrees in a circular motion. You will move both your legs as if you are riding a bicycle. Continue until you are no longer comfortable. Take rest in shava asana. Repeat step once or twice.

Benefits

Good for hip and knee joints. Strengthens abdominal and lower back muscles. Tones up the thigh muscle. Takes off extra fat around the waist area. Restrains early ejaculation. Moderates the hip elasticity among those women who has just delivered a baby.

Laat Ghmana

Leg Circling Position

Lie down on your back straight and raise one leg and rotate it in circling position from left to right and then right to left for 10 times and then repeat the exercise with the other leg. After completing this exercise raise both the legs and ro-

tate them in 360-degree circle from left to right and then repeat the procedure from right to left. This exercise will help in increasing the immune system and will increase the appetite, it reduces the fat from around the intestine, as well as, from around the buttocks. This is a great exercise to reduce weight and fat from the body.



Corpse Pose

Try this either on the floor or your bed. Lie completely flat without a pillow under your head. Although your legs remain straight, let your feet spread out to the sides and keep your arms resting a few inches away from your waist. Turn your palms up and close your eyes. Breathe deeply in and out through your nose. Try contracting every muscle in your body, and then releasing with an exhale. Focus on your breathing and the space in between thoughts. Hold this position as long as you like.



Overall Benefits of Yoga if done on a routine basis:

Health Benefits Within

From lowering blood pressure to increasing pain tolerance, the following health benefits can all be discovered within the body.

Blood pressure. A consistent yoga practice decreases blood pressure through better circulation and oxygenation of the body.

Pulse rate. A slower pulse rate indicates that your heart is strong enough to pump more blood with fewer beats. Regularly practicing yoga provides a lower pulse rate.

Circulation. Yoga improves blood circulation. By transporting nutrients and oxygen throughout your body, yoga practice provides healthier organs, skin, and brain.

Respiratory. Like the circulatory system, a lower respiratory rate indicates that the lungs are working more efficiently. Yoga decreases the respiratory rate through a combination of controlled breathing exercises and better fitness.

Cardiovascular endurance. A combination of lower heart rate and improved oxygenation to the body (both benefits of yoga) results in higher cardiovascular endurance.

Organs. Yoga practice massages internal organs, thus improving the ability of the body to prevent disease. Additionally, an experienced yoga practitioner becomes better attuned to her

body to know at first sign if something isn't functioning properly, thereby allowing for quicker response to head off disease.

Gastrointestinal. Gastrointestinal functions have been shown to improve in both men and women who practice yoga.

Immunity. Yoga practice has frequently been correlated with a stronger immune system.

Pain. Pain tolerance is much higher among those who practice yoga regularly. In addition to pain tolerance, some instances of chronic pain, such as back pain, are lessened or eliminated through yoga (see below for more on back pain).

Metabolism. Having a balanced metabolism results in maintaining a healthy weight and controlling hunger. Consistent yoga practice helps find the balance and creates a more efficient metabolism.

Health Benefits Without

Just as many health benefits occur within the body, there are many benefits that can actually be experienced from without the body. From better sleep to more energy and strength, this list provides several benefits found on the outside of the body. Aging. Yoga stimulates the detoxification process within the body. Detoxification has been shown to delay aging, among many other health benefits.

Posture. The very nature of yoga teaches the practitioner how

to hold and control one's body in a more healthful position. Through consistent practice, your posture will improve so that you look more confident and healthier.

Strength. One of the premises of yoga is that you are using the weight of your own body for overall strength.

Energy. Regular yoga practice provides consistent energy. In fact, most yogis state that when you perform your yoga correctly, you will feel energized after your yoga session rather than tired.

Weight. The benefits of a better metabolism along with the exercise of yoga work to keep your weight in check. Additionally, the stretching of muscles longwise helps to reduce the amount of cellulite that can build around muscles.

Sleep. Because of the many benefits to both body and mind that a yoga routine can provide, many find that their sleep is much better.

Balance. An integral part of the yoga practice is balance and control over your body. With a consistent practice, you will find that your overall balance will improve outside the yoga class. Integrated function of the body. Yoga is derived from Sanskrit and means "to join together and direct one's attention." This is exactly what happens to your body after you start practicing yoga. Yogis find that their body works together much better, resulting in more graceful and efficient body movements.

Body Awareness: Doing yoga will give you an increased awareness of your own body. You are often called upon to make small, subtle movements to improve your alignment. Over time, this will increase your level of comfort in your own body. This can lead to improved posture and greater self-confidence.

Core strength. With a strong body core, you receive better posture and overall body strength. A strong core helps heal and reduce injuries. Therefore a lot of athletes do yoga as cross training (boxers, MMA fighters, etc.).

Sexuality. Yoga can improve your sexuality through better control, more relaxation, and more self-confidence.

Emotional Health Benefits

Due to the strong mind-body connection of yoga, there are many emotional benefits to be gained from a consistent yoga practice.

Mood. Overall well-being improves with yoga practice. The combination of creating a strong mind-body connection, creating a healthy body, and focusing inward can all lead to improvement in your mood.

Stress Reduction. The concentration required during yoga practice tends to focus your attention on the matter at hand,

thereby reducing the emphasis you may have been putting on the stress in your life.

Anxiety. One benefit to the controlled breathing used in yoga is a reduction in anxiety.

Depression. Some believe the negative feelings that you may be repressing are brought to the surface during some types of yoga exercise. When this happens, the negative energy is no longer stuck within you, but released through exercise. Regularly releasing this negativity leads to a reduction of depression in many people.

Self-acceptance. Focusing inward and realizing through your yoga practice that perfection is not the goal, self-acceptance begins to take over.

Self-control. The controlled movements of yoga teach you how to translate that self-control to all aspects of your life.

Mind-body connection. Few other exercises offer the same mind-body connection that yoga does. As you match your controlled breathing with the movements of your body, you retrain your mind to find that place of calm and peace that long-time yogis know.

Positive outlook on life. Continued practice of yoga results in a balance of many hormones and nervous system, which brings about a more stable, positive approach to life.

Hostility. Most yogis report a huge reduction in the amount of hostility they feel as well as a sense of control when anger flares. This calm effect is likely from the relaxation and meditation that is incorporated in their yoga practice that leads to an overall calming of the nervous system. Less hostility means lower blood pressure and stress and a healthier approach to life.

Concentration. Researchers have shown that as little as eight weeks of yoga practice can result in better concentration and more motivation.

Memory. Improved blood circulation to the brain as well as the reduction in stress and improved focus results in a better memory.

Attention. The attention required in yoga to maintain the structured breathing in conjunction with yoga poses sharpens the ability to keep a sharp focus on tasks.

Social skills. In yoga, you learn the interconnectedness of all of life. Your yoga practice soon evolves from a personal journey to one connecting to the community at large where your social skills improve along with your yoga practice.

Calmness. Concentrating so intently on what your body is doing has the effect of bringing calmness. Yoga also introduces you to meditation techniques, such as watching how you breathe and

disengagement from your thoughts, which help calm the mind.

Body Chemistry

Several aspects of body chemistry such as glucose levels and red blood cells are affected by yoga. Learn how you can improve your body chemistry through yoga.

Cholesterol. Yoga practice lowers cholesterol through increased blood circulation and burning fat. Yoga practice is a great tool to fight against harmful cholesterol levels.

Lymphatic system. Your lymphatic system boosts your immunity and reduces toxins in your body. The only way to get your lymphatic system flowing well is by movement. The specific movements involved in yoga are particularly well-suited for promoting a strong lymphatic system.

Glucose. There is evidence to suggest that yoga may lower blood glucose levels.

Sodium. As does any good exercise program, yoga reduces the sodium levels in your body. In today's world of processed and fast foods that are full of sodium, lessening these levels is a great idea.

Endocrine functions. Practicing yoga helps to regulate and control hormone secretion. An improved endocrine system keeps hormones in balance and promotes better overall physical and emotional health.

Triglycerides. Triglycerides are the chemical form of fat in the blood, and elevated levels can indicate a risk for heart disease and high blood pressure. A recent study shows that yoga can lead to “significantly lower” levels of triglycerides.

Red blood cells. Yoga has been shown to increase the level of red blood cells in the body. Red blood cells are responsible for carrying oxygen through the blood, and too few can result in anemia and low energy.

Vitamin C. Vitamin C helps boost immunity, helps produce collagen, and is a powerful antioxidant; and a yoga regimen can increase the vitamin C in your body.

Exercise Health Benefits

As a form of exercise, yoga offers benefits that are sometimes not easily found among other exercise regimens. Check out these reasons to include yoga in your or your patient’s health program.

Low risk of injury. Due to the low impact of yoga and the controlled aspect of the motions, there is a very low risk of injury during yoga practice compared to other forms of exercise.

Parasympathetic Nervous System. In many forms of exercise, the sympathetic nervous system kicks in, providing you with that fight-or-flight sensation. Yoga does the opposite and stimulates the parasympathetic nervous system. The parasympathetic system lowers blood pressure and slows the pace of your

breathing, which allows relaxation and healing.

Muscle tone. Consistently practicing yoga leads to better muscle tone.

Subcortex. Subcortical regions of brain are associated with well-being, and yoga is thought to dominate the subcortex rather than the cortex (where most exercise dominates).

Reduced oxygen consumption. Yoga consumes less oxygen than traditional exercise routines, thereby allowing the body to work more efficiently.

Breathing. With yoga, breathing is more natural and controlled during exercise. This type of breathing provides more oxygen-rich air for your body and also provides more energy with less fatigue.

Balanced workout of opposing muscle groups. As with all of yoga, balance is key. If a muscle group is worked in one direction, it will also be worked in the opposite direction to maintain balance. This balance results in a better overall workout for the body.

Non-competitive. The introspective and self-building nature of yoga removes any need of competition in the exercise regimen. With the lack of competition, the yogi is free to work slowly to avoid any undue injury as well as promote a more balanced and stress-free workout.

Joint range of motion. A study at the University of Pennsylvania School of Medicine indicated that joint range of motion was improved by participants who practiced yoga.

Eye-hand coordination. Without practice, eye-hand coordination diminishes. Yoga maintains and improves eye-hand coordination.

Dexterity. The strong mind-body connection and flexibility gained from yoga leads to grace and skill.

Reaction time. Research done in India shows that reaction time can be improved with specific yoga breathing exercises in conjunction with an already established yoga practice. The improvement was attributed to the faster rate of processing and improved concentration gained from yoga.

Endurance. Working the entire body, yoga improves endurance and is frequently used by endurance athletes as a supplement to their sport-specific training.

Depth perception. Becoming aware of your body and how it moves, as one does in yoga practice, leads to increased depth perception.

Disease Prevention

Doctors and nurses love yoga because studies indicate that it can help prevent the following diseases.

Heart disease. Yoga reduces stress, lowers blood pressure,

keeps off weight, and improves cardiovascular health, all of which lead to reducing your risk of heart disease.

Osteoporosis. It is well documented that weight-bearing exercise strengthens bones and helps prevent osteoporosis. Additionally, yoga's ability to lower levels of cortisol may help keep calcium in the bones.

Alzheimer's. A new study indicates that yoga can help elevate brain gamma-aminobutyric (GABA) levels. Low GABA levels are associated with the onset of Alzheimer's. Meditation like that practiced in yoga has also been shown to slow the progression of Alzheimer's.

Type II diabetes. In addition to the glucose reducing capabilities of yoga, it is also an excellent source of physical exercise and stress reduction that, along with the potential for yoga to encourage insulin production in the pancreas, can serve as an excellent preventative for type II diabetes.

Symptom Reduction or Alleviation

Medical professionals have learned that the following diseases or disorders can all be helped by maintaining a yoga practice.

Carpal tunnel syndrome. Individuals with carpal tunnel syndrome who practiced yoga showed greater improvement than those who wore a splint or received no treatment at all. Researchers saw improved grip strength and reduction of pain in the study participants.

Asthma. There is some evidence to show that reducing symptoms of asthma and even reduction in asthma medication are the result of regular yoga.

Arthritis. The slow, deliberate movement of yoga poses coupled with the gentle pressure exerted on the joints provides an excellent exercise to relieve arthritis symptoms. Also, the stress relief associated with yoga loosens muscles that tighten joints.

Multiple sclerosis. “Yoga is now recognized as an excellent means of MS management.” Additionally, National Center for Complementary and Alternative Medicine is funding a clinical trial of yoga for treating multiple sclerosis.

Cancer. Those fighting or recovering from cancer frequently take advantage of the benefits that yoga provides. Cancer patients, who practice yoga gain strength, raise red blood cells, experience less nausea during chemotherapy, and have a better overall well-being.

Muscular dystrophy. Using yoga in the early stages of muscular dystrophy can help return some physical functions. The practice of Pranayam yoga helped one teen regain many of his abilities lost to muscular dystrophy.

Migraines. Regular yoga practice has been shown to reduce the number of migraines in chronic migraine sufferers.

Scoliosis. Yoga can straighten the curvature of the spine associated with scoliosis. Find out how this yogi cured her scoliosis and continues to help others as well.

Chronic bronchitis. Exercise that does not elevate respiration yet increase oxygen levels in the body is ideal for treating chronic bronchitis. Luckily, yoga can do this, as well as aerate the lungs and provide energy.

Epilepsy. Focusing on stress reduction, breathing, and restoring overall balance in the body are the focus of how yoga can help prevent epileptic seizures.

Sciatica. The intense pain associated with sciatica can be alleviated with specific yoga poses.

Obsessive Compulsive Disorder. Studies of people with OCD have shown that practicing yoga has led to a reduction in symptoms—resulting in less medication or medication no longer needed.

Constipation. Due to the practice of yoga and overall better posture, the digestive and elimination systems work more efficiently. If the practitioner also has a healthy diet, any constipation will be eliminated through yoga.

Allergies. Using a Neti pot to clear the sinuses is an ancient form of yoga to help reduce or eliminate allergy symptoms. Certain types of breathing can also help clear the nasal passages.

Menopause. Yoga practice can help control some of the side effects of menopause. Learn how the bridge pose can help reduce hot flashes.

Back pain. Yoga reduces spinal compression and helps overall body alignment to reduce back pain. Find a yoga pose to help lessen back pain.

Difference between Physical Exercises and Yogic exercises

Physical exercise causes fatigue, releases energy, and develops the external body and muscles. Yogic exercise removes fatigue, conserves energy, and tones up the visceral organs. The fatigue is due to the lactic acid accumulation in the muscle, motor areas of brain, and myoneural junctions.

The Different Interpretations of Yoga

If knowing what is imminent in life is physiology, the working of it is Yoga.

If self-adjustment in life is an art, the practice of it is Yoga.

If the mechanical working of life is pleasure, the organic working of life is Yoga.

Yoga is a psycho-somatic discipline, unique of its kind and unparalleled in its effect.

Yoga is psycho-physiological reconditioning of the body, mind and intellect complex.

Yoga is an art of rightful living.

Yoga is inhibition of the modifications of the mind.

Yoga is balanced life.

Yoga is control of mind for liberation.

Yoga is akin to God and to become God.

Yoga makes people look young and energetic.

Thoughts to have in meditation:

Keep Smiling

here's nothing better in this world than to know that you have made someone happy. We often tend to miss simple pleasures in this roller-coaster ride called life. We are often burdened with so much responsibility and stress in day-to-day life that we forget to stop and smell the flowers. Open your eyes, ears and heart to see and feel the simple pleasures of life. Read my section of the book called "Laughter and Yoga" on page 000

The joyous expression on a mother's face when she sees her child take his first step independently.

A child who finds himself riding a bicycle for the first time without training wheels.

Or simply smile at a stranger. It's probably the only sunshine he will be seeing in the day!

Joy

Joy is one of the most cherished emotions you can experience in life. The best thing about the emotion is that the reasons could vary, but it still leaves you with the same positive and happy feeling.

People say they feel joy when they see their children smile. Or when a small gesture makes a loved one smile.

When you listen to a good piece of music or read a nice book, this brings joy.

When you get an unexpected compliment, it makes your day.

When you supply your family with comfort, and this leaves you satisfied.

When you talk to a child the reasons vary. They feel joy in the littlest things.

Whatever the reason – if it brings pleasure, this feeling of joy, every bit of it is worth it. So, bring happiness, pleasure and joy into your life and those whom surround you.

Peace

This is a state of harmony where one remains unperturbed by the outside environment and/or the actions of others. It's when one has achieved bliss and happiness. So why is it in spite of knowing this we find hostility, violence, anger and negativity around us? Attaining a calm state of mind is not the

easiest thing to achieve but following some basic maxims can definitely lead us on the path of peace and serenity with oneself and the outside world.

Forgive and forget. If you can't achieve both try one of the two at least.

Learn to adapt. Always remember that it is easier to change yourself than trying to change the world around you.

Endure what cannot be cured. This is the best way to turn a disadvantage into an advantage.

Believe in yourself. Neither people's praises nor their neglect/harsh words last forever. Do what you believe in sincerely and ethically and leave the rest to the "Super force" above all of us.

Feel the Calm in Life

Life is not a bed of roses. It is more of a roller coaster ride and it depends on you whether to scream in fear or enjoy the high! Interpersonal, career, health, familial problems are here to stay and there's no running away from them in spite of this. How is it that some people always look like things are always right for them? Is it that they do not know difficult situations? Or is it that they deal with them differently? It is usually about regulating the mind.

There will always be tons to do – and time will always be short – so prioritize and see what needs attention first – the rest will

follow.

Learn to adapt to situations – this will smoothen the ride for you.

Always think, be, and feel positive and keep the faith that you will and can handle any situation. The situation has been given to you because you are strong enough to handle it.

At last but not least, focus on your breathing. Conscious breathing is known to have a stilling effect on emotions.

Celebrate Life:

Life is short – live it up! Make every moment to celebrate. The more you praise and celebrate life, the more there is in life to celebrate. If you don't have a list of things that you like to do, you are missing ingredients in the recipe of enjoying life. Life is simply too short to let it go by. Haven't we always heard people say that in this race of life, take time off to smell the roses? It may appear to be a waste of time to some but actually see, if it helps you build your energy resources – when you're happy, you are automatically more productive in whatever you do. You do not need an elaborate vacation to enjoy life – it could be as simple as reading your favorite book or picking up the phone to talk to your best friend. It could even be building sandcastles with your children, wearing your favorite dress without a real reason, or even treating yourself to your favorite dessert which you have not had for a while!

Why wait for “that day” to enjoy and have some fun? Find time to make any day a celebration of life. Laugh today; make someone else laugh and spread happiness to everyone, especially make a child smile and celebrate this life’s gift given to you by God.

Part 5

Positions for Pregnant Women

Benefits of Yoga

Practicing yoga not only helps physically prepare a woman for childbirth but it also positively influences her mental and emotional state in preparing her for this life-changing experience. Pregnancy has lots of risk, though these risks are always worth taking. The practice of yoga can help your mind and body to prepare for labor. Yoga for pregnancy not only helps in easy labor or giving birth for mother, but it also beneficial to mother during pregnancy and after delivering a baby. It benefits in so many ways.

Reducing Stress

Stress is the most and very common issue that women go through during pregnancy. Stressful women cannot enjoy their pregnancy. Some pregnant women end up taking antidepressant medications which affect the baby. To have a healthy baby pregnancy should be stress free. It also minimizes common pregnancy symptoms such as morning sickness and constipation. You can get that benefit by exercise or doing yoga on regular basis.

Strengthen Stamina

Practicing yoga will increase strength, energy and stamina in pregnant women which will be used during labor.

Good or Normal Breathing

Yoga helps you to breathe normally and release tension. Also helps to manage pain during labor. It also provides proper blood flow to all the body tissues and to the baby.

Benefits to Unborn Child

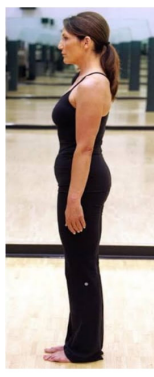
Yoga benefits to the unborn child keeping baby mentally and physically healthy.

Keeps you in good Shape

Yoga keeps mother and child in good body weight. Yoga prevents mothers to have excessive weight gain during or after labor. After all yoga helps you to have a risk and complication free pregnancy and labor.

Before practicing any yogic exercise,
consult with your doctor.

Basic Standing Posture



Stand with your feet a little bit apart and the edges of your feet must match up. Straighten your legs by making your front thigh muscles tighter. Lift the tailbone down and lift the hipbones up. Lift the breastbone and move it forward. Next drop your shoulders and relax your arms. After look directly

forward. Everything should be in line. Later you must adjust the position as pregnancy progresses.

Benefits

This improves your posture and relieves any lower back pain strain by balancing the muscles and aligning the vertebrae.

Reclining Pelvic Tilt



Lie on your back and bend your knees and place your feet flat on the ground. Your feet should be apart and parallel. Extend your arms at your sides with your palms facing down. Breathe in and lift your chest and allow your lower back to arch and lift slightly off the floor. Breathe out, press feet firmly, and flatten lower back to the ground. Tighten your buttock and let the tailbone lift slightly off the ground. Repeat this about five or ten times. Inhale and release lower back, breathe out and press your lower back. When you're done roll onto one side and sit up.

Benefits

This position relieves tension in lower back muscles.

Bridge Pose



Lie on your back and place your feet on the ground. Make sure they are parallel and apart. With your palms down, stretch your arms alongside your body. Press your lower back to the ground. Breathe in and tighten your buttocks. Then, press down with your arms and feet, lift the hips off the ground, and raise the tailbone upward. Repeat this about two or three times. Curl your tailbone off the ground. Lift the pelvis higher than abdomen and squeeze your knees together. Release it gently and roll onto one side and push up to a sitting position.

Benefits

This position relieves the lower back pain by strengthening abdominal and buttock muscles.

Cat stretch



Kneel on the ground. Position your knees directly under the hips and a few inches apart. Place hands in line with your shoulders and fingers facing forward and make sure to look straight ahead. While breathing in look up, lift buttocks, and lower you back slightly. While breathing out look down, tuck buttocks under, lift back, and allow your upper back to round upward. Repeat these five times and breathe in and release back downward. Breathe out and lift back upward. Keep your arms straight and release and sit back in your heels, widen legs, stretch spine forward between your legs, and rest your forehead on the ground.

Benefits

This position releases the lower back tension and is excellent during back labor.

With Leg Lift



Kneel on the ground. Put your knees directly under your hips and a few inches apart. Place your hands in line with your shoulder's fingers facing forward. While breathing in, look up, lift your buttocks, tilt top of front pelvis down and allow your lower back to slightly go down. While breathing out, look down, tuck buttocks under, lift back, and allow your up-

per back to round upward. Return to normal position on hands and knees. Look forward and maintain natural spinal curves. Extend your left leg on the ground. Turn your toes under to stretch calf muscles. Lift leg off the ground, hold, and alternately point and flex your feet. Lower your leg and repeat with the right leg.

Benefits

This position strengthens back, buttock, hamstring, calf and shin muscles.

Lower Back stretch to Wall



Stand with your back against the wall and keep your feet a few inches apart from the wall. Separate your feet, bend your knees a little bit, and rest your hands on your thighs. Keep your feet parallel to each other and knees facing straight ahead. Breathe in and lengthen the spine. Breathe out and tuck tailbone under and flatten the lower back to the wall. Breathe nor-

mally and maintain the stretch of the lower back against the wall. Use this position when your back is tired. You can also rest your hands on the wall and interlock the underneath abdomen for supporting in the last trimester. To strengthen your thighs, bend your knees, lower your buttocks until your thighs are almost parallel to the floor, and press your lower back to the wall. To release, strengthen legs, and stand in upright position.

Benefits

This position relieves your lower back fatigue and strengthens your legs.

Shoulder Stretch with Support



To perform this pose, place an item with cushions the height of your waist in front of you. Next kneel on the mat or pillows while doing so. Please separate knees a comfortable distance apart.

Next please place your elbow securely on the chair seat. Then lift your forearms towards the ceiling and press

your palms together. Afterwards when you are comfortable in the position Allow your neck to relax and drop between your arms toward the floor.

Breathe normally relax and lift your buttocks towards the ceiling and tilt your pelvis.

Benefits

This posture relieves pain during back labor.

Forearms on Wall Shoulder Stretch



Interlock your fingers and keep your forearms high up on the wall and walk back until your legs are directly under your hips. Place your feet parallel to each other and make your front thigh muscles tighter while releasing your head between your arms. You can rest your head lightly on the wall.

Breathe in and press your forearms to the wall. Breathe out and lower your shoulders and upper back toward the wall.

To make your shoulders stretch more keep your forearms at the same height on the wall and move the thighs backward. When your shoulders are stretched rest in upright position.

Benefits

This position helps to remove tightness and fatigue in the upper back and the shoulders.

Shoulder Stretch on Counter



Place your elbows securely on the edge of the counter or table. Position your elbows no farther than the width of your shoulders. Walk your feet back until your legs are directly under your hips and spine is parallel to the floor. Press your palms together and allow your head to relax in between them. Breathe in and tighten your front thigh muscles and lift your buttocks bones toward the ceiling. Breathe out and lower your shoulders and spine to the floor. Keep softening your shoulder joints with each breathe you take. To get out of this position, lower your hands on the counter, push back, stand upright, lower your arms to the sides, and rest.

Benefits

This position if done every day it can help stretch the shoulders and the lower back. It also relieves any abdominal pressure due to weight of the uterus.

Shoulder Stretch Kneeling to Wall

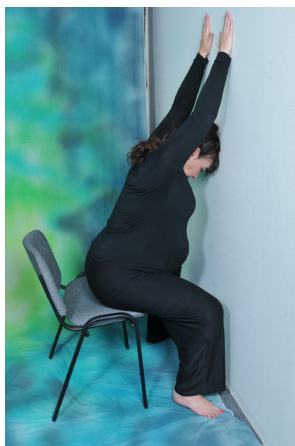


Face wall, kneel 12 to 18 inches away from the wall, bring your feet together and lower your buttocks toward the floor. Widen your legs to a comfortable distance apart and sit on your heels. Stretch your arms straight up the wall and place your palms on the wall. Relax your head between your arms and rest your forehead on the wall as well. After reaching up with straight arms while stretching the upper body forward toward the wall. Move your tailbone down and lessen the curve in your lower back. Let go of tightness in shoulders each time you breathe out. To release, push from the wall bringing your knees together, sit on your heels, and relax your arms to your sides.

Benefits

This position helps to relieve the shoulder stiffness, reduces upper back roundness, and opens up the rib cage.

Seated Shoulder Stretch

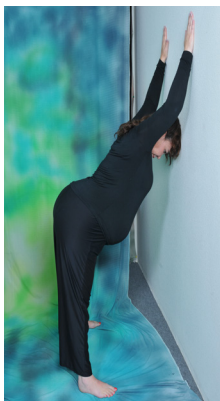


In this position please place the front edge of a chair one to two feet from the wall. Next, sit on the front half of the chair with your knees and legs comfortably distanced apart. Now please extend your arms straight up the wall in front of you. Afterwards relax and slowly drop your head against the wall.

Benefits

This position will help you stretch your tight shoulders and open your chest. This posture is good throughout the whole pregnancy, but it is especially ideal for the third trimester.

Standing Shoulder Stretch to Wall



To perform this, place your arms straight up wall with palms flat on the wall. Afterwards walk backwards until your legs are directly under your hips. Remember while doing this posture please have your palms steady against the wall. To increase the benefits of this exercise please exhale and inhale while resting your forehead against the wall in front of you.

Benefits

This position includes many benefits, first it stretches almost all of the lower body. Secondly, this pose relieves stiffness in the upper body.

Right Angle Pose to Wall

To perform this posture please extend your arms straight towards the wall. Next place your palms on the wall, while pressing all of weight towards it. Next walk feet backwards until your arms and back are parallel, also until your legs are directly under your hips. After this position feels com-

comfortable start meditating and slowly bring your head down in between your arms.



Benefits

This posture will help relieve lower back tension and also be really beneficial during the third trimester when the heaviness of the uterus causes lower back pains.

Downward Dog Pose



To perform this posture, kneel 3 to 4 feet in front of a wall. Next widen your knees and sit back on your heels. Afterwards please place your palms down on to the floor. Keep most

of weight on the hands and lift your hips and knees off the floor. Perform the next step only if you are already comfortable with the first steps. Afterwards please straighten your legs and lift your buttocks straight toward the ceiling.

Benefits

This posture is good for pregnant women because it strengthens the upper half of the body and stretches the lower half of the body.

Downward Dog Pose with Chair



Please perform this posture with the right and proper props such as the chair. Please place the chair securely and tightly against a wall. Next grasp edges of the chair seat. With your palms down on top of the chair seat. Afterwards slowly walk your feet backwards until your legs are directly under your hips. After this part of the posture feels comfortable please slowly lift your buttock bone toward the ceiling.

Benefits

This can be beneficial for pregnant women because it relieves lower back pains and strengthens your lower back.

Not only does it help your back, but it also stretches your hamstrings and calves.

Chest and Shoulder Stretch with Chair



Perform this posture by placing a steady chair against the wall, please pad the floor and the chair with soft pillows and blankets. Sit on the floor and extend your arms behind your back on top of the chair then interlock your fingers, Rest your arm on the chair. If this position is difficult, please adjust the chair and the blankets on the floor to feel comfortable. Also keep your legs straight on the floor right in front of the body during the whole position. Once this position is comfortable relax and start meditating.

Tree Pose

In this position stand straight with the support of the wall behind your back. Next place on the wall palms down, then push your weight against it. Once you are comfortable lift one of leg and bring it on the balanced foot above the knee. But remember that when you lift your knee bend it and place it

comfortable on your balanced leg's thigh.



Benefits

This position is easy to perform, and it will benefit your lower body.

Eagle Pose



In this position stand straight with the support of the wall behind your back. Next place on the wall palms down, then push your weight against it. Once your weight is transferred to the wall please lift one leg then the other. Afterwards please move one leg forward and cross it over the other leg but remember to lift the crossed leg above the ground just a little bit. This position can be done to both legs when they are switched.

Benefits

It prevents cramps in the calves and stretches and strengthens your legs.

Alternate Leg Stretch with Chair:



Perform this position with a steady and a strong chair. To perform this posture, place the chair four feet away from the wall. Next move in between the wall and the chair; afterwards place your hand on the top back of the chair and then stretch your legs until heels are touching the wall. Next move one leg forward and place it between the chair and the anchored heel.

Benefits

This posture will help stretch back of legs, shoulders and back.

Standing Alternate Leg Stretch:



To perform this position please move back to a wall and anchor one of your heels against the wall. Next move the other leg about four feet ahead of the anchored leg. After wards calm yourself down and then bring your arms behind your back. Once they are comfortably behind the back slowly close your palms together, so you have a prayer position behind your back. Next, if you feel comfortable bend forward and meditate. This is a hard position and should be attempted with proper preparation.

Benefits

Even though this position is hard, but it has a lot of ben-

efits because it stretches all major parts of your body such as legs, shoulder and muscle. It also improves a women's posture during and after pregnancy.

Triangle Pose



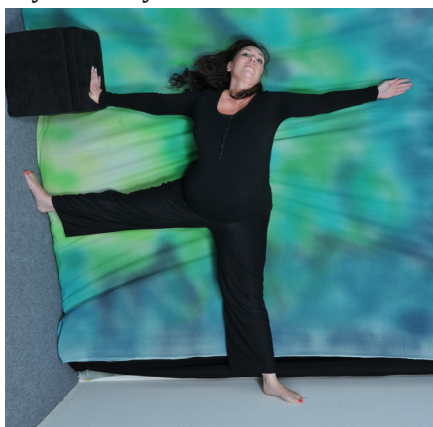
To perform this posture please stretch your legs as far as you think it feels comfortable, while standing. Afterwards please stretch and extend your arms to both sides of your body. When this part of the position is comfortable, use your arm, and extend it out to your feet, but please remember to extend your right arm to your right leg and your left arm to your left leg. After you extend your arm use the other arm and raise it straight towards the ceiling while bending.

Benefits

This posture will benefit the hips and thigh muscles because it will stretch them and strength them. It will also elongate your spine.

Warrior – Pose to Wall

In this position face to the wall. Afterwards lift your arms to shoulder level and push your palms against the wall. Next lower your body and move one leg forward which ever one you prefer in a right angle and then stretch the other leg straight behind your body.



Benefits

This position will stretch and strengthens thigh muscles and it will create stamina.

Wide Leg Stretch to Wall

In this position place your back against a wall then spread your legs four feet apart, afterwards when you feel comfortable bend your upper body from hips and place fingertips on floor under shoulders. Also try to push your buttock muscles and legs against the wall.



Benefits

This posture is beneficial because it will lessen fatigue and stretches your lower body.

Caution

This posture can cause severe damage if a back or leg muscle is pulled. So be really careful while attempting this posture.

Head to Floor, Wide Leg Stretch



In this position please place your back towards a wall

then spread your legs about four feet apart, Next bend your upper body and bring it forward enough where it is comfortable. Once in this position, comfortably interlock your fingers and then place your interlocked hands on the ground. Now in this pose place your head on top of your interlocked hands.

Benefits

This position can be beneficial because it stretches the thigh and hamstring muscles.

Caution

This position should be performed carefully because it can cause damage to your back if it not done correctly.

Hero's Pose

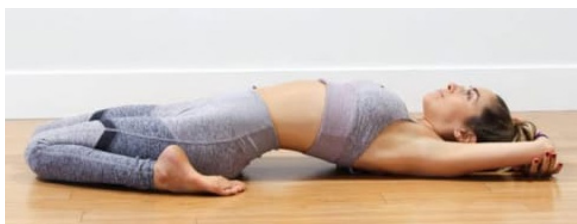


To perform this posture, sit down with your calves touching the thighs, but also remember while in this position do not let your buttock muscles touch your feet keep them separated by extending the feet outwards. Afterwards have your back straight and start meditating while sitting in this position. Also keep your arms straight towards the floor on the side of your body with palms down.

Benefits

This posture will help stretch the muscles in the lower part of your body. It will also help prevent varicose veins.

Reclining Hero Pose



Prepare the surroundings of where you are going to perform this exercise. First place a blanket on the floor and place pillows on the back on same side you are going to lay on. Perform this posture but sitting down while the thighs and calves of the body are touching. Next slowly bring your upper body to the ground and lay on the floor while the pillows and supporting the upper body. Last but not least stretch your arms and place your hands on your thighs; palms facing down.

Benefits

Perform this posture during the first trimester of your pregnancy to improve your digestion and stretches the front thighs.

Half Reclining Hero Pose



To perform this position, prepare the floor you are going to perform this exercise on. First place a blanket on the floor and pillows behind your back. Afterwards sit down with your knees and thighs touching together. Remember to place your buttock muscles in between your legs so the feet are to the side. Next place and slightly lean your back towards the pillows. Bend your arms then rest your lower forearms on the pillows, Last but not least, start meditating so this posture will help your breathing and the muscles of front thighs and chest. This posture can be performed in the first and second trimester of your pregnancy.

Reclining Alternate Front Thigh Stretch

This posture is like the reclining hero pose. However, in this posture only stretches alternate front thigh muscles. Please lie down and rest your upper body and head on the pillows. Next stretch your legs straight ahead of your body and bend one of your legs which ever one you prefer and place it

under your thigh so the calves and thighs are touching. Afterwards extend your arms palms down ahead of your body. Last but not least start meditating and rest.

Standing Front Thigh Stretch with Chair



To perform this posture, place a steady chair in front of your body. Next, balance the whole body while holding the chair with one hand, afterwards lift one of your legs behind your back and pull your arm behind your body and hold your leg. This posture aids balance, it also strengthens and stretches almost all the muscles in the lower body. This posture can be performed during any time of your pregnancy.

Benefits

This posture aids balance, it also strengthens and stretches almost all of the muscles in the lower body.

Kneeling Front Thigh Stretch with Chair



To perform this posture carefully place a chair to wall. Kneel on floor placing left knee on pillow and right knee foot on mat with toes under chair. Press down on chair seat. Lift chest and straiten your spine. While marinating lift of chest tuck of tailbone and slide left knee backward. Center of the thigh muscles will be stretched out.

Benefits

This position is very helpful stretching groin and thigh muscles.

Kneeling Front Thigh Stretch

In this position, place a soft pillow on the ground. Afterwards bend one of the knees and place it on the pillow with your lower leg behind your body. Next lift the other leg bring It in front of the body and bend it. Last but not least balance yourself and but of your hands on the side of the hips and start

meditating.



Intense Front Thigh Stretch to Wall



In this position place your back against a wall, afterwards bring one of your legs behind your back, bent from the knee, and with the help of the wall please push it against it so your calves and thighs are touching. Next bring the other leg

in front of your body, bend it from the knee. Last but not least please place your palms on the wall behind you.

Benefits

This posture is beneficial if someone want to stretch their thigh and lower body muscles.

Seated Alternate Front Thigh Stretch



In this posture sit down on a mat with one leg touching your calves and thighs. Afterwards please place the other leg straight forward in front of your body. Next sit straight and place one hand on the side of the body and the other one on the knee stretched in front you.

Benefits

This posture stretches the muscle in one leg, while stretching the thigh muscles on the other leg.

Alternate Front Thigh Stretch with Chair

In this posture sit down on a mat with one leg touching your calves and thighs. Afterwards please place the other leg straight forward in front of your body. Next sit straight and

place one hand on the side of the body and the other one on the knee stretched in front you. After wards please place a chair in front of you and hold the chair with your hands.



Benefits

This posture stretches the muscle in one leg, while stretching the thigh muscles on the other leg, also holding the chair will help you stretch your back, spine and arms.

Elevated Leg and Front Thigh Stretch



In this posture sit down in front of a wall about four to five feet away, afterwards place both of your hands behind your body with palms down then slightly bend your body with the help of the hands. Next place one leg under your thighs so the calves and thighs are touching each other and next lift the other leg and anchor it on the wall.

Benefits

This posture will benefit the legs because it will relieve any fatigue. It will also reduce cramping and improve circulation throughout the lower body.

Half Squatting Pose to the Wall



To perform this position, place your back against a wall bend knees, separate feet and move feet forward. afterwards push your buttock muscle against the wall. Once this feels comfortable please squat down until thighs are almost parallel to

the floor. Now place elbows and forearms on inner thighs and gently press knees apart. After all this position should be performed all throughout a women's pregnancy.

Benefits

This posture helps strengthens front thigh muscles, it also stretches inner thighs and elongates the spine.

Supported Squatting Pose



To perform this position, place a soft cushiony pillow by a wall, Next Sit on the pillow and widen the knees apart and turn feet apart. Afterwards place elbows to inner thighs and press palms together. Once this is comfortable place more pressure on the elbows and stretch the inner thighs.

Benefits

This posture will be beneficial throughout the whole pregnancy because squatting brings relaxation, also it helps

pelvic muscles to relax. Last but not least it will help squatting during labor which may facilitate birth.

Squatting Pose to Wall



In this position stand with back to wall, then separate feet and bend knees and then squat with back resting on the wall. Afterwards place elbows to inner thighs and press palms together. Once this is comfortable please place more pressure on the elbows and stretch the inner thighs.

Benefits

This posture will be really beneficial throughout the whole pregnancy because squatting brings relaxation, also it helps pelvic muscles to relax. Last but not least it will help squatting during labor which may facilitate birth.

Bound Angle Pose

This position may be done with back to the wall or on

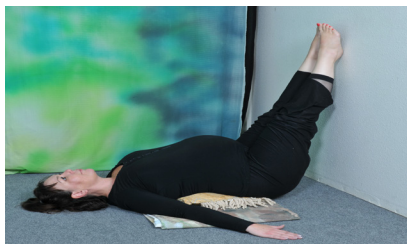
rug. First sit on a small pillow and bend knees outward and press the soles of feet together hold ankles and bring feet closer as much as possible. Afterwards place hands on the floor beside the hips. Inhale and lift entire spine upward then breath out and relax inner thigh muscles. if this become too comfortable place hands on the inner thigh to extend the stretch ability.



Benefits

This posture will be beneficial because it will increase hip flexibility and is a comfortable position during labor.

Hip Stretch with feet on Wall



In this position lie down and place some pillows under your head so your head is well supported and higher than your hips. Please remember to lie down in front of a wall two feet away from where your head is going to be placed. Then bend and widen your knees. place your feet on wall. Adjust the difference between wall and feet making sure you have enough space to stretch. Then lower your feet and hold your inner knees and press toward floor. This position should only be performed in the first trimester of the pregnancy.

Benefits

It will help the hips of the body prepare for labor.

Reclining Knee to Floor Pose



In this position lie down on a soft surface, with enough pillow support under your head. Afterwards lift one of your legs which ever one you prefer, bend the lower half of the leg and bring it slightly on top of your stomach. Straighten and extend other leg on floor and start stretching keeping the other leg stretched as well on floor.

Benefits

This posture is really beneficial because it stretches thigh muscles and increase hip joint flexibility.

Reclining Shin to Chest Pose

In this position lie down on a soft surface with enough pillow support under your head. Afterwards please lift one of your legs which ever one you prefer, bend the lower half of the leg and bring it slightly on top of your abdomen, adjust your leg until toes and knee facing ceiling and straighten left leg on the floor.



Benefits

This posture is really beneficial because it stretches thigh muscles and increase hip joint flexibility.

Leg Over Hip Stretch

To perform this posture, sit down with legs out stretched. Next fold left leg under the right leg and cross the right leg over the left. Once this part of the posture is comfortable align the knees over each other. Afterwards evaluate your body from the buttocks if it is necessary and place both hands on the opposite knees.



Benefits

This posture will help stretch sides of the hips and it may relieve sciatica.

Shoulder Stretch in Leg Over Pose

To perform this posture please sit on a mat with right leg over the left leg but remember to have both knees aligned vertically. Next have a straight back and interlock your hands, then lift your arms straight towards the ceiling. To intensify the exercise a bit more bend left elbow and slide it back of the left hand up back and attempt to anchor your hands if it's possible.

Benefits

This is a really beneficial position because it removes shoulder stiffness.

Caution

This posture should not be performed if a person has problem stretching arms.

Intense Hip Stretch

To perform this posture, sit on a mat with legs stretched. Next bend the left knee and form a right angle with the left

thigh and shin. Afterwards bend the right knee, and place right shin directly on top of the left shin. If this position is difficult please pull both feet closer to the body.



Benefits

This posture helps stretch outer buttock muscles and it increases hip flexibility while making it stronger.

Caution

Please do not attempt this pose if you have problems with hip flexibility.

Reclining Alternate Leg Hamstring Stretch

To perform this posture please lie down flat on the floor. Next bend one of your knees which ever one you prefer, place a belt around one foot and then straighten the leg towards the ceiling. The leg which is not being lifted should be stretched straight ahead of you on the floor. Try to keep the legs in this position if it is comfortable and then switch to the other leg.

Benefits

This position helps stretch hamstrings and calf muscles and releases back tension.

Reclining Alternate Leg to Side Stretch

In this posture please lie down and support the upper body with a lot of pillows. Next choose of your legs which ever over the exercise will feel comfortable to perform first. Now slowly, bend your knee and place a belt on the ball of the foot and now bring the leg to the side of the body so it creates a sort of a right angle.

Benefits

This posture will help the hamstrings and inner thigh muscles.

Caution

This position is really dangerous and should be done properly so do not attempt it if a person has leg muscle problems.

Easy Hamstring Stretch in Chair



To perform this posture please place a chair to wall and a small pillow on floor. Sit on front edge of chair and hold both back sides of chair. Bend right knee and place foot on floor. Extend left leg and rest heel on pillow on floor. Hold down on chair seat, stretch arms backward by holding sides of chair. Breath in, bend forward slightly from hips, lift chest, and elongate spine. Breath out, extend left heel and pull toes backward toward knee. Reverse position. After stretching for few minutes relax on chair.

Hamstring Stretch with Heel on Chair

To perform this posture, you will have to place a chair to wall and a small pillow on chair for comfort. Start slowly by bending your left or right knee which ever you prefer, raise leg and place heel on chair safely and straighten your leg. Position other leg straight under hip and then stand upright with hands on hips. Inhale and lift chest. Exhale and keep your hips back straight. Try to tighten your front thigh muscles and straighten both legs. To change position slowly and carefully remove your leg from chair and change position and repeat.

Benefits

This position help hamstring and calf muscles.

Seated Alternate Leg Stretch to Wall

In this posture place a mat on floor. Sit on the mat with stretching your legs outward. You can elevate your buttocks with a pillow if necessary. Bend your right knee and place sole of right foot against inner left thigh. Extend and straighten your left leg and then place strap around ball of left foot with hold-

ing with your both hands. Inhale lift chest and extend spine. Exhale, pull back on strap, extend heel and bend forward from hips. Change position and repeat.

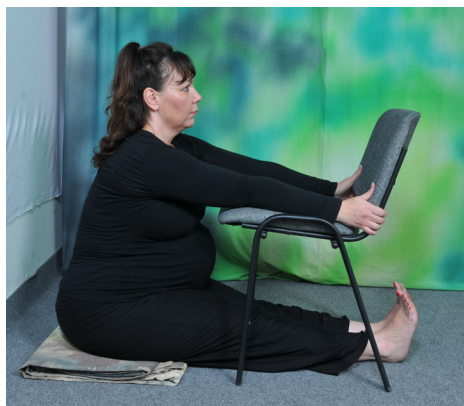


Benefits

This posture strengthens back muscles and stretches calf and hamstring muscles.

Seated Alternate Leg Stretch with Chair

To perform this posture, you will have to sit on a mat



front of a chair. Elevate buttocks with a pillow. Extend legs

under the chair hold sides of chair and bring chair closer until soles of feet touch back rung of chair. Inhale straighten arms, lift chest and extend spine. Exhale extend heels.

Benefits

This position strengthens back and stretches hamstrings.

Standing Hamstring Stretch to Wall

To perform this posture, sit with back to wall. Bend



forward from hips and place strap under soles of feet. Straighten both legs and stretch tighten front thigh muscles. Inhale pull up on strap and straighten elbows. Exhale push buttocks bones to wall stretch chest forward keeping spine.

Benefits

This position relieves heaviness of uterus, stretches hamstrings muscles evenly and strengthens back muscles.

Part 6

Meditation

Meditation

Meditation: - Meditation means the continuous flow of the mind toward Atman (internal soul or manna) through the total exclusion of all ideas foreign to it. The aspirant should meditate on Aum or Ek Unkar with great love, regarding it as the symbol of Brahma, picture of Brahma (the god of birth), as a lifelong until death.

Which World: Many are the worlds that spiritual seekers may attain after death. Aum or Ek Unkar is the symbol of both the Lower Brahma and Higher Brahma. Brahma may be worshiped by the aspirant in both aspects. From the Lower Brahma, a yogi, he can attain the Higher Brahma by gradual stages. The Supreme Brahma, also called the Higher Brahma, is devoid of all characteristics and cannot be known through words or thought. Aparabrahman (high brahama), or the lower, 'other' Brahman, is the first manifestation of the Absolute, or pure Consciousness in maya (the physical objects in life).

Brahma, being transcendental in nature, cannot be directly comprehended by the mind. Therefore, many indirect meditations on Brahman are laid down in the scriptures. One such is meditation through a symbol, or pratika, which means mediation on one aspect of an all-pervading entity, or on something associated with it, as the thing (a physical symbol) itself. Aum or Ek Unkar is the most immediate symbol of Brahma through concentration and chanting. It is much more effective than any other symbol. By contemplating the Supreme Brahma through Aum Ek Unkar, one realizes the highest plane, and by using Aum or Ek Unkar as a symbol of the lower Brahma,

one attains a lower plane, so a yogi or yoga practitioner or mediator must use the word Aum or Ek Unkar.

Plane of the Moon: the second syllable, U, is the symbol of the verses of the Yajur Veda leading up to the Somaloka, soma means moon and loka means world, so the of moon or plane of the Moon, located in the space between Heaven and Earth where dwellers experience various supernatural glories ("greatness"). The mind is controlled by the Deity who governs the moon. It is associated with dreams, since dreams are creations of the mind. Dreams experiences are projections of the mind. The after-death experiences in the Plane of the Moon are of the same nature as ideas and are therefore compared to dreams.

Sama Verses: He is led up, by the Sama Veda verses, of which M is the symbol, to the Worlds of Brahma. From this, which is the aggregate of all lives, he beholds the Supreme Purusha, masculine nature of the nature and prakriti feminine nature of the universe nature higher than the high and pervading all bodies. This exalted plane is also known as Saryaloka.

But When Joined Together: if the aspirant meditates separately on each of the three letters constituting Aum or Ek Unkar, he is born again in this world. This is because A, U and M, E, K, U, N, K, A and R taken separately, do not indicate Saguna Brahma, the realization of which alone enables one to transcend death. When the letters are joined together to form the syllable Aum or Ek Unkar, that syllable should be used as the symbol of Brahma or the Cosmic Reality.

Trembles Not: As a result of meditation on Brahma, the aspirant realizes his oneness with Saguna Brah-

ma, or the World soul also the supreme soul or almightily or super power of the universe. Therefore, the yogi or meditator has no reason to be afraid of anything. Attaining Brahmalo-ka the world of universe and creator-God, he overcomes death and rebirth reanimation. He who mediates on the entire syllable Aum or Ek Unkar, bearing in mind his identity with Brahma, attains Brahmalo-ka and ultimately final Liberation.

Part 7

What is Laughter Yoga?

Laughter yoga is a different kind of yoga as compared to the traditional yoga or yoga practiced by older yoga masters. It is also far away from the yoga, that the Master of Yoga Patanjali had found and as well as it is not a part of Hatha yoga, karma yoga, Dhyana yoga or Raja yoga, but it falls under new generation's discovery for the wellbeing, happiness and healthy life of a human being.

Many experts say that laughter yoga is usually built on the concept that the human body is aware about how to laugh, even though your mind might say otherwise. A more simplistic definition would be that laughter can be physical in nature and a person can laugh without being triggered by comedy or humor in a sense that laughter can be self-triggered. Experts state that the human body cannot tell the difference whether it is fake laughter or real and this has been proven true through scientific studies. Made as a popular exercise routine, a person usually gets the same psychological and physiological benefits that come along with laughter whether it is real or fake. It is very easy to stimulate laughter in a group while you combine it with eye contact and childlike playfulness.

As you start to laugh in a fake manner it can immediately turn into real laughter because the mind has an innate ability to think to itself "why am I laughing, I don't know but it's funny". Laughter yoga started to gain momentum in the 1900's as small groups of older men would practice it in the early mornings while sitting in open parks. Furthermore, some years later it picked up more attention as "Laughter Clubs" were formed with small groups practicing it in open parks. Currently today, there are over 8,000 Laughter Clubs in 65 countries. This is a

staggering number considering the recent modernized development of this technique of yoga known as Laughter Yoga.

What is Laughter Yoga?

While practicing laughter yoga, a person must also learn the proper breathing techniques that are associated with yoga teachings and thus it becomes a wonderful exercise in which unconditional laughter is combined with yoga breathing techniques. If done properly and with the correct guidance, fake laughter can quickly turn into real and contagious laughter. The benefits of laughter can be experienced through simulation or stimulation by seeing or hearing humor. Without involving cognitive thought, laughter yoga is the only technique that allows a person to achieve sustained willful laughter. There are intellectual systems within the human mind structure that do not allow you to laugh but practicing laughter yoga can bypass those systems.

Anywhere close to 25 minutes of laughter is more than enough to gain a full physiological benefit from this practice. Usually the sessions start by stretching and warming up while loosening up the body with movement. The breathing exercises help to get the lungs ready for laughter as they tend to expand. Once engaged in a session, it usually ends with something called “Laughter Meditation” where participants can lay or sit down and allow the laughter to flow from within like a stream. This powerful technique can lead to a person feeling positive for days and releases a sense of joyfulness in a person. While practicing laughter yoga it is advised that a person should also do guided relaxation exercises, known as “laying

down in corpse position.”

Dr. Madan Kataria, a Physician from Mumbai, India, launched the first Laughter Club at a Park on March 13, 1995, with merely a small group of people. Today it has expanded to a large amount of countries and has taken the world by storm. This technique was enhanced in 1995 by Dr. Kataria after he spent countless hours studying his patient’s immune system and found that it improved following long periods of laughter. After that he garnered attention as more and more people in the world started to try for themselves in hopes of increasing the chances of a healthier life.

Inward concentration is a vital part to practicing this technique the right way. It was reported by the American Physiological Society in 2009, that laughter increases the hormones beta-endorphins which elevate human growth hormone and mood and builds immunity within the human body and enhances a human body’s white blood cell count, as well as helping reduced stress in our body. With laughter, a decrease in cortisol, epinephrine, and dopa, which are the three key stress hormones, was reported by the Doctors working for the American Physiological Society. More and more Physicians and Clinical Psychologists are starting to support this method as scientific studies have helped to prove the positive effects. It has also gained notoriety as the world’s biggest media outlets have even ran stories on laughter yoga.

I, as the author of this book and Yoga practitioner practiced Laughter Yoga with my family, by telling jokes and even turning on video clips of comedy. We enjoy Laughter Yoga, which rejuvenates our brain, muscles, heart, and brings about

new energy to start out work.

Majority of the Laughter Clubs throughout the world do not charge any membership fees as they are running by trained volunteers to spread the message of this innovative technique. Most Laughter Clubs throughout the world are non-political, non-religious and non-profit, and run directly by Laughter Clubs International in India, and Laughter Yoga International in the rest of the world. The main goal of Laughter Yoga is to help bring about good health for people while promoting world peace and joy through laughter. We all know that laughter is a universal language that has no barriers no matter where you go. People that smile and laugh together tend build a bond with each other through the comfort of happiness. It is known that every first Sunday of May is celebrated as World Laughter Day. Also, in the year 2000, nearly 10,000 people laughed along with each other in Copenhagen, Denmark and



went on to set a Guinness Book Record.

All over India, Laughter Clubs meet in the mornings and the member of these clubs are the first ones to admit that they have seen and felt a significant positive change in their lives as they never felt so rejuvenated in their lives. They proudly express the fact that they are a part of these clubs and even try to educate those who are not aware of such techniques. Some say that at first these clubs were frowned upon because no one believed that laughing a lot can have a positive effect on their lives until they tried it for themselves over a small period. Members also say that they haven't felt this happy in years and feel that a new source of energy has been exerted into their bodies. The members who attend the sessions each morning and some have not missed any sessions in five years. Practicing laughter yoga for a short period of time each day has helped these members gain the sense of being happy again. Most of these participants tried numerous anti-depressants before trying laughter yoga and have stated they no longer require the use of anti-depressants because laughter yoga is much more beneficial.

Significant changes in health have been reported by people throughout the world and these individuals feel that they have greatly lowered their levels of stress. A decrease in respiratory illnesses has also been noted by these participants and even depression has decreased as well. Professional studies and scientific observations in Austria, Bangalore, India and in the United States have all attributed to the fact that the laughter yoga significantly improves the human body. A positive and hopeful feeling is also achieved through this technique

and it becomes less likely for a person to fall into stress and depression once the person becomes an avid participant in laughter yoga.

Many Educational Institutions throughout the world have tried these techniques and have found them greatly beneficial. There are also students in colleges throughout the United States that are experiencing the benefits of laughter yoga for themselves as well. A proven fact is that a simple routine like this has helped to create a positive learning environment for the students and has attributed to less stress during their days in college. Students have seen the effects of laughter yoga as they have also built up the positive energy to allow them to learn more and take in more information from their professors. Some Schools in India have also set aside brief periods of 15-20 minutes throughout the school day to allow students time to partake in laughter yoga activities. Further, some teachers also have their students participate in laughter yoga for the first 5 minutes of class and the last five minutes of class. Through this practice it has been shown that a positive and energized learning environment has been achieved for the students.

Experts on laughter yoga also feel that laughter can lower the stress and problematic situations that may arise in a professional workplace. They have conducted research and have found that it can be greatly beneficial to large companies that employ hundreds of workers but have not yet found a way to get the major corporations to implement these techniques into their environment. In the past few years, sessions have been offered to employees of large businesses and the feedback has been very positive. This idea has gained popularity

in numerous companies in Denmark, India, US and many other nations. It is a very powerful idea for improving employee and staff performance in the workplace. This was recently proved to be true by studies in India and the USA, which showed a significant reduction in stress and productivity enhancement by the staff after just a few weeks of Sessions.

Even with all the health problems that a person tends to face towards the later stages of their lives, laughter yoga has been greatly beneficial to those in their elderly years. There are many facilities for the elderly throughout the United States and Canada that they have begun to practice laughter yoga. Many believe that this can help increase the life expectancy rate by a significant amount and some predict that it will in fact increase over the next decades or so. With the advancement of the new age, people are looking for more ways to increase their chances of living longer so that they can see how far our society can go.

Laughter Yoga can bring new health, happiness, fresh thinking, and it keeps a persona way from depression and is a tool of anti-depression, without having to use medication.

The Author asked his Wife's nephew, Parent's, and children to laugh. Later it turned out to be a real laugh, instead of just a fake/forced laugh. Based upon my practice, Laughter Yoga is a great discovery of modern life.

The Elderly have also found comfort in the laughter as it has brought a new sense of joy to their lives.

With the many different diseases, out their today that can cut our lives short, people are willing to try different things that will lower the chances of getting these diseases. Studies have shown that laughter has had a positive effect on a person's

immune system and has helped the fight against cancer. There are many members in Yoga Clubs that have suffered from cancer and they have found comfort by practicing laughter yoga. There are also numerous Hospitals throughout the world that have used the techniques of laughter yoga which has been focused on cancer patients. While laughing or sharing laughter moments, can make a Patient or person to forget his/her pain.

Laughter Yoga is also being taught to those who are mentally challenged and to those with Physical Disabilities. There have been numerous groups that have been put together to have laughter yoga sessions with the challenged and disabled. The individuals that attend these gatherings have showed improvement in their operational and motor skills. Some have shown abilities they have never shown before whether it is in their activity or verbal speech. Laughter Yoga is also being introduced to schools for the Blind, including the deaf and mute children, so that they can find it easier to maintain their disabilities and works towards having a more positive attitude, which can help them to enhance their lives and skills.

With the ever-changing personalities in today's children, experts feel that they are put under too much stress in their days of youth and can sometimes have more stressful lives. When you're a kid, researchers say that you can laugh over a hundred times a day. That is why some feel that those are some of the happiest and healthiest days of Childs life is when their relatively young. There have been numerous scientific studies conducted that show children are healthier when they are living a happy life. This can lead them to have less

Part 8

Reiki Yoga

History of Reiki

Reiki yoga combines powerful relaxation techniques of the Japanese with the Ancient Indian yoga techniques which are spiritually designed to heal the body, mind, and soul of a human being. Reiki has been used for many years to heal the body, mind, soul, and our spiritual being by using the powerful technique of inner energies, these energies are also considered as a magnetic power of a human body. Reiki originated in 1922, when Master Ussui went on a spiritual awakening on Mount Ku-rama, but he was enlightened by discovering reiki. After its discovery reiki was taught to about 2000 students which became master of reiki from teachings of Master Ussui, but not long after Reiki's success Master Ussui passed away from a stroke on March 9, 1926. After Master Ussui's death, the success of reiki lied in the hands of its students. Most students parted their own ways, but some dedicated their life to Reiki and were able to get Reiki to where it is today, after working on it, and discovering new paths and techniques.

When Reiki began it was just one-part traditional spiritual practice, but after Ussui's death Reiki became so popular and made its way to the western world, soon it was used in many different forms and techniques to help the ill get better. Reiki began only as a one-part reiki, but it was separated into Japanese traditional reiki and western reiki. Both of which are still very hard to learn and understand. Both Reiki's involve a degree in which students must graduate from their own will, duly supervised by a master, to become a master and be able to perform reiki on others and on themselves.

A master reiki can practice and perform reiki by “laying on hands” technique. Using the spiritual power of the hand, reiki master can relive much of the symptoms that a patient might have concern within their inner body. Most Reiki specialists are only able to perform certain techniques depending on their level and training. Depending on what degree the reiki is at he or she will only perform certain techniques and spiritual means. Ancient Indian Yogi’s were not only using these techniques, but were also practicing Hatha, Karma, and Dhyana, and Raja Yoga, to heal and help healing others.

The first Degree of Reiki is the first step of mastering Reiki; the degree takes almost two to three months to perfect. It includes many physical and mental challenges which should be mastered before moving on to the second degree. In this degree the Reiki student learns hand placement positions on their own body, which helps the student understand how to heal themselves. The first degree primarily focuses on self-treatment, where a student will learn how to use the mind, body, and soul to heal them self. Also, Reiki students also learn to clean their inner body which includes refraining from bad thoughts, getting into arguments and staying away from negative energy. This will help them retain the energy for performing Reiki. For first degree, during its practice of self cleansing, a Reiki student must meditate every day at a nice, neat, and clean place with peace and without disturbances and interruptions, while all the while having strong positive thoughts. During all these steps of learning Reiki, the practicing student needs to be on a Vegetarian Diet, and not eat too much, and needs to practice the other arms of Yoga as well.

In the second degree of Reiki, the student learns to focus their mind and soul into many different aspects. First of all, the student will be able to perform Reiki on themselves, close family members and animals. Second the Reiki will be able to heal any pain caused by mental and emotional issues. The Second degree will also practice travelling through much further distance, through time and spirits to heal someone. Students also learn how to draw symbols onto the patient by using the laying hands technique in which the student experiences many challenges from distance healing to mental conscious and unconscious healing. During the second-degree full concentration is required.

Third degree, the master level is where the reiki energy is unlocked and can be used on anyone. A Master of Reiki has so called touch by laying hands power, which the Reiki Master can use to heal, treat or change a person. First of all, to become a Master a person should understand the concept that Master Ussui created which defined that every human being and living thing has inner energy which can be used to heal, treat and relax themselves or others. Next the Master should have accomplished and learn all the symbols to treat his or her body, and to treat others. At last a Reiki Master should successfully accomplish the Attunement process and cleaned out his negative energy, and must have the positive thoughts, energy, and must be optimistic.

Attunement Process

The third degree is not only achieved by passing the third-degree test, but it's fully achieved by passing attunement process. In this process energy is transferred to the student by the Master and attained from the Mother Nature with the blessings and good wishes of Master or Guru of Reiki Yoga. This process opens the heart, and chakras, it also creates a special link between the student and the Reiki source. The Reiki Yoga student must also practice Kundalini Yoga, and Dhyana Yoga, because Chakras are fully linked to the Kundalini Yoga and needs to learn the Holy and Sacred chanting of Kundalini Yoga. The attunement process is a powerful spiritual experience; the process is guided by God- Consciousness. This process can be very intense and spiritual because many report having mystical experiences involving personal messages, healings, visions, and past life experiences. Even though this process is one of the toughest parts of learning Reiki, but it is only received once, and you will have Reiki for the remainder of your life.

The attunement process does not wear off and you can never lose it. The attunement process is a cleansing process that affects the physical body, as well as the mind and emotions. Toxins that have been stored in the body may be released along with feelings and thought patterns that are no longer useful. Therefore, a process of purification is recommended to improve the benefit one receives.

In order to receive the best results of attunement a person should follow these guide lines to get the best result. First a person needs to refrain from eating meat fowl fish for three

days before starting attunement or going on the path of learning Reiki. This is to make sure that no toxins are digested into your systems because most of these foods included female hormones and forms of pesticides. Also consider drinking water or juices, rather than using coffee or caffeine drinks and alcoholic drinks. This is because caffeinated drinks create an imbalance in the nervous and endocrine system. Other than that, try not to use any liquids that are consumed with alcohol for at least three days prior to the attunement or starting Reiki Yoga, while it is strongly recommended that Reiki Yoga learners must refrain from eating meats, eggs, sea foods, drinking sodas, alcohol, caffeinated beverages, twenty one days prior to the day of practicing or learning Reiki.

To get better results stop using sweets and do not eat chocolate, sweet candies, Mithai, nuts, etc. It is recommended to stay on a simple vegetarian diet and stay away from spicy foods. Also, if you smoke or take nicotine stop that too. Next work on your morale behaviors by meditating for an hour in the morning and an hour in the evening a day for at least a week using the same style you are familiar with. Also try to eliminate watching TV, listening to the radio, and reading newspapers. Instead take quiet walks, spend time in nature, and exercise, staying away from noise.

At last release all anger, fear, jealousy, hate, worry, etc. By going thru the process of attunement you will become a part of people who are using Reiki to heal themselves, and each other. While Reiki is not a religion, you may prepare your mind to work and pray in a religious mode, which can help your mind to concentrate better on mediating and positive thinking, and

it can help you in enhancing your body's inner energy and can make the path of attunement easy for a practitioner.

After the attunement process a Reiki Practitioner can perform many of the symbols and techniques, which Master Ussi or any Master Reiki would use to treat someone. Reiki is used for stress reduction and relaxation; this simple and invasive healing system uses a method of 7 chakras or regions of energy that are located throughout our body and are a part of Kundalini Yoga. Using the seven chakras of energy, a Reiki can perform healing, stress reducing and healing practices for any problem and symptoms. While using the chakra as a guide to heal someone, Reiki Masters use symbols that are related to the illness that a client provides them. These symbols are then traced on top of the client's body to transfer and release energy as the Reiki Master's hands moves across the body tracing the symbols.

Methods for Symbol Activation

There are many ways to activate the Reiki symbols, it just depends on the masters' preference on what works the best to transfer energy and attune the Reiki student and drive and to lead a Reiki student towards attaining the world's most healing power and acknowledging self's magnetic power to heal self and help others in healing. The First method is by drawing the symbols with your palm, and the other is by drawing the symbols with your finger. If the Master is more experienced in Reiki, he or she can transfer energy by visualizing them or by spelling the names of the symbols, three times.

These symbols can be applied where the clients crown chakra is located, it can also be applied where the areas to be treated are located if it is known. Last but not least if nothing is known it is always good to apply the symbols on the client's palms. After all these symbols can be used whenever using whatever method you like but the most important thing is that the intent of the use counts, and so symbols must be used with positive thoughts by both the Master and the Receiver of the Reiki Yoga.

Reiki's Symbol

When tracing the symbols, cup your hands at slight. Put your fingers together and let your palms touch lightly. Lastly, make sure your palms are facing the patient.

Choh-Koo-Ray



The first symbol of Reiki is, the power symbol, it stands for God and Man Coming Together” or “I have the key” this symbol is used to increase power. It also helps to draw energy

around you and focuses it where it is needed. To activate this symbol draw it three times on the client's body where the patient complains of having problems then draw it on yourself three times too, while doing so recite Gods names so your mind and soul energy is concentrated towards the God, this will help transfer any negative energies out of the body, and chant "Om". This symbol can be used for all purposes, anywhere and on anything for on the spot treatments, it will clean negative energies and will provide spiritual protection. This symbol can also work on food, water, medicine and herbs. Nevertheless, this symbol empowers other Reiki Symbols, to seal energies after the treatment, etc.

Sei Hei Ki



The second symbol symbolizes God and Man Coming Together to activate the key to the universe. This symbol is primarily used for mental and emotional healing and for Psychic protection and the cleansing for the mind. Not only does it help psychologically but it is also used for balancing the right and left brain, which helps heal past traumas and clears any emotional blockages. The Sei Hei Ki symbol is also good for remov-

ing addictions and negative energies from addicts, and from the mind, body and soul of the receiver.

Hon Sha Ze Sho Nen



The meaning of this symbol is that the God in me greets the God in you to promote enlightenment and peace. This Symbol is used to send Reiki over distance and time to anyone and anything to heal from any negative problems.

Tam-A-Ra-Sha



This symbol is for balancing and unblocking the path of energy. The use of this symbol can ground and balance en-

ergy. It also helps to unlock the energy chakras so more energy can be allowed to move throughout the body. If this symbol is signed it can reduce and dissipate any pain and negative energies in the body.

Dai Ko Myo



Dai Ko Myo is the most powerful symbol. It is only used by an experienced Reiki Master. This symbol can heal the soul, and since it is one of the most powerful tools in Reiki Yoga. It will be able to heal the illness from the original source. On the other hand; this symbol can even provide enlightenment and peace. However, by but using this symbol as a Master of Reiki, it will bring great happiness to the patient, but it will bring profound life challenges for the Master.

Before going to Reiki Hands position for Self-healing and to heal the others, let's see the chakras in brief to understand the positions well.

Chakra means ‘wheel’ in Sanskrit. A chakra is an area in the body connected with life energy.

Each chakra is associated with the glands and organs of the surrounding body parts. Physical illness or emotional stress may cause the chakras to become blocked or cloudy. Healing or

| S.No | Chakra | Sanskrit Name | Petals | Seed Beej Mantra | Elements | Sense | Color | Location | Associated Body Parts | Glands |
|------|--------|---------------|----------|------------------|----------|-------|--------------|-----------------------|---|------------------------|
| 1 | Root | Muladhara | 4 | LAM | Earth | Smell | Red | Base of the spine. | Bones Skeletal structure | Adrenals |
| 2 | Sacral | Swadhisthana | 6 | VAM | Water | Taste | Orange | Pelvic area | Sex organs Bladder Prostate womb | Ovaries and testis |
| 3 | Solar | Manipura | 10 | RAM | Fire | Sight | Yellow | Near the belly button | Digestive organs | Pancreas |
| 4 | Heart | Anahata | 12 | YAM | Air | Touch | Green | Centre of chest | Heart and lungs | Thymus |
| 5 | Throat | Vishudha | 16 | HAM | Space | Sound | Blue | Throat | Voice box | Thyroid Parathyroid |
| 6 | Brow | Ajna | 2 or 96 | OM | | | Indigo | Centre of eyebrows | Eyes and base of skull | Pituitary |
| 7 | Crown | Sahasrara | 972/1000 | Silence | | | Violet white | Top of the head | Upper skull Cerebral Cortex | Pineal |

clearing (often referred to as realigning the chakras) the chakra may give relief to some physical conditions.

There are seven chakras in the body - each is an interface for the flow of life energy.

1. Muladhara Chakra
2. Swadhishtana Chakra
3. Manipura Chakra
4. Anahata Chakra
5. Vishuddha Chakra
6. Ajna Chakra
7. Sahasrara chakra

Reiki Hands position

When performing these positions remember that once the position is achieved be sure to connect your inner energy with the patients malfunction energy so it can be cured through attunement and good energy, positive energy, and positive thoughts.

Treating Others

Head position

Note: Keep hands one inch above the body and use your positive magnetic energy. DO NOT HOLD OR TOUCH BODY.

To perform this Reiki position put your hands together at the base of the nose with your palms facing the patient's eyes but remember not to touch the eyes. Once in this position let your inner energy travel through and cure any of the malfunctions that are include, such as face, sinus, ear, nose and throat, lymph, stress, colds, pituitary gland, hormone imbalances and all kinds of lymphatic diseases.

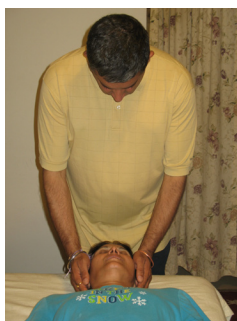
For this position place your hands over the patient's head and slowly extend your fingers tips over the patient's right and left temples (do not touch the temples, keep your hands one inch off the body), so it seems as if the top of the head is being cupped.



Benefits

This will help cure stress, tiredness, headache, brain, pituitary gland, immune defense imbalances, mental and emotional problems.

For this Reiki position slightly cup your hands over the patient's ears, with your palms facing the ears.



Benefits

This Reiki position will help treat, ear, nose and throat problems; it will also cure cold and flu.

To perform this position, place your hands slightly under the patient's head by cupping your hands underneath the

patients head.

Benefits

This position is used to treat patients with ear, nose, and throat problems.

Body Position

Note: No Physical contact should occur. Keep your hand(s) slightly above the body, for every position.

To perform this position, hold your hands and fingers so they form a tent above the throat.



Benefits

This will help treat chakra five, throat, thyroid gland, thymus, parathyroid, Anxiety and disability to communicate and express oneself.

Hold your hands over the collarbone and breastbone.



Benefits

This will treat any lungs, thymus, throat, asthma, allergies, and the disability to accept things.

To perform this position place one hand over and the other under the breast and meditate.



Benefits

This will treat Chakra four, heart, thymus, lungs, asthma, allergies, cardiac problems, immune system, emotional

problems etc.

This is the Breast position. To perform this position place hands above or below breasts.

Benefits



This position will treat Chakra four, heart, thymus, lungs, asthma, allergies, circulation problems, immune system, emotional problems etc.

This position is called Solar plexus position, to perform this position place your hands under the breasts and over the lower ribs.



Benefits

This will help treat Chakra three, the sternum system, lungs, pancreas, liver, spleen, and gallbladder and any digestive problems, stress, worry, nervousness, control etc.

To perform this position, place your hands comfortably in the middle of the abdomen area, approximately around the navel area.



Benefits

This will help treat Chakra two, digestive organs, liver, spleen, gall bladder, kidneys, adrenal gland.

To perform this position places your hands by the pubic bone. Angle your hands so they follow the groin.



Caution

Please do not encroach a person's integrity.

Benefits

This position will help heal Chakra one and two it will also help the reproductive system, testicles, ovaries, kidneys, adrenal glands, urinary problems. It will also help when tired, weight problems, and sexual problems.

Leg and feet Position

Note: No Physical contact should occur. Keep your hand(s) slightly above the body, for every position.

This Reiki position works on the kneecaps, to perform this Reiki yoga position place one hand above the kneecap and one hand under the knee. But remember to treat each knee separately.

Benefits

This position will help treat knee injuries, disability to bend, headache, stiffness in the neck and any energy blockage to the lower body.

his reiki position is used on ankles, and each ankle should be performed separately. To perform this position just holds your hands in the position most comfortable for you.

Benefits

This ankle position will help treat energy blockages, problems with neck, throat, thyroid gland and lymph.

This position should be performed on each foot separately. To perform this place one hand on the sole of the foot and the other on top of the foot as this will close the foot from top and bottom.



Benefits

This will position will help treat the feet containing reflex zones for all the organs in the body.

Back Position

Note: No Physical contact should occur. Keep your hand(s) slightly above the body, for every position.

Place your hands right on top of your clients back while he or she is lying upside down. As shown in the picture remember to make a triangle above the back while your hands are close together.



Benefits

This position will help treat neck, shoulders and any problems with in the upper body. This back position is also very well used to release any stress, headaches and responsibility problems.

This position is similar to the back position, but this is performed by placing your hands over the shoulder blades. Comfortably place both hands sides ways on to the shoulder blades.



Benefits

This will help treat heart, lungs and disability to express feelings

To perform this position, place both hands approximately at the middle of the back above the kidneys.



Benefits

This will help treat any stress, allergies, and relationship problems. It will also treat heart, kidneys, adrenal glands, lymph and diaphragm.

To perform this position place both hands, palms down Lower back, below the waist, side waist.



Benefits

This will help treat the first Chakra, pelvic area, reproductive system and digestive system.

To perform this position place one hand at the neck and one hand covering the tail bone. Then comfortably relax and meditate.



Benefits

The effect of this Reiki position can heal chakras one thru five. This position will also heal any back problems throughout the whole spine.

Self Treatment

Head Position

Put your hands together and place both palms on each eye but remember to place your fingers on the temples of the forehead.



Benefits

This position will help third eye chakra to relax it will also release any negative energies of the face, sinus, ear, nose, throat.

To perform this Reiki positions place both wrists together with the right and left hands' palms over the temples.



Benefits

This position will help treat stress, tiredness, and headache, brain-problems connected to epiphysis, pituitary gland, immune defense, hormone imbalances, and nerves.

Hands at the side of the head, slightly cupped over the ears.



Benefits

Treats ear, nose and throat problems, colds, balance, hearing. The ears have many points used in acupuncture, these points will affect a variety of problems.

Put your hands together like in a “bowl” and cover the back of your head.

Benefits



Treats Stress, worry, headache, colds etc. Brain, neck and back problems, spinal nerve problems.

Body Position

Hold hands and fingers so they form a “tent” above the throat. (Don’t touch the throat, doing this is usually unpleasant)

Benefits

Treats Chakra 5. Throat, thyroid gland, thymus, parathyroid. Anxiety and disability to communicate and express oneself.

Hold the hands over the collarbone and breastbone.

Benefits



Treats lung area, thymus, throat, asthma, allergies, the disability to accept things.

Benefits

Treats Chakra 4. Heart, thymus, lungs, Asthma, aller-

gies, circulation problems, immune system, emotional problems etc.

Solar plexus position, under the breasts and over the lower ribs.



Benefits

Treats Chakra . The sternum system, lungs, pancreas, liver, spleen, gallbladder. Digestive problems, stress, worry, nervousness, control etc.

Place the hands in the middle of the stomach area, approximately around the navel area.



Benefits

Treats Chakra 3. Digestive organs, liver, spleen, gall-bladder, kidneys, adrenal gland. Depression, emptiness, disability to feel happiness.

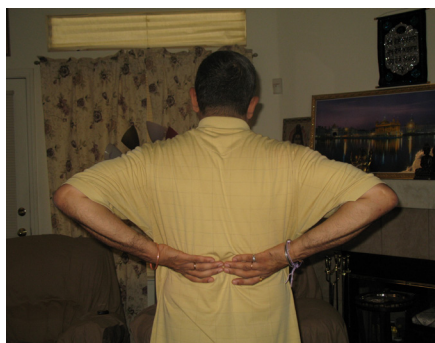
Hands by the pubic bone. Angle your hands so they follow the groin.

Benefits

Treats stress, allergies, relationship problems. Heart and lung area, kidneys, adrenal glands, lymph and diaphragm.

Back and Leg Positions

Hands approximately at the middle of the back above the kidneys.



Benefits

Treats stress, allergies, relationship problems. Heart and lung area, kidneys, adrenal glands, lymph and diaphragm.

Lower back, below the waist.



Benefits

Treats Chakra 2, pelvic area, reproductive system, digestive system etc. Relationship and emotional problems.

Kneecaps, place one hand above the kneecap and one hand under the knee. Treat each knee separately.

Benefits

Treats Knee injuries. Disability to bend (mentally). Headache, stiffness in the neck. Energy blockage in the lower body.

Ankles do each one separately. Hold your hands in the position most comfortable for you.

Benefits

Treats energy blockages, problems with neck and

throat, thyroid gland and lymph. Problems in the pelvic area.

Treat each foot separately. One hand should cover the sole of the foot, otherwise hold in the most comfortable position for you.

Benefits

The feet contain reflex zones for all the organs in the body. All the organs and chakras will be treated

Part 9

Shiva Linga

This is an important force that we must understand during the process, whether we choose to express it in a human relationship or renounce it for a solitary path. But sexuality is not the “be all” and “end all” of Tantric Yoga.

The Linga is the symbol of the Shiva. This is a principle of immutability, stability, strength and endurance, which is reflected in the cosmic masculine principle, the higher side of masculine values and virtues.

To merge one’s mind into that Yoni of the heart is to move through all creation to the Absolute beyond, to be reborn into the Supreme!

The Shakti Yoni is the complementary horizontal force to the Shiva Linga’s vertical force. The Yoni is the valley to the mountain, the meadows to the forests, the water to the fire, the woman to the man.

Tantric Linga worship is connected to Vedic pillar worship, which has parallels throughout the ancient world and in indigenous cultures in general, who can still perceive the spiritual powers behind the formations of nature. The Shiva Linga is often a pillar of light. In special Vedic fire rituals, the fire can be made to rise in the shape of a pillar which can take the shape of a man! In fact, the term Dharma originally refers to what upholds things and can be symbolized by a pillar. The Shiva Linga is the universal pillar of Dharma or Dharma Linga. The pillar is also an inner symbol indicating the erect spine and concentrated mind.

These texts describe the esoteric teachings of Tantra, a belief system which originated in India, practiced by Aryans, later known as Sanatans and after that Sindhis or Hindus and

by Buddhists. Tantra has become a synonym in the West for unbridled sexuality; however, sexuality per se is only one facet of this elaborate spiritual practice, as a representation of the union of the soul with the Goddess. Rather, this attitude reflects the spiritual vacuum of mainstream Western religions when it comes to sacred sexuality. A deep study of Tantra can take a lifetime and is not for the undisciplined or the thrill-seeker. You need a lot of patience and sacrifice and time and also concentration and meditation. This eventually leads to Kundalini awakening.

Tantra does not advocate an epicurean or libertine philosophy. Quite the contrary, the practices which involves behavior which is regarded by conventional Hinduism as 'sinful' (such as eating meat, drinking alcohol, and having sexual union), normally requiring expiator behavior, are supposed to only be engaged in by spiritually advanced practitioners in the appropriate ritual context. A set of alternative practices are recommended by Tantra for general use (substituting sweets for meat and praying and chanting for sexual union). It should also be noted the Hindu concept which we describe here as sin is somewhat different than the Christian version.

Taken with these caveats, the assertion of Tantra that sexual energy can be harnessed to achieve union with the divine is fairly unique among world religions. The encounter with this school of thought by western occultists had a profound impact on the development of modern Neo-paganism (modern religious movements).

In terms of our human nature, there are several lingas or characteristic marks. The force of Prana is the Linga or pil-

lar force upholding the physical body, according to the currents that emanate from it. This is the inner Prana Linga. In Prana Yoga there are three main channels, the Ida which relates to the right side of the brain, and the left side of the body, terminating at the right nostril, and pingala to the left side of the brain and the right side of the body, terminating at the right nostril. In some practices, alternate nostril breathing balances the prana that flows within the body. There are five Pranas or vital currents in the Hindu system; prana; responsible for the beating of the heart; apana; responsible for the elimination of waste products from the body to through the lungs; udana; responsible for producing sounds through the vocal apparatus, as in speaking, singing, laughing or crying. Samana; responsible for the digestion of food and cell metabolism (repair and manufacture of new cells and growth). Vyana; responsible for the expansion and contraction processes of the body and the muscular system.

Our deeper intelligence or Buddhi (thinking power of our brain) provides us the power of insight to discern higher realities, the Buddhi Linga. The Atman (soul) or higher Self is the ultimate linga or determinative force of our nature that remains steady and elevated (transcendent) through all our life experiences, the Atma Linga. The Shakti Yoni is the complementary horizontal force to the Shiva linga's vertical force. The yoni is the valley to the mountain, the meadows to the forests, the water to the fire, the woman to the man. Geometrically, the yoni is the downward pointing triangle, which also indicates water, creation, the flow of grace, Soma or nectar. The yoni is present as the female sexual organ in both plants and animals as the

power of the womb. The yoni of the Goddess is worshipped at the great temple of Kamakhya Devi (Goddess) Kamakhya in the state of Assam in northeast India, where a special spring of water flows down a small hill by the great Brahmaputra River.

The worship of the Yoni is part of the greater worship of sacred circles and ring stones which, along with standing stones, we find everywhere in the ancient world. Stonehenge in England, and other similar sacred sites that have standing stones formed into great circles, show the union of the linga and the yoni or the cosmic male and female principles. As in the beginning parts of this book it mentioned masculine as Purusha and feminine as Prakriti (which also means nature). In this section masculine is described as Linga and feminine as Yoni. These two powers are activated in Tantra Yoga to awaken Kundalini. Kundalini Yoga is also practiced through Tantra Yoga. They reflect the universal religion of the two powers that the Hindus call Shiva and Shakti. The real inner yoni is the cave or small space within the heart (dahara akasha) in which the entire universe dwells, and which holds the deepest inner fire within us and the very wellspring of life. To merge one's mind into that yoni of the heart is to move through all creation to the Absolute beyond, to be reborn into the Supreme!

Furthermore, when holy fire is lit for offerings to God the "Fire God" is worshiped and the fire place which is called Vedi or Bedi or Havana Kunda has Linga and Anda Kosha (testicles) representing Shiva or Purusha and Yoni representing Shakti, and both are pointed toward fire. Offerings are made with chanting mantras to represent Shiva and Shakti.

The Linga and the yoni always go together, first of all on

the level of opposites. The Linga with the yoni below it shows the union of male and female energies, not just in sexuality, but also as electro-magnetic forces, with the currents of circular Shakti entwining the still upright Linga, like an electrical energy transformer. Each serve to support and sustain the other. The Linga in its movement creates a yoni, just as a point in its movement creates a circle. We can see this in the circular movement of the stars, planets and nebulae, as well as in many other diverse phenomena in the world of nature. The central luminary is the Linga and its field of revolution is the yoni. The planets form a yoni or circle as they revolve around the Sun as the Linga of the solar system, its central principle or axis. Yet the Sun itself is revolving around other stars and creating a yoni or circle of its own. Uniting the Linga and the yoni is not just a matter of sexuality, but of uniting the centrifugal force (Linga) with the centripetal force (Yoni) or uniting the electric force of Shiva with the magnetic (attractive) force of Shakti. It is uniting the center with the periphery, so that the One and the Infinite merge into a single experience. The Linga and the Yoni are united in.



The experience of the Shiva Linga in yoga meditation

is of a pillar of light, energy, peace and eternity, expanding the mind, opening the inner eye and bringing deep tranquility and unshakeable steadiness to the heart. The Linga, the Yoni and the Yantra Meditative Experience of the Linga & the Yoni may lead to awakening Kundalini and here it becomes Tantra Yoga or a part of Kundalini Yoga.

Part 10

Yoga Through Pictures

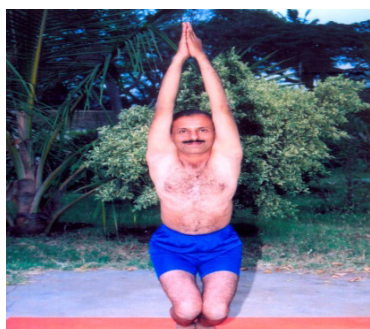
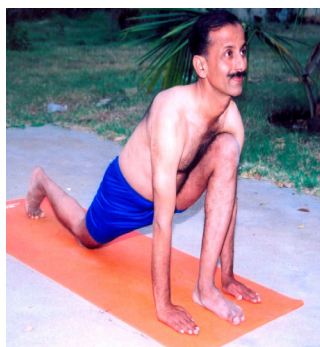
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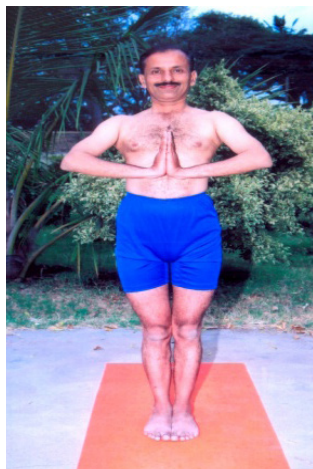
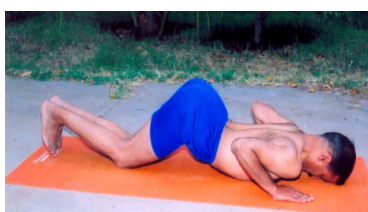
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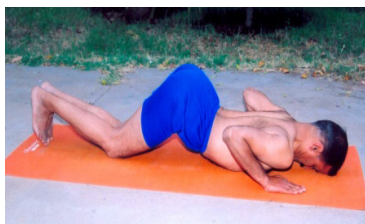
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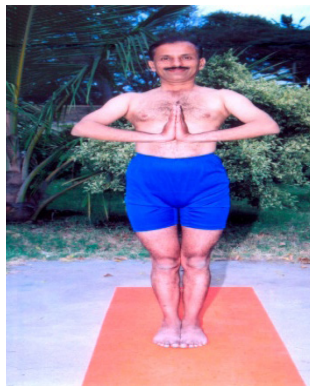
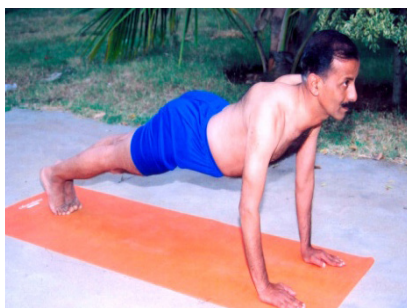


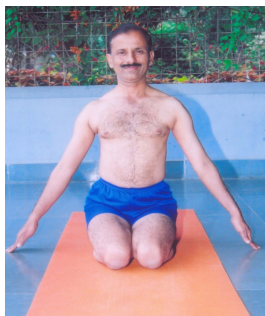
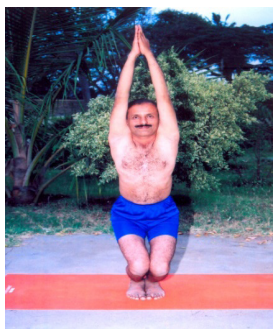


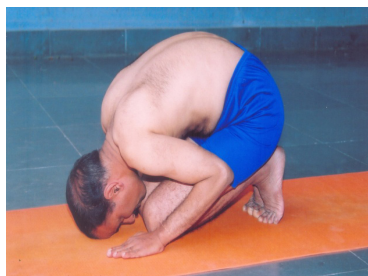
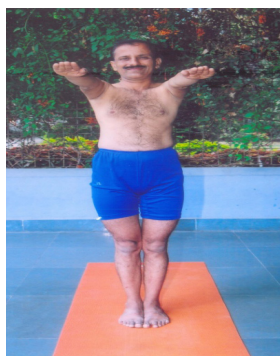


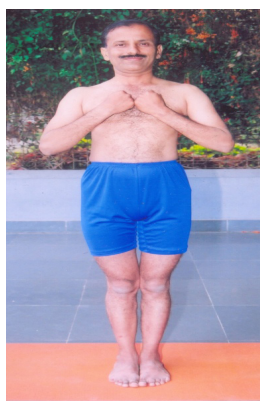
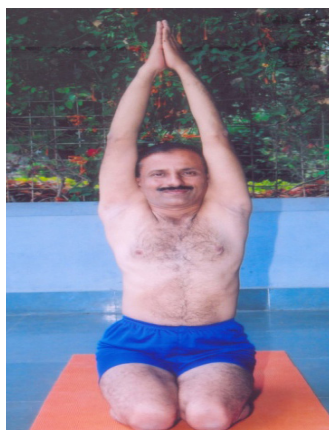


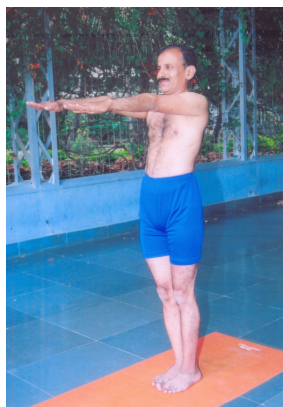


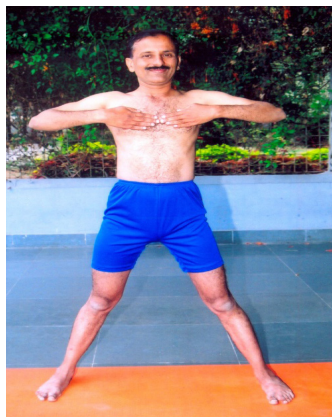


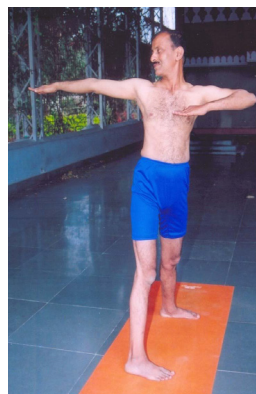


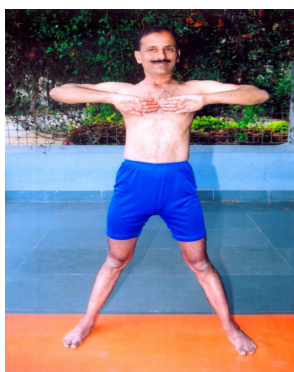


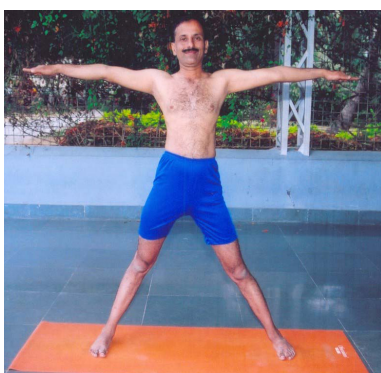
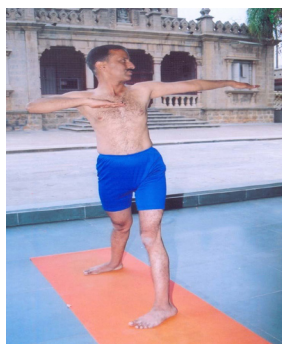


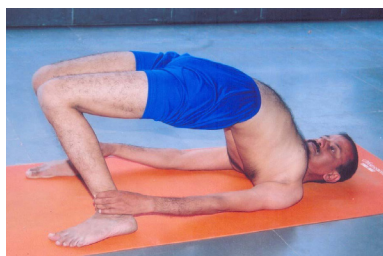
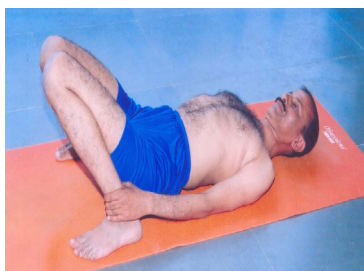


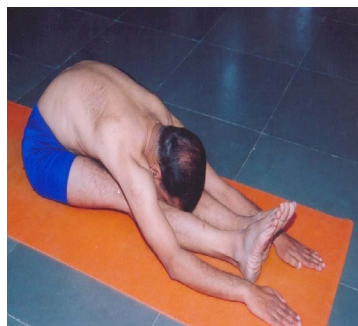
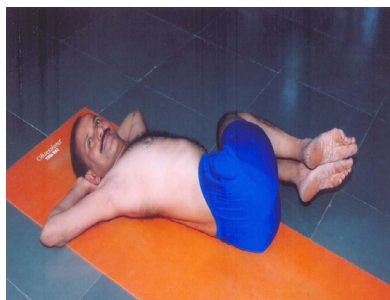


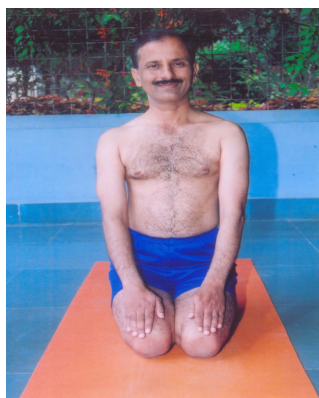


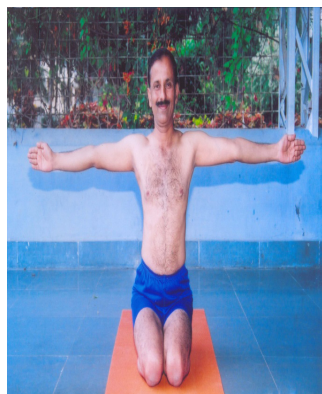


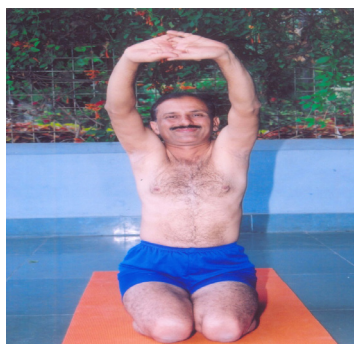


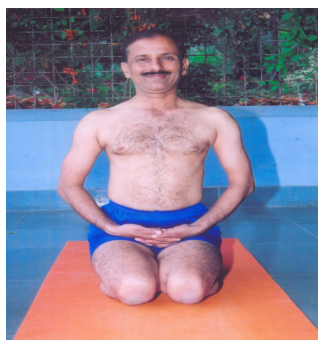


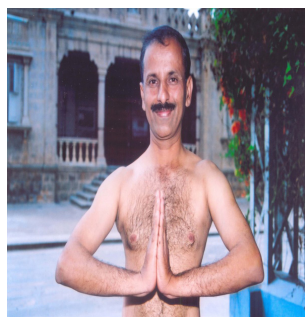
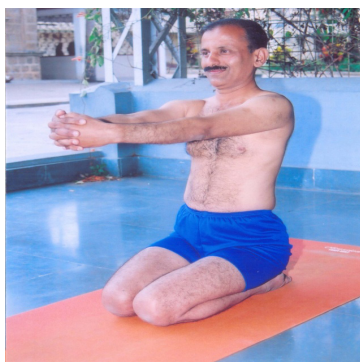








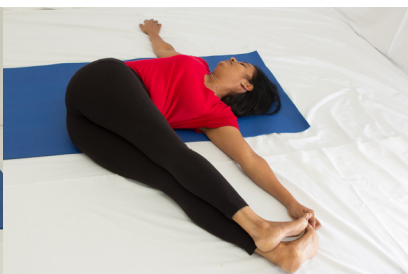


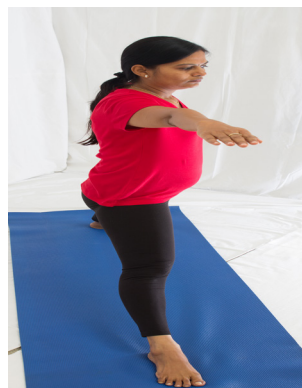














Part 11

Asana and Purification Techniques

Asana and Purification Techniques to Cure Ailments & Herbal Treatment

Yoga has a great history for curing all sorts of ailments in the human body. The main part for curing ailments is Shatkarma, which is known as the Purification of the human body and it has techniques which are known as Purificatory Techniques. These purification techniques are also the basis of Kundalini Yoga as you have read about Kundalini Yoga in the other parts of this book including Ashtanga Yoga. Some of the Yoga Purification Techniques are mentioned below along with their ailments.

1. Vamana Dhauti {stomach wash}
2. Kunjal {volitional stomach wash}
3. Vastradhauti {stomach cleaning with cloth}
4. Sutra neti {Nose wash with string}
5. Jalāneti {Nose wash by water}
6. Dugdaneti {drinking milk with nose}
7. Ghritneti {butteroil in nose}
8. Kapalabhati {Lungs and brain wash by breathing}
9. Nauli {massage to abdominal visceral organs}
10. Sankha-prakshalana {Mouth to Anus gut wash}
11. Pawanabasti {Stomach cleaning with air}
12. Baghi {Half-filled stomach wash}
13. Jalabasti {Rectal wash}
14. Tratak {Candle Meditation}

Dhauti

Dhauti is an important part of the Shatkarma (also known as Shatkriya), the yogic system of body cleansing techniques. It is mainly intended for the cleansing of the digestive tract in its full length, but it also affects the respiratory tract, external ears and eyes. According to Gheranda Samhita [1], it is divided into four parts called:

Antar (internal) dhauti; swallowing air into the stomach and expelling it through the anus after passing it through the intestines.

Varisara dhauti (shankhaprakshalana); evacuating a large quantity of water through the bowels. It can be further subdivided into.

Laghoo shankhaprakshalana; a short form in which only six glasses of warm saline water are taken and expelled.

Poorna shankhaprakshalana; the full form in which sixteen glasses are taken and expelled.

Vahnisara dhauti (agnisara kriya); rapidly breathing in and out while simultaneously expanding and contracting the abdomen in such a way that resembles the panting of a dog.

Danta dhauti, is the cleaning of the teeth by usual methods.

Jihva dhauti, cleaning the tongue.

Karna dhauti, cleaning the ears.

Kapalrandhra, cleaning the upper back portion of the palate.

Chakshu dhauti, bathing the eyes with tepid saline water or urine.

astras dhauti, cleaning the stomach by swallowing a long thin strip of cloth and retiring it after a while.

Danda dhauti, cleaning the esophagus, from the throat to the stomach, by inserting a specially prepared stick.

Vaman dhauti (aka vyaghra kriya), regurgitating the solid food contents of the stomach. It is called kunjla kriya if performed on a stomach empty of solid food, having taken only four to six glasses of warm saline water. (need to consult doctor)

Moola shodhana rectal cleansing) cleaning the rectum with the middle finger or a turmeric root.

Bahiskrita dhauti, a very difficult technique, involves pushing the rectum out and washing it in the hands. (Do not attempt without an expert yoga master).

Please don't try these techniques without learning from a learned Yoga Master and if anyone is trying these techniques himself or with the assistance of any Yoga Master you will be responsible for using these techniques and their results. We as publisher or authors and Yoga Practitioner don't suggest using or doing any body cleansing exercise; we are just describing how the author of this book practices these techniques.

Vamana Dhauti/ Stomach Wash

To wash the stomach with water is called Vamana Dhauti. This is also called Kunjala kriya or Gaja Kami, but Kunjal is completely different then the Vamana Dhauti. The Kunjal is described in the next techniques of cleaning out the body. The difference between Vamana Dhauti and Kunjal is that in Vamana Dhauti water comes in parts, but in Kunjal Kriya water comes as it is coming out of a water faucet out of a Yoga Practitioner. A practitioner needs to drink warm water either with

black salt or mountain rock salt if these salts are not available a person or yoga practitioner needs to drink water with regular sea salt and then needs to practice these yogic practices.



Technique

Heat 4 to 6 liters of water till it is Lukewarm so that it can be easily drunk. Now sit in Utkatasana on your feet. Keep the waist, back, neck, the spinal column straight. Keep the waist loose. Now drink the warm water without pause till the water comes up to your throat. While drinking, do not speak or laugh or stop or bend. Now stand up. Bend a little forward. You can keep the left hand on the left knee. Shake your belly. Throw up the water by putting your index and middle finger inside your throat.

Continue to keep 2 fingers inside the throat. Try to throw up all the water you have drunk. There is nothing to worry if a little water remains inside. It goes out in urination. Rest at least for half an hour. Then you can take refreshments or food.

Note

Vamana Dhauti can be done on an empty stomach after

cleaning the bowels and after taking a bath in the morning. One should not take bath after Vaman Dhauti. It is enough to do this once in a week. If it is not necessary, do it only once a month. Some people drink water while standing instead of drinking water in a sitting position.

Contra-indications

Heart patients should not do Vamana Dhauti.

Benefits

Disorders of the gall bladder and gas are cured by Vamana Dhauti. The intestines become clean. Diseases of the stomach and throat are cured. It cures heart burn, indigestion and prevents formation of gas in the stomach. Appetite improves and the body feels light. It is very beneficial in polio.

Kunjali Kriya / The Stomach Wash

The difference between Vamana Dhauti and Kunjal is that in Vamana Dhauti water comes in parts, but in Kunjal Kriya water comes out as if it is coming out of a water faucet out of a Yoga Practitioner. A practitioner needs to drink warm water either with black salt or mountain rock salt. If these salts are not available a person or yoga practitioner should drink water with regular sea salt and then needs to practice these yogic practices.

This technique is for cleanliness and efficiency of the upper digestive system (pharynx, esophagus, stomach) as well as the respiratory system (pharynx, trachea, bronchi). How can we clean out the stomach and lungs you ask? The yogis in-

vented a way of simply back-flushing the stomach, just like Jala Neti does for the nose. The yogis maintain that every morning one should flush the stomach, starting off with a clean digestive furnace, to remove any remnant food and replace the mucus lining. It is just like washing off the dead skin cells on the outside of the body each day. Just as swimming, saunas and scrubbing helps the skin to function or “breathe” better, flushing out the stomach helps it to digest better.



Technique

About six cups of warm salty water (we are not going to include the exact recipe here) are drunk to completely fill the stomach, and then from either a squatting or a bent forward position, two fingers are used to press the root of the tongue and stimulate the vomiting reflex. This makes a quick and easy gushing out of the water held in the stomach. Jala Neti is then done to clear out the sinuses. This practice is not as awful as people first think and is in no way similar to the experience of being sick when the stomach is rejecting food due to an illness or when you’ve overdosed on alcohol after a drunken party! It need not take any more than about 5 minutes and leaves you feeling light and empty. The quantity of water needed to fill

the stomach may vary from person to person. Six glasses are just an average. A smaller person, or someone with an anorexic temperament, may only need four, whereas a large, hungry person may take eight to ten. Some people do Kunjal very easily first off, and others may have a bit of trouble when they first begin. Those who have trouble getting the water down, or getting the water to come out, have nothing but a mental problem with it. Based on past experiences, they believe it is an extremely horrible thing to be sick and vomit. They may have nasty childhood memories of being ill with a stomach bug or of drunken binges where the stomach has had to vomit to protect itself from overload and these fears and memories come flooding back when approaching this practice. They often say “I’ve never liked being sick “ (well who has?) or “my mother used to make me drink Castor oil” or something like that. They simply have a psychological resistance to the practice, yet once they get used to the idea or see others going about it easily, they loosen up and it happens much more easily. It may take a few attempts, but eventually it’s never as bad as they thought.

Please note: The modern syndrome known as Bulimia has nothing in common with this yogic practice and is a psycho-physiological addiction to the cycle of gorging and purging.

Anatomy of Kunjal

The pyloric sphincter, which is a muscle located at the bottom or out-going end of the stomach, normally remains closed except for when food is sent in waves down into the G.I.T. (gastro intestinal tract) for further digestion. But when

it receives a message from your brain that your body needs to expel the contents of the stomach, perhaps if there is bad food in there, or when the stomach has nausea due to illness and doesn't want to digest the food you have fed it, that sphincter and the surrounding muscles make strong contractions in the reverse direction, forcing the contents of the stomach up and out. The pyloric sphincter is something that one can learn to control consciously, firstly by using the fingers to create the vomiting reflex, but later simply by stomach control. Like any organ in the body, there is a buildup of deposits, and breakdown through wear and tear. Material builds up on the stomach walls and over time it begins to work less efficiently. It is the job of Kunjal to remove this build up and help restore proper function to the stomach lining. The lungs and trachea too, have mucus linings which can get a buildup of toxic wastes through air pollution or activities like mouth breathing, smoking and poor diet which can inhibit their correct function. When flushing out the stomach with Kunjal there is a connected nerve reflex in the lungs which helps expel excessive mucus as well as releasing nervous tension.

Benefits

In addition to flushing out the stomach and esophagus, Kunjal is also an excellent cleansing for the lungs and hence it is very beneficial for asthmatics. The strong contractions made by the pyloric sphincter send a shock wave along the vagus nerve which can release the spasm within the bronchial tree. Kunjal is in fact recommended as instant relief for anyone feeling the onset of an asthma attack. If an asthmatic

performs Kunjal every morning, over several months their attacks will get less and less frequent. The contractions of Kunjal help with openness of the breathing mechanisms and improve blood supply to the whole abdominal and thoracic area. Salt is known to be a great cleanser for the body. Everyone knows the feeling after a good swim in the ocean. The head feels clear, the nose is clear, the lungs feel alive. The same mucus clearing benefits can be attained at home, on a daily basis, through this method. By cleansing the lungs and the blood within the stomach area it also helps with removing bad breath. Kunjal helps those with under-active digestion and stimulates the digestive fire. Regular practice of Kunjal will increase circulation in this area and assimilation of food in the gut, and therefore will raise the internal body temperature. It is a good technique for those with perpetually cold extremities and under active digestion. It can help to remove indigestion, gas, and acidity. It tones the abdominal muscles and other internal organs.

Precautions

People with stomach ailments such as ulcer, hernia, heart problems, high blood pressure, cancers and asthma should seek guidance from a qualified Yoga Therapist before learning this technique.

Vyaghra (Tiger) Kunjal

Tiger Kunjal, as it's called, is caused after having gorged its prey, the tiger goes off and hides somewhere for to take a nap. It is at this time that it would be most vulnerable to attack, so it hides. Upon waking up several hours later, it voluntarily ex-

pels any food left in its stomach after that time. This is because any food still left in the stomach will be the least digestible part and will therefore take even more energy to finish digesting. Normally, humans shouldn't need to do this, if their food intake is correct in quality and quantity. However, should you ever eat some food which does not agree with you and you suspect the beginnings of intestinal upset or, if, after several hours there is still a heavy feeling in the stomach, this technique can be done. By drinking enough salty water to completely fill the stomach performing normal Kunjal as above.

Vastra Dhauti

Vastra means cloth dhauti means cleansing. Vastra dhauti is a process that cleanses the digestive system using a strip of cotton cloth. Instead of just washing out the stomach it can be scrubbed out with a cloth! This is the infamous yogic practice of cloth eating. A strip of cotton cloth about two inches wide (which obviously doesn't fray at the edges) is soaked in a bowl of warm salty water. Then one just starts eating the cloth and swallowing it. Three meters of it, making sure to leave a bit hanging out! Then one does Nauli Kriya (the rolling of the abdominal muscles) to scrub the rag around in the stomach. Afterwards it is gently removed within the maximum set time.

Preparations

Sterilize a cotton cloth of the correct size (measurements: twenty-two feet long and two-and-a-half inches wide). Fill a mug with lukewarm water

Benefits

Assists in curing all skin diseases, including leprosy. Helps to overcome twenty varieties of kapha related disorders. Controls the pitta dosha. Improves the function of the upper gastro-intestinal track. Improves digestion. Heals tumors, an enlarged spleen, and the liver and common fever. Improves the strength of the body and spurs growth. Cures respiratory disorders.

Note: Please discuss this kriya procedure with your consultant before starting it.

Sutra Neti

Sutra means a thread. Sutra Neti is also called thread neti. Sutra Neti is advised as an alternate procedure to clearing the nasal passages in case when doing Jala neti it is not successful. This is recommended short of a medical procedure to remove obstructions such as polyps. Though it **MUST** be learned under expert guidance, once learned it is remarkably simple and serves for an overall toning for the entire nasal cavity including the cranial nerves. It is extremely soothing and very effective in removing stubborn mucus. In this method of neti, a soft rubber catheter or special cotton strings entwined together are gently inserted into the nostril. This catheter is glided along the floor of the nostrils and gradually pushed up the nasal cavity. Once it is felt at the back of the throat, it is gently pulled from the mouth by inserting the fingers and gradually pulling it out of the mouth. One end of the catheter protrudes from the throat while the other from the mouth. It is gently pulled back

and forth to loosen the obstructions and mucus. This helps in freeing up the nostrils very effectively. While some people can perform this quite easily on the first try, others may take up to a month or even more to become comfortable. In fact sutra neti is an advanced form of neti to stimulate all the glands and organs of the entire nasal region including the eyes and ears. It has a very suitable effect for thyroid related disorders.

Jal Neti

The Practice of Sinus Irrigation

For those who may not have much idea of the internal workings of the nasal cavities, it may seem stupid to pour warm salty water through one's nose. To help clear fears and misunderstandings, we have tried to explain the procedure with diagrams. The first line of nasal defense is the tiny hair called "cilia" which should trap larger particles entering the nose. These cilia are usually cleansed by normal breathing and by blowing the nose, but sometimes, due to a gradual buildup of dirt, they can become clogged and may require washing out. The entire nasal passage - from the nose tip to throat (and beyond) - is covered with a layer of mucus. This mucus is secreted from within the mucous lining, and its function is to trap smaller foreign particles and bacteria. The dirty mucus is normally blown out, snorted and coughed out or swallowed.

The sinus passages are an even finer mechanism of filtering which, if infected, secretes a runny mucus to evict the germs. This is generally called sinusitis and can be a short-term symptom or a chronic condition.

In Stage 1, the water simply flows up one nostril to just

above the bridge of the nose where the usual air flows meet, backwards into the middle cavity and then the water flows down and out the other side of the nose. In this route, it passes by the frontal and mid nasal sinuses. In Stage 1 there should be no flow of water back towards the throat or into the mouth. When done correctly, there is very little sensation as the water will be the same temperature as the blood, and the salinity will be the same salinity as the blood. As a result, the nose hardly notices the flow through.

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In the more advanced of Stages 2 and 3, only attempted after mastery of Stage 1, the water flows fully through the whole nasal cavity, down the back of the naso-pharynx and comes out through the mouth. In this route, it passes by the post-nasal sinuses, cleansing all the nasal passages more strongly. In neither version is there any discomfort or damage to the nasal functions.

Ideally, at no stage, should any water actually go up into the sinus passages or the Eustachian tubes. However, this may happen if the practitioner breathes incorrectly or blows

too strongly when drying. This causes only momentary discomfort and is not dangerous. In such an event, a few minutes of air-drying will usually clear out any stray water droplets.

The way in which Jala Neti rinses out the dirt and bacteria filled mucous lining would be obvious to most people as the warm water loosens and dissolves any internal build ups and takes them outwards. But what may not be so obvious is that, due to gravity and a venturi-effect, the sinus passages are also drained by the vacuum pressure flow of the water. Whereas it would normally be impossible to drain a “dead end” cavity like the sinuses, Jala Neti achieves this ingeniously and simply.

For those with thick mucus conditions as well as those with running sinuses, the relief of sinus pressure can be felt within seconds. In a more detailed examination, it would also be seen, that through the effect of osmosis and capillary action, the blood vessels of the nose are stimulated to cleanse as well.

The nose is the “air conditioner” of the body. One of the many functions of the nose is to regulate the temperature and humidity of the incoming air. Some people have “dry noses” and suffer dry, crusty, nose bleed type problems. Others are “wets”, with the constantly running sinuses and the tissues always up their sleeve! Others have perpetual stuffy and blocked nostrils. Regular practice of Jala Neti helps to establish the correct working environment of temperature and humidity in the nose.

Dugdha Neti

Dugdh Neti, Nasal Cleansing technique Using Milk, Nasal irrigation, Milk-Neti

Description

The technique is not half as hard as it appears. In fact, once mastered, which should take a day or two at most. You will be surprised at both, the technique and its results. Another version of Netis is using diluted milk, pre-warmed to body temperature, in place of water. It is particularly beneficial to those suffering from chronic nose bleeding or for those who find salt water irritating. A person can also drink milk at body temperature using only one nostril and make sure that the milk has few drops of butter oil in it and after doing milk neti nose needs to be cleaned as described in Jala Neti part.

Procedure

A special “Neti Pot” is first filled with milk, pre-warmed to body temperature. Its spout is then inserted into one nostril. Place the cone into your nostril, sealing it inside with a few gentle twists. The position of your head is adjusted, slightly tilted, to allow the milk to flow out your other nostril. Breathe gently through your mouth, trying not to sniff or swallow while the milk is flowing through.

Benefits

Dugdha Neti help extract all the impurity and bacteria filled mucus from the nasal and sinus cavities.

This in turn, will help to restore the body's mechanisms to natural and increase its immunity to nasal allergies like hay fever, sinusitis and other respiratory conditions like sore throats, chronic coughs and colds, post nasal drips, ade-

noids and tonsillitis.

Caution

Remember, under no circumstances should you experience pain in the practice.

If you feel any pain, it either means you are inserting the catheter too fast, or that it entered the wrong way and is stalled against the nasal wall, unless there is otherwise some other genetic obstruction.

In which case, stop immediately, withdraw and reinsert the catheter carefully in another direction until you find a clear unimpeded passage.

Other Names

Clarified Butter Neti, Ghrit-Neti,

Description

Instead of water and milk we can also use warm ghee to practice ghrita neti. (If oil is used instead of ghee, it must be unconcentrated and with no added chemicals.)

Procedure

It is as prescribed in jal and dugdha neti.

Benefits

It destroys all diseases which manifest above the throat.

Both sutra and jala neti exert a profound physiological effect on the body, mind and personality.

On the physical level, irrigation of the nasal mucosa removes accumulated mucus from the nostrils, associated passages and sinuses, allowing air to flow without obstruction.

Neti also exerts a relaxing and irrigating effect upon the eyes by stimulating the tear ducts and glands.

Caution

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If you feel any pain, it either means you are inserting the catheter too fast, or that it entered the wrong way and is stalled against the nasal wall, unless there is otherwise some other genetic obstruction.

In which case, stop immediately, withdraw and reinsert the catheter carefully in another direction until you find a clear unimpeded passage.

Kapalbhati

Introduction

The process of kapalbhati is related to the breathing process; however, it is not a type of pranayama. But, certain sadhakas think in this manner and study kapalbhati under the impression that they are studying a type of pranayama. However, process of cleaning the wind pipe is one of the shuddhikriyas. The word kapalbhati is made up of two words, kapal meaning skull (here skull includes all the organs under the skull too) and bhati means shining, illuminating. Due to the process, the organs under the skull mainly the brain and the small brain are

influenced in a good manner. Hence the word is used in that way.



Since this process is related to breathing, it should be performed sitting in Padmasana. The muscles of the stomach should be moved freely in this process. This freeness cannot be achieved while sitting or sleeping, hence the process can be performed well while sitting in a dhyana pose. Padmasana is a very suitable asana for dhyana pose, hence this process should be performed while sitting in Padmasana. It may be performed by sitting in Swastikasan or Vajrasan, but as compared to Padmasana, these asanas are not so important. The pose of the body during Padmasana is essential here.

We have seen in the beginning that Kapalbhāti is not a type of pranayama. It is process limited to Pooraka and Rechaka performed in a typical manner. Kumbhaka is not included here. Also, more importance is given to the Rechaka than Pooraka. In fact, Rechaka performed in a particular manner is the main process of Kapalbhāti. Pooraka is just for the namesake.

Rechaka is more important in the process. While performing Rechaka, it is to be performed by way of effecting a push with the help of stomach muscles. The diaphragm and the

muscles of the abdomen are to be moved violently and the air should be exhaled with the help of that movement. Hence, the rechaka is not prolonged and more air also is not exhaled. In day to day life, we exhale approximately 500 to 600 CC air per exhalation. During the Kapalbhathi process, approximately 40 to 50 cc more air i.e. 550 to 650 cc air is expelled. This shows that exhaling more air is not expected during the process. When the rechaka is performed after such a push, when the muscles of the abdomen and the diaphragm are loosened, then automatically the air is inhaled. Only this minimal Pooraka is expected in the process. However, one Pooraka and one Rechaka do not constitute a cycle of Kapalbhathi.

A cycle or rotation of Kapalbhathi should be performed as follows:

Keep breathing gradually while sitting in Padmasana.

Inhale and start performing Kapalbhathi as stated before. That means a strong Rechaka, natural Pooraka and again strong Rechaka and natura pooraka.

Keep on doing this rotation swiftly in rhythmic manner.

Perform as many cycles as possible and then keep breathing gradually. All these processes are included under one cycle of Kapalbhathi.

Duration

In a cycle of Kapalbhathi, swift Rechakas followed by Poorakas are expected. Both the actions are so swift that the duration cannot be determined. However, after studying the process minutely, it can be said that Pooraka and Rechaka together about half second is the duration. (This period is fur-

ther reduced by practice) Approximately three fourth time is required for Rechaka and one fourth for Pooraka. Of course, this is just to give an idea. It is not perfect and may not be strictly adhered to. It is not possible to adhere to it strictly. None of the ancient Sanskrit yoga describes how many cycles of Rechaka and Pooraka should be performed in a cycle of Kapalbhati. When the process can be performed neatly, the Pooraka and Rechaka should be performed for at least 21 times in a cycle of Kapalbhati. Such three cycles may be performed in one sitting. When this much is achieved, then the repetitions within a cycle can be increased. Each one should increase the repetitions as per his individual capacity and strength.

Between two cycles of Kapalbhati, gradual breathing should be continued. To further the study of Kapalbhati, either the repetitions of Pooraka and Rechaka within a cycle should be increased or keeping those repetitions constant, the number of cycles may be increased. All these things should be considered thoughtfully on the basis of experience of one's own and under guidance of expert.

Nauli/ Abdominal Massage

Lean forward, protrude the abdomen and (the muscles) from right to left with speed, this is called nauli by the siddhas. ("Hatha Yoga Pradipika", 2:33). The Sanskrit nauli comes from the root word 'nala' or 'nali', which means a tubular vessel, vein or nerve of the body; a reed or hollow stalk. The word 'nala' is also the Sanskrit for the rectus abdominis, (in the Monier Williams Sanskrit dictionary it is literally defined as the 'navel string'). It is also interesting to note that the Sanskrit word 'nau'

means 'ship', for when nauli is perfected then the abdominal muscles seem to flow like the rolling waves of the ocean. The muscles create the same wavelike motion produced by a ship. Nauli is the practice of contracting and isolating the rectus abdominis muscles. In the "Gherand Samhita" it is known as 'lau-likā'. Lauлика comes from the word 'lola' which means 'to roll or 'agitate'. When the rectus abdominis muscles are rotated from left to right (anticlockwise), it is called 'dakshina nauli.' When they are rotated from right to left (clockwise), it is 'vama nauli'. When the muscles are pulled together and the middle group of muscles protrudes, it is 'madhyama nauli'. Before attempting nauli you must be able to perform uddiyana bandha properly. The rectus abdominal are the two long vertical muscles situated in front of the abdomen, which run under the center of the ribcage near the diaphragm to the pubic bone. Though these are the muscles you are manipulating in nauli, the external oblique and transverse abdominal are also utilized. At first nauli is practiced with the hands just above the knees and the body bent forward. Once this is perfected you can practice in a more erect position, with the hands placed on the upper thighs.

Technique 1



Stage 1

Stand with the feet 1½ to 2 feet apart - bend the knees and rest the palms of the hands just above the knees, thumbs on the insides of the thighs and fingers touching the outsides, or as shown in diagram - keep the head up and the eyes open - breathe in deeply through the nose and exhale quickly through the mouth, slightly pursing the lips - perform jalandhara bandha while maintaining bahiranga, (external) kumbhaka - suck the abdomen and stomach in by performing uddiyana bandha - lift the right hand slightly off the knee, keeping all the pressure on the left hand and knee, but do not lean to the left side - this will automatically isolate the rectus abdominis muscles on the left - release uddiyana bandha - raise the head slowly - stand up and inhale slowly - this is vama nauli - practice in the same way on the right side - keep the right hand resting above the knee and slightly lift the left hand to isolate the rectus abdominal muscles on the right - this is dakshina nauli - in between each round of nauli, release uddiyana first, then jalandhara - raise the head - stand erect and breathe in very slowly through the nose - take a few normal breathes before practicing the next round.

Stage 2

Practice vama or dakshina nauli as in stage 1 - start to roll the muscles to the other side, but before they reach the opposite side, hold them in the middle - in order to roll the muscles, slowly bring the weight back onto the hand which was lifted from the knees - this is madhyama nauli.

Stage 3

Practice in the same way as for stages 1 and 2 but learn, to control the contraction of the muscles and to isolate the muscle groups without lifting the hands from the legs - first try by just releasing the pressure off the hand without moving it from the leg - gradually begin to control the practice so that the hands remain fixed on the legs - practice with the hands on the thighs.

Technique 2

Stand in the same position as in technique 1 - keep the hands on the legs above the knees throughout the whole practice - practice vama nauli and then roll the muscles to the right and back to the left - continue rotating the muscles in a clockwise direction - this is known as 'churning' - start by practicing 3 times consecutively - then release - practice dakshina nauli in the same way, rotating the muscles anticlockwise - when this churning is perfected, practice it 3 times with vama nauli, then 3 times with dakshina nauli and release - when this is perfected you can increase to 10 and 90 rounds.

Technique 3

Practice techniques 1 and 2 in siddhasana or siddha yoni asana, with the buttocks raised slightly by a cushion - initially it will be difficult to control the muscles in the sitting position, so it is better to first perfect the practice of nauli in the standing position. Nauli should only be practiced when the stomach is empty, i.e., at least 5 to 6 hours after meals. The best time to practice is early in the morning before breakfast. If you

feel any pain in the abdomen during nauli you should immediately stop the practice. Try the following day or when the pain subsides, but if it persists you should consult your teacher or doctor. Nauli should not be performed by those suffering from heart disease, hypertension, high blood pressure, gallstones, hernia or peptic or duodenal ulcer. Pregnant women should not practice. However, after childbirth it is highly recommended in order to strengthen the abdominal and pelvic muscles and readjust the position of the inner organs.

Benefits of Nauli

According to the Old Yoga Masters and Yoga Books “Nauli is foremost of the hatha yoga practices. It kindles the digestive fire, removing indigestion, sluggish digestion and all disorders of the doshas, and brings about happiness”. Nauli quickly tones the abdominal muscles, nerves, intestines, reproductive, excretory and urinary organs. Every part of the internal system is stimulated by this practice. It balances the endocrine system and helps control the production of sex hormones. Nauli, is especially useful for alleviating constipation, indigestion, nervous diarrhea, acidity, flatulence, depression, hormonal imbalances, sexual and urinary disorders, laziness, dullness, lack of energy and emotional disturbances. Through its practice one can control sensual desires and strengthen one’s willpower.

Why is it instructed in nauli and many other pranayama practices to first breathe in deeply and then exhale slightly pursing the lips?

The manner of breathing and control of the breath are

important in the pranayama practices, along with the ability to create a proper vacuum in the system by expelling the total breath. It is the general tendency of the lungs to retain some air in little bags called alveoli, and these air sacks are not always emptied in the process of normal breathing. By forcing the abdomen in, even after having exhaled completely, it is possible to expel some more air. It has been the experience of yogis that, when we breathe in deeply through the nostrils and then try to expel the total amount of air through them, the lungs will not become empty. Opening the mouth completely and expelling through the open mouth, will still result in some air being trapped in the lungs, but if we slightly purse the lips and maintain a constant flow of exhalation by creating proper contraction of the abdominal and thoracic muscles, it will be possible to empty out the lungs by at least ninety-five percent. Slightly pursing the lips and relaxing tends to create proper pressure in the different parts of the lungs, which helps to remove the trapped air from the alveoli.

At what age exactly should the other shatkarmas like nauli be commenced, and when can children start performing them?

As a standard rule, children are taught the limited practices of yoga from the age of" eight, in the form of pranayama, surya namaskar and mantra japa, and as they gradually progress in age, (keeping in view their physical, hormonal and glandular growth), other practices of yoga are included. Of course, in certain cases, some other practices of yoga are taught to children at a different age. Children, for example, who breathe from the mouth, can begin to practice neti after the age of eight,

but normally they have to be exposed gradually to the practices of hatha yoga or the shatkarmas, so they generally begin their training after the age of fourteen. Practices such as the different forms of neti, nauli, trataka and kapalbhati pranayama can be taught then. However, the advanced techniques of dhauti and basti are generally taught after the age of twenty.

Shankhaprakshalana/ Cleaner Consciousness

Shankhaprakshalana is one of the major hatha yoga practices, coming under the heading of dhauti kriya, it is also known as varisara dhauti. Dhauti refers to 'internal washing' and vari means 'water'. Generally, the term shankhaprakshalana is applied, shankha meaning 'conch', because of its resemblance to the stomach and intestines; prakshalana meaning 'cleaning'. Shankhaprakshalana is not just a practice concerning the stomach and intestines but is a thorough cleansing technique. It creates a repair action which affects the lungs, nervous system, skin, sinus area, the whole body, continuing while the person follows the regime of special food and asanas. In this way we see the reduction of so many disease conditions, diabetes being the most notable, and a positive step in the direction of good health. The benefit for the serious yogic practitioner is a lighter, more flexible, physical body. The various metabolic acids and chemical wastes causing stiffness, lethargy and heaviness such as lactic acid and uric acid are washed away. A clearer and more alert mind is experienced as with fasting, but without the irritating feeling of an empty stomach. As intake of toxic substances must be curtailed, it is at this time that many people leave cigarettes, alcohol and other habits permanent-

ly. This is a time of revision where life changes direction; new food, new habits and the foundation for a positive fresh view of life are set.



Time and place

Naturally when such dramatic changes occur within the system it is not advisable to perform shankhaprakshalana frequently. In the case of normal, healthy persons, once or twice a year around the change of season is enough. This readjusts the body's temperature regulating mechanism (thermostat), ensuring a lower body temperature and sustained digestive capacity in the difficult summer and monsoon months. For those with diseases i.e. diabetes, asthma, mild constipation, it can be performed more frequently. As can be readily observed, shankhaprakshalana is not a practice to be performed without skilled guidance. An undisturbed ashram environment with an expert guide on hand brings about confidence in the participant. After all, it is a new and wondrous experience.

Before and after the practice

Shankhaprakshalana is not just a practice which takes 3-4 hours on the weekly day off. It is actually a complete physiological overhaul. It begins from the night before the practice, when a light meal is eaten. The next morning, bath should be taken early, as no bathing is permitted during or after shankhaprakshalana, even on the hottest day. After completing the flushing of the intestines, kunjla kriya and neti kriya should be performed, followed by a compulsory 30-45-minute rest. However, sleep must be resisted, in order to avoid complete cessation of intestinal activity. After rest a liquid type khichari of rice, mung dal and a little haldi (tumeric) is taken, along with 2-3 teaspoons of ghee (clarified butter). Enough quantity, generally two or three full plates of khichari and ghee must be taken to reline the intestinal walls and reactivate gastric motility. Khichari may be eaten again when hunger is felt, and a good amount of water should be consumed during that afternoon 3-4 hours after the initial intake. No other food, drink, sweets, etc. are permitted in any form.

During that day there should not be any movement which creates excitement, tension or change of temperature as the body is in a sensitive state and vulnerable to cough, cold or fever. Sitting in the sun, strenuous walking, bathing, sports, cinema, outings, marital relationships, work, sitting under a fan or in an air-conditioned room must be avoided as again change in body temperature or excessive physiological activity will be overtaxing. Resting quietly is the best procedure. No yoga asanas should be practiced for 2 days, until the tissues and processes have completely recovered. Following the practice,

when the mind and body are in a pure and tranquillized condition, there is a great opportunity to practice mouna, likhit japa or study of spiritual books. This gives the practitioner a chance to 'come back to earth' again. If headache or vomiting sensation is felt in the afternoon, kunjla or neti kriya, followed by rest in shavasana gives correct benefit. Medicines of any type are to be avoided for at least a few days.

Food restrictions

From the following day after shankhaprakshalana a modified preferably salt less diet consisting of khichari, dal, boiled subjee (vegetables), roti, dahlia, rice and some haldi is taken. All dairy products including milk, cheese and dahi (curd) are prohibited and sweets, fruits, tea, coffee, processed and refined foods, sour, bitter, pungent and spicy foods, chili, egg, onion, garlic, potatoes and any other underground vegetable, tomatoes and eggplant are also restricted. Other items such as alcohol, meat, khanni and tobacco are prohibited for another two weeks.

If the correct diet is strictly followed, the full effect of shankhaprakshalana is then felt during this next two-week period. Any alteration in adherence to the rules generally causes a disturbance, if not immediately, then later. This is because during this important period, the intestines are in a sensitive condition as they are recreating the correct internal medium, the correct acid/alkaline balance. As well, the protective cellular lining on the intestinal wall, which has been removed, must be fully restored and a suitable bacterial flora re-established. Following the initial two-week period, normal diet may be re-

sumed.

Limitations

Naturally, with such an effective and powerful practice, as with all kriyas, there are limitations as to who is fit to practice. Obviously, sufferers from ulcers, heart disease, blood pressure high or low, epilepsy or kidney failure are not permitted to do shankhaprakshalana except under medical supervision, although a shortened form of the practice, laghoo shankhaprakshalana may sometimes be prescribed. In general, the practice is contraindicated during fever. A clear sunny day must also be chosen and during the monsoon season, practice is restricted to only very fine days. Otherwise there is the likelihood of cough, cold or fever due to sudden temperature changes.

Although there are many restrictions, rules and regulations, shankhaprakshalana is a practice which is certainly worth undertaking. Initially there seems to be much involved. However, when the proper preparations are made and there is a relaxed atmosphere and correct guidance during the practice, the whole process is carried out as easily and simply as performing the routine daily asana practice.

Pawan Basti

While sitting in utkatasana, on our feet in scouting position exhale and perform the above procedures, means inhale fast and exhale fast. Fill the air inside. Filling the air inside and taking it out is called Pawan Basti. I as Yoga Practitioner like to mention that Pawan Basti or Pawana Basti is mentioned only in old Hindi Yoga Books or it is now introduced by some Yoga

Practitioners of India on Indian Channels and is again introduced Yoga Guru Baba Ram Dev Ji of Rishikesh, Haridwar, Uttar Pradesh, India.



Benefits

It cures gastric and piles problems and increases our indigestion it also helps in getting rid of constipation.

Baghi Kriya or Vyaghra Kriya/ Lion Kriya

Vyaghra kriya is a variation of kunjal. It is the ideal technique for digestive upsets such as chronic dyspepsia or heart-burn, which plague many people in the west. The techniques of kunjal and vyaghra kriyas are known under the common title of vaman dhauti. Vyaghra is known by the name of vaman anna dhauti. 'Anna' means food and 'vaman' means vomiting. It is also known as baghi kriya and vyagra karma kriya. Both 'vyagra' and 'baghi' mean tiger. This technique is therefore known as the tiger action of regurgitation. It differs from kunjal in that it is performed three hours after taking a meal rather than on an empty stomach. The water expelled from the stomach therefore carries with it much undigested and semi-digested food. The tiger as well as the cow, dog, monkey and other animals have been observed to vomit. The tiger gorges itself with its

prey, including bones, and then regurgitates the remnants of the food from the stomach three or four hours after. Dogs and cats use this technique when they have eaten something that does not agree with them. They eat grass as an emetic and then vomit out the poisons that have entered their system. Thus, it is a natural method, and like many yogic practices, it was copied directly from the animals. The ancient yogis observed this sensible habit of the tiger and utilized it for their own benefit. They took their food in the normal way and then three hours later expelled the remaining undigested portions. This saved them from many intestinal ailments and discomforts and allowed their energy to be directed towards more useful purposes.

Vyaghra kriya was also practiced by the later emperors of the Roman Empire who used it to avoid indigestion after their famous orgies. This way, they could also eat more.

The technique

When the stomach feels uncomfortable, perform the same procedure as for kunjla kriya. Drink six glasses (or as many as you are able) of warm saline water one after another as quickly as possible. Immediately lean forward and place the middle and index fingers of the right hand as far down the throat as possible. The fingernails should be short and clean. Rub and press the back of the tongue. This will induce a strong urge to vomit.

Do these two or three times so that the final time only pure water comes out and the stomach is perfectly clean. Traditionally vyaghra kriya is done three to six hours after taking

food into the stomach. It can be followed forty-five minutes later by khir (milk rice pudding), though this is not essential.

While performing vyaghra kriya try to keep food particles from entering the nose. It is advisable to do neti straight after so as to clean the whole nasal passage in case irritating fluids or solids have entered.

We do not recommend that people suffering from active stomach ulcers, hernia, heart problems or high blood pressure attempt this practice. Note: Kunjal kriya can be done every day whether you are sick or in the best of health, but vyaghra kriya is done only when necessary.

Physical benefits

After eating a meal that does not agree with the digestive system, one feels uncomfortable and heavy. Performing vyaghra kriya restores the feeling of lightness and energy. Vyaghra removes the burden of indigestible foods that create nausea or discomfort; it removes the chronic conditions of heartburn and indigestion that are so common in the world today. It removes poisons that we may have unknowingly consumed before they have a chance to do harm to the body. Daily practice of vyaghra removes problems of the lungs such as cough. Like kunjal, vyaghra kriya is good for asthmatics and people with chest conditions. This is because a heavy stomach makes breathing difficult and can cause an acute attack of asthma. It also helps to clear the lungs of mucus.

It is helpful in cases of biliousness, when bile enters the stomach and creates nausea. Vyaghra allows the most nutritious components of the meal to be absorbed, undiluted by the

less pure and occasionally poisonous elements that are becoming more prevalent in today's adulterated commodities.

Mental benefits

Knowing that a technique such as vyaghra kriya is available and has been practiced for many centuries by yogis and animals, gives us confidence to face any emergency. Vyaghra kriya allows people with chronic indigestion and heartburn to eat with a relaxed mind and enjoy their food. When indigestion is eliminated, the whole world looks brighter, and life takes on new meaning and purpose.

Pranic benefits

The digestion of pure foods requires very little energy or prana. The process is a smooth and continuous flow with each part of the digestive system acting in its correct sequence, quantity and quality. However, unlike pure food which gives energy, the digestion of impure food uses up a lot of energy. Vyaghra eliminates this unnecessary expenditure of energy, thus allowing the prana to energize the brain and other body systems. Vyaghra thus removes the tendency to sleep after a meal and the lethargy that comes into our daily activity around the middle of the day. As in kunjal, the gag reflex produces prana which energizes the body.

Conclusion

One of the most common ailments today is indigestion and heartburn, caused by eating too much or too quickly, or by eating food that is not nutritious and acts as a poison. The

body reacts to this by churning the food in the stomach, allowing the fluid and the easily digestible portion to move quickly into the intestines. More energy is then expended by the stomach to digest the remaining food. This often produces excess acid which causes heartburn. If we eat something which is poisonous, the stomach may hold onto it until the brain signals its unwelcome presence by inducing a feeling of nausea. But many people do not vomit until the poisons have entered the blood stream in enough quantities to make them thoroughly sick. Then they vomit copiously and continue to do so even when the stomach is empty. In the normal process of digestion, food is fully churned and then the various nutrients and elements are absorbed into the bloodstream. Eventually all the goodness is extracted, leaving only waste residue to be expelled. However, when we ingest something poisonous, or reduce our energy level by overeating, the digestive system slows down. As a result, we do not get the correct quantities and balance of nutrients from our food. Vyaghra kriya will help solve this problem. If, after three hours, there is still heaviness, discomfort, belching, or bringing up of contents from the stomach, then do vyaghra kriya. This will energize the whole body by freeing the energy that is being engaged in digesting unnecessary food.

Jal Basti

This can be practiced with or without a bamboo tube. But it is better to have a bamboo-tube. Sit in a tub of water covering your navel. Assume the posture Utkatasana by resting your body on the forepart of your feet, the heels pressing against the posteriors. Take small bamboo-tube 6 fingers long

and insert 4 fingers of its length into the anus after lubricating the tube with Vaseline or soap or castor oil. Then contract the anus. Draw the water into the bowels slowly. Shake well the water within the bowels and then expel the water outside. It is known as Jala-Basti.



Tratak

How does tratak sadhana affect us?

The flow of thoughts in our brain is an on-going process. Due to this, 80 per cent of our energy is wasted and our central nerve system loses its balance. But when we attain tratak sadhana, gradually we start experiencing peace of mind, and thereafter we start getting rid of unwanted thoughts. With this process we start gaining more and more energy. And a time comes when we can perform an unusual feat.



But what is tratak sadhana?

It is defined as focusing your attention with concentration on a point or on the flame of a lamp continuously, without blinking.

Three types of tratak sadhana

Inner tratak Sadhana

Inner tratak sadhana is closing the eyes and focusing your attention on the middle of your forehead, where Lord Shiva's third eye is located. In the beginning you may feel some pain or heat in your head but do not worry, as it will normalize gradually. Try to keep your entire attention on this point.

Benefits

With this yogic action you can hypnotize any person who is very far from you. It will also help in building your confidence, intelligence and patience. It will even take away negative thoughts and desires from your mind and will give you peace.

Middle tratak sadhana

In Middle tratak sadhana, focus your eyes and attention on either the flame of a lamp (which is lit by the oil of black sesame) or on a crystal Shivlinga. If you get a burning sensation in your eyes, close your eyes for some time and then again repeat this kriya (process). For this kriya, keep the lamp or Shivlinga at 20 inches at eye level so that there is no strain or pressure on your neck.

Benefits

Improves concentration, memory and mental power. Besides, you get foresight, hypnotic and spiritual power. It also increases your working efficiency and the ability to read others' mind.

Outer tratak sadhana

Outer tratak sadhana can be performed at any time of the day or night, by focusing your eyes and attention on any object like the sun, moon, and stars. Those who have weak eyesight cannot perform this.

Benefits

Helps in getting rid of mental disorders and improves motivational power and foresight.

Do suksham pranayama before practicing tratak because this sadhana requires mental peace. If your mind is not peaceful or comfortable, you cannot be successful. With suksham pranayama you can control your mind.

Sit in sukhasana without any body movement and take in and release long deep breaths slowly. This must be done for 21 days regularly for 15 minutes a day. It will be better to start tratak sadhana after this.

For tratak sadhana:

1. Sit on a blanket in sukhasana or padmasana and keep back, neck and spine straight.
2. Keep negative thoughts and lust away from your mind.

3. Do tratak with dedication, patience and concentration.
4. Always practice in a closed room and be by yourself.
5. It is effective if practiced at a fixed place and time.
6. Out of the three ways of practicing tratak, choose the one with which you feel comfortable.
7. Try to spend more or equal time in this sadhana as you spend on the first day.
8. Leave all addictions.
9. Those suffering from tuberculosis, heart diseases, leprosy and eye diseases should not practice tratak.
10. While practicing, do not move your body. Sit like a statue.
11. Practice after taking bath and wear loose clothes, preferably white.
12. Choose any one of three kriyas and practice it continuously for three months.

Yoga Positions or Asana for Ailments

I, Rama Kant Dawar, author of this book, would highly recommend my readers of this greatly yoga educating book to first follow the instructions of your medical doctor before practicing any of these positions. Although I have been very experienced and widely educated in this field, I am not a doctor. I have put these positions and remedies into this book based upon my learning and comprehension I have received from my yoga teachers and “Old Yoga Masters” and “Old Yoga Books.”

My very dear and close friends, medical doctors, Mr. Harpreet Singh Kahlon, M.S. Orthopedic, and Mrs. Rajinder Kaur Kahlon, M.D. Gynae & Obstetrics, have clarified to me that

each patient has his/her own unique condition and must be observed by a practicing physician.

I, Rama Kant Dawar, also urge you, please, take the recommendations and prescriptions that your doctor has prescribed for you and discuss with him/her before you engage in the Yoga Exercises and Practices mentioned here so you may receive the full benefits of these series of benefits from the following Yoga Practices.

1. For Constipation: In order to cure constipation, try to avoid deep fried, fast or spicy foods including chili peppers or spices. Consume whole wheat products, salads, and fibers, including fruits like guava, orange, papaya, and pears and take plenty of green vegetables. On an empty stomach drink water that has been left overnight in a copper vessel. Also avoid eating meat because it is very hard to digest, as well as alcohol because alcohol is known to kill the brain cells and is high on empty calories. It is also suggested not to use tobacco because it is a slow poison which takes kills your body.

Practice Sun Salutation, Fish Position, Half Fish Position, Inverted Position, Makarasana, Windmill Position, Shatkarma and Kunjal. Repeat each position at least five times throughout the day.

2. For Piles or Rectal Hemorrhoids: To cure Piles avoid deep fried, fast, and spicy foods including chili peppers or spices. Take whole wheat products, salads, and fibers. Practice Ganesha Kriya every day (rectum cleansing) by putting oil on the finger and taking out stool rectum with the pinky finger while massaging the rectum.

Practice Pachimotaan Asana, Yoga Mudra, Go Raksha Asana, Maker Asana, Hala Asana, Purana Sarvaanga Asana, Mula Bandha. Repeat the positions/Asanas at least five times each. If possible walk at least ½ mile in the morning as well as in the evening. Try to walk bare footed on the grass.

3. For Gastric Trouble and Poor Appetite: When experiencing gastric problems, you can eliminate this problem by making sure your food is properly chewed in order to digest well. You should eat foods which contain whole grains in them including lentils. Eat green vegetables with whole wheat grain bread, including multigrain breads etc. Avoid meat, eggs, spicy foods, fried and fast foods. Always drink a glass of water before eating food and after having a meal, drink warm water. Don't eat before going to bed or at least 4 hours prior to going to bed.

Practice regularly Pachimotaan Asana, Fish Position, Thunderbolt position, Supta Vajarasana, Makarasana, Pavanmukta Asana, Hala Asana, Uddian Bandha, Uttanollasana (Neoli Kriya) and Kunjal (stomach cleansing).

4. For Obesity: While taking a bath take a small towel and rub your body for at least 15-20 minutes. At night time give your body a fist massage on the muscles. The fist massage must be given softly. Avoid deep fried, fast and spicy foods including chili peppers or spices. Also take whole wheat products, salads, and fibers.

Practice Sun Salutation, Boat Position (Nauka Asana), Supta Vajara Asana, Bhujanga Asana (Cobra Position), Uttanpadasana, Pachimotanasana, Makarasana, Hala Asana, Purana

Sarvangasana, and also practice Kapal Bhati.

5. Pre-mature Ejaculation or Male Dysfunctional Problems: Avoid foods which have a hot effect on the body. Eat whole grain foods, and take green vegetables, salads and fruits. Also avoid spicy foods, pickles, and sour foods (sour foods make semen weak which creates more fluids in semen, creating early ejaculation and pre-ejaculation problems). Eat some nuts that have been soaked overnight in water, every day. Give yourself a personal massage with your own hands and heels of your body. Take a sunbath; rub your body with a towel very well while taking a cold bath. Use yogurt, milk, and cheese on your body. Also, instead of adding sugar in milk, use blended dates.

Practice Pachimotanasana, Go Rakshaa Asana, Janu Shira Asana, Fish Position, Thunderbolt Position, Bow Position, Plough Position, Sarvangasana, Padma Asana, Meditation, and Tratak Meditation.

6. For Diabetes: Eat breads which have whole wheat with extra bran in them. Add spinach and fenugreek leaves (methi) to your diet. You may also take bitter melon and use its juice or Indian blueberry (jamun). A person who has diabetes needs to walk at least half a mile, three times a day after eating, but it should be a slow-paced walk. If you can get gur mar leaves, take one spoonful after every meal as well as bel-patar powder, one spoonful a day.

Practice Pachimotanasana, Yogmudra, Fish Position, Sleeping Thunderbolt Position, Inverted Position, Makra Asana

na, Hala Asana, Yoga Cycling, Leg Rotation, Leg Circling, Kapal Bhati, Padma Asana (squeezing your rectum up) and doing Alom Vilom (alternative breathing exercise).

7. For Ear, Nose, and Throat Problems: Suck a mixture of warm water with honey and lemon juice with whole black peppers. Take ginger tea without adding milk in it. Gargle with warm water and alum in that. Wash your eyes with fresh water every day in the morning, and before going to bed.

Practice Karnpida Asana, Camel Position, Cobra Position, Hala Asana, complete, full Inverted Position, Fish Position, Jal Neti, Sutra Neti, Kunjal Kirya, Bastrika, Sheetli (both with nostrils, and roll your tongue).

8. For Liver Diseases: Stop eating any kind of greasy or fatty foods. Eat whole wheat products with fruits and vegetables. Use lemon juice and honey in warm water. Avoid fried and fast foods. Don't consume any alcohol or any meat products because it is hard for the body to digest these.

Practice Wheel Position, Pachimtoanasana, Fish Position, Yogmudra, Plough Position, Kunjal, Sheetli (both), Pranayaam. Repeat Yogmudra eight to ten times in each yoga session.

9. For Asthma and Lung Disease: Breath in fresh air while walking on the grass barefooted early in the morning. Take multi-grain whole wheat products and boiled vegetables and include salads. Also boil water with raisins, comfit, ginger, whole black peppers, Asian basil, Indian sweet liquorice wa-

ter (mulathie), cardamom, lindi pepper (mug-peepli) and take this tea at least two to three times a day.

Practice Thunderbolt Position, Camel Position, Cobra Position, Shalba Asana, Makra Asana, Fish Position, Kunjal, Sutra Neti, Jal Neti, Kapal Bhati.

10. For High-Blood Pressure: Completely avoid any and all products that contain extra sodium. Try to reduce salt intake and avoid spicy and fast foods. Walk at least three times a day after eating food. Make sure to walk slowly. If a person with high-blood pressure problems speed walks, they will increase their high-blood pressure. Consume more salads and fresh-green veggies. Also, take white bottled guard juice on an empty stomach.

Practice Wheel Position, Thunderbolt Position, Full Thunderbolt Position (Supta Vajra Asana), Cobra Position, Shalba Asana, Makra Asana, Pavan Mukta Asana, along with half and full Inverted Position. Also practice Kapal Bhati, Yoga Cycling, Leg Rotation, and Leg Circling. Also practice Sun Salutation early in the morning on an empty stomach, before the sun rises. As sun rises your body produces more acids.

11. For Low-Blood Pressure: Drink warm water with lemon juice and honey. Add lemon juice and honey only after removing the water from the stove. Never add honey and water when it is on the stove or in the microwave. When you are boiling water for low-blood pressure remedies, add raisins, Indian basil, lindi pepper, and/or whole white pepper. Also take white bottled guard juice on an empty stomach.

Practice Sun Salutation, Wheel Position, Thunderbolt Position, Full Thunderbolt Position (Supta Vajra Asana), Cobra Position, Shalba Asana, Makra Asana, Pavan Mukta Asana, along with half and full Inverted Position. Also practice Kapal Bhati, Yoga Cycling, Leg Rotation, and Leg Circling.

12. For Abdominal Pickett (Dharan): Eat yogurt, boiled veggies, and rice cooked with lentils. Do not use any greasy or fatty foods. Consume pomegranate, apples, and bananas if you are vomiting due to Abdominal Pickett. (See an old Yoga Master or a wise man to have it fixed). Make sure you do not eat anything until this problem is fixed. If you are a female, don't press your belly button, instead measure it with a thread with the assistance of another female expert. Measure from belly button to the nipples. Same goes for males if you are having Abdominal Pickett. If a woman is pregnant, do not press belly button, it may harm the baby.

Practice sitting in Squatting Position on your feet, Tree Pose/Trunk Pose or Tada Asana, Vajara Asana, Supta Vajara Asana, Inverted Position, Bow Position, Fish Position, Yoga Cycling, Leg Rotation, Leg Circling, Pavan Mukta Asana, Dhurvaa Asana.

13. For Headaches: Keep your insides (stomach) clean. Follow the instructions of 'Constipation Remedies' and 'Yoga'; do Meditation; do Kunjal. Eat boiled veggies, drink milk. Massage your head with a mixture of mustard, almond and navratan oil.

Practice Pachimtoanasana, Tada Asana, Bhujang Asa-

na, Hala Asana, Sarvang Asana, Shava Asana, Kapal Bhati. Walk barefoot on the grass early in the morning and Sun Salutation.

14. For Cervical Spondylitis: Do not take anything that can cause you any gastric problems. Do not lift excessive weight. Take whole wheat products. Your four meals a day should include milk and salads made up of raw vegetables, and steamed vegetables. One of the very old and effective natural treatments of cervical spondylitis is the use of garlic. Two to three garlic cloves should be eaten on an empty stomach, in the morning every day. Heat some mustard oil up with a few cloves of garlic and use this oil for a body massage. This reduces the pain within days. The intake of lemon juice with salt three times a day can reduce pain. Avoid consuming any curd, coffee, tea, fatty foods or alcohol.

Practice Supta Vajara Asana (Sleeping Thunderbolt or Full or Complete Thunderbolt Position), Ushtra Asana (Camel Position), Bhujang Asana (Cobra Position), Dhanura Asana (Bow Position), Uttanpada Asana or Sarvang Asana (Half Inverted Position) Uttanpada Asana

Tada Asana (Trunk Pose or Tree Position), Makara Asana and Fish Position. Also sit in Lotus Position, Alome Vilome (Alternative Breathing Exercise) and Meditation. Repeat all these positions at least five times in one session.

15. For Hernia: Never eat more than you need to, which means, eat less. Don't let yourself get constipated! Use preventative methods to make sure that you do not get constipated. Keep your insides (stomach) clean. Include whole-wheat and multi-grain whole-wheat products in your meals. Make sure to

include salads with vegetables and fruits. Also use vegetables which are half-boiled because they are easier to digest. Don't intake foods which cause gastric problems. Avoid meat, alcohol, greasy and fatty foods and most importantly any tobacco products.

Practice Pachimotaan Asana, Yog Mudra, Fish Position, Supta Vajara Asana, Uttanpada Asana, Pavana Mukta Asana, Hala Asana (Plough Position), Purna Sarvanaga Asana (Full Inverted Position).

16. For Heart Diseases: Consume juices which contain green vegetables and include bitter melon juice, white bottled guard juice, gooseberry juice, triphala juice, basil juice, orange juice, strawberries, mausami etc. Only intake fruit juices if you are not diabetic. Also, take lemon juice mixed with honey with warm water. Eat half-boiled vegetables, which are easy to digest. Eat whole-wheat products and multi-grain whole-wheat products in your meals along with salads, vegetables and fruits.

If you have any ailment of heart disease, please consult a doctor and discuss your symptoms. In the beginning, take a slow walk in the morning and evening, and practice easy yoga exercises with the consultation of your doctors.

Practice Chakra Asana (Wheel Position), Vajara Asana, Bhujang Asana, Shalaba Asana, Uttanpada Asana, Makara Asana, Pavana Mukta Asana and in the end of the session hold Shava Asana (Corpse Position) for at least 10 minutes, and concentrate on the breathing system of your body, and feel the depth of breathing and see how deep air goes into your body.

17. For Rheumatic Diseases or Gout: Rheumatic Diseases and Gout are painful conditions that affect millions of people. These diseases cause inflammation, swelling, and pain in the joints or muscles. Some rheumatic diseases like osteoarthritis are the result of “wear and tear” of the joints. Other rheumatic diseases, such as rheumatoid arthritis happen when the immune system goes “haywire”. The immune system attacks the linings of joints, causing joint pain, swelling, and destruction. This disease can cause pain in your joints, joint swelling, warmth in joints, joint stiffness, muscle weakness and joint stability, pain when walking, difficulty gripping objects, difficulty dressing or combing hair, difficulty sitting or bending over.

Consume juices which include green vegetables, bitter melon juice, white bottled gourd juice, gooseberry juice, triphala juice, basil juice, orange juice, strawberry, mausami etc. but take fruit juices only if you are not diabetic. Also, take lemon juice and honey with warm water. Consume half-boiled vegetables, which are easy to digest. Take whole wheat products or multi-grain whole wheat products with your meals with salads, vegetables and fruits.

Practice Kunjal, Alom Vilom, Yog Mudra, Vajra Asana, Supta Vajara Asana, Bhujang Asana, Uttanpada Asana, Makara Asana (Crocodile Position), Pavana Mukta Asana, Sarvanga Asana, Matsya Asana (Fish Position), before holding Yoga Position, sit in the shade and have an oil massage, after that practice these suggested yoga positions, including Surya Namaskar (Sun Salutation).

18. For Insomnia (Sleep Disorders) Nervous Disorders: Take juices which include green vegetables and also bitter melon juice, white bottled gourd juice, gooseberry juice, triphala juice, basil juice, orange juice, strawberry, mausami, etc. Only take fruit juices if you are not diabetic. Also, take lemon juice and honey with warm water. Take vegetables which are half-boiled vegetables and are easy to digest. Take whole wheat products. If possible, take multi grain whole wheat products with your meals along with salads, vegetables and fruits. Avoid meats, alcohol, tobacco, tea and coffee, including chocolates and fried and fast foods.

Practice Sun Salutation, Pachimotaan Asana, Tada Asana, Supta Vajara Asana, Ushtra Asana (Camel Position), Makara Asana, Dhanur Asana (Bow Position), Hala Asana, Sarvangha Asana, Sheetli, Kapal Bhati, Alom Vilom, Yog Nidra Position, and be sure to go to sleep early and awake early. There is an old saying of Old Yoga Masters and Indian wise men that “Early to Sleep and Early to Rise, Makes a Person Healthy and Wise”.

19 For Kidney Problems: Avoid any and all kind of meat products if possible. Take whole wheat or whole multi-grain products including vegetables which are half-boiled. Also include green vegetable juices, salads, orange juice, bitter melon, white bottled gourd, triphala, gooseberry, mausami, pomegranate, and take lemon juice and honey with warm water. Walk half a mile in the morning and in the evening, and if possible, walk after every meal. Avoid alcohol and tobacco products, and avoid caffeinated products like soda, tea and coffee; including chocolate products. Drink boiled water with ginger,

black whole peppers, white peppers, basil leaves, and white and black cardamom.

Practice Yoga Mudra, Fish Position with Lotus Position, Camel Position, Bhujanga Asana, Dhanur Asana, Makara Asana, Pavana Mukta Asana, Kunjal, Yoga Cycling, Leg Rotation, Leg Circling Positions.

20. For Menstrual Problems: for female Menstrual problems you need to avoid any kind of alcohol products, red meat, any tobaccos, and need to consume green vegetable juices and even carrot juices. Consume cucumbers, salads, vegetables which are half-boiled, whole wheat and whole multi grain food products. Avoid fried, fast foods, fatty food, and oils.

Practice Janu Shira Asana, Pachimotatan Asana, Go Raksha Asana, Supta Vajrasana, Yog Mudra, Uttanpada Asana, Makara Asana, Dhanur Asana, Kunjal, Kapal Bhati, Bhastrika and Meditation.

21. For Hysteria: There is no way to recognize hysteria. In this disease, sometimes a person faints. During a hysteria attack a person falls into unconsciousness. This problem is more in women than in men. Reduce your stress, take a walk in the morning and evening, wash your face and eyes with fresh water, and eat healthy foods (whole multi-grain foods), grape, apple, and pomegranate juices.

Practice Pavana Mukta Asana, Sarvangasana, Bhujangasana, and Sun Salutation.

22. For Gastric Problem: This disease is agitated due to, frustration, stress and anxiety. These problems all start with

gastric problems. There is sour burping and after eating a little it feels that we had too much. In this problem eat digestible light food, avoid fried foods, fast foods, and spicy foods.

Practice Pachimotaan Asana, Vajra Asana, Makara Asana, Pavana Mukta Asana and Bhujanga Asana.

23. For Eyesight Problem: Due to stress, mental tension, excessive sex, and watching television. This problem can be genetic as well. Give a massage to the head with mustard oil, almond oil, or butter oil. Wash eyes with fresh cold water, multiple times in a day. Give a massage to eyes, with fingers. Drink onion juice, gooseberry juice, and cauliflower juice. Walk barefoot on the grass early in the morning.

Practice Head stand, Dog Position, Purna Sarvangha Asana, Bhujanga Asana, Kunjal, Tratak and Meditation including Alom Vilom Breathing.

24. For Tonsillitis: This is a general ailment; anyone can have this ailment at any age. There are two muscles in our throat which swell, and it becomes hard to swallow or eat anything. Sometimes a person gets a fever due to tonsillitis. Use food products that contain iodine. Gargle with warm water and alum, and avoid cold products including cold drinks (such as soda) and ice cream. Avoid fast food, spicy food, fried foods, and foods with fat. Include basil leaves, carrots, and pineapple in your diet.

Practice Lion Position (Singha Asana), Bhujanga Asana, Hala Asana, Sarvangha Asana.

25. For a Wrinkle Free Face: Eat good healthy foods, avoiding fast foods, fried foods, spicy foods, and practice the Lion Position at least six to ten times a day.

26. For Memory: Sun Salutation, Hala Asana, Sarvang Asana, Head Stand, Shalaba Asana, Pachimotaa Asana, Tratak, Pranayaam, Alom Vilom, Shava Asana, Jal Neti, Sutra Neti, Karna Pida Asana, Tratak and Naad Sharvana with chanting OM. If available use Brahmi Buti powder with almond, cashews, pistachios, walnuts, coconut (dry) and pecan powder with empty stomach one spoon of each mixed and take warm cow milk after 20 minutes. It will not only enhance memory power but will also give energy to your body. Walk in the morning and in the evening at least half a mile every day and walk on the grass bare footed early in the morning.

27. For Knee Problems and Knee Pain: Walking is the best exercise. Use 2 garlic cloves with very little honey and a few drops of lemon juice; add one pinch of dry ginger and drink. After 45 minutes of consuming this, drink warm milk. Practice all the positions described in the obesity section. Don't drink water, milk or anything while standing, eat and drink sitting on the chair or sitting on the ground.

Practice Chander Namaskar (other form of Sun Salutation, read Sun Salutation part of this book), Chander Asana, Gomukh Asana, Vajara Asana, Padama Asana, Go Raksha Asana, Alukpada (Owl) Asana, Vamana Asana, Yoga Cycling, Leg Rotation, Leg Circling and Trikona Asana.

28. For Cough: Take Indian sweet liquorice, whole black peppers and one drop of honey and put them in your mouth. Keep sucking the juice of these Indian spices and swallow them after one or two hours spit them in trash and repeat the procedure.

Practice Sheetli (I remember that when I was in 8th grade, I had a very bad dry cough and tried everything and took medicines, but my Yoga Guru, Mr. Shri Ram, asked me to do Sheetli Yoga and within an hour or so I got well, and my cough was gone. This exercise was practiced at Arya Senior Secondary School, G. T. Road Panipat, where I obtained my primary, junior and high school education and Yoga education), Chander Namaskar, Chander Asana, Sarvang Asana, Hala Asana, Chakara Asana, Pachimotaan Asana, Supta Vajara Asana, Garba Asana, Greeva Chakra Asana, Sankha-prakshalana {Mouth to Anus gut wash} as it is described in the beginning part of this chapter.

29. For Ulcers: Avoid spicy foods, fast foods, fried foods, greasy foods, fatty food, tobacco products and alcohol. Eat healthy foods, whole multi-grains foods and half boiled vegetables and green vegetables, salads.

Practice Chander Namaskara, Chander Asana, Pachimotaan Asana, Bhujanga Asana, Supta Vajara Asana, Ardha Chander Asana (Half Moon Position), Hasta Sirsha Asana, Sarvanaga Asana, Chakra Asana, Nadi Shodan, Paranayaam, Sheetli, Kunjal.

30. For Urinary Problems and Urinary Track Problems: Keep urinary parts of the body clean. Wash them when taking

a shower and keep up good hygiene of these important parts of the body. Use one dried date and barbeque it on the fire and drink it with warm milk. Before going to bed wash your hands, feet and eyes in order to avoid the hot effect of the dry date and warm milk on the body and also to get the benefits for the purposes it is used.

Practice Chander Namaskar Asana, Chander Asana, Sarvanga Asana, Hala Asana, Karanpida Asana, Bhujanga Asana, Dhanur Asana, Pachimotaan Asana, Fish Position (Matsya Asana), Neauli Kriya, Nadi Shodhan, Pranayaam, Alom-Vilom, Sun Salutation and sit in Padama Asana for at least 10 minutes three times a day, if you cannot do this due to not having enough flexibility sit in half lotus position and change the position by alternating the legs in half lotus position.

31. For Diarrhea or Dysentery: Take well-cooked rice and moong (green colored beans) and lentils with yogurt adding crushed black peppers and black salt (a pinch or two in a bowl). Wash your bottom with fresh clean water each time after bowl movement.

Practice upper arm nadi shodan (it is not described in my book, but it is practiced after learning from a well experienced yoga teacher), Uttanpada Asana, Sarvanga Asana, Pachimotaan Asana, Nadi Shodan Parnayaam, Sheetli, Kunjal. If possible, keep fasting for at least one day or until get well or eat little.

Benefits of Herbs and Spices

There are many positive effects obtained from herbs and spices, that can dramatically help your health. Natural herbs and spices offer a wide range of positive remedies and health benefits, if used in proper quantities. Many cultures throughout the world, still use spices and herbs while in cooking, and for natural medicinal purposes. In recent times Doctors, Scientists, and other experts have begun to study and make the public aware of the benefits associated with the use of particular herbs and spices. Studies have begun to show the positive impact they have on our bodies, and the nutritional value our bodies gain.

Natural Treatments

Acacia - Acacia Farnesiana - Acacia Vera -

Acacia is good for digestive problems such as diarrhea and it is also a good astringent.



Achiote - Annato - Bixa Orellana -

Achiote in addition to be a delicious ingredient in Mexican food Mayan recipes, Achiote is used to treat prostate and liver disease problems. Achiote is also good for the digestive system, astringent, cancer, coloring, diabetes, kidney and as a parasiticide.



Agar Agar -

Agar is a good source of iodine, calcium and iron. It has no calories, and promotes digestion and weight loss, treats hemorrhoids, and carries toxic and radioactive waste out of the body.



Agave -

The Agave Nectar has a favorable glycemic profile, because Its sweetness comes primarily from a complex form of fructose called inulin. The Inulin fiber stimulates the growth of friendly and healthy intestinal bacteria which supports good colon health and it also has a very low glycemic index. Agave Syrup taste is comparable to sugar and can be used as a sugar replacer in food and beverages.



Agrimony - Agrimonia eupatoria -

It is used as an astringent, diuretic, eyewash, asthma and blood purifier. It is also good in the treatment of digestive disorders such as diarrhea.



Albahaca - Basil -

Albahaca is used for headaches, for treatment of the urinary system of kidney and bladder diseases, and dizziness.



Alfalfa - Medicago Sativa.

Helps reduce fever, purify the circulatory system and bad breath.



Aloe - Aloe Vera -

Aloe is good for sunburns relieving pain and inflammation. Aloe has good cicatrization effects in burns and minor wounds. Aloe Vera is used to control constipation problems, digestive irritation, obesity problems and great way to control and cure stomach ulcers.



Amaranth - Amaranthus spp - Ataco - Alegria.

Amaranth is a good source of calcium, phosphorous and iron. Amaranths contain high levels of proteins, mucilage and natural sugars. It has astringent properties, it's used as a diuretic, to stop menstrual disorders and spotting and to control sugar levels.



Anise - Anis - Pimpinella Anisum.

Anis is good home remedy for breath refreshing, for digestion and calming stomach pain.



Arnica - Arnica Montana -

Arnica has anti-inflammatory and anti-bacterial qualities, it helps to reduce pain, swelling and improves the healing.



Avocado -

The avocado lowers the sugar level in the blood and helps you lose weight. The leaves of the avocado help to alleviate menstrual pains, asthma and bronchitis. The fruit also cures dysentery: A disease of the intestine when it becomes inflamed and causes abdominal pain, fever and diarrhea. The avocado is considered an aphrodisiac, especially in its seed. The word avocado comes from Nahuatl “ahuacatl” that means testicle. Make Guacamole Sauce with avocados and a Molcajete.



Barley -

Barley helps to alleviate diabetes, high cholesterol and obesity.



Bay Leaves - Bay Leaf - Laurel.

Bay Leaves have astringent, diuretic and digestive qualities and is also a good appetite stimulant. Bay leaves can be applied as an astringent to burns and bruises.



Belladonna - Atropa Belladonna.

Belladonna lessens irritability and pain, and it's used as a lotion, plaster or liniment in cases of neuralgia, gout, rheumatism and sciatica.



Boldo - Peumus Boldoa.

Boldo helps the liver function better, it also helps maintaining a good intestinal flora and eliminates intestinal parasites.



Cactus - Cactus Nopal.

Cactus is a natural source of fiber. Useful to enhance digestive disorders, control cholesterol, high blood pressure, colon cleanse, and overweight problems.



Calamus - Acorus Calamus.

Calamus helps restore brain tissue damaged by stroke.



Calendula - Calendula Officinalis.

Calendula helps circulate and cleanse the blood. It is also used for gastric and menstrual discomfort.



Castor Oil -

Castor oil is a vegetable bean oil used to help ease constipation acting as a stimulant to the bowels. stimulant laxative.



Cat's Claw -

Una de gato or cat's claw (cats' claw). *Uncaria tomentosa*. Specie: Rubiaceae. Uña de Gato is considered by many as perhaps the most important botanical of our time because of its ability to support the immune system.



Cayenne -

is used in pharmaceuticals to make aspirin.



Celery Seed -

is used to treat high blood pressure, heart disease, and to lower cholesterol.



Chamomile - Manzanilla.

Chamomile tea is used as a sedative and for insomnia and other nervous conditions. The tea has anti-inflammatory properties, it is good for rheumatism, arthritis, and other painful swellings. It is an antispasmodic for intestinal and menstrual cramps, relieving gas pains, acts as a very mild but efficient laxative, and loosens tight muscles.



Chaya -

Chaya, The Mayan Miracle Plant according to the National Institute of Nutrition in Mexico City helps: improve blood circulation, help digestion, improve vision, disinflate veins and hemorrhoids, help lower cholesterol, help reduce weight, prevent coughs, augment calcium in the bones, decongest lungs, prevents anemia by replacing iron in the blood, improve memory and brain function and combat arthritis. Challa.



Cilantro - Coriandrum Sativum -

Coriander. Cilantro Helps eliminate mercury. It enhances digestion and better liver function.



Cinnamon - Cinnamomum Cassia.

Cinnamon improves glucose and lipids of people with type 2 diabetes. Cinnamon may reduce blood sugar, cholesterol, and triglyceride levels in Type II diabetes patients that are not taking insulin. Cinnamon is also good to treat nausea and flatulence.



Cloves -

are used as a wound antiseptic. It is also used to treat in digestion, diarrhea, and as a deterrent to free-radicals.

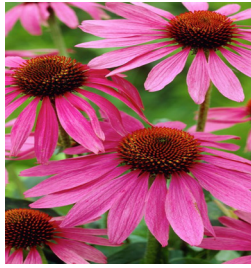


Curcumin -

is currently being studied as a treatment for HIV, the virus that causes AIDS.

Damiana - Turnera Afrodisiaca.

Damiana is an aphrodisiac and mood elevator. It encourages good health and enhances blood circulation regulating the hormone production. It is useful against mild depression, sexual disinterest and menstrual problems.



Echinacea - *Brauneria Angustifolia*.

Echinacea helps boost the immune system and to recover from colds and flus- influenza.

Epazote - *Chenopodium ambrosioides*.

Epazote is a popular Mexican seasoning herb used to prevent flatulence caused by eating beans and to get rid of intestinal parasites. Epasote.



Fennel -

is used to treat colic and gas. It is also used as a diuretic.



Fenugreek -

is used to treat menopause.



Fumatory - *Fumaria Officinalis*.

Fumatory or fumitory contains the fumatory Acid, an essential component and a substance contained into the human body that helps purify the blood. It is used to relieve chest and respiratory problems.



Garlic -

Garlic's active ingredient allicin, is a sulfur compound that boosts the production of white blood cells, acting as an antibiotic, anti-viral and a fungicide. Fresh garlic is also used for treating high blood pressure, lowering cholesterol, preventing cancer, and as an immune stimulant.



Ginger -

Ginger Root is used to treat nausea to motion sickness.



Ginkgo Biloba -

Ginkgo Biloba or Ginkgo Bilova helps improve memory, relief lung congestion, increase sexual energy, regulate blood flow and promote longevity.



Ginseng - Panax Quinquefolia.

Ginseng helps regulate blood glucose lowering blood sugar and reduces the risk of developing colds. Ginseng means “essence of man” and it’s used to increase energy and sexual stamina.



Golden Seal -

detoxifies, relieves sore throats, gum inflammation, and yeast infections.



Green Tea -

Green Tea is a healthy drink with powerful antioxidants, excellent to complement your diet, accelerates your metabolism to burn fat faster and helps control sugar and cholesterol levels.



Hibiscus - Hibiscus Sabdariffa.

Hibiscus is also called Rosella (roselle, Jamaica sorrel, karkadé). It's good to soothe colds, open blocked nose, clearing up mucous, as an astringent, promoting proper kidney function, helps digestion, a tonic, a diuretic and helps reduce fever. Some people call Hibiscus the “other cranberry”.



Honey -

Honey helps healing wounds and ulcers, in the growth of new skin. Honey has antimicrobial and antibacterial properties. Honey mixed with cinnamon helps to cure many diseases such as: heart, insect bites, arthritis, hair loss, bladder infections, toothache, cholesterol, colds, infertility, upset stomach, gas, indigestion, influenza, longevity, pimples, skin infections, weight loss, cancer, fatigue, bath breath and hearing loss.



Horse Tail - Cola de Caballo.

Horse Tail is an excellent supplement to control arthritic and rheumatic problems. It is a diuretic, helps clean urine system and heals and reinforce joints and bones.



Hyssop - *Hyssopus officinales*.

Hyssop boiled with honey, helps coughs, shortness of breath, wheezing and rheumatic distillations upon the lungs.



Jojoba - *Simmondsia chinensis*.

Jojoba is a very good moisturizer. Jojoba is a liquid wax, that comes from the Jojoba bean and its “oil” most closely resembles human sebum (our own skin’s oil that’s produced in youth). It helps to trap the water in the skin acting as a humectant.



Kava Kava - Kava-Kava Piper Methysticum.

Kava kava is a plant extract that helps reduce stress, anxiety and promotes a feeling of calm and wellbeing.



Kidney Wood -

Also called Palo Azul assists in eliminating toxins concentrated in kidney and bladder. Relieves symptoms caused by urinary tract and kidney infections, and traditionally used as a kidney cleanser.



Lavender - Lavandula Vera.

Lavender is good for skin conditions such as burns, rashes, psoriasis, and it helps with insomnia.



Lemon Grass - Andropogon Citratus.

Lemon grass oil is used to help clear blemishes and maintain balanced skin tone. It is also used as an insect and mosquito repellent. Lemon grass helps cure colds, digestive upsets and lower fever.



Lemon Verbena - Simaba Cedron - Cedron.

Lemon verbena helps with nervous conditions, stress and depression. It's good for digestion problems, as a liver tonic and helps to reduce puffiness.



Lentils -

Lentils are an excellent source of folic acid, potassium, iron and phosphorus. Lentils are rich in vitamin A, B and C and regulating the digestive system, stopping diarrhea, supplementing the spleen and stomach, expelling the dampness heat.



Licorice Root -

is used to treat menopause, and in some cases has been shown to work as well or better than hormone replacement therapy.



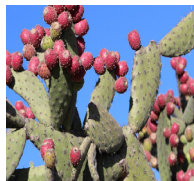
Nutmeg - Myristica Moschata - Nigella Sativa.

Nutmeg helps relieve stress, combat muscular pains and rheumatism.



Nopal - Nopalitos -

Nopalitos (nopal cactus) properties is a natural diabetes and cholesterol medication, and its also used in the treatment of obesity, gastrointestinal disorders, skin ailments, and viral infections.



Oatmeal - Oat - *Avena sativa*.

Oatmeal is a product made by processing oats and its fiber's cancer fighting properties attacks certain bile acids, reducing their toxicity to reduce LDL bad cholesterol without lowering HDL good cholesterol. Oatmeal slows down the digestion of starch which is beneficial to diabetics because, it avoids blood sugar level to rise. Oatmeal protects you from heart disease, due to the phytochemicals in the oats that have cancer fighting properties. Oats are a good source of many nutrients including vitamin E, zinc, selenium, copper, iron, manganese and magnesium. Oats are also a good source of protein.



Oregano - *Origanum Vulgare*.

Oregano oil helps cure upset stomach, bronchitis, toothaches and athlete's foot. Oregano freshens the breath helping combat infections of the gums.



Papaya -

Papaya contains antioxidants and bioflavonoids, beta carotene, vitamin C, potassium, magnesium and calcium. Papaya helps nourish the endocrine system and encourages the body to produce more arginine stimulating cell regeneration that benefits the skin.



Passion Flower - Passiflora spp.- Pasionaria.

Passion flower helps reduce the anxiety, sleep well and relax to a good night's rest.



Plantain - Plantago Major - Llanten.

Plantain helps to relieve pain of insect bites, cuts and skin infections. Plantain gives relieve with menstrual cramps and protects the liver against toxic damage, soothes irritation in the lymphatic system and exerts antioxidant effects.



Pomegranate -

The juice of pomegranates helps fight prostate cancer. It is good to control diarrhea, dysentery, inflammation and ulceration of the lower part of the colon.



Psyllium - Plantago Psyllum - Zaragatona.

Psyllium helps diabetics sugar level and lowers the cholesterol.



Quince - Cydonia Vulgaris - Cydonia - Membrillo.

Quince can cure dysentery, constipation and diarrhoea. It is aromatic, astringent, cooling and also acts as tonic for heart and brain.



Rose Hips - *Rosa blanda*.

Rose Hips helps preventing and treating infections, bruises, poor circulation, colds and flu.



Rosemary - *Rosemarinus officinales* -

Romero. Rosemary cures upset stomach, digestive disorders and headaches. It is also used to prevent cancer and age-related skin damage, liver problems, it's a diuretic and helps reduce swelling.



Rue-*Ruta Graveveolens* -

Ruda. A tea of Rue helps harden bones, teeth, relieves stomach cramps, bowel cramps, spasms, dizziness, and

strengthens capillaries and veins.



Sage -

is used for colds, urinary tract problems, and can be used to treat diabetes.



Saffron -

has been shown to have a large effect in destroying cancer cells found in leukemia.



Shan zhu yu -

Chinese sour herb diuretic.



Shu di huang -

Chinese sweet herb that helps tonify the blood, good as anti-hypertensive.



Spearmint -

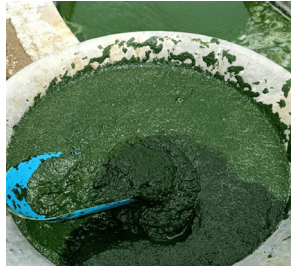
Spearmint helps digestion. It is used for the respiratory tract problems, for a tired mind and for skin problems. Spearmint also helps to relieve mental fatigue, improves mental clarity, memory and alertness. Spearmint is refreshing, stimulant and the vapors help breathing.



Spirulina -

Arthrospira Platensis. Spirulina contains high amounts of vitamin B-12. It helps to control sugar levels and encourages

weight loss. It is high in chlorophyll and iron. Spirulina supports the immune system, protects the brain from oxidative stress and makes you feel more energetic. Spirulina.



Stevia -

Stevia is a natural substitute of sugar with no calories, it stimulates the release of insulin and normalizes the response to glucose, especially in type 2 diabetes. Stevia also reduces high blood pressure without reducing normal blood pressure.



St. John's Wort - Hypericon Perforatum.

St. John's Wort helps promote sound sleep, when you suffer fatigue, low energy, or insomnia due to mild depression.



Thyme - Thymus Vulgaris.

Thyme helps to revive and strengthen both body and mind. Thyme also stimulates the brain and improves memory in addition to combat infections of the upper respiratory tract.



Turmeric -

is used to treat arthritis and prevent heart disease. It is also thought to prevent cancer.



Uva ursi - Arctostaphylos uva ursi - Pinguica.

Uva ursi has antiseptic and astringent actions, helping flush out bacteria by promoting urination. It helps to reduce

accumulations of uric acid and to relieve the pain of bladder stones and gravel; Uva ursi is also used to alleviate cystitis problems.



Valerian -Valeriana Officinales.

Valerian is considered to be one of the best herbal tranquilizers. Valerian helps people who can't sleep due to stress.



Violeta - Viola Tricolor.

Violeta is used for headaches, coughs, colds, bronchitis, nervousness and general debility.



Yerba Sante - Ercyction Glutenosum.

Yerba Santa helps restore the mucosal function and stimulates the production of saliva to reduce dry mouth. Yerba

Sante acts as a respiratory stimulant.



Yohimbina -

Yohimbine. It's supposed to have aphrodisiac properties.



Zapote -

Calcarpum Zapota. It's used for insomnia, hypertension and malaria. It helps control diabetes.



The Vitamins and Minerals in Natural Foods

Vitamin A - carrots, melons, sweet potatoes, spinach and tomatoes.

Vitamin B6 - bananas, carrots, lentils, tuna, salmon, flour comprehensive, sunflower seeds, chicken and soy.

Vitamin B12 - the main sources of vitamin B-12 is found naturally only in animal products: Meat, poultry and fish, eggs and dairy products such as cheese, milk and yogurt.

Vitamin C - oranges, lemons, grapefruit, kiwi, blackberries, raspberries, strawberries, blueberries, carrots, sweet potatoes, peppers, tomatoes, spinach, broccoli, sour cabbage and Brussels sprouts.

Vitamin D - milk, orange juice, salmon, mackerel, tuna and sunbathe (take sun moderately).

Vitamin E - sunflower seeds, vegetable oils, whole grain cereals, avocados, almonds, hazelnuts, walnuts and wheat germ.

Copper - scallops, shrimp, whole grain cereals, beans, nuts, potatoes, giblets, dark green leafy vegetables, dried fruits, cocoa and pepper.

Selenium - Brazil nuts, giblets, fish, shellfish, chicken, wheat germ and brewer's yeast.

Zinc - oysters, eggs, dark meat of turkey, pumpkin seeds, crab, yogurt, milk, red meat, beans and nuts.

महर्षि पतंजलि के 11 सबसे लोकप्रिय योग सूत्र

- 1: अथ योग अनुशम।
- 2: योग चित्त वृत्ति निरोध।
- 3: अभ्यास वैराग्यभ्यं तन-निरोध।
- 4: यथा अभिमत ध्यानाद्वा।
- 5: तपस स्वाध्याय ईश्वर प्राणिदानः क्रिया योग।
- 6: अविद्या अस्मिता राग द्वेषा अभिनिवेशः क्लेश।
- 7: यम नियम आसन प्राणायाम प्रत्याहार धारणा ध्यान समाधियो अस्तवंगनि।
- 8: समतोसाद अनुत्तमः सुखलाभ।
- 9: वास्तु सम्ये चित्त भेदत तयोर विभक्तः पन्था।
- 10: देसा बंधस चित्तस्य धारणा।
- 11: योगेन चित्तस्य पदेन वाचां। मलं शरीरस्य च वैद्यकेन।