

yog

YOGA = UNION

- Terminology In Vedic Sanskrit, the meaning of word Yoga is “to add”, “to join”, “to unite” or “to attach”.

ORIGIN OF YOGA

Yoga is Ancient and Eternal

**Lord Shiva is the First Yoga Guru and Goddess
Parvati is the first disciple**

YOGA IN RIGVEDA 3000 -5000 B.C.

Yog

- **A Process of Uniting The Individual Soul With The Universal Spirt —man with God –
Vedanta**
- **Yoga is the cessation of the thought-waves of the Mind – Patanjali**
 - **Yoga is skill in action – Bhagwat Gita**
- **Balance of attitude in all Conditions is Yoga –
Bhagwat Gita**

What is Yog

Y= YIELD, योग व्यक्ति को कौन से परिणाम प्रदान करता है

What results does the yoga provide to a person?

O=OBTAINS, योग से व्यक्ति को कौन सी नयी उपलब्धिया प्राप्त होती है

What new achievements do a person get from yoga?

G=GIVE, योग द्वारा व्यक्ति क्या क्या छोड़ सकता है

What can person leave by yoga?

A= ATTAINS, योग से व्यक्ति अंततः क्या प्राप्त करता है

What does a person get from yoga?

Benefit of yoga in General Wellbeing

Y= YIELD, योग व्यक्ति को कौन से परिणाम प्रदान करता है

What results does the yoga provide to a person?

O=OBTAINS, योग से व्यक्ति को कौन सी नयी उपलब्धिया प्राप्त होती है

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A= ATTAINS, योग से व्यक्ति अंततः क्या प्राप्त करता है

What does a person get from yoga?

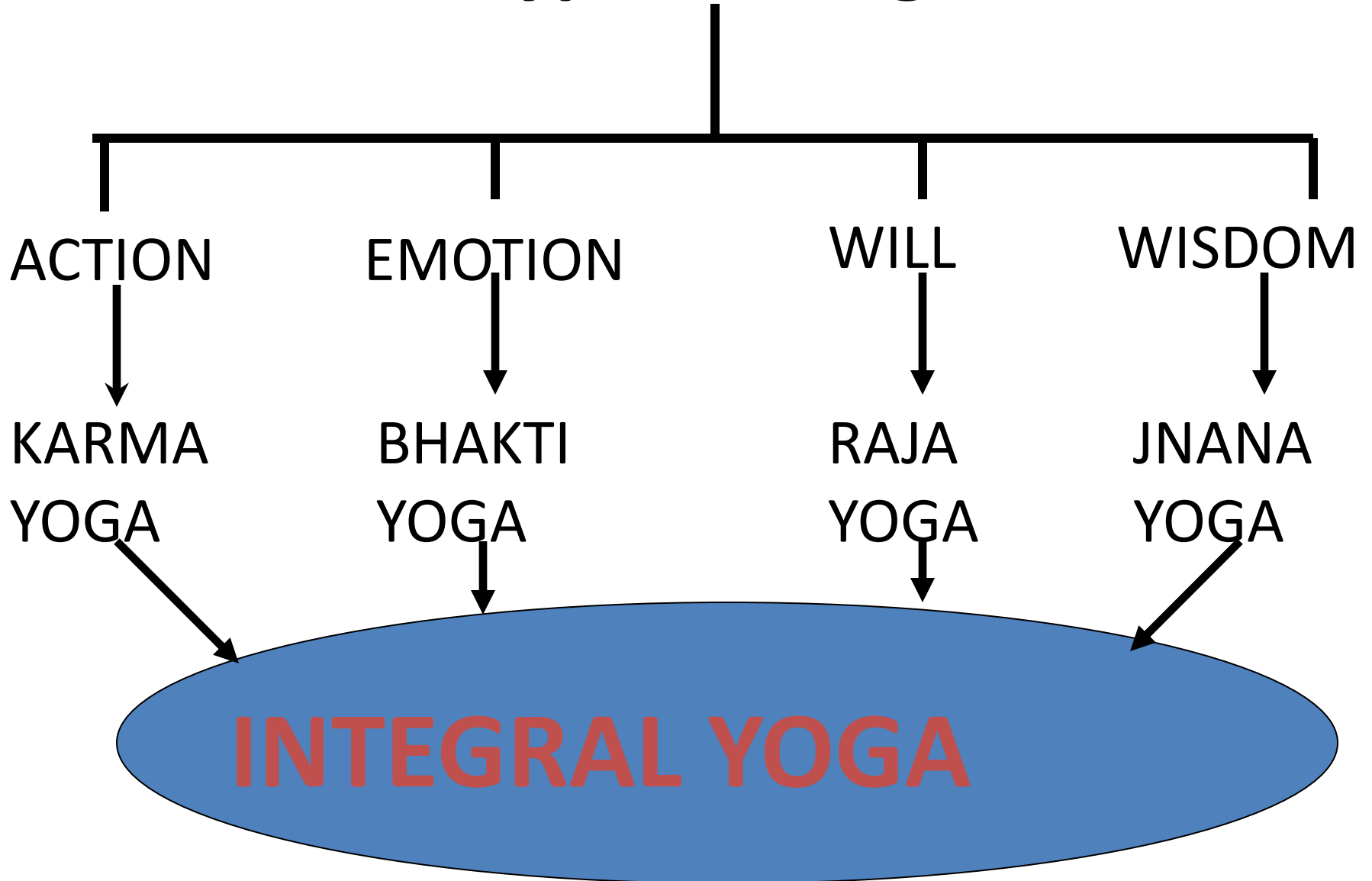
Physical benefits of Yoga

- Muscle tone.
- Flexibility and balance.
- Enhances immune system.
- Increased energy.
- Increase in Cardiovascular system and respiration efficiency.
- Weight Control.
- Sleep improvement.
- Decrease Pain.

Mental benefits of Yoga

- Relief or stress.
- Self awareness.
- Emotion control.
- Anxiety.
- Depression.
- Improved memory.
- Concentration Power.
- Relaxation.

Types of Yoga



Ashtanga yoga

Eight Limbs-

- Yama (Restraint, Social Discipline)
- Niyama (Observance, Self Discipline)
- Asana (Physical posture)
- Pranayama (Regulation of breath, Breath control)
- Pratyahara (Withdrawal of sense organs)
- Dharana (Focus/concentration, Concentration of Mind)
- Dhyana (Meditation)
- Samadhi (Union with God)

--Yoga Sutras of Patanjali Sutra 2.29 3

Ashtanga yoga

Yamas:

Ahinsa Satyasteya Brahmacharya- parigraha
Yama!

- Ahinsa (non-injury)
- Satya (truthfulness)
- Asteya (non-stealing)
- Brahmacharya (continence)
- Aparigraha (non-hoarding)

-- Sutra 2.30 4

Ahinsa (non-injury)

Ahinsa toward all living creatures – plants, animals, humans.

- Evil tendencies like selfishness, hatred, jealousy, anger etc cause tendency to inflict injury to others.
- Ahinsa through action, thought and speech; as the thoughts so the actions – so purify thoughts.

----- (sutra 2.35) 9

Ahinsa (non-injury)

- Apply ahinsa not only to others but to yourself as well-

Ex: hurting yourself beyond your capability etc.

- Self-destructive behavior caused by fear, guilt.
- Love involving demands and expectations entails violence, both to self and others.
- Emotional violence: harsh, abusive language; angry outbursts , emotional judgments, sarcasm, skillful manipulations.
- As the yogi becomes established in ahimsa, all beings coming near him cease to be hostile.

---- (sutra 2.35) 9

Satya (Truthfulness)

- Speech and mind conforming to reality as seen, inferred or heard, Action that conveys the reality as is.....
- Speech should not be deceptive, equivocal, or hurtful – avoid unpleasant truth or pleasant untruth.
- False ego hides the true voice of intuition.
- Everyone has their own perception of truth.
- When established in truth, fruit of action depend upon the action of the yogi.

----(sutra 2.36) 10

Asteya (non-stealing)

- Greed (lobha) and desire cause stealing.
- The basic idea of asteya is that a person should neither steal, nor have the intention or desire to steal, anything belonging to another person. This applies to speech and thoughts as well as actions.

---(sutra 2.37) 11

Brahmacharya (Celibacy)

- Celibacy does control the sense organs.
- Avoid craving for sensual enjoyments.

---(sutra 2.37) 12

Aparigraha (Non-hoarding)

- Aparigraha is the concept of non-possessiveness, non-greed and non-attachment. It is one of the yamas, or codes of ethical behavior, listed in Patanjali's Eight Limbs of Yoga.
- The word comes from the Sanskrit a, a prefix meaning “non”; pari, meaning “on all sides”; and graha, meaning “to take,” “to grab” or “to seize.” Therefore, aparigraha translates as “not taking more than one needs.”

---(sutra 2.39) 13

Ashtanga yoga

Niyamas:

Saucha Santosha Tapah Svadhyaya Ishvara-
pranidhanani!

- Saucha (cleanliness)
- Santosha (contentment)
- Tapa (austerity)
- Svadhyaya (self-study)
- Ishvara- pranidhana (surrender to God)

-- Sutra 2.32 6

Saucha (cleanliness)

- External cleanliness through soap/water etc and taking pure foods (includes fasting), avoiding alcohol and putrid food.
- Hatha yoga has six cleansing techniques – neti, basti, dhauti, nauli, kapalabhati, tratak.
- Internal cleanliness through making the mind-field sattvic (pure) by removing anger, pride, arrogance, jealousy, greed, delusion etc. to purify the mind.
- Cleanliness of environment (non-pollution)
- Practicing asana or pranayama are essential means for attending to this inner saucha.
- From inner purity arise purity of sattva, cheerfulness, one-pointedness, control of senses, and fitness for vision of the Self.

---(sutra 2.41) 14

Santosha (Contentment)

- Accept what God has given us with humility and happiness. Be happy with what we have rather than being unhappy about what we don't have or what we need.
- To be at peace within and content with one's lifestyle. Literally the word means happiness.

There are occasions we work hard to get something. We get very disappointed when we don't get it. Some people will get into extreme depression as a result. Being contented in all situations, under all circumstances (not constantly complaining)

---(sutra2.42) 15

Santosha (Contentment)

- We should accept that there is a purpose for everything - yoga calls it karma.
- Samtosa keep our mental activities such as study, our physical efforts, and even how we earn our living.

It is about ourselves-what we have and how we feel about what God has given us.

It is about our whole outlook on life. Do we look at a cup as half empty or as half full?

---(sutra2.42) 15

Tapa (Austerity)

- Tapa refer to the activity of keeping the body fit or to confront and handle the inner urges without outer show.
- Attention to body posture, attention to eating habits, attention to breathing patterns-these are all tapas that help to prevent the buildup of rubbish in the body, including excess weight and shortness of breath.
Tapa makes the whole body fit and well functioning. It gives us the help of developing healthy eating habits and prevent us from disease.
- Ability to sit and stand motionless, to hold silence.
- Practice of asana, pranayama and exercises help develop of tapa.

Svadhyaya (self-study)

- According to yog pradipika, **Sva** means "self" or "belonging to me." **Adhyaya** means "inquiry" or "**examination**".

The word svadhyaya means, "to get close to something." It means to get close to yourself, that is, **to study yourself**.

- It could also mean meditation or contemplation.
- Japa of OM with 'bhava' (awareness of its meaning) leads to understanding of self.
- All learning, all reflection, all contact that helps you to learn more about yourself is svadhyaya.

---(sutra 2.44) 17

Ishvara Pranidhana (Surrender to Lord)

- Isvarapranidhana means "to lay all your actions at the feet of God."
- We should accept the fact that we will not always get everything we want. Sometimes we get disappointed. Things do go wrong. This is the reason why samtosa (modesty) is so important. We have done our share. We have done the best we could under the circumstances. We can leave the rest to a higher power.
- In the context of the niyamas, we can define Isvarapranidhana as the attitude of a person who usually offers the fruits of his or her action to God in daily prayer.

---(sutra 2.45) 18

Asana (Physical Posture)

Sthira Sukham Asanam!

- The practice of physical postures is called Asana.
- The verbal meaning of ‘Asana’ is staying or abiding. Asana is one way in which a person can experience the unity of body and mind.
- Yogic postures (asanas) are prescribed for the purpose of comfort and firmness during meditation and the practice of pranayama.
- During the asana, we should be able to stand for a few minutes with ease; we should be able to sit for a while easily as well.

Asana

- Comfortable posture needed for steadiness of breath and stillness of the mind.
- In Hatha Yoga, asana practiced to develop a strong and flexible body resulting in comfortable and steady seated posture
- Develops will-power necessary for undertaking long periods of meditation

---(1.30)

Pranayama (Breath Control)

Tasmin sati swasa praswasa-yorgati
vicchedaha Pranayamaha!

- It is the measuring, control, and directing of the breath.
- Pranayama gives control of breathing processes and control of vital force.
- In yoga, we are concerned with balancing the flows of vital forces, then directing them inward to the chakra system and upward to the crown chakra.

Pranayama

- All the activities of the mind are controlled by prana, and if prana is controlled, we can control the mind.
- Different ratios of inhale, retention and exhale are recommended by various authors, most common being 1,2,2 or 1,4,2.
- With practice, over a period of time, one can prolong each breath and make it subtle.
- It provide relaxation and balance of body activities and allows the mind to become calmer.

Pratyahara (Sense Withdrawal)

- Swavishayasamprayoge chittvaswarupanukar eevendriayanang Pratyaharah!
- This limb of Ashtanga Yoga deals with the preparation to meditation.
- Pratyahara means drawing back or retreat. " In yoga, the term pratyahara implies withdrawal of the senses from attachment to external objects.
- yoga is a process which enables us to stop and look at the processes of our own minds; only in this way can we understand the nature of happiness and unhappiness.

Dharana (Concentration)

Deshbandhashchittvasay Dharana!!

- The objective in dharana is to steady the mind by focusing its attention upon some stable entity.
- Dhr means "to hold." Literally, the word dharana means 'immovable concentration of the mind'.
- Rather dharana is a process of going to meditation which could be called receptive concentration.
- When the mind strays, bringing it back to the object of meditation, then Mental images are sharpened and alertness and power of attention are increased.

Dhyana (Meditation)

- Intense contemplation of the nature of the object of meditation.
- Dhyana or Meditation is one of the most important components of Maharishi Patanjali's integrated practice of yoga. Meditation is the essential and culminating practice.
- ` When the mind become thoughtless, peaceful, calm, serene and cut its connection with the five senses it becomes unaware of the physical body, then it is said to be in the stage of meditation. Then the yogi enjoys peace, happiness and bliss.

Dhyana (Meditation)

- Dhyana (Meditation) • Uninterrupted flow (of the mind) towards the object (chosen for meditation) is meditation (3.2) • Narrowing the field of focus compared to dharana • Holding that focus for longer durations
- Another advantage of asana is that it is direct. It can temporarily bring peace and quiet the mind.

Samadhi (Total Absorption)

The eighth and the last step to Ashtanga Yoga is Samadhi which literally means completely in agreement also called “Smapti”. It is a state of super –consciousness .It is a state where the trio-the mediator, meditation and the meditated upon become one. It is a state of bliss and oneness with immense being (universal concentration).The last three stages of dharana (concentration), dhyana (meditation) and Samadhi (stasis) are together referred to as antaranga yoga. These stages are sequential and should smoothly merge, and blend in to each other.⁷

Samadhi (Total Absorption)

- Tadevartho-matra-nibhasing swarupashunyamibo Samadhi!
- Samadhi- (Liberation): merging consciousness with the object of meditation.
- • When there is consciousness only of the object of meditation and not of itself (the mind), that is Samadhi (3.3) • The three (dharana, dhyana, samadhi) taken together constitute Samyama (3.4) • Extremely narrow focus with no distractions • Consciousness of the mind too is lost, only the object of meditation shines

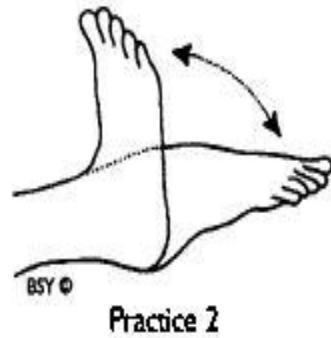
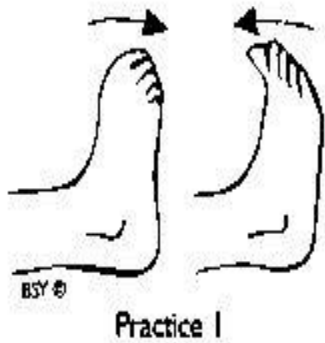
Pawanmuktasana Part- 1

Anti Rheumatic Group

1

PADANGULI NAMAN & GOOLF NAMAN

2

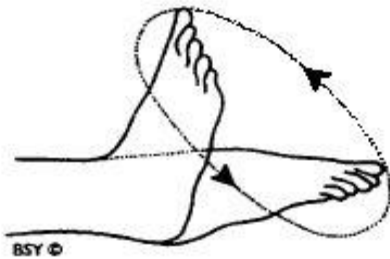


4

GOOLF GHOORNAN

3

GOOLF CHAKRA



Pawanmuktasana Part- 1

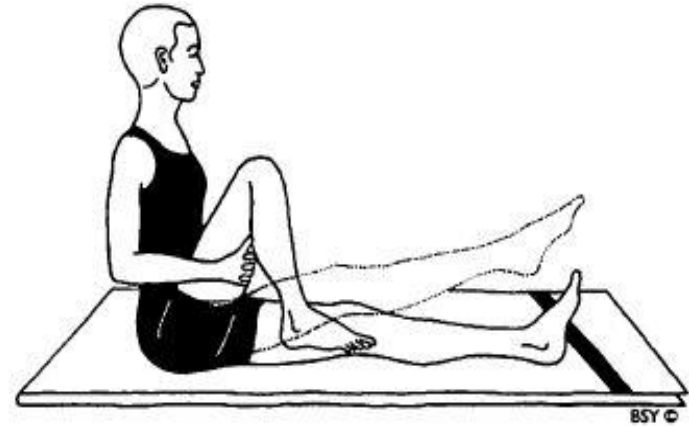
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SHRONI CHAKRA



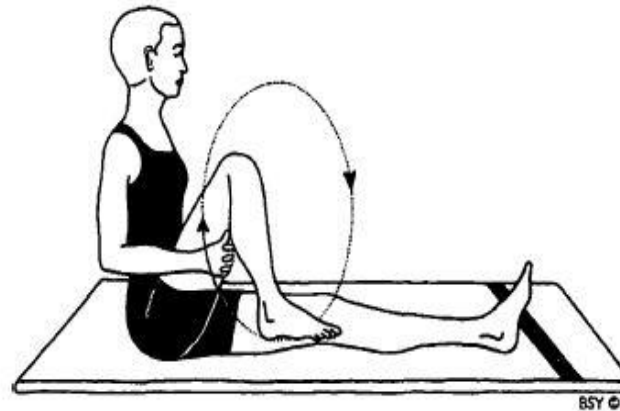
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JANU NAMAN



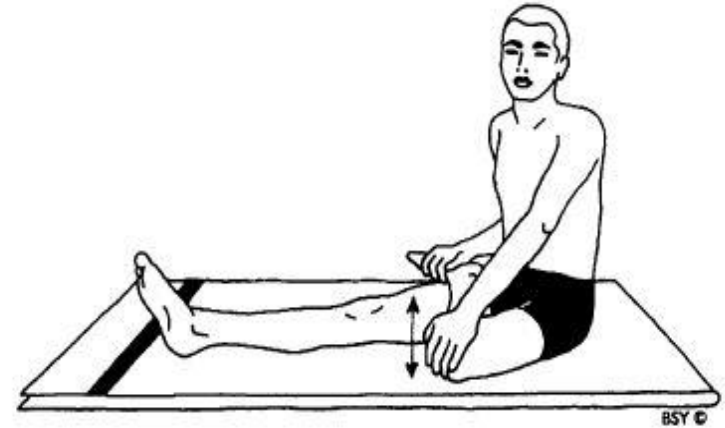
JANU CHAKRA

6



Pawanmuktasana Part- 1

ARDHA TITALI ASANA



POORNA TITALI ASANA



Stage 1



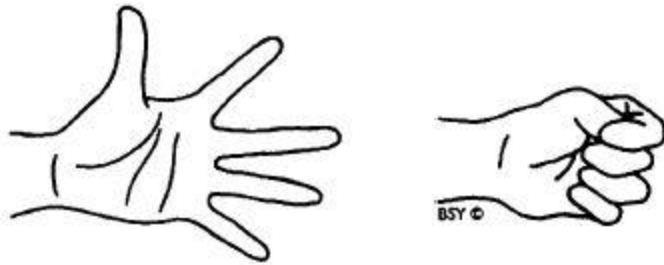
Stage 2

Pawanmuktasana Part- 1

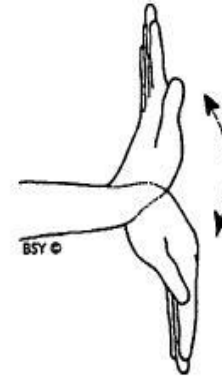
11

10

MUSHTIKA BANDHANA

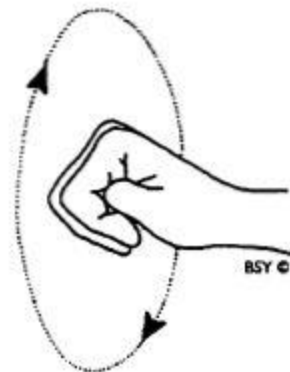


MANIBANDHA NAMAN



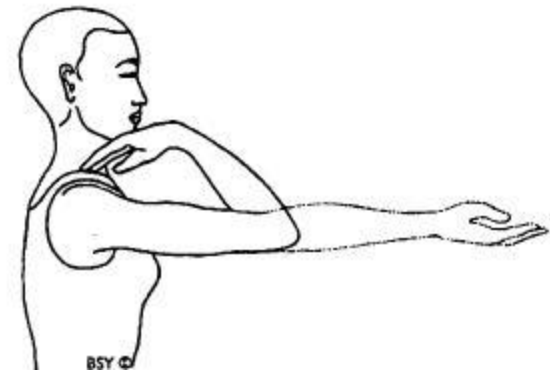
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MANIBANDHA CHAKRA



13

KEHUNI NAMAN



Pawanmuktasana Part- 1

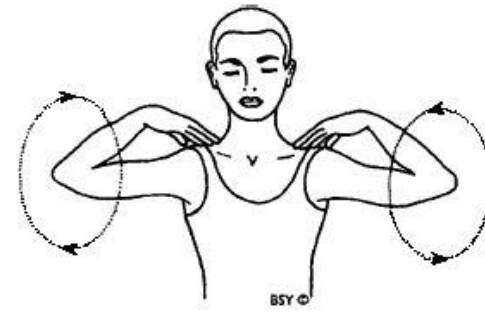
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KEHUNI CHAKRA

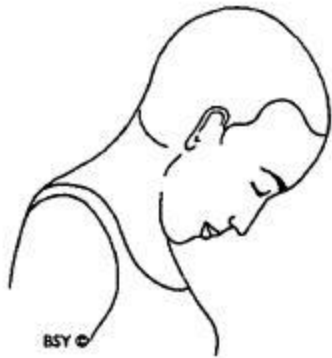


SKANDHA CHAKRA



16

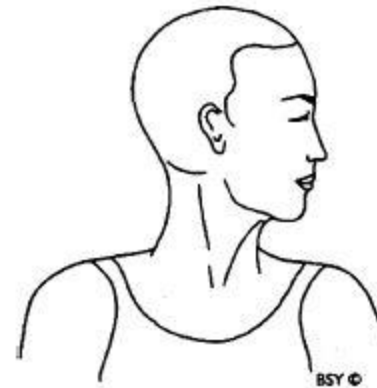
GREEVA SANCHALANA



Stage 1



Stage 2



Stage 3



Stage 4

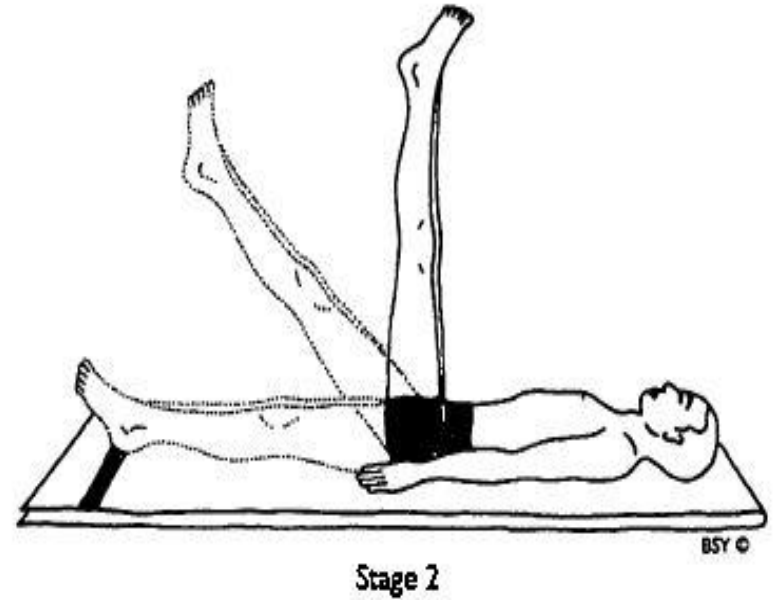
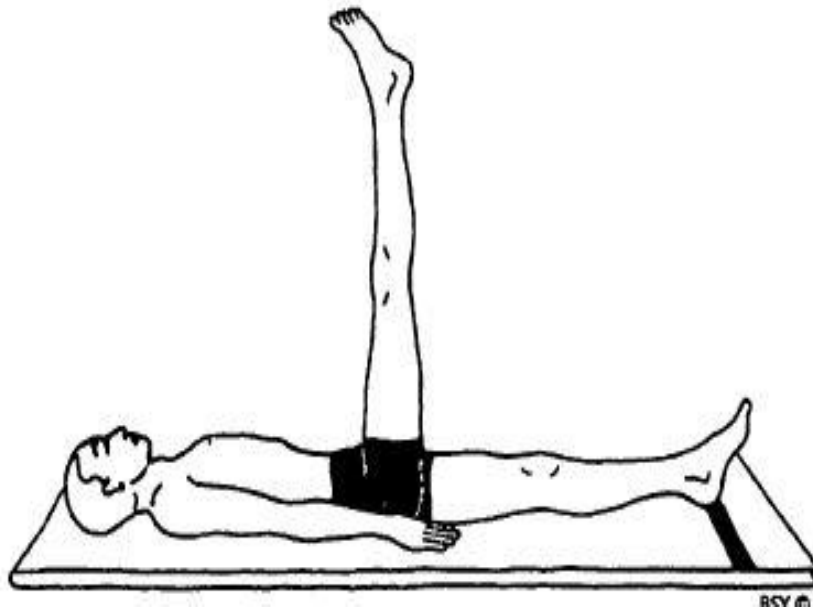
Pawanmuktasana Part- 2

Digestive/Abdominal Group

1

PADOTTHANASANA

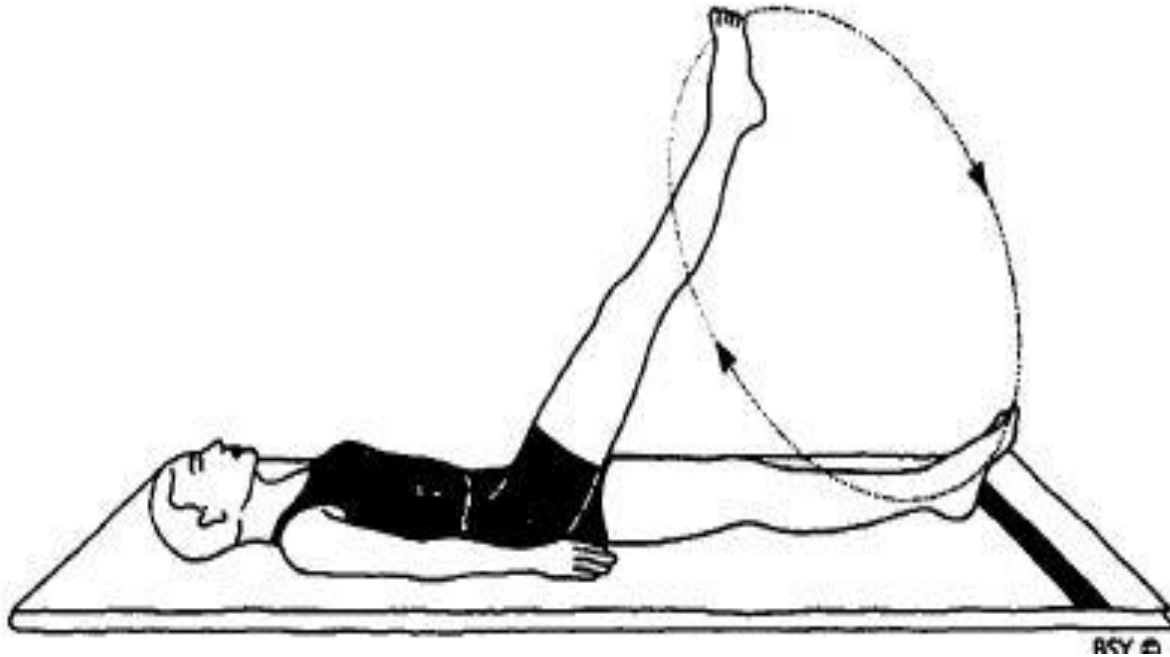
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Pawanmuktasana Part- 2

3

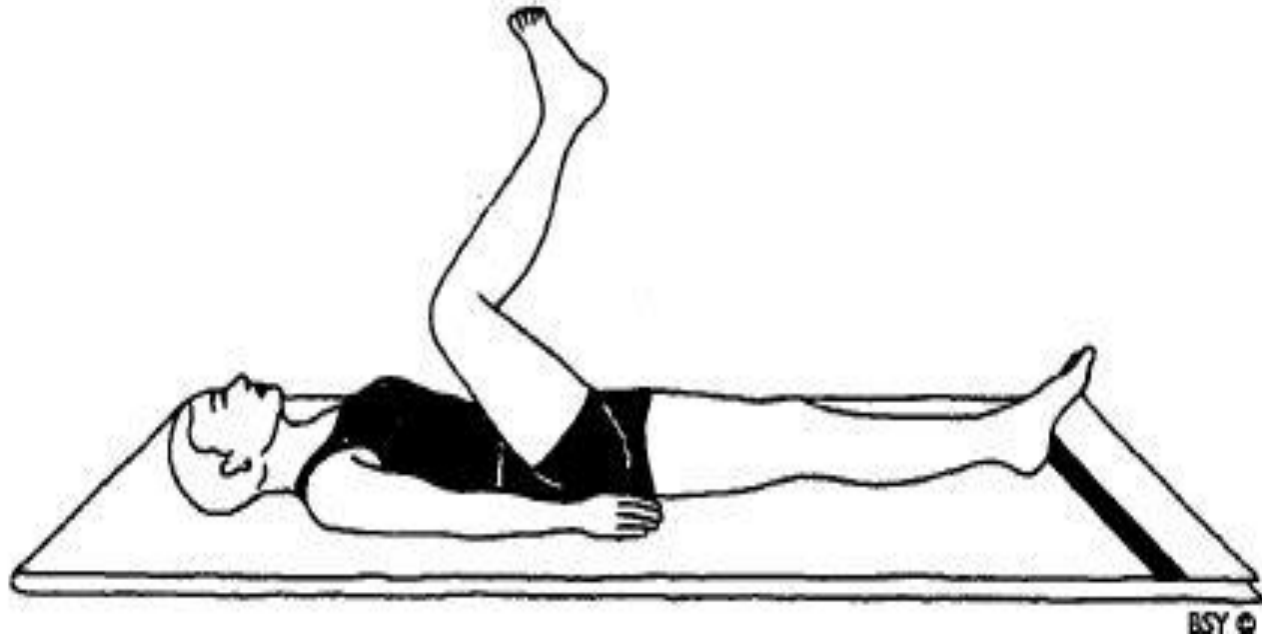
PADACHAKRASANA



Pawanmuktasana Part- 2

4

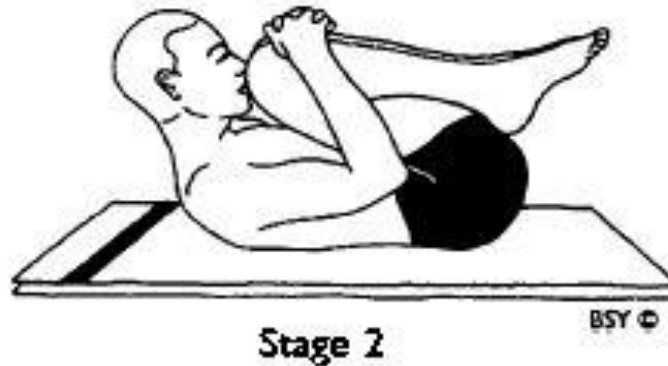
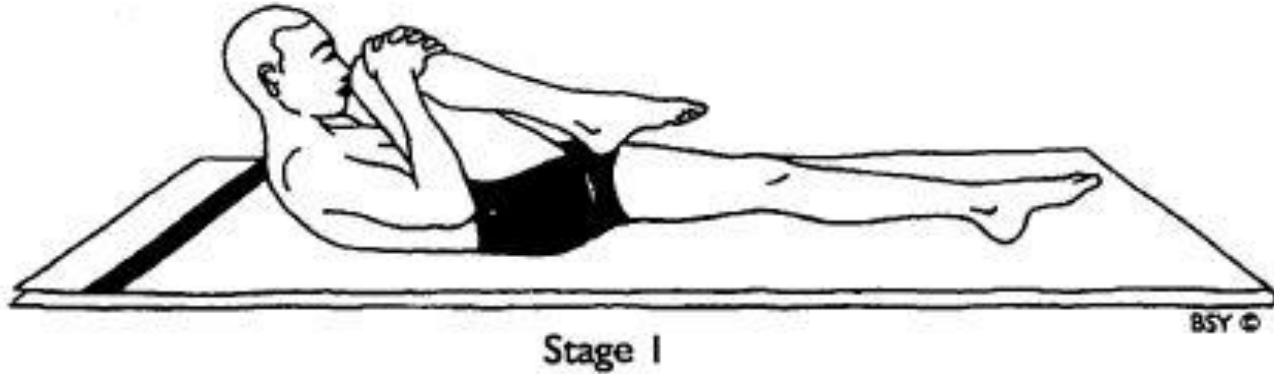
PADA SANCHALANASANA



Pawanmuktasana Part- 2

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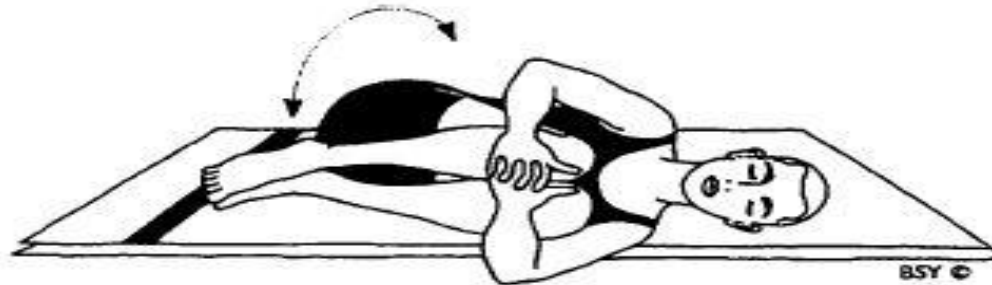
SUPTA PAWANMUKTASANA



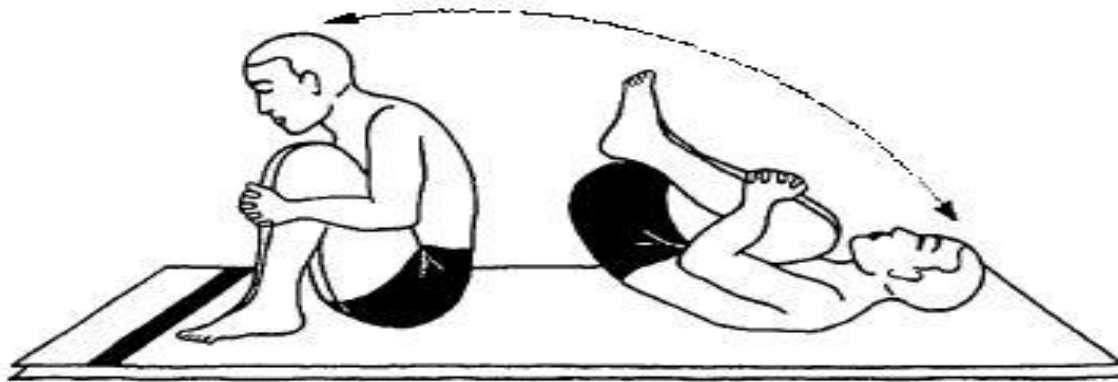
Pawanmuktasana Part- 2

6

JHULANA LURHAKANASANA



Stage 1



Stage 2

Pawanmuktasana Part- 2

7

SUPTA UDARAKARSHANASANA



Pawanmuktasana Part- 2

8

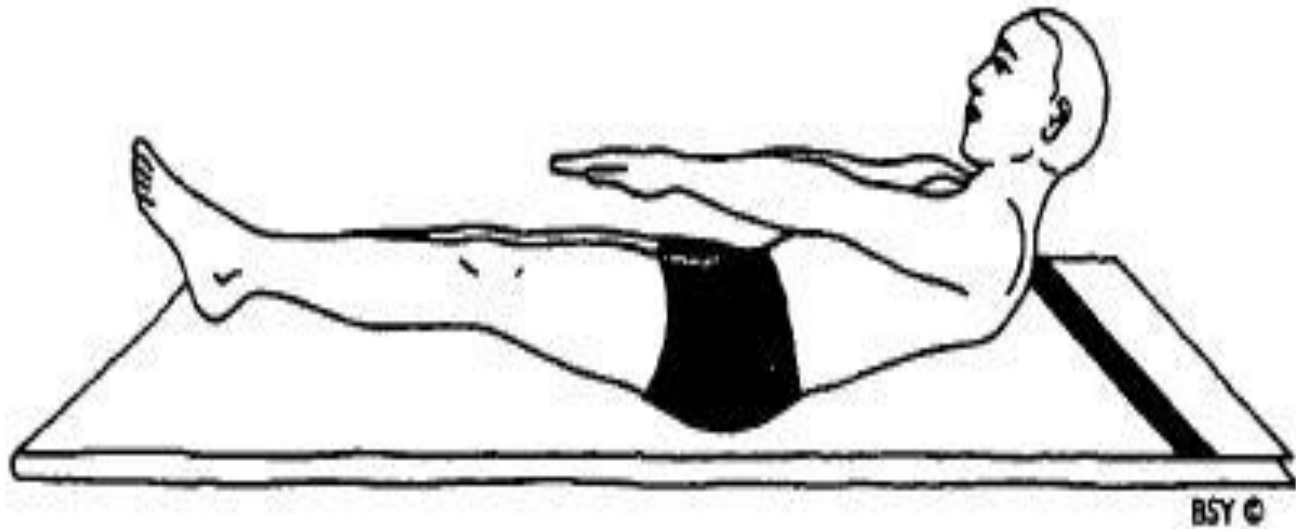
SHAVA UDARAKARSHANASANA



Pawanmuktasana Part- 2

9

NAUKASANA



Pawanmuktasana Part- 3

SHAKTI BANDHA ASANAS
(ENERGY BLOCK POSTURES)

1

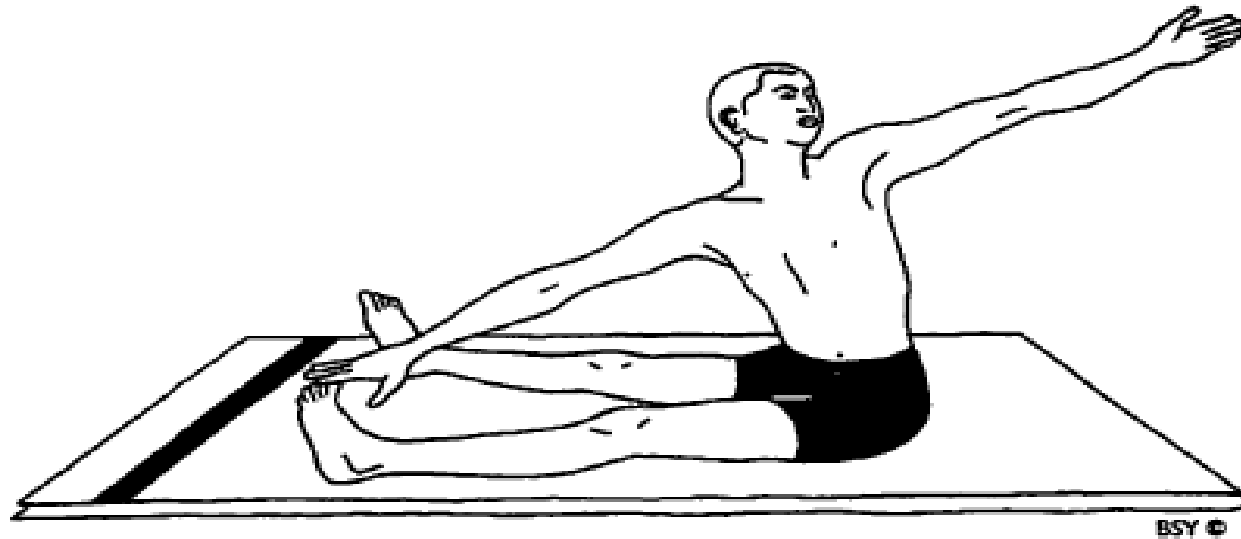
RAJJU KARSHANASANA



Pawanmuktasana Part- 3

2

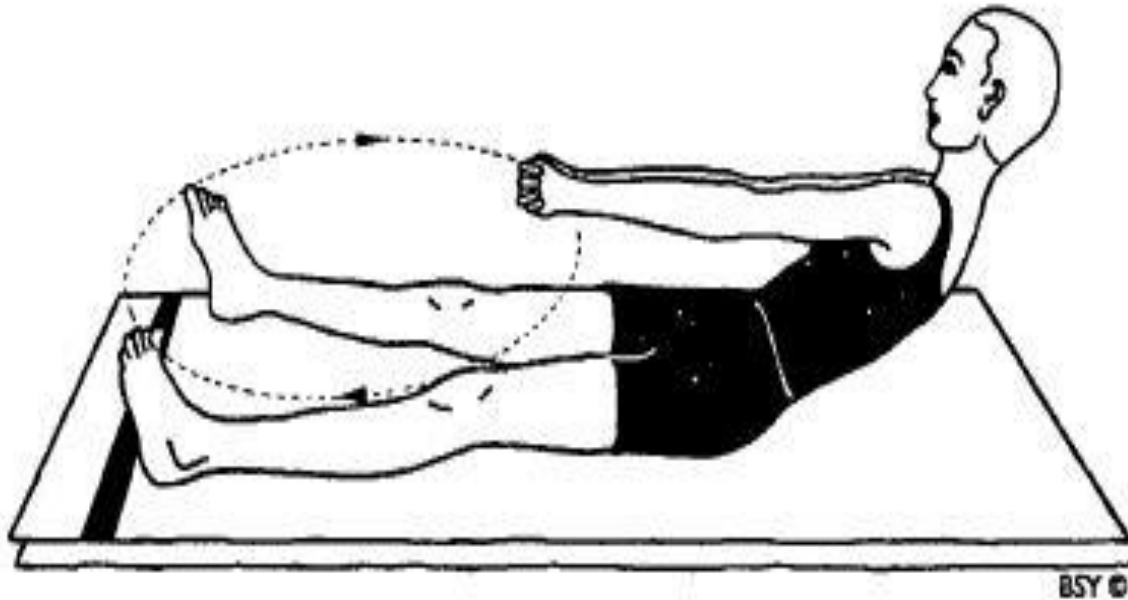
GATYATMAK MERU VAKRASANA



Pawanmuktasana Part- 3

3

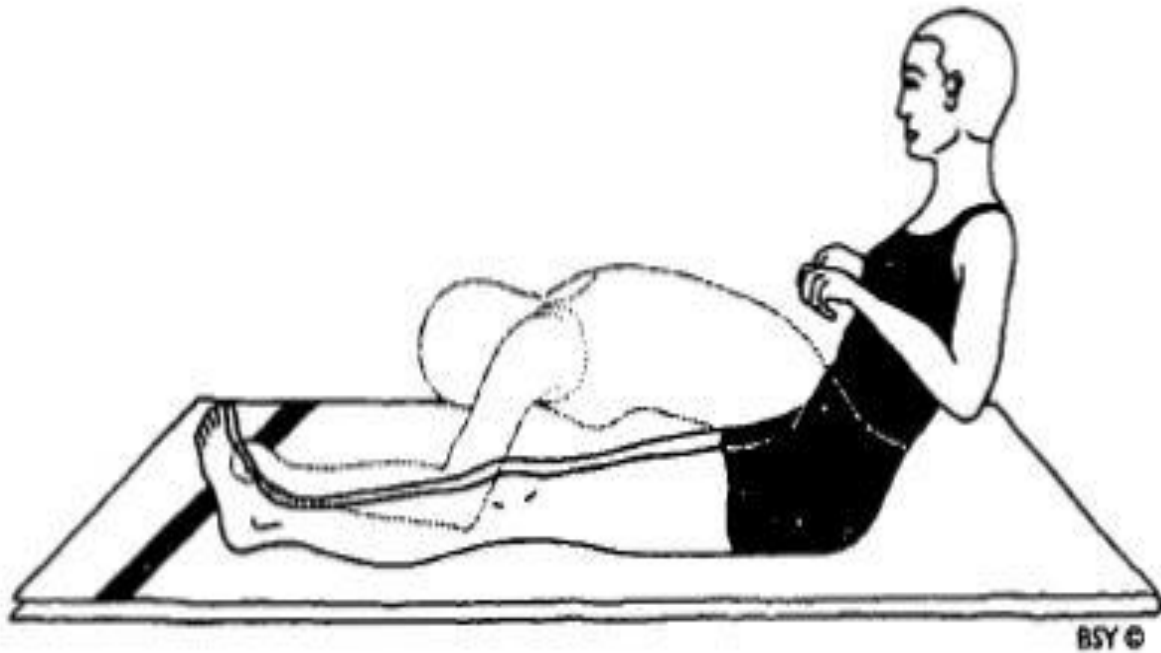
CHAKKI CHALANASANA



Pawanmuktasana Part- 3

4

NAUKA SANCHALANASANA



Pawanmuktasana Part- 3

5

KASHTHA TAKSHANASANA

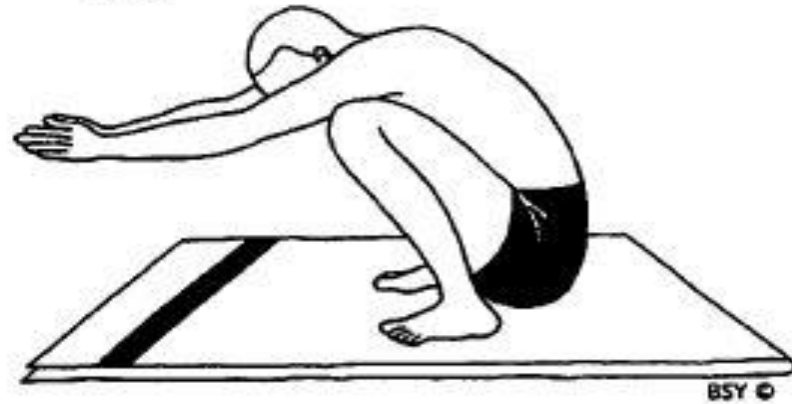


Pawanmuktasana Part- 3

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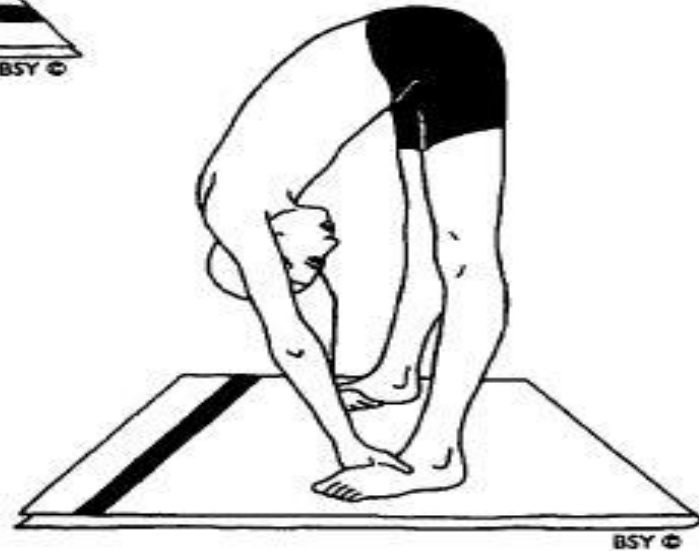
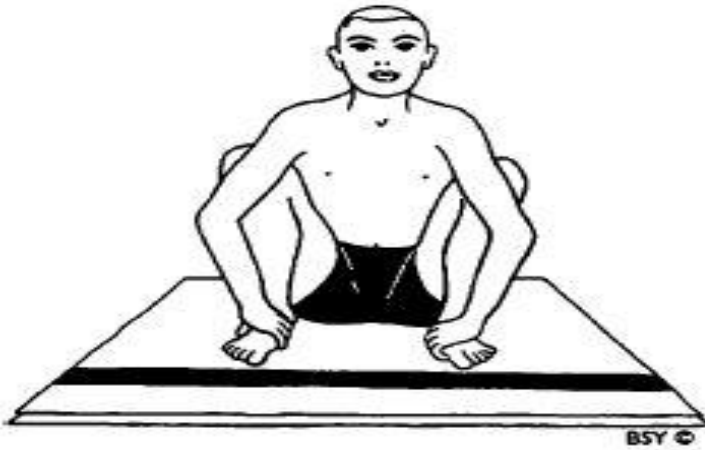
NAMASKARASANA



Pawanmuktasana Part- 3

7

VAYU NISHKASANA



Pawanmuktasana Part- 3

8

KAUVA CHALASANA



Pawanmuktasana Part- 3

9

UDARAKARSHANASANA

