

ABHIJNA INSTRUCTOR CERTIFICATE COURSE



SRI RAMAKRISHNA SEVA SAMITHI
BAPATLA - 522101
unworldliness.org | vajra.org.in

अभिज्ञ

Yoga instructor course



कलैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३॥

O Partha, it does not befit you to yield to this unmanliness. Give up such petty weakness of heart and arise, O vanquisher of enemies.

**Sri Ramakrishna Seva Samithi,
Bapatla**

PREFACE

Yoga is realized globally as an integral part of every one's everyday life and practice of yoga is celebrated globally. Individual well-being contributes to social well-being, which makes life happy for everybody. Individual well-being is composed of physical, mental and emotional well-being and practicing yoga plays a vital role definitely. Awareness of this goal globally, especially after the pandemic, brought many people to yoga. While this is a good news, on the end we need yoga instructors and demonstrators to teach and make people practice in the right way. Opportunity for certified yoga masters is available in some universities but is limited and restricted to advanced stages. Sri Ramakrishna Seva Samithi, Bapatla is glad to announce certified yoga courses at different levels, free of cost, with a goal to reach and teach yoga in a scientific way. In order to handover expert yoga masters to the society, the Samithi aims to encourage and inspire from childhood to take up yoga as a profession. Aspirants have to attend, qualify and teach classes under supervision, qualify in written, oral and practical examinations to fulfill the course, obtain certificate and be promoted. Training is completed in seven levels. Courses are designed to train in physical postures, anatomy, therapeutic and spiritual steps to enable a person to become adept in integrated science of yoga. Admissions to courses is taken up twice a year, January and July.

Abijna Demonstrator Course

Abijna Demonstrator is the introductory level course in which the student is trained in basic to middle level of asanas for demonstration. At this level, the aspirant will be trained in postures with perfect bends and pressures. After the completion, the student understands ways to attain an asana and stabilize in the asana, hold each asana for 1 min with precision to obtain maximum benefits. The student prepares for advanced training and gets introduced to spiritual science and to maintain psychosomatic well-being.

Abhijna Instructor certificate course

This course offers an introduction to basic concepts and training in basic yoga asanas. The course can be completed in a self paced manner. In this Abhijna Instructor certificate course, training will be imparted in supervising and helping others to obtain perfect postures. Basics of anatomy are introduced to enable the student to understand dos and don'ts in a posture. Concepts of Patanjali Yogasutra will be introduced. Chapters of Bhagavad Gita will be taught to enable students on overall development and progress in leading a happy and healthy life. On completion of 60 hours there will be a practical exam where students have to hold each asana for 1 min. Certificates will be awarded after successful completion of 60 instruction classes under supervision and passing out in the practical, viva and theory exams.

Many yoga teachers are available currently, however, a common man finds it difficult to choose based on his needs. Providing certified yoga courses helps to

- i) understand different levels of expertise to a common man,
- ii) gradual and continuous training encourages the student to progress and take up professionally,
- iii) a person can choose the timing and appear for courses parallel to his/her academic studies.

We request all to kindly utilize the services of Sri Ramakrishna Seva Samithi, Bapatla.

Kindly visit our website for further details:

www.unworldliness.org

In the service of Sri Ramakrishna,

Amirapu Natarajan,

Secretary.

What is Yoga?

Yoga is an ancient art based on a harmonizing system of development of the body, mind and spirit. It is recognized as one of the most important and valuable gifts of our culture. The modern era with the development of science and technology provides man more comforts for his basic necessities. But with these comforts man faces a lot of problems, which cannot be solved only by the above facilities. Today the whole world is looking for solutions to solve the menacing problems of unhappiness, restlessness, emotional imbalance, hyper activity, tension, stress, etc. Now the time has come to change in attitude and take a new dimension to solve the problems.

Yoga helps us in changing our attitudes. Yoga is the gift of our Indian culture. It is a science and art of pure lifestyle. Yoga offers man a conscious process to solve his problems.

युज्यते अनेन इति योगः।
Yujyate anena iti yogah

That which combines is yoga. The word yoga has come from the Sanskrit root 'yuz', which means union, to yolk, to bind. Here the individual self combines with the universal self. Body unites with the mind and the mind with the body.

योगश्चित्तवृत्ति निरोधः। *Yogah chitta vritti nirodhah.*

– Yoga is controlling the disturbances of the mind.

--Patanjali Yoga Sutras

मनः प्रसमनोपायः योग इत्यभिधीयते।

Manh prasamanopayah yogah ityabhidhiyate.

– A technique to make the mind quiet is Yoga --Yoga Vasista

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम्।

tām yogamiti manyante sthirāmindriyadhāraṇām ।

Yoga is a state of mastery over Indriyas, the senses, and mind.

-- Katopanishad Chapter 2. Valli 3. Verse 11

योगः कर्मसु कौशलम् । *Yogah karmasu kauśalam.*

Yoga is dexterity in action.

--Bhagavad Geeta 2.50

Types of Yoga

There are a large number of methods of Yoga catering to the needs of different persons in society to bring about the transformation of the individual. They are broadly classified into four streams. Swami Vivekananda puts them as work, Worship, Philosophy and Psychic control.

“Each soul is potentially divine. The goal is to manifest this divinity within by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy - by one, or more, or all of these - and be free.”

- Swami Vivekananda

Karma Yoga (Work)

Bhakthi Yoga (Worship)

Aṣṭāṅga Yoga (Rāja Yoga) (Psychic control)

Jnāna Yoga (Philosophy)

Karma Yoga:

Doing work without expecting any return can be termed as Karma Yoga. You can do unselfish work and serve people around you and you derive immense happiness from that. Finally you will reach a stage, where you do not have to do any work, but joy continues to fill your life!

Bhakti Yoga:

While doing unselfish work, if you can see God in that, it will become Bhakti Yoga. Devotional music, Spiritual literature and other fine arts forms that contain ethical values form a part in Bhakti Yoga.

Jnāna yoga:

Jnana in Sanskrit means "knowledge". Jnana yoga or "path of knowledge" is one of the types of yoga mentioned in Hindu philosophies. Proceeding in this path, we will understand the nature of the Supreme Being (God).

Rāja Yoga or Aṣṭāṅga Yoga:

Raja means Royal. Ashtanga means eight limbs. Rāja yoga was both the goal of yoga and a method to attain it. The term also became a modern name for the practice of yoga. Rāja yoga has variously been called aṣṭāṅga yoga, royal yoga, royal union and classical yoga. Maharshi Patanjali put yoga in a classical form in his 196 yoga aphorisms. He prescribed a step by step process to reach the ultimate state which is Samādhi.

These days Raja Yoga has become synonymous with Yoga. After the therapeutic benefits of Āsana and Prāṇayāma came to limelight. People mistake Yoga as Āsanas or Prāṇayāma, even though Yoga is much beyond that.

The eight limbs are:

1. Yama
2. Niyama
3. Āsana
4. Prāṇayāma
5. Pratyāhāra
6. Dhāraṇa
7. Dhyāna
8. Samādhi

Eligibility Criteria

Age: 14 years and above

Educational qualification: 7th grade or above. The candidates must be proficient in English or Telugu to understand the study material or the discussion of the classes.

Duration: Minimum 60 hours of theory and practice and 60 hours of teaching.
The course can be self paced i.e. can be completed as per convenience

Syllabus

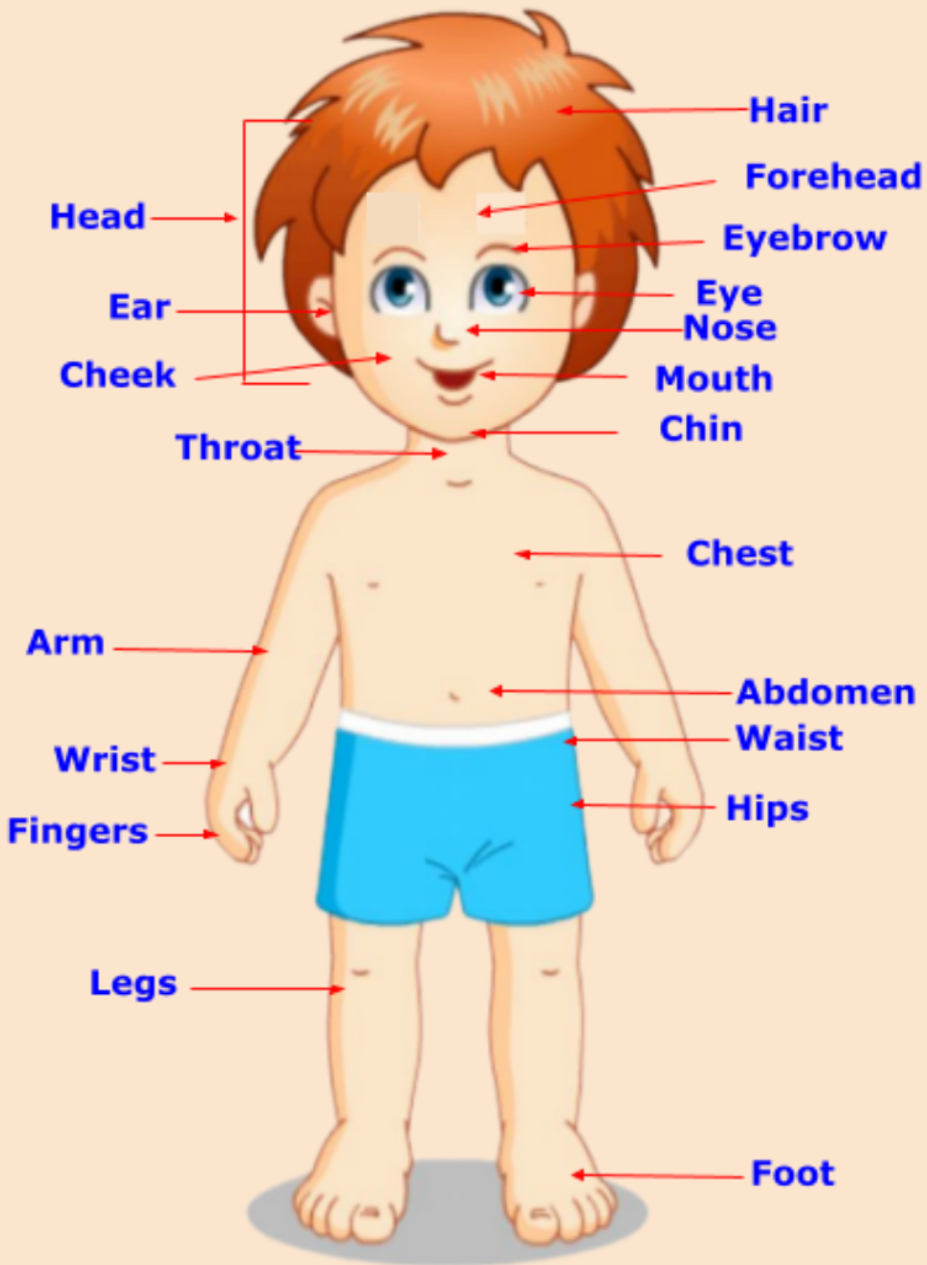
1. Basics of Anatomy
2. 12 step Sūrya Namaskāras & Āsanās
3. Patanjali yoga sūtras
4. Bhagavad geeta 15th chapter
5. Snippets of Swami Vivekānanda

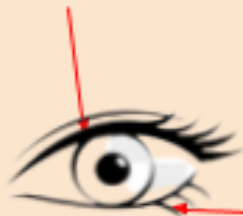
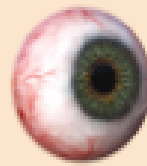
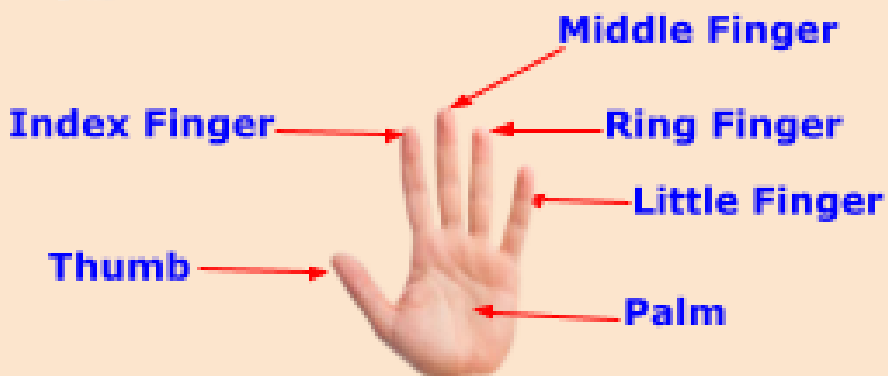
Evaluation :

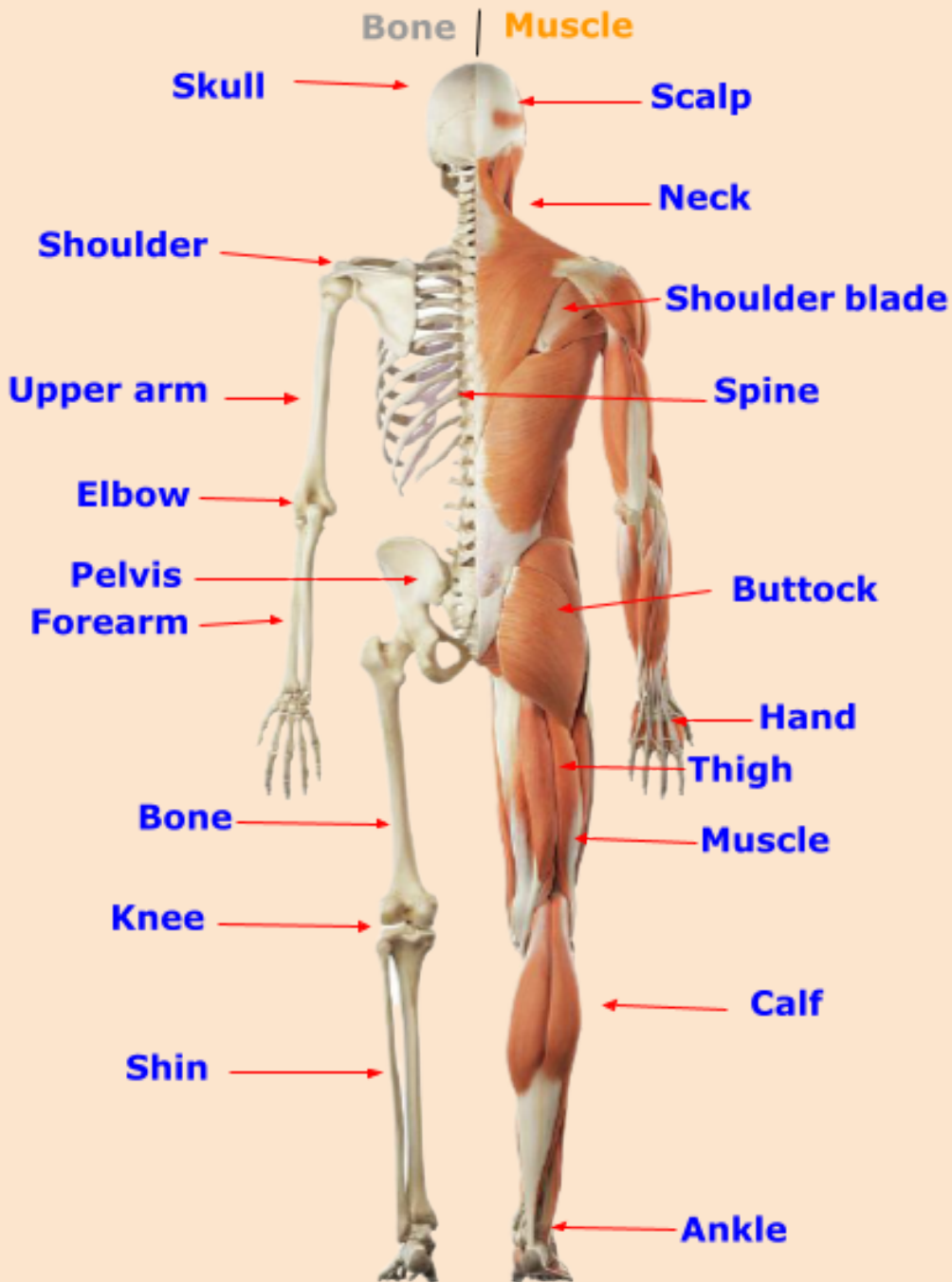
1. Written exam
2. Practical
3. Viva voce
4. 60 hours of teaching

Anatomy

1. Head
2. Hair
3. Scalp
4. Skull
5. Forehead
6. Eye
7. Eyelid
8. Eyelashes
9. Eyeball
10. Eyebrow
11. Ear
12. Ear Lobe
13. Cheek
14. Nose
15. Lip
16. Mouth
17. Tooth (Teeth)
18. Tongue
19. Uvula
20. Chin
21. Throat
22. Neck
23. Chest
24. Arms
25. Shoulder
26. Upper arm
27. Elbow
28. Forearm
29. Wrist
30. Hand
31. Fingers
32. Thumb
33. Index Finger
34. Middle Finger
35. Ring Finger
36. Little Finger
37. Palm
38. Abdomen
39. Shoulder blade
40. Spine
41. Pelvis
42. Waist
43. Hips
44. Buttocks
45. Waist
46. Legs
47. Thighs
48. Knees
49. Calf (Calves)
50. Shin
51. Ankle
52. Foot (Feet)
53. Toes
54. Sole
55. Bone
56. Muscle
57. Joint



Eyelid**Eyelashes****Eyeball****Ear Lobe****Upper Lip****Teeth****Uvula****Tongue****Lower Lip****Joint****Toes****Sole****Middle Finger****Index Finger****Ring Finger****Little Finger****Thumb****Palm**



12 Step Sūrya Namaskārās

Āsanās

Telugu https://www.youtube.com/watch?v=5Z4_hughZd0

English <https://www.youtube.com/watch?v=3Ao2TSYOGJw&t=2649s>

1. Tāḍāsana
2. Ūrdhva Tāḍāsana
3. Paśchima Namaskāra
4. Gomukha Tadāsana
5. Ardha Kati Chakrāsana
6. Ardha Chakrāsana
7. Dwi koṇāsana
8. Vṛkṣhāsana
9. Daṇḍāsana
10. Vajrāsana
11. Śaśankāsana
12. Padmāsana
13. Supta Padmāsana
14. Gōmukhāsana
15. Vakraāsana
16. Jānu Śirsāsana
17. Pārśva Upaviṣṭakoṇāsana
18. Baddha Kōṇāsana
19. Paripoorṇa Nāvāsana
20. Bhujangāsana
21. Dhanurāsana
22. Ēka Pāda Śalabhāsana
23. Śalabhāsana
24. Urdhva Mukha Śvānāsana
25. Adhō Muka Śvānāsana
26. Ēka Pāda Pavanamuktāsana
27. Pavanamuktāsana
28. Sētubandhāsana
29. Sarvāṅgāsana
30. Śavāsana

Starting Prayer

<https://www.youtube.com/watch?v=q16nPdwIx0>

Om saha nāvavatu, saha nau bhunaktu
 saha vīryaṃ karavāvahai, tējasvināvadhītamastu mā vidviṣāvahai
 Om śāntiḥ śāntiḥ śāntiḥ

May He protect both of us.

May He nourish both of us.

May we work conjointly with great energy, May our study be brilliant.

May we not hate each other.

OM Peace Peace Peace.

Ending Prayer

<https://www.youtube.com/watch?v=1KQ-tw6kqPU&t=2s>

Om Sarvē Bhavantu Sukhinaḥ
 Sarvē Shantu Nirāmayāḥ !
 Sarvē Bhadrānni Pashyantu
 Mā Kashcid-Duhkha-Bhāg-Bhavēt !!
 Om śāntiḥ śāntiḥ śāntiḥ

May all become happy, May all become free from illness.

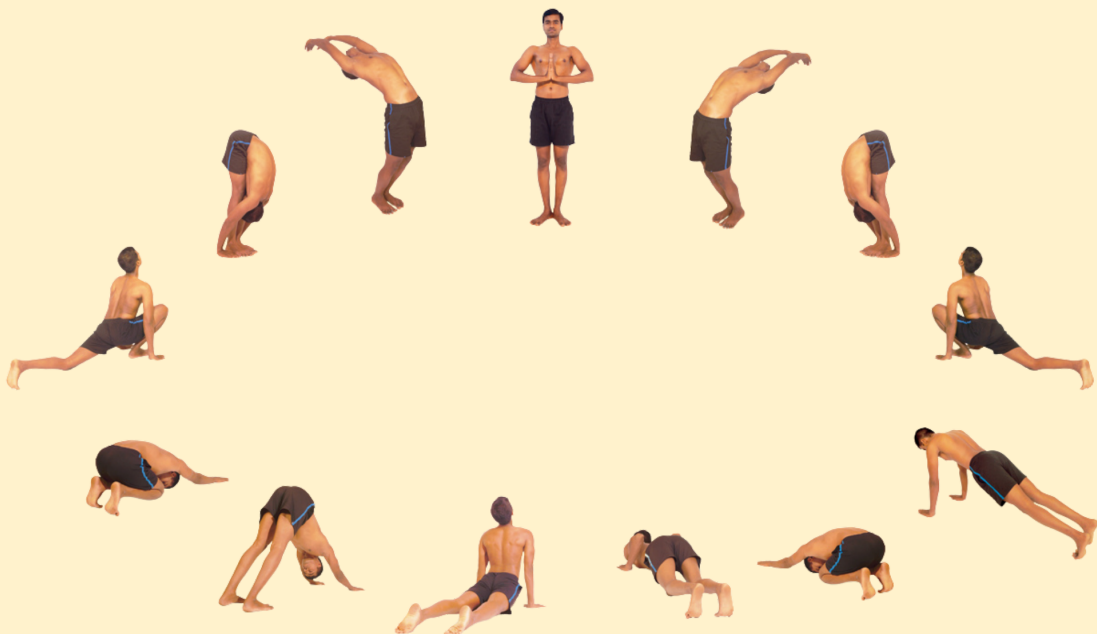
May all see what is Auspicious, Let no one suffer from miseries

OM Peace Peace Peace.

12 step suryanamskaras

Telugu <https://www.youtube.com/watch?v=pSHn78gdV8s>

English <https://www.youtube.com/watch?v=VmaNO7oNQHS&t=49s>



Sthiti:

Stand erect with legs together. Adopt namaskara mudra in front of your chest.

Posture: Tādāsana

Step 1:

Take the hands above the head, while inhaling, bend the trunk backwards.

Keep your feet together and do not bend your knees.

Keep your eyes open and push your chest upwards.

Posture: Ardha chakrāsana

Step 2:

While exhaling, bend the body forward and touch the knees with the forehead. Keep the palms on the floor on either side of the feet.

Keep your feet together and do not bend your knees.

Bend from the lower back and push the chest out.

Posture: Uttānāsana

Step 3:

Take the right leg back while inhaling. Keep the right knee on the ground. Push the left knee forward. Lower the spine and arch up the chest and look up.

Posture: Eka Pāda Ashva Śanchalanāsana

Step 4:

While exhaling, take the left leg also back, resting only on palms and toes. Keep the body straight from head to toes inclined to the ground at about 30°.

Posture: Samatulāsana (Plank pose or Phalakāsana)

Step 5:

While inhaling, bend the legs at the knees and rest them on the floor with buttocks resting on the heels without disturbing the position of the palms and toes. Now relax in this posture with normal breathing.

Posture: Śaśankāsana

Step 6:

While exhaling, raise the body from step 5 and place the chest on the ground in between the hands, without the stomach touching the ground. Place the chin on the ground.

Posture: Astānga Namaskāra

Step 7:

Now, raise the head and trunk up making the spine concave while inhaling. Do not disturb the position of the hands and toes.

Posture: Urdhva Mukha Śvānāsana

Step 8:

While exhaling, raise the buttocks up and push the head down and try to touch the ground with the heels and head.

Posture: Adhō Mukha Śvānāsana

Step 9:

Same as step 5.

Posture: Śaśankāsana

Step 10:

While inhaling, bring the right leg in between the two hands.

Arch the back as in step 3.

Posture: **Eka Pāda Ashva Śanchalanāsana**

Step 11:

While exhaling bring the other leg also in between the hands same as in step 2.

Posture: **Uttānāsana**

Step 12:

While inhaling, come up and bend backwards as in step 1.

Posture: **Ardha chakrāsana**

Benefits:

- Improves digestion.
- Enables better absorption of nutrients.
- Ensures regular menstrual cycle.
- Reduces mood swings and brings more emotional stability.
- It helps in balancing the hormones.
- Surya Namaskar detoxifies the body.
- Improves your skin's glow.
- Helps in regulating blood sugar level.
- Good for the people who are suffering from insomnia.
- Tones muscles and improves flexibility.
- Strengthens muscles and improves flexibility in the joints.
- Increases blood circulation to all parts of the body.
- It is a great cardio workout.
- Helps in losing weight.
- Reduces anxiety.

Standing Āsanās

1. Tāḍāsana (ताडासन) (Palm Tree Pose)

<https://www.youtube.com/watch?v=D-Z7PLOH-7w>

Tāḍā means a mountain or upright or palm tree. In Tāḍāsana one stands firm and erect as a mountain. This is the basic standing pose.

Technique:

- ❖ Stand firmly on the ground with both heels and toes touching the ground.
- ❖ Heels and toes of both legs should touch each other.
- ❖ Tighten the legs by drawing up the kneecaps and muscles of the back of the thigh.
- ❖ Contract the hips. Contract the buttock muscles.
- ❖ Withdraw the stomach inside, push the chest forward, stretch the spine straight and keep the neck straight.
- ❖ Distribute the weight of the body evenly on both heels and toes.
- ❖ Place both the hands by the side of the thighs.

Benefits:

- It Improves general standing posture. .
- Strengthens ankles, knees and thighs.
- Firms the buttocks and abdomen.
- Increases awareness.
- One feels light in the body and the mind acquires agility.



2. Ūrdhva Tāḍāsana (ऊर्ध्व ताडासन) (Lifted Palm Tree Pose)

https://www.youtube.com/watch?v=2croWgJXM_M

Ūrdhva means upwards or lifted. Tāḍā means a mountain or upright or a palm tree.

Technique:

- ❖ Stand in Tāḍāsana.
- ❖ With inhalation, raise the hands from the sides of the body.
- ❖ Turn the palms upwards when the hands become parallel to the ground.
- ❖ With further inhalation raise the hands above the head level and adopt namaskāra mudra or Interlock the fingers and twist the hands, palms facing upwards.
- ❖ Simultaneously rise the heels with the hands as high as possible.
- ❖ Stay in the final posture for about 1 minute with normal breathing.
- ❖ Now with exhalation bring down the hands and heels simultaneously.
- ❖ Turn the palms downwards when they are parallel to the ground.
- ❖ Come to Tāḍāsana and relax.

Caution:

- ★ This āsana should not be performed by those who have complaints of a severe reeling sensation.

Note:

- ★ synchronize breathing with movements of arms and legs.

Benefits:

- Helps inducing height in children.
- It improves concentration.
- Good for the knees, ankles and feet.
- Relieves stress from the spine and strengthens the spine.



3. Paśchima Namaskāra (पश्चिम नमस्कार) (Reverse Prayer Pose)

https://www.youtube.com/watch?v=AVOuvZ__teg&t=5s

Paśchima means west. In our body, the back is called the west. In this pose we adapt namaskara mudra at the back.

Technique:

- ❖ Stand in Tāḍāsana.
- ❖ Slowly take your arms back and join the fingers of both the hands at the waist and slowly move them in an upward direction.
- ❖ Move them as high as possible and join the palms completely.
- ❖ Open the shoulders completely and push the chest out.
- ❖ Hold the pose with normal breathing as long as you can comfortably.
- ❖ Slowly with an exhalation bring your arms down.
- ❖ You can gently shake your arms to release any tension built-up in your arms and shoulders and relax.



Benefits:

- This asana opens up the chest and increases blood supply to the heart and lungs.
- Improves breathing.
- Relieves pains related to neck, shoulders, upper arms, forearms and wrists.
- This asana helps the people who use the computer keyboard and mouse more.
- This asana is good for carpal tunnel syndrome.



4. Gomukha Tāḍāsana (गोमुखा ताडासन) (Cow face in Palm tree pose)

<https://www.youtube.com/watch?v=HdwHDTJTbw&t=10s>

Gomukha means cow face.

Technique:

- ❖ Stand in Tāḍāsana.
- ❖ Take your right arm back and bend your elbow.
- ❖ Move your right hand up towards your left shoulder.
- ❖ Rise your left arm up and bend your left arm at the elbow.
- ❖ Catch hold of your right hand with your left hand. You can clasp both the hands.
- ❖ In the beginning, you may hold the fingers and slowly move them forward and join the palms.
- ❖ Hold the pose as long as you can with normal breathing.
- ❖ Slowly relax and bring your arms to normal position and repeat the same on the other side for the same length of time.



Benefits:

- This asana opens up the chest.
- This asana Improves breathing.
- Increases the mobility and range of movement in the shoulder joints.
- Tones the shoulder muscles.
- Good for people who are suffering from cervical spondylitis.



5. Ardha Kati Chakrāsana (अर्ध कटि चक्रासन) (Standing Side Stretch Pose)

<https://www.youtube.com/watch?v=rlZxECc-Zlw&t=68s>

Ardha means half. Kati means waist. Chakra means wheel. In this posture we form a half wheel with our waist hence this name.

Technique:

- ❖ Stand in Tādāsana.
- ❖ Slowly raise your right hand vertically above our head while breathing in. Stretch the hand further with full inhalation.
- ❖ Now slowly bend your body towards the left side, while exhaling.
- ❖ Maintain normal breathing in the final posture.
- ❖ Maintain the posture for about 30 seconds.
- ❖ While inhaling, come up and with exhalation slowly bring the right arm down.
- ❖ Repeat the same on the other side.



Note:

- ★ Pull the body up from the waist before and after going into the pose. Do not allow the trunk to tilt front or back. Bend laterally.

Benefits:

- The elasticity of lateral regions increases.
- Lateral thoracic muscles are stretched and blood supply to them increases.
- Hip joints become flexible and excess fat around the waist reduces.
- Relieves from back-pain and constipation.

6. Ardha Chakrāsana (अर्ध चक्रासन) (Half Wheel Pose)

<https://www.youtube.com/watch?v=8JJ5uFV2UWE&t=3s>

Ardha means half. Chakra means wheel. In the final position it looks like a half wheel, thus this name.

Technique:

- ❖ Stand in Tāḍāsana.
- ❖ Move the feet one foot apart.
- ❖ Take your hands to your waist and keep your palms on your waist and bring the elbows as near as possible.
- ❖ Inhale, expand the chest, open up the shoulders and bring the elbows as close as you can.
- ❖ Exhale, bend backward from the lumbar region.
- ❖ Hold this position for about 30 sec to 1 min.
- ❖ Maintain normal breathing in the final position.
- ❖ While inhaling, come up and exhale, release the hands and relax.



Note:

- ★ Keep your eyes open.

Benefits:

- Tones up the dorsal muscles improve blood flow to chest and throat regions.
- It opens up the chest.
- Helps people suffering from thyroid and cervical spondylosis.
- The flexibility of the spine is increased. Respiratory organs get relaxed.
- Good in treating asthma and low back pain. Relaxes cramps in thighs and calves.

7. Dwi koṇāsana (द्वि कोणासन) (Dual angle Pose)

<https://www.youtube.com/watch?v=PTd6q3NuBDI&t=67s>

Dwi means two. Kona is an angle. In this pose we form two right angles hence the name.

Technique:

- ❖ Stand in Tāḍāsana.
- ❖ Move your feet one foot apart.
- ❖ Interlock your fingers at the back.
- ❖ With an exhalation, bend forward and bring your trunk parallel to the ground and raise your arms up so that they will be perpendicular to the trunk.
- ❖ Maintain the pose for about 20-30 sec.
- ❖ Slowly with inhalation come up, relax your arms.



Note:

- ★ Pull the lower back forward.

Benefits:

- It stretches the muscles of the upper chest and improves the functions of the respiratory system. Regular practice is good for any branchial issue.
- Strengthens the muscles between the upper spine and shoulder blades.
- It improves the flexibility of the shoulder joints and strengthens the upper arms and shoulders.
- Strengthens the lower back muscles.

8. Vṛkṣhāsana (वृक्षासन) (Tree Pose)

https://www.youtube.com/watch?v=d6F4_D9W_A0&t=14s

Vṛkṣa means a tree.

Technique:

- ❖ Stand in Tādāsana.
- ❖ Bend the right leg at the knee and place the right heel at the root of the left thigh. Toes must point downwards.
- ❖ With inhalation, take your arms up and adopt namaskara mudra above the head.
- ❖ Keep the left leg firmly on the ground and tighten the left leg by drawing the knee cap up.
- ❖ Stay in this position for about 30sec - 1 min. Then lower the arms straighten the right leg and come to Tādāsana.
- ❖ Do the same posture standing on the right leg, placing the left heel on the root of the right thigh.
- ❖ Stay for the same length of time on both sides, come back to Tādāsana and relax.



Note:

- ★ Keep your eyes open. Focus on one fixed point that is straight in front.

Benefits:

- This pose improves and tones the leg muscles.
- Improves the balance in the body.
- Improves posture and concentration.
- Strengthens the hip joints.
- Firms the back and chest muscles.
- Strengthens the ankles.
- It is good for the backache.

Sitting Āsanas

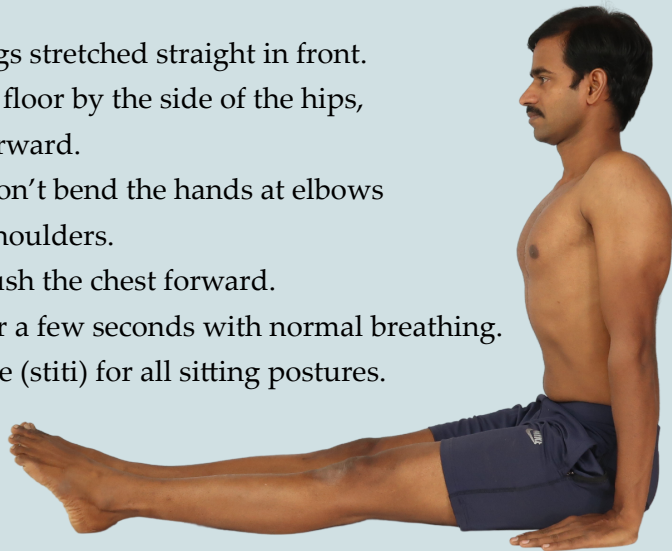
9. Daṇḍāsana (दंडासन) (Staff Pose)

<https://www.youtube.com/watch?v=8qifEwM84OM>

Daṇḍa means a staff.

Technique:

- ❖ Sit on the floor with legs stretched straight in front.
- ❖ Place the palms on the floor by the side of the hips, the fingers pointing forward.
- ❖ Keep the back erect. Don't bend the hands at elbows and don't raise your Shoulders.
- ❖ Pull the stomach in, push the chest forward.
- ❖ Stay in this position for a few seconds with normal breathing.
- ❖ This is the starting pose (stithi) for all sitting postures.



Notes:

- ★ Weight should not come on hands. Try to get control over the lower back and pull it up.

Benefits:

- Strengthens the back muscles.
- Improves digestion.
- Opens up the chest.
- Stretches the shoulder muscles and shoulder blades.
- Good for the knees, firm quadriceps and abdominal muscles.
- It Improves posture.

10. Vajrāsana (वज्रासन) (Diamond Pose)

<https://www.youtube.com/watch?v=WjfrMnoYdZk&t=12s>

Vajra means a diamond.



Technique:

- ❖ Kneel on the floor.
- ❖ Keep the knees and feet together.
- ❖ Slowly sit on the feet.
- ❖ Place the palms on the knees or place the wrists on the knees joining the tips of the thumb and index fingers and stretching the remaining fingers.
- ❖ Keep the back erect
- ❖ Stay in this position as long as you can with normal breathing.
- ❖ Slowly raise the buttocks off the feet and stretch the legs and relax.

Benefits:

- Relieves pain in the heels.
- Aids in digestion.
- It is a very important meditation posture because the body becomes upright and straight with no effort.
- It is the best stretch for quadriceps muscle groups.

11. Śaśankāsana (शशांकसन) (Rabbit Pose)

<https://www.youtube.com/watch?v=rliPYOTxdLw>

Śaśanka is a rabbit.



Technique:

- ❖ Sit in vajrāsana.
- ❖ Exhale, bend forward and stretch the arms in front.
- ❖ Place the forehead on the ground.
- ❖ Hold this pose comfortably as long as you can.
- ❖ Inhale and come up to vajrāsana.
- ❖ Stretch the legs one by one and relax.

Benefits:

- It is a very good relaxing āsana for the back.
- Compresses and gives gentle massage to the abdominal muscles as well as abdominal organs.
- Improves blood supply to the head.
- Helps relieve fatigue, anxiety and depression.

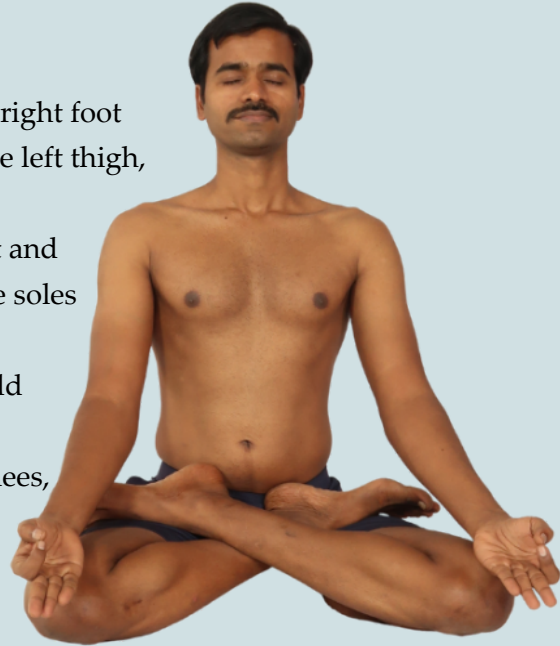
12. Padmāsana (पद्मासन) (Lotus Pose)

<https://www.youtube.com/watch?v=Ku5f1DJYcnA&t=16s>

Padma means a lotus. The final position of this āsana seems to be like a lotus. It is a meditative āsana.

Technique:

- ❖ Sit in Daṇḍāsana.
- ❖ Bend the right leg at the knee and hold the right foot with the hands and place it at the root of the left thigh, so that the right heel is nearer to the navel.
- ❖ Now bend the left leg and hold the left foot and place it over the root of the right thigh. The soles of the feet should be turned up.
- ❖ While sitting in this posture the spine should be straight.
- ❖ Keep the arms straight on the respective knees, with your forefinger touching the thumbs. Keep the other fingers straight.
- ❖ The hands may be placed in the middle where the feet cross each other with one palm over the other.
- ❖ Stay in pose as long as you can.
- ❖ Repeat the same process with inter-changing the legs.



Benefits:

- This is also recommended for Prāṇāyāma and meditation.
- This is one of the most relaxing poses.
- The erect back keeps the mind attentive and alert.
- It cures stiffness in knees and ankles.
- It tones the lumbar region, abdomen and spine.
- It makes one feel young.

13. Supta Padmāsana (सुप्त पद्मासन) (Reclined Lotus Pose)

<https://www.youtube.com/watch?v=IRjg98K7-t8&t=2s>

Supta means reclined.

Technique:



- ❖ Sit in Padmāsana.
- ❖ Lean backwards, place the hands on the ground, fingers pointing forward.
- ❖ Slowly bend the elbows and place the elbows on the ground.
- ❖ Exhale, with the support of the elbows lower the trunk.
- ❖ Lie on the back fully, place the back of the head on the ground.
- ❖ Stretch the arms above the head.
- ❖ Hold the pose with normal breathing for about 20 sec.
- ❖ Bring the arms to a normal position.
- ❖ Inhale, with the support of elbows, slowly bring the trunk back to Padmāsana.
- ❖ Release the legs one by one and stretch out the legs.

Benefits:

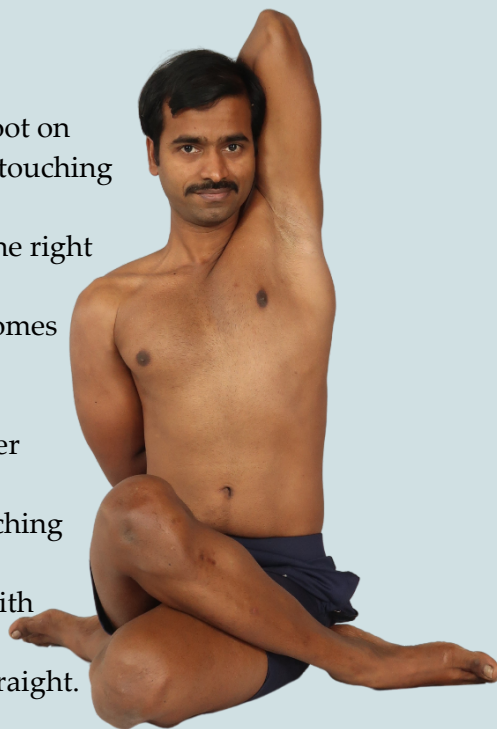
- This asana has the same benefits as Padmāsana .
- It opens the pelvis.
- Elongates the spine.

14. Gōmukhāsana (गोमुखासन) (Cow face Pose)

Gōmukha means Cow Face.

Technique:

- ❖ Sit in Daṇḍāsana.
- ❖ Fold both the legs at the knees, place the right foot on the ground by the side of the left hip, right heel touching the left butt.
- ❖ Place the left foot on the ground by the side of the right hip, left heel touching the right butt.
- ❖ Both knees come one on the other. Right knee comes on top of the left knee.
- ❖ Bend the right arm at the elbow, take the right forearm to the back and towards the left shoulder blade.
- ❖ Raise the left arm above the head, left bicep touching the left ear.
- ❖ Bend the left arm at the elbow, clasp the right with the left hand or vice versa.
- ❖ Keep the head in line with the spine and look straight.
- ❖ Hold the pose with normal breathing for about 30-60 sec.
- ❖ Release the hands and stretch out the legs relax in Sitila Daṇḍāsana.
- ❖ Repeat the same with the left knee on top of the right and right hand on the top and left at the bottom.
- ❖ Hold for the same length of time.



Notes:

- ★ This āsana without interlocking the hands at the back and placing the palms on the upper knee is a meditative pose.

Limitations:

- ★ People with shoulder injury should not attempt this pose.
- ★ People with knee pains can do the arms locking in normal crossed leg position or in Tāḍāsana.

Effects:

- This āsana stretches and tones shoulders, triceps, hips and thighs.
- It improves the range of movement of the shoulder joints.
- It is good for shoulder and wrist problems.
- It stretches the chest muscles.

15. Vagrāsana (वक्रासन) (Twisted Pose)

<https://www.youtube.com/watch?v=GCKKLX24jrY&t=40s>

Vakra means a curve.



Technique:

- ❖ Sit in Daṇḍāsana
- ❖ Fold the right leg at the knee. Place the right foot on the ground by the side of the left knee.
- ❖ Keep the right hand at the back fingers pointing backwards.
- ❖ Inhale and lift the left arm up and hold the right knee.
- ❖ Exhale and twist the trunk towards the right side and look back over the right shoulder.
- ❖ Hold the pose with normal breathing for 30 sec.
- ❖ Inhale and release the leg, come to Daṇḍāsan.
- ❖ Repeat the same on the other side.

Notes:

- ★ Both the shoulders should come in one line.

Benefits:

- Very beneficial for people suffering from Diabetes.
- Detoxifies the body.
- Opens up the chest.
- Vital organs like liver, spleen and intestines get toned
- Alleviates backaches.
- Spine gets the elasticity.
- Reduces the fat around the waist.
- Cures constipation.
- Tones up the kidneys.

16. Jānu Śirsāsana (जानु शीर्षासन) (Head to Knee Pose)

Jānu Means Knee. Sirsha means head. In this pose we place our head on the knee. Hence this name.



Technique:

- ❖ Sit in Daṇḍāsana.
- ❖ Bend the right leg at the knee and place the right foot at the inner side of the root of the left thigh.
- ❖ Right heel touching the perineum.
- ❖ The angle between the legs should be obtuse angle (more than 90°)
- ❖ Inhale, raise the arms above the head and pull the body upwards
- ❖ Exhale, bend forward, hold the left foot with both hands.
- ❖ Pull the body forward, look straight. Hold the pose for two breathings.
- ❖ With further exhalation bend forward and place the chin beyond the knee.
- ❖ Bend the elbows and keep on the ground on either side of the left leg.
- ❖ Maintain the pose with normal breathing for about 30 sec.
- ❖ Inhale, release the left leg and bring the trunk to the upright position.
- ❖ Straighten the right leg.
- ❖ Repeat the same on the other side.

Benefits:

- This asana stretches the hamstring muscles and calves.
- Strengthens and flexes the spine.
- Aids in digestion and removes constipation
- This is a preparatory pose for Paśchimottanāsana.

17. Pārsva Upaviṣṭakoṇāsana (पार्श्व उपविष्ट कोणासन) (Seated side stretch Pose)

Pārsva means half or one side. Upavista means seated. Kona means an angle and asana means pose.



Technique:

- ❖ Sit in Daṇḍāsana.
- ❖ Spread the legs(away from each other) as apart as possible.
- ❖ Inhale, raise the arms above the head.
- ❖ Exhale, twist the trunk towards right and bend forward, hold the right foot with both hands, Pull the spine forward, look straight and hold this position for two breaths.
- ❖ With further exhalation, place the stomach and chest on the right thigh and chin beyond the right knee.
- ❖ Hold the pose for about 30 sec to one min with normal breathing.
- ❖ Inhale, slowly raise the head, chest and stomach off the leg. Pull the spine forward, look straight and hold this position for two breaths.
- ❖ With further inhalation, release the toes and bring the trunk to an upright position.
- ❖ Repeat the same on the other leg for the same length of time.
- ❖ Bring the legs together, come to Sitila Daṇḍāsana and relax.

Benefits:

- This asana stretches the hamstring muscles and calves.
- Strengthens and flexes the spine.
- Aids in digestion and removes constipation
- Strengthens the abductors and hip joints

18. Baddha Kōṇāsana (बद्ध कोणैसन) (Cobbler's Pose)

Baddaha means caught or restrained.



Technique:

- ❖ Sit on the floor with legs stretched straight in the front.
- ❖ Bend the knees and bring the feet closer to the trunk.
- ❖ Bring the toes and heels together and catch the feet near toes, bring the heels closer till they touch the root of the thighs. Press the thighs until they touch the floor.
- ❖ Interlock the fingers and catch feet firmly, stretch the spine straight and look straight ahead or at the top of the nose.
- ❖ Stay in this pose as long as you can.
- ❖ Place the elbows on the thighs and press them down. Breathe out, bend forward, rest the head, then the nose and lastly chin on the floor.
- ❖ Hold this pose from half a minute a minute with normal breathing.
- ❖ Breathe in, rise the trunk from the floor.
- ❖ Then release the feet, straighten the legs and relax.

Effects:

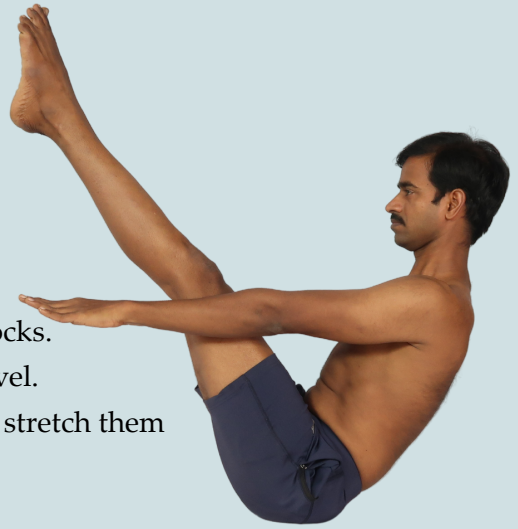
- This pose is good for those suffering from urinary disorders. The pelvis, the abdomen and the back are stimulated. It keeps kidneys, prostate and urinary bladder healthy. It prevents pain in the pelvis area. It also prevents hernia and relieves pain and heaviness in testicles.
- Coupled with the Sarvāṅgāsana cycle, it helps women. It checks irregular menstrual periods, helps ovaries to function properly and reduces pain during delivery. It also cures varicose veins.
- Along with Padmāsana and Veerāsana this āsana is recommended for Pranayama and meditation. For meditation the back should be straight and palms should be folded in front of the chest. This āsana can be practiced even after meals as long as the head is not rested on the floor.

19. Paripoorṇa Nāvāsana (परिपूर्ण नावासन) (Full Boat Pose)

Nāva means a ship. The final posture resembles a ship with oars hence the name.

Technique:

- ❖ Sit in Dandāsana.
- ❖ While exhaling slightly lean backward and simultaneously raise the legs up to an angle of 60^0 to 65^0 .
- ❖ Legs should be straight as a rod without bending them at the knees.
- ❖ Body should be balanced only on the buttocks.
- ❖ The feet should be higher than the head level.
- ❖ Now remove the hands from the floor and stretch them forward Palms facing each other.
- ❖ Arms should be parallel to the ground.
- ❖ Stay in this position for about half a minute to one minute with normal breathing.
- ❖ Then exhale, lower the hands and legs respectively and relax.



Notes:

- ★ In the final position, the trunk becomes curved. Try to keep your trunk straight.

Benefits:

- It reduces the fat around the waist line and tones up the kidneys.
- Strengthens the abdominal muscles and tones the abdominal organs.
- It also tones the back.
- This pose relieves the bloating sensation due to gas.
- It also cures gastritis.

Prone Āsanās

20. Bhujangāsana (भुजंगान) (Cobra Pose)

<https://www.youtube.com/watch?v=qGXSvflVUt4&t=6s>

Bhujanga means a serpent. The final pose looks like a cobra with its hood opened.



Technique:

- ❖ Lie on the floor on the stomach, face downwards.
- ❖ Bring the arms front and place the palms on the ground beside the chest.
- ❖ While inhaling, raise the head, chest and trunk respectively. Do not raise the waist off the ground.
- ❖ Bend the arms at elbows and keep the elbows touching the body.
- ❖ Contract the anus and the buttocks.
- ❖ Stay in this pose for about 20 seconds with normal breathing.
- ❖ Now exhale, bring down the trunk, chest, and head, respectively.

Notes:

- ★ Try to take more weight on your trunk, by reducing the weight on your hands. Instead of compressing the back, try to stretch the back.

Benefits:

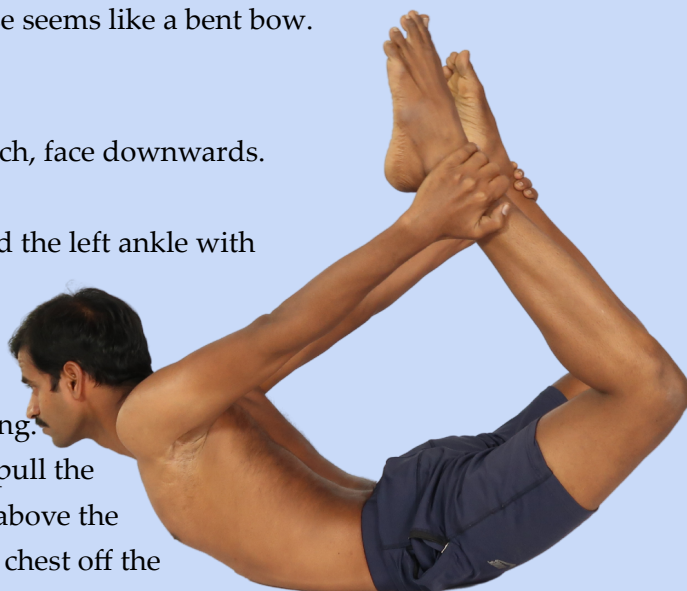
- Keeps the spine elastic and strong.
- Thoracic muscles will expand .
- Improves digestion and bowel actions
- This āsana helps to cure slipped disc and backache.
- This āsana is a panacea for the people who are suffering from backache.
- It is good for thyroid problems.

21. Dhanurāsana (धनुरासन) (Bow Pose)

Dhanu means a bow. This pose seems like a bent bow.

Technique:

- ❖ Lie on the floor on the stomach, face downwards.
- ❖ Inhale and bend the knees.
- ❖ Take the hands back and hold the left ankle with the left hand and the right ankle with the right hand. Hold this pose for 2 to 3 seconds with normal breathing.
- ❖ Now inhale completely and pull the legs up by raising the knees above the floor. Simultaneously lift the chest off the floor and raise the head and look straight.
- ❖ Only the abdomen bears the weight of the body.
- ❖ Keep the knees and the ankles together after achieving the final posture.
- ❖ Stay in this pose for about half a minute to one minute with normal breathing.
- ❖ While exhaling, bring down the chest and legs. Release the ankles and relax the legs.



Note:

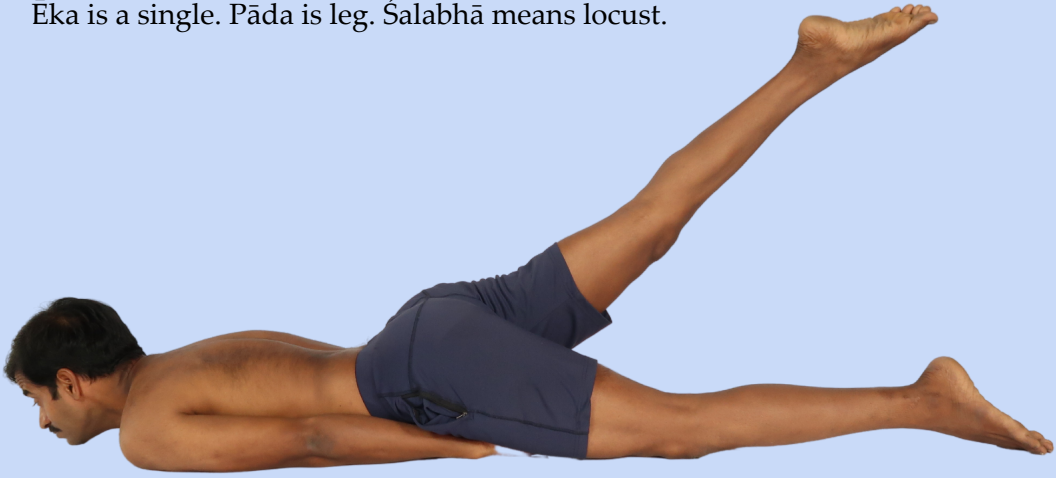
- ★ Pull the arms up with the legs, instead of pulling legs with the arms.

Benefits:

- This āsana eliminates the fat in and around the stomach, hips and thighs.
- The flexibility of the spine is increased.
- This āsana strengthens the nervous system.
- This āsana removes intestinal and abdominal disorders.
- It cures constipation.
- Piles and gastric problems will be cured.
- Persons suffering from slip disc get relief from this posture.

22. Ēka Pāda Śalabhāsana (एक पाद शलभासन) (Single leg Locust Pose)

Ēka is a single. Pāda is leg. Śalabhā means locust.



Technique:

- ❖ Lie on the floor on the stomach, face downwards.
- ❖ Make fist of the hands by keeping your thumb inside the fist and keep them under the thighs.
- ❖ Keep the chin on the floor.
- ❖ Inhale, raise the right leg off the floor as high as possible.
- ❖ Stay in this pose for about 30 seconds to 1 minute with normal breathing.
- ❖ Exhale, bring down the right leg.
- ❖ Inhale, raise the left leg off the floor as high as possible.
- ❖ Stay in this pose as in the other leg with normal breathing.
- ❖ Exhale, bring down the left leg and relax.

Benefits:

- Increases the flexibility of the lumbar region.
- Pelvic region, thighs and kidneys are toned up.
- Excess fat in the buttocks will reduce.
- This pose cures diabetes, chronic constipation and flatulence.
- Persons suffering from slip discs get relief from this posture.
- It relieves gastric troubles.

23. Śalabhāsana (शलभासन) (Locust Pose)

Dwi means two. Pāda means legs. Śalabhā means locust.



Technique:

- ❖ Lie on the floor on the stomach, face downwards.
- ❖ Make fist of the hands by keeping the thumb inside the fist and keep them under the thighs.
- ❖ Keep the chin on the floor.
- ❖ Inhale, raise both the legs off the floor as high as possible.
- ❖ Stay in this pose for about 30 seconds to 1 minute with normal breathing.
- ❖ Exhale, bring down the legs.

Benefits:

- Increases the flexibility of the lumbar region.
- Pelvic region, thighs and kidneys are toned up.
- Excess fat in the buttocks will reduce.
- This pose cures diabetes, chronic constipation and flatulence.
- Persons suffering from slip discs get relief from this posture.
- It relieves gastric troubles.

24. Ūrdhva Mukha Śvānāsana (ऊर्ध्व मुख श्वानासन) (Upward facing Dog)

Ūrdhva Mukha means facing upwards. Śvāna means a dog. This is an upward facing dog pose.



Technique:

- ❖ Lie on the floor on the stomach, face downwards.
- ❖ Keep the feet about one foot apart. The toes should point straight back.
- ❖ Place the palms on the floor beside the chest, the fingers pointing forward.
- ❖ While inhaling, raise the head and trunk, stretch the arms completely and push the head and trunk as far back as possible, lift the legs off the floor, keeping the upper side of the feet on the ground.
- ❖ Keep the legs parallel to the ground and the trunk perpendicular to the ground.
- ❖ Keep the legs straight and tight at the knees, but do not rest the knees on the floor.
- ❖ The weight of the body rests on the palms and toes only.
- ❖ The spine, thighs and calves should be fully stretched, and the buttocks contracted tight. Push the chest forward, stretch the neck fully and bend the head back. Stretch all the portions of the body.
- ❖ Push the hips forward and trunk backwards. Stay in the pose from about 30 seconds to 1 minute with deep breathing.
- ❖ Bend the elbows and relax the body on the floor.

Effects:

- This pose rejuvenates and strengthens the spine.
- This pose increases lung capacity.
- It strengthens the arms and shoulders.
- It opens up the chest.
- It keeps the pelvic region healthy.
- This pose is specially recommended for people suffering from a stiff back.
- This pose is good for people with lumbago, sciatica and slipped discs.
- This pose cures backaches.

25. Adhō Muka Śvānāsana (अधो मुख श्वानासन) (Downward Facing Dog)

Adhō Mukha means having face downwards. Śvāna means a dog.



Technique:

- ❖ Lie on the floor on the stomach, face downwards.
- ❖ Keep the feet about one foot apart.
- ❖ Place the palms on the floor beside the chest, the fingers pointing forward.
- ❖ Exhale and raise the trunk off the floor.
- ❖ Straighten the arms, move the head towards the feet and place the heels and soles completely on the floor.
- ❖ Keep the legs stiff and do not bend the legs at knees.
- ❖ Keeping the elbows straight and extending the back place the crown of the head on the floor.
- ❖ Stay in the pose from about 30 seconds to 1 minute with deep breathing.
- ❖ Then with an exhalation lift the head off the floor, stretch the trunk forward and lower the body on the floor and relax.

Benefits:

- This pose removes fatigue and brings back the lost energy.
- This pose strengthens the ankles and develops lightness in the legs.
- This pose relieves pain and stiffness in the heels, region of shoulder-blades and helps to soften spurs.
- Increases blood supply to the innermost parts of the knees

Supine Āsanās

26. Eka Pāda Pavanamuktāsana (एक पाद पवनमुक्तासन) (Single leg Gas releasing Pose)

https://www.youtube.com/watch?v=IhJ_PUhlkgc&t=4s

Eka means one. Pāda means leg. Pavana means air, gas. Mukta means liberation, release.



Technique:

- ❖ Lie flat on the back on the ground.
- ❖ Inhale, raise the right leg up to 90°. Fold the leg at the knee.
- ❖ Exhale, hold the right knee with interlocked fingers.
- ❖ Pull the leg down towards the chest.
- ❖ Hold the pose with normal breathing.
- ❖ Inhale lift the leg up to 90°.
- ❖ Exhale, bring the leg down to the ground.
- ❖ Repeat the same with the left leg.

Benefits:

- Strengthens the knees.
- Relaxes the lower back muscles.
- Helps people with Gastric problems.

27. Pavanamuktāsana (पवनमुक्तासन) (Gas releasing Pose)

<https://www.youtube.com/watch?v=9Y22BOgqFCY>

Pāda means leg. Pavana means air, gas. Mukta means liberation, release.



Technique:

- ❖ Lie flat on the back on the ground.
- ❖ Inhale lift both the legs to 90°.
- ❖ Fold the legs at the knees.
- ❖ Hold the legs with interlocked fingers.
- ❖ Exhale, pull the legs down towards the chest.
- ❖ Hold the posture for 30 sec with normal breathing.
- ❖ Inhale, release the legs, lift them up to 90°.
- ❖ Exhale, bring them down to the ground and relax.

Benefits:

- As the name indicates it releases the gas from the stomach.
- Strengthens the knees.
- Relaxes the lower back.
- Helps people with Gastric problem.

28. Sētubandhāsana (सेतुबंधासन) (Bridge Pose)

Setu means a bridge.



Technique:

- ❖ Lie flat on the back.
- ❖ Fold the legs at the knees, place the soles on the ground. Bring the heels closer to the buttocks.
- ❖ Try to hold the ankles with the respective hands.
- ❖ Now, slowly, with inhalation, lift the hips as up as possible without lifting the shoulders.
- ❖ Hold the pose for about 30-60 sec with normal breathing.
- ❖ Slowly with exhalation bring down the hips and relax.

Notes:

- ★ One may place the palms on the ground, if unable to hold the ankles.

Limitations:

- ★ People suffering from cervical problems should avoid this pose.

Effects:

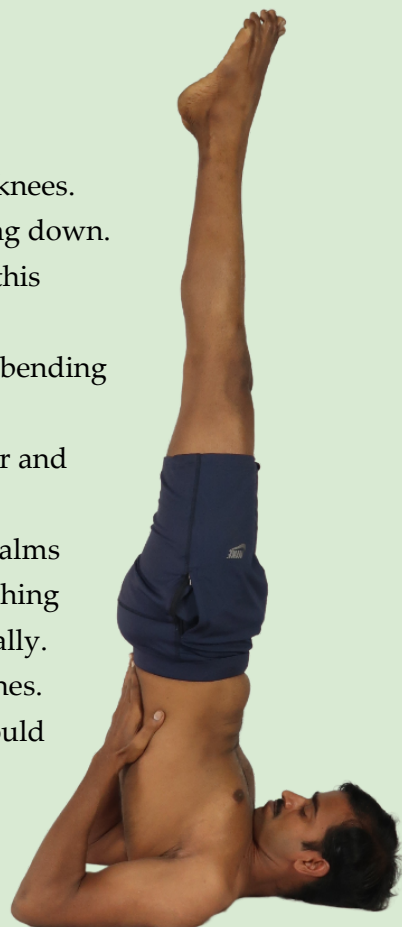
- This pose strengthens the back.
- It tones the buttocks.
- It tones the thigh muscles.
- It opens up the chest.
- This asana is good for Thyroid problems.

29. Sarvāṅgāsana (सर्वगासन) (shoulder stand)

Sarva means all or entire, anga means limbs. The entire body benefits from this pose. This asana is also known as the mother of all asanas.

Technique:

- ❖ Lie flat on the back on the mat.
- ❖ Keep the legs stretched out, tighten the legs at the knees.
- ❖ Place the hands by the side of the body palms facing down.
- ❖ Inhale, raise both legs at a time up to 90° and hold this pose for a while.
- ❖ With full inhalation raise the trunk off the floor by bending the legs at the hips.
- ❖ Now the trunk should be perpendicular to the floor and legs should be parallel to the floor.
- ❖ Now bend the hands at the elbows and place the palms on the waist and elbows on the ground and by pushing your back with your hands raise the legs up vertically.
- ❖ The chin should be locked in between the collarbones.
- ❖ Chin should not be taken to the chest but chest should be taken to the chin.
- ❖ Now the whole body should be perpendicular to the ground.
- ❖ Breathe normally and remain in the final pose for about 5 minutes. Slowly increase the time to 15 to 20 minutes.
- ❖ Release the hands and bring down the legs in the same way you raised and relax.



Notes:

- ★ The distance between the elbows should not be more than the shoulder length.

Limitations:

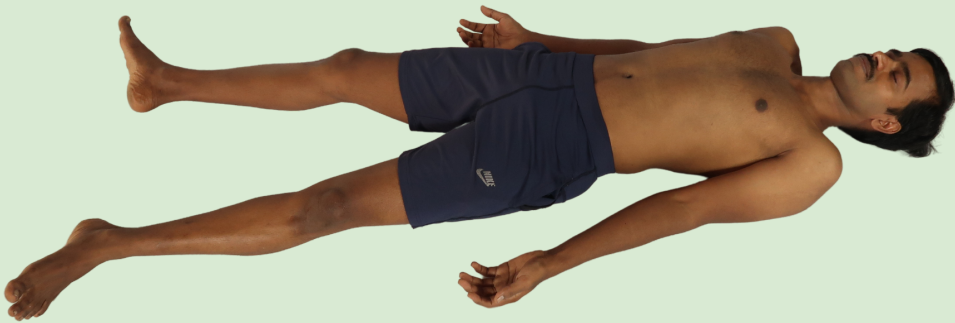
- ★ Persons suffering from hypertension (high blood pressure) should not attempt this pose.
- ★ Persons suffering from cervical spondylosis should not attempt this pose.

Effects:

- This āsana will have no ill effects.
- The importance of this pose cannot be overemphasized. It is often called as the mother of all āsanās.
- This pose activates the thyroid and parathyroid glands by increasing the blood supply to them.
- It increases the blood supply to the brain and makes it work with agility.
- The impure blood from all parts of the body through veins flows to the heart without any strain.
- The regular practice of sarvāṅgāsana brings new vigour and strength.
- By regular practice of sarvāṅgāsana the mind will become peaceful.
- Due to firm chin lock persons suffering from throat ailments, palpitation, breathlessness gets relieved.
- This is the remedy for the common cold. It cures headaches.
- Persons suffering from piles, constipation, hernia, anaemia, epilepsy, etc... get relief from this pose.
- It is a panacea for most common ailments.

30. Śavāsana (शवासन) (Corpse Pose)

Śava means a Corpse, a dead body.



Technique:

- ❖ Lie flat on your back on the ground.
- ❖ Keep your arms a little away from the body. Your palms should be facing upwards and fingers relaxed.
- ❖ Keep the feet slightly apart and falling sideways freely.
- ❖ Toes should point in the opposite directions.
- ❖ Keep all the body parts motionless.
- ❖ Consciously relax every part of your body.
- ❖ Focus on your breathing and hold the pose for 5-15 min with normal breathing.
- ❖ Do not let go of the mind, stay focused.

Notes:

- ★ One can keep a black cloth on the eyes to stop the sunlight entering them.
- ★ People having back problems can fold their legs and place the soles on the ground, little away from the body. Feet can be comfortably apart.

Effects:

- This pose relaxes the body and mind completely.

Patanjali yoga sutras

1. अथ योगानुशासनम् 1.1

అథ యోగానుశాసనమ్
Atha yogānuśāsanam

This is the beginning of instruction in yoga.

ఇచట ఏకాగ్రత వివరించబడినది.

2. योगश्चित्तवृत्ति निरोधः 1.2

యోగశ్చిత్తవృత్తి నిరోధః
Yogaś citta-vṛtti-nirodah

Yoga is the control of thought-waves in the mind. It is restraining the mind-stuff (Chitta) from taking various forms (Vṛttis)

వివిధ ఆకర్షణల నుండి మనస్సును నిర్మహించుట యోగము.

3. अभ्यास वैराग्याभ्यां तन्निरोधः 1.12

అభ్యాస వైరాగ్యాభ్యాం తన్నిరోధః
Abhyāsa-vairāgyabhyām tan-nirodah

They are controlled by means of practice and nonattachment.

అభ్యాస, వైరాగ్యాల ద్వారా ఈ నిర్మహం సాధించాలి.

4. तीव्रसंवेगानामासन्नः 1.21

తీవ్రసంవేగానామ్ ఆసన్నః
Tivra-samvegānām āsannaḥ

Success in yoga comes quickly to those who are intensely energetic.

శక్తి, ఉత్సాహాలతో నిండివున్న వారికి విజయం లభిస్తుంది.

5. मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः 1.22

మృదు మధ్యాధిమాత్రత్వాత్ తతోఽపి విశేషః
Mr̥du-madhyādhimātratvāt tato'pi viśeṣaḥ

Success varies according to the means adopted to obtain it-mild, medium or intense.

అవి మందకొడి, మధ్యస్థాయి, తారాస్థాయి - అనే స్థాయులలో ఉంటాయి

6. तस्य वाचकः प्रणवः 1.27

తస్య వాచకః ప్రణవః
Tasya vācakaḥ praṇavaḥ

His manifesting word is "Om".

ఈశ్వరుణ్ణి సూచించే శబ్దం - "ఓం"

7. तज्जपस्तदर्थभावनम् 1.28

తజ్జపస్తదర్థభావనమ్
tajjapaḥ tadarthabhāvanam

That sound is repeated, murmured constantly for realizing its meaning.

ఆ ఓంకారాన్ని అహర్నిశం జపించడం ద్వారా, అది సూచించే పరమాత్మను అనుభూతి చెందవచ్చు.

8. व्याधि स्त्यान संशय प्रमादालस्याविरति भ्रान्ति दर्शनालब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तैःतरायाः 1.30

వ్యాధి-స్థ్యాన-సంశయ-ప్రమాద-అలస్య-అవీరతి-భ్రాంతి-దర్శన-అలబ్ధభూమికత్వ
అనవస్థిత్యాని-చిత్తవిక్షేపాః తే అంతరాయాః
vyādhi-styāna-saṁśaya-pramāḍālasyaāvīrati-bhrānti-darśanālabdha-bhūmikatvānavasthitatvāni
citta vikṣepās te 'ntarāyāḥ

Sickness, mental laziness, doubt, lack of enthusiasm, sloth, craving for sense-pleasure, false perception, despair caused by failure to concentrate and unsteadiness in concentration: these distractions are the obstacles to knowledge.

రోగం, బద్ధకం, సంశయం, నిర్లక్ష్యం, అలసత్వం, భోగలాలసత, అవాస్తవాన్ని వాస్తవంగా భావించడం,

ఏకాగ్రత లేకపోవడం, పట్టుదల కొరవడడం స్థిరత్వం లోపించడం - అనేవి యోగసాధనలో ఆటంకాలు.

Chapter - 2

9. सुखानुशयी रागः 2.7

సుఖానుశయీ రాగః
Sukhānuśayī rāgaḥ

Attachment is that which dwells on pleasure.

విషయాల పట్ల ఉండే ఆసక్తి మనకు సుఖాన్ని ఇస్తుంది.

10. दुःखानुशयी द्वेषः 2.8

దుఃఖానుశయీ ద్వేషః
Duḥkhānuśayī dveṣaḥ

Aversion is that which dwells on pain.

దుఃఖాన్ని కలిగించే వాటి పట్ల ద్వేషం ఏర్పడి, వాటికి దూరం కావాలని ప్రయత్నిస్తాము.

11. हेयं दुःखमनागतम् 2.16

హేయం దుఃఖమనాగతమ్
Heyaṁ duḥkham anāgatam

The misery which has not yet come is to be avoided.

రాబోయే దుఃఖాన్ని రాకుండా చేసుకోవాలి.

12. यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोष्टावङ्गानि 2.29

యమ-నియమ-ఆసన-ప్రాణాయామ-ప్రత్యాహార-ధారణ-ధ్యాన-సమాధయో-అష్టావంగాని
Yama-niyamāsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo 'ṣṭāv aṅgāni

Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi, are the eight limbs of Yoga.

యమ-నియమ-ఆసన-ప్రాణాయామ-ప్రత్యాహార-ధారణ-ధ్యాన-సమాధి అనేవి యోగం యొక్క ఎనిమిది అంగాలు

13. स्थिरसुखमासनम् 2.46

స్థిరసుఖమాసనమ్

Sthira-sukham āsanam

Posture is that which is firm and pleasant.

మన ఆసనం దృఢంగానూ, సుఖంగానూ ఉండాలి.

14. प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् 2.47

ప్రయత్న-శైథిల్యానంత-సమాపత్తిభ్యామ్

Prayatna-śaithilyānanta-samāpattibhyām

Posture becomes firm and relaxed through control of the natural tendencies of the body, and through meditation on the Infinite.

కొద్దిపాటి ప్రయత్నంతోనే అవ్యక్తపరమాత్మను ధ్యానించగలగాలి.

15. ततो द्वन्द्वानभिघातः 2.48

తతో ద్వంద్వనభిఘాతః

Tato dvandvānabhighātaḥ

Thereafter, one is no longer troubled by the dualities of sense-experience.

Light and darkness, pleasure and pain, will not then disturb

చీకటి, వెలుతురు, సుఖం, దుఃఖం మనలను బీకాకు పరచరాదు.

శ్రీమద్భగవద్గీత

ధ్యానశ్లోకాలు

పార్థాయ ప్రతిబోధితాం భగవతా నారాయణేన స్వయం
వ్యాసేన గ్రథితాం పురాణమునినా మధ్యే మహాభారతం
అద్వైతామృత వర్షిణీం భగవతీం అష్టాదశాధ్యాయినీం
అంబ త్వామనుసందధామి భగవద్గీతే భవద్వేషిణీం

అథ పంచదశోఽధ్యాయః

పురుషోత్తమయోగః

శ్రీభగవానువాచ ।

ఊర్ధ్వమూలమధఃశాఖం
అశ్వత్థం ప్రాహురవ్యయం ।
చందాంసి యస్య పర్ణాని
యస్తం వేద స వేదవిత్ ॥ 15-1 ॥

అథశ్చోర్ధ్వం ప్రసృతాస్తస్య శాఖా
గుణప్రవృద్ధా విషయప్రవాలాః ।
అథశ్చ మూలాన్యనుసంతతాని
కర్మానుబంధీని మనుష్యలోకే ॥ 15-2 ॥

న రూపమస్యేహ తథోపలభ్యతే
 నాంతో న చాదిర్న చ సంప్రతిష్ఠా ।
 అశ్వత్థమేనం సువిరూఢమూలం
 అసంగశస్త్రేణ దృఢేన ఛిత్త్వా ॥ 15-3 ॥

తతః పదం తత్పరిమార్గితవ్యం
 యస్మిన్గతా న నివర్తంతి భూయః ।
 తమేవ చాద్యం పురుషం ప్రపద్యే ।
 యతః ప్రవృత్తిః ప్రసృతా పురాణీ ॥ 15-4 ॥

నిర్మానమోహో జితసంగదోషా
 అధ్యాత్మనిత్యా వినివృత్తకామాః ।
 ద్వంద్వైర్విముక్తాః సుఖదుఃఖసంజ్ఞైః
 ర్గచ్ఛంత్యమూఢాః పదమవ్యయం తత్ ॥ 15-5 ॥

న తద్భాసయతే సూర్యో
 న శశాంకో న పావకః ।
 యద్గత్వా న నివర్తంతే
 తద్దామ పరమం మమ ॥ 15-6 ॥

మమైవాంశో జీవలోకే
 జీవభూతః సనాతనః ।
 మనః షష్ఠానీంద్రియాణి
 ప్రకృతిస్థాని కర్షతి ॥ 15-7 ॥

శరీరం యదవాప్నోతి
 యచ్ఛాప్యత్రామతీశ్వరః ।
 గృహీత్వైతాని సంయాతి
 వాయుర్గంధానివాశయాత్ ॥ 15-8 ॥

శ్రోత్రం చక్షుః స్పర్శనం చ
 రసనం ఘ్రాణమేవ చ ।
 అభిష్ఠాయ మనశ్చాయం
 విషయానుపసేవతే ॥ 15-9 ॥

ఉత్క్రామంతం స్థితం వాపి
 భుంజానం వా గుణాన్వితం ।
 విమూఢా నానుపశ్యంతి
 పశ్యంతి జ్ఞానచక్షుషః ॥ 15-10 ॥

యతంతో యోగినశ్చైనం
 పశ్యంత్యాత్మన్యవస్థితం ।
 యతంతోఽప్యకృతాత్మానో
 నైనం పశ్యంత్యచేతసః ॥ 15-11 ॥

యదాదిత్యగతం తేజో
 జగద్భాసయతేఽఖిలం ।
 యచ్ఛంద్రమసి యచ్ఛాగ్నౌ
 తత్తేజో విద్ధి మామకం ॥ 15-12 ॥

గామావిశ్వ చ భూతాని
 ధారయామ్యహమోజసా ।
 పుష్ణామి చౌషధీః సర్వాః
 సోమో భూత్వా రసాత్మకః ॥ 15-13 ॥

అహం వైశ్వానరో భూత్వా
 ప్రాణినాం దేహమాగ్రితః ।
 ప్రాణాపానసమాయుక్తః
 పచామ్యన్నం చతుర్విధం ॥ 15-14 ॥

సర్వస్య చాహం హృది సన్నివిష్టో
 మత్తః స్మృతిర్జ్ఞానమపాహనంచ ।
 వేదైశ్చ సర్వైరహమేవ వేద్యో
 వేదాంతకృద్వేదవిదేవ చాహం ॥ 15-15 ॥

ద్వావిమౌ పురుషౌ లోకే
 క్షరశ్చాక్షర ఏవ చ ।
 క్షరః సర్వాణి భూతాని
 కూటస్థోఽక్షర ఉచ్యతే ॥ 15-16 ॥

ఉత్తమః పురుషస్త్వన్యః
 పరమాత్మేత్యుదాహృతః ।
 యో లోకత్రయమావిశ్య
 బిభర్త్వవ్యయ ఈశ్వరః ॥ 15-17 ॥

యస్మాత్క్షరమతీతోఽహం
 అక్షరాదపి చోత్తమః ।
 అతోఽస్మి లోకే వేదే చ
 ప్రభితః పురుషోత్తమః ॥ 15-18 ॥

యో మామేవమసమ్మాఢో
 జానాతి పురుషోత్తమం ।
 స సర్వవిద్యజతి మాం
 సర్వభావేన భారత ॥ 15-19 ॥

ఇతి గుహ్యతమం శాస్త్రం
 ఇదముక్తం మయానఘ ।
 ఏతద్బుద్ధ్యా బుద్ధిమాన్స్యాత్
 కృతకృత్యశ్చ భారత ॥ 15-20 ॥

ఓం శ్రీమద్భగవద్గీతాసు ఉపనిషత్సు
 బ్రహ్మవిద్యాయాం యోగశాస్త్రే
 శ్రీకృష్ణార్జున సంవాదే
 పురుషోత్తమయోగో నామ
 పంచదశోఽధ్యాయః ॥ 15 ॥

श्रीमद्भगवद्गीता
पञ्चदशोऽध्यायः
पुरुषोत्तम प्राप्ति योगः

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखं
अश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि
यस्तं वेद स वेदवित् ॥ 1 ॥

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ 2 ॥

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ 3 ॥

ततः पदं तत्परिमार्गितव्यं
 यस्मिन्गता न निवर्तन्ति भूयः।
 तमेव चाद्यं पुरुषं प्रपद्ये
 यतः प्रवृत्तिः प्रसृता पुराणी ॥ 4 ॥

निर्मानमोहा जितसङ्गदोषा
 अध्यात्मनित्या विनिवृत्तकामाः।
 द्वन्द्वैर्विमुक्ताः सुखदुःखसञ्ज्ञैः
 गच्छन्त्यमूढाः पदमव्ययं तत् ॥ 5 ॥

न तद्भासयते सूर्यो
 न शशाङ्को न पावकः ।
 यद्गत्वा न निवर्तन्ते
 तद्धाम परमं मम ॥ 6 ॥

ममैवांशो जीवलोके
 जीवभूतः सनातनः ।
 मनःषष्ठानीन्द्रियाणि
 प्रकृतिस्थानि कर्षति ॥ 7 ॥

शरीरं यदवाप्नोति
 यच्चाप्युत् क्रामतीश्वरः ।
 गृहीत्वैतानि संयाति
 वायुर्गन्धानिवाशयात् ॥ 8 ॥

श्रोत्रं चक्षुः स्पर्शनं च
 रसनं घ्राणमेव च ।
 अधिष्ठाय मनश्चायं
 विषयानुपसेवते ॥ 9 ॥

उत्क्रामन्तं स्थितं वापि
 भुञ्जानं वा गुणान्वितम् ।
 विमूढा नानुपश्यन्ति
 पश्यन्ति ज्ञानचक्षुषः ॥ 10 ॥

यतन्तो योगिनश्चैनं
 पश्यन्त्यात्मन्यवस्थितम् ।
 यतन्तोऽप्यकृतात्मानो
 नैनं पश्यन्त्यचेतसः ॥ 11 ॥

यदादित्यगतं तेजो
जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ
तत्तेजो विद्धि मामकम् ॥ 12 ॥

गामाविश्य च भूतानि
धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः
सोमो भूत्वा रसात्मकः ॥ 13 ॥

अहं वैश्वानरो भूत्वा
प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः
पचाम्यन्नं चतुर्विधम् ॥ 14 ॥

सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥ 15 ॥

द्वाविमौ पुरुषौ लोके
 क्षरश्चाक्षर एव च ।
 क्षरः सर्वाणि भूतानि
 कूटस्थोऽक्षर उच्यते ॥ 16 ॥

उत्तमः पुरुषस्त्वन्यः
 परमात्मेत्युदाहृतः ।
 यो लोकत्रयमाविश्य
 बिभर्त्यव्यय ईश्वरः ॥ 17 ॥

यस्मात् क्षरमतीतोऽहं
 क्षरादपि चोत्तमः ।
 अतोऽस्मि लोके वेदे च
 प्रथितः पुरुषोत्तमः ॥ 18 ॥

यो मामेवमसंमूढो
 जानाति पुरुषोत्तमम् ।
 स सर्वविद्भजति मां
 सर्वभावेन भारत ॥ 19 ॥

इति गुह्यतमं शास्त्रं
 इदमुक्तं मयानघ ।
 एतद्बुद्ध्वा बुद्धिमान्स्यात्
 कृतकृत्यश्च भारत ॥ 20 ॥

ॐ श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
 योगशास्त्रे श्रीकृष्णार्जुनसंवादे
 पुरुषोत्तमप्राप्ति योगो नाम पञ्चदशोऽध्यायः

Call to the Nation

Faith and Strength

- 1) He is an atheist who does not believe in himself. The old religions said that he was an atheist who did not believe in God. The new religion says that he is an atheist who does not believe in himself.
- 2) The history of the world is the history of a few men who had faith in themselves. That faith calls out the divinity within. You can do anything. You fail only when you do not strive sufficiently to manifest infinite power. As soon as a man or a nation loses faith, death comes.
- 3) Faith, faith, faith in ourselves, faith, faith in God---this is the secret of greatness. If you have faith in the three hundred and thirty millions of your mythological gods, and in all the Gods which foreigners have now and again introduced into your midst, and still have no faith in yourselves, there is no salvation for you.
- 4) Never think there is anything impossible for the soul. It is the greatest heresy to think so. If there is sin, this is the only sin; to say that you are weak, or others are weak.
- 5) Whatever you think that you will be. If you think yourself weak, weak you will be; if you think yourself strong, strong you will be.
- 6) Be free; hope for nothing from anyone. I am sure if you look back upon your lives you will find that you were always vainly trying to get help from others which never came. All the help that has come was from within yourselves.

- 7) Never say, 'No', never say 'I cannot', for you are infinite. Even time and space are nothing as compared with your nature. You can do anything and everything, you are almighty.
- 8) Ye are the Children of God, the sharers of immortal bliss, holy and perfect beings. Ye divinities on earth -- sinners! It is a sin to call a man so; it is a standing libel on human nature. Come up, O lions, shake off the delusion that you are sheep; you are souls immortal, spirits free, blest and eternal.
- 9) Never mind the struggles, the mistakes. I never heard a cow tell a lie, but it is only a cow -- never a man. So never mind these failures, these little backslidings; hold the ideal a thousand times, and if you fail a thousand times, make the attempt once more.
- 10) The remedy for weakness is not brooding over weakness, but thinking of strength. Teach men of the strength that is already within them.
- 11) If there is one word that you find coming out like a bomb from the Upanishads, bursting like a bomb-shell upon masses of ignorance, it is the word fearlessness.
- 12) If you look, you will find that I have never quoted anything but the Upanisads. And of the Upanisads, it is only that one idea strength. The quintessence of the Vedas and Vedanta and all lies in that one word.
- 13) Be strong, my young friends, that is my advice to you. You will be nearer to heaven through football than through the study of the Gita. These are bold words; but I have to say them, for I love. I know where the shoe pinches. I have gained a little experience. You will understand the Gita better with your biceps, your muscles, a little stronger.

- 14) This is the one question I put to every man... Are you strong? Do you feel strength? For I know it is truth alone that gives strength. Strength is the medicine for the world's disease.
- 15) This is the great fact: Strength is life, weakness is death. Strength is felicity, life eternal, immortal; weakness is constant strain and misery, weakness is death.
- 16) To succeed you must have tremendous perseverance, tremendous will. 'I will drink the ocean,' says the persevering soul, 'at my will mountains will crumble up.' Have that sort of energy, that sort of will, work hard, and you will reach the goal.
- 17) Men, men, these are wanted: everything else will be ready, but strong, vigorous, believing young men, sincere to the backbone, are wanted. A hundred such and the world becomes revolutionized.
- 18) Are not drums made in the country? Are not trumpets and kettle-drums available in India? Make the boys hear the deep-toned sound of these instruments. Hearing from boyhood the sound of these effeminate forms of music, ... the country is well-nigh converted into a country of women.
- 19) Death is better than a vegetating ignorant life; it is better to die on the battle-field than to live a life of defeat.
- 20) Come, do something heroic! Brother, what if you do not attain mukti, what if you suffer damnation a few times? Is the saying untrue: There are some saints who, full of holiness in thought, word, and deed, please the whole world by their numerous beneficent acts, and who develop their own hearts by magnifying an atom of virtue in others as if it were as great as a mountain'?

- 21) Can anything be done unless everybody exerts himself to his utmost? 'It is the man of action, the lion-heart, that the Goddess of Wealth resorts to.' No need of looking behind. FORWARD! We want infinite energy, infinite zeal, infinite courage, and infinite patience, then only will great things be achieved.
- 22) Be not in despair; the way is very difficult, like walking on the edge of a razor; yet despair not, arise, awake and find the ideal, the goal.
- 23) Why weepst thou, brother? There is neither death nor disease for thee. Why weepst thou, brother? There is neither misery nor misfortune for thee. Why weepst thou, brother? Neither change nor death was predicated of thee. Thou art Existence Absolute... Be your own self.
- 24) Let people say whatever they like, stick to your own convictions, and rest assured, the world will be at your feet. They say, 'Have faith in this fellow or that fellow', but I say, 'Have faith in yourself first', that's the way. Have faith in yourself -- all power is in you --- be conscious and bring it out. Say, 'I can do everything.' 'Even the poison of a snake is powerless if you can firmly deny it.'
- 25) Once when I was in Varanasi, I was passing through a place where there was a large tank of water on one side and a high wall on the other. It was in the grounds where there were many monkeys. The monkeys of Varanasi are huge brutes and are sometimes surly. They now took it into their heads not to allow me to pass through their street, so they howled and shrieked and clutched at my feet as I passed. As they pressed closer, I began to run, but the faster I ran, the faster came the monkeys and they began to bite at me. It seemed impossible to escape, but just then I met a stranger who called out to me, 'Face the brutes'. I turned and faced the monkeys, and they fell back and finally fled. That is a lesson for all life -- face the terrible, face it boldly.

26) Stand up and fight! Not one step back, that is the idea. Fight it out, whatever comes. Let the stars move from the sphere! Let the whole world stand against us! Death means only a change of garment. What of it? Thus fight! You gain nothing by becoming cowards. Taking a step backward, you do not avoid any misfortune. You have cried to all the gods in the world. Has misery ceased?.... The gods come to help you when you have succeeded. So what is the use? Die game... You are infinite, deathless, birthless. Because you are infinite spirit, it does not befit you to be a slave. Arise! Awake! Stand up and fight!

Yoga Courses

Demonstrator Certificate courses

1. अभिज्ञ Abhijna (60 Hours)
2. विज्ञ Vijna (100 Hours)
3. प्राज्ञ Praajna (200 Hours)
4. विनीत Vineetha (300 Hours)
5. निष्णात Nishnaatha (500 Hours)
6. योगधी Yogadhi (700 Hours)

Instructor Certificate Courses

1. अभिज्ञ Abhijna (60 Hours Training + 60 Hours Teaching)
2. विज्ञ Vijna (100 Hours + 100 Hours Teaching)
3. प्राज्ञ Praajna (200 Hours + 200 Hours Teaching)
4. विनीत Vineetha (300 Hours + 300 Hours Teaching)
5. निष्णात Nishnaatha (500 Hours + 500 Hours Teaching)
6. योगधी Yogadhi (700 Hours + 700 Hours Teaching)
7. पारंग Paaranga (1000 Hours + 1000 Hours Teaching)