



*ACHARYA BALA*

EDITORS

Elahe zarei and Saya Vijesh

English

The Progress - Yoga For Children

First Edition: 2025

Publishers: Thapobhoomi Publications, Thrissur, Kerala, India.

Tel: +91 7736033350

Web: [www.hathavidya.org](http://www.hathavidya.org) Email: [info@thapobhoomi.com](mailto:info@thapobhoomi.com)

Cover Design: Yogada Global Digital Solutions

Illustration: Art Cafe.

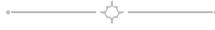
Printed at:

ISBN:

© All rights reserved. This work should not be translated or copied in whole or in part, whether in print, electronic or other form, without the written permission of the publishers.



# PREFACE



Teaching children yoga can be both rewarding and challenging. To facilitate this effectively, Hatha Vidya has thoughtfully structured “The Path of Harmony” series. 'Progress', the fourth book in this series, specifically aims to guide children aged 11 to 12 through a carefully designed progression of yoga practices.

Children possess a significant amount of untapped energy, and through the systematic approach employed in this book, our goal is to channel it constructively towards their holistic development, particularly as they navigate the transition from childhood to adolescence.

Building upon the foundational knowledge established in the preceding volumes, 'Progress' introduces more advanced asanas, pranayama, meditation and shodhana kriyas. Furthermore, it seamlessly blends practices and their underlying principles. Through interactive dialogues between Acharya and disciples, this book helps acquaint different dimensions of yoga and clarify doubts regarding yoga practice that might originate in the kids' minds.

We believe that this book will contribute to the psychophysiological well-being of children, and its child-centric approach will support their gradual mastery of yoga, empowering them to excel in various aspects of their lives. It is with immense pleasure that we present this book, believing it will be a valuable addition to the existing body of knowledge, helping children broaden their horizons and gain a deeper understanding of yoga.

# ACKNOWLEDGEMENT



I offer my deepest salutations to my Gurumandala, who ignited within me the thirst for true knowledge and bestowed upon me the strength and perseverance to pursue the path of yoga.

The journey from the conception of an idea to its final realization is a significant one, and there are numerous individuals who deserve to be acknowledged and thanked, including my dedicated students and the invaluable support team of Hatha Vidya. Their insights and dedication were particularly helpful in shaping the fourth book in 'The Path of Harmony' series. Their sincere efforts and constant motivation were instrumental in navigating this task.

I would also like to extend my heartfelt gratitude to my devoted students, Ms. Elahe Zarei and Ms. Saya Vijesh, for their invaluable assistance in editing and their dedication to producing the final version of this book.

# CONTENT



CHAPTER 1.....	01
CHAPTER 2.....	07
CHAPTER 3.....	14
CHAPTER 4.....	22
CHAPTER 5.....	29
CHAPTER 6.....	37
CHAPTER 7.....	49
CHAPTER 8.....	57
GLOSSARY .....	63



# HISTORY OF YOGA AND LOTUS SYMBOLISM

## CHAPTER 1



As the new term began, everyone at the Gurukulam was busy preparing for the first day of practice. To the far right of the hall, Ambikaji was busy setting up the new uniforms and notebooks to be given to the students. Some extra mats were neatly placed in the left corner of the hall. Ananda was outside, guiding Sadhaks and children to gather at the hall as Satya went around the room making sure everyone was comfortable.

The Gurukulam felt lively with the movement of the students and sounds of low chatter. Acharya was in his seat, looking around with a smile on his face. Shashi was sitting with her friends as Bala and Ravi were telling each other about their vacations when Satya called for everybody's attention. As they settled down in the hall, Acharya gestured for everyone to get ready for chanting. When the chanting finished, Acharya addressed everybody, "Namaste everyone. Today is the first day of the new term. I hope you all have been practising well. This term will focus more on the subtler practices of Pranayama and Meditation. From now onwards, the practice sessions will be followed by theory session, which will help you all to understand more about Yoga and the fundamentals concepts behind the practices. So, at the end of each session, we will have an interactive discussion. For now, I will distribute new uniforms to all of you, which are to be worn for your practice." Acharya then requested Ambika to bring in the uniforms and requested each one of the students to collect their uniforms. As the students excitedly received their uniforms, they bowed down and sought Acharya's blessing.

The children started their practice in the Yogashala under Acharya's supervision. After concluding their practice, the children took a short break for breakfast. Along with Acharya, everyone gathered at the rear of the hall to eat. Afterwards, Ambikaji asked everyone to regroup in the hall and take out their notebooks for the theory

session. Bala was eagerly waiting as he had numerous questions to ask.

When the session started, Acharya asked the children to share their experiences since they started their Yoga practice. Some children eagerly volunteered to share, and Bala, too, raised his hand. Acharya gestured to Bala to speak which led to an interesting discussion between the Guru and the Shishya:

Bala: Acharyaji, what is Yoga?

Acharya smiled a bit at the question and continued.

Acharya: Hmm, before I answer your question, tell me what changes have you noticed in yourself since you started your practice?

Bala: Acharyaji, the changes which I've noticed is that I'm much better at sticking to my daily routine. I'm way more focused on my schoolwork now, and when I'm home, I make sure to get things done right away.

Other students nodded their heads as they seemed to agree with what Bala said.

Acharya: How do you think you achieved that discipline?

Bala: Acharyaji, I've gotten better at staying focused when I'm doing things. I still get distracted sometimes, but not as much as before. When I think about being responsible, I make sure my actions match my thoughts, which makes me feel really productive throughout the day. Pranayama practices that I have learnt help me a lot in staying calm and I feel less anxious during exams at school.

Acharya (in an affirming tone): I'm glad you're able to recognize these changes which clearly indicates you are progressing well. Back to your question, Yoga is the unification of mind, body and intellect. Yoga is when these three things work in sync as a result of your

your practice. The word Yoga comes from the Sanskrit root word, 'Yuj' which translates to 'union', but yuj can have a slightly different meaning according to different yogic texts, which I will explain later on, as you progress.

Shashi raised her hand and asked, "Acharyaji, I didn't understand. How will our Yoga practice help us stay focused and calm? I always thought that Yoga is to keep us physically healthy. I do not feel so many changes as Bala mentioned."

Acharya: Shashi, while it's true that yoga keeps us physically healthy, let me clarify the other psycho-physiological, mental and physical, benefits of yoga. Have you ever noticed a lotus flower?

Shashi: Yes Acharyaji, many times, the lotus grows in muddy water, and it is one of the most beautiful flowers, but what about it? How is it connected to Yoga?

Acharya: Well spotted, Shashi. Indeed, the lotus is one of the most beautiful flowers. It has its roots in muddy waters, but blooms above the water without becoming dirtied by the mire below. This is a wonderful metaphor for our lives. The mud which roots the lotus flower is said to be symbolic of the world around us. The lotus has the ability to grow from the muddiest, murkiest water and rise gracefully above. It blooms completely clean and pure into a beautiful flower, closing the petals at night and then blooms fresh and unstained again the next morning. This process should be taken as an inspiration. Children, it is imperative that each of you adopt this into your daily lives and the Yogic practices are intended to help you achieve this just like the lotus flower maintains a state of sanctity in life despite the difficult condition in which it is born. You should all prepare to integrate this idea in life through your practice of Yoga which will help you bloom like a lotus flower.

Ravi raised his hand for his turn and asked:

Ravi: Acharyaji, you just mentioned that the word 'yuj' comes from

ythe Sanskrit language, that must mean that Yoga started a long time ago. How did it start, Acharyaji? And who invented these practices? Please tell us more.

Acharya: Yes, it is indeed an ancient practice. The history of Yoga dates back to the yore like it has always been there. The great sages of ancient times used to live in seclusion for the sake of their yoga sadhana. This is one of the oldest sciences in the world, with its roots in India. Yoga is the knowledge about one's own self. As Yoga focuses on understanding oneself, it helps people figure out what to do and what to avoid in life. The practice of Yoga is best imparted through the tradition of Guru-Shishya Parampara (Master-Disciple Tradition), which promotes a way of teaching where a disciple learns under the guidance of a Guru and stays with him or her for a particular period of time. The very first text of this understanding was compiled by the great Sage Patanjali. He is believed to have lived between the 2nd century BCE and the 4th century CE.

It was time for Acharya to conclude the very first yogic theory session. The children left the Gurukulam pleased with the new information introduced to them and were looking forward to the next session



# PRACTICE SEQUENCE 1

## **SITTING**

Vajrasana  
Supta Vajrasana  
Ushtrasana  
Marjariasana  
Pranamasana  
Sitting Relaxation

## **STANDING**

Prasaritta Padahastanasana  
Veeerbhadrasana (V1, V2)  
Trikonasana  
Parivrutta Trikonasana  
Padhastanasana  
Utkatasana  
Tadasana  
Standing Relaxation

## **SUPINE**

Merudandasana  
Relaxation

## **LATERAL**

Anantasana

## **PRONE**

Bhujangasana  
Makarasana (L)  
Shalabhasana  
Makarasana (2nd)  
Dhanurasana  
Makarasana (R)**SUPINE**  
Pawanmuktasana  
Relaxation

## **SITTING**

Ardha Matsyendrasana  
Pachimotanasana  
Sitting Relaxation

## **SUPINE**

Kandharasana  
Relaxation

## **PRANAYAMA SEQUENCE**

Yogic Breathing  
Nadi Shuddhi  
Anulom Vilom  
Sheetali  
Shitkari  
Bhramari

## EXERCISE

- 1.What is the root word for 'yoga' and what does it mean?
- 2.What does the lotus symbolise in yoga?
- 3.When did the practice of yoga start?
- 4.What is the guru-shishya parampara?
- 5.When is sage Patanjali believed to have lived?

# 'HATHA' AND ASANAS

## CHAPTER 2



When the children reached for practice, Ananda informed them that they would be learning a new technique called 'OM Chanting.' Explaining the importance of OM Chanting, Ananda said it reduces stress, and wandering of the mind, and enhances memory and mindfulness. The children were eager to learn this ancient practice with so many benefits.

### OM CHANTING- Stage 1



- Sit comfortably in Ardha Padmasana or Padmasana.
  - Close the eyes and place the hands on the knees.
  - Keep the back, neck, and head in a straight line.
  - Inhale and exhale thrice.
  - As you exhale, open the mouth and chant 'AAAAA'.
  - Observe the reverberations in the abdomen.
  - Breathe out completely and relax.
  - Repeat five times.
- 
- Inhale and exhale three times.
  - As you exhale, open the mouth, contract the lips and chant 'UUUUU'.
  - Observe the reverberations in the chest.
  - Breathe out completely and relax.
  - Repeat five times.

- Inhale and exhale three times.
- As you exhale, slit the lips and keep the mouth close and chant ‘MMMMM’.
- Observe the reverberations in the head and neck.
- Repeat five times.

The theory sessions were piquing the children’s inquisitiveness. They were becoming more and more eager and curious to learn more about Yoga. Once everyone finished eating, they tidied up the floor, laid out their mats, and waited for the Acharya.

Acharya: I’m glad to see you all here for our second theory session. Do you have any doubts about what we discussed in our last session?

Bala eagerly raised his hand and asked:

Bala: Acharyaji, I have been reading a few books about Yoga where there is mention of ‘Hatha Yoga’. Is Hatha Yoga different from what we are practising? What is the meaning of the word ‘Hatha’?

Acharya: Children, what you all are practising is ‘Hatha Yoga’. Hatha Yoga is a category within the larger discipline of Yoga, which is a complex subject in itself. The practice of yoga is not restricted to Hatha Yoga and Asanas only. Yoga is a science and you all will learn about the other branches of Yoga in the later stages of your journey. When it comes to the physical body, the word ‘Hatha’ means ‘strength’. The strength and flexibility are attained through consistent practice of asanas. Obtaining self-control and self-discipline is much easier when we start with a physically strong and energetic body. So, children, you all must regularly practise what you have learnt. Acharya recited these words for the children.

“Hakāraḥ kīrtitaḥ sūryaśṭhakāraścandra ucyate  
sūryācandramasoryogāddhaṭhyogo nigadyate”

**'Ha' signifies the Sun and 'Tha' signifies the Moon.  
The union of Sun and Moon itself is called Hatha Yoga**

According to ancient texts, the word 'Hatha' has a deeper meaning. Hatha includes 'HA' and 'THA' in which HA represents prana and THA represents mental energy.

When practising Hatha Yoga, the synchronised flow of these two energies leads to a balanced state of mind. Bringing these two elements to a state of equipoise is the aim of Hatha Yoga. Practising Hatha Yoga can help one attain a healthy body and a stable mind.

Child: Acharyaji, why are asanas important in Hatha Yoga?

Acharya: Yoga practice starts with Asanas which involve placing the body in different positions or postures. It is relatively easier to control the body than the breath or the mind which are more subtle. So, Asanas are the first step in yoga as they help establish body and mind connection and help prepare the body for higher practices. When one is established in asanas the body becomes stable, breathing is regulated whereby the mind also gains stability and a person is fit to undergo higher yogic practices.

Acharya: Can someone tell me how many asanas are there?

Child: 50

Another child: 84

Third child: 120

Acharya:

"Asanani Samastani Yavanto Jivajantavah I  
Caturasiti Laksani Asanani Kathitani Ca II"

The number of asanas equals the number of species in this world. The number of Asanas has been narrated as eighty- four lakhs (8.4 million).

Children gasped upon hearing the number.

“However, 84 of these are considered Classical Asanas and most of the schools teach them with some variations.

Child: Acharyaji, why are some asanas difficult to perform?

Acharya: Some asanas require the body to be placed in positions that it is not used to and thus is challenging, but with regular practice, abhyasa the body gets accustomed to the position and the Asana becomes easy.

Child: Acharyaji, what is the need for doing these complicated postures?

Acharya: All Asanas bring stability to the body and mind plus some asanas give pressure to internal body organs which improves the functioning of the body.

Bala: I have noticed that now our teachers tell us to synchronise the breath with the body movement while doing asanas, why is this important?

Acharya: As you progress in your practice of yoga your focus should become internalised. When we synchronise the breath with body movements, we become more aware of the movements of the body and improve the quality of our practice.

Acharya: Can anyone tell me what the 5 essential points for asanas are?

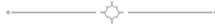
Children say in a chorus,

“Vinyasa, Swasa, Sthiti, Drishti, Vishranti!”

Acharya smiled.

“Remember to follow these 5 essential points while practicing your asanas.”

The session ended with the chanting and the children left for their homes, each one lost in the thoughts of the discussion they just had.



## PRACTICE SEQUENCE 2

### SHAVASANA

#### SITTING

Yoga mudra In Padmasana  
Uttitha Padmasana  
Tolangulasana  
Makarasana  
Garbha Pindasana  
Sitting relaxation

#### STANDING

Ardha  
Badhapadamottanasana  
Padangushtasana  
Natarajasana  
Pincha padahastasana  
Parshwa konasana  
Uttitha konasana  
Ardha chandrasana  
Standing relaxation

#### SUPINE

Uttana padasana  
Ardha halasana  
Saral matstyasana  
Relaxation  
Prone  
Noukasana  
Makarasana V3  
Bhekasana  
Makarasana (L)  
Poorna dhanurasana  
Makarasana (R)

#### SITTING

Bhadrasana  
Bhoonamanasana  
Akarna dhanurasana  
Koormasana  
Marichasana V3  
Sankatasana  
Sitting relaxation  
Hand stand  
Chatush pada

#### PRANAYAMA SEQUENCE

Yogic Breathing  
Om Chanting 1st Stage  
Nadi Shuddhi  
Anulom Vilom  
Sheetali  
Shitkari

## EXERCISE

- 1.What are the benefits of Om Chanting?
- 2.What is the meaning of 'Hatha' according to ancient texts?
- 3.Why is the practice of asanas done first?
- 4.How many asanas are there?

# PRANAYAMA

## CHAPTER 3



Bala, Ravi and Shashi eagerly made their way to the Yogashala. They wanted to be on time as Amkibaji had informed them the day before that they were going to learn Kapal Bhati. Bala was enthusiastic about learning new techniques and to progress further in his yoga practice. Upon reaching the yogashala, they were asked to start their session with the practice of asanas.

After the practice, Ambikaji asked all the children to sit in a circle as she started explaining to them about Kapalbhati.

### **KAPAL BHATI (Kah-pahl Bha-tee) – Stage 1**



- Sit in Ardha Padmasana or Padmasana.
- Keep the back, neck and head in a straight line.
- Place the palms on the knees and close the eyes.
- Inhale and exhale three times.
- Place the right palm on the abdomen and left hand on the upper chest.
- Take an abdominal breath. While exhaling, draw your navel in towards your spine, keeping your chest still.
- Keeping the same pace of inhalation and forceful exhalation, repeat ten rounds.
- Place the hands on the knees and observe the breathing.

She said Kapalbhathi is one of the kriyas used to cleanse the nasal passage of any blockages to improve the quality of pranayama. Kapalbhathi is done by forcefully exhaling while keeping inhalation passive. This is contrary to our regular breathing practice so please do it slowly and carefully. While doing Kapalbhathi there should be no movement of the chest and facial muscles; the strokes should come rhythmically from the lower abdomen.

The children were eager to try out the practice after the explanation. Ambika and Ananda moved around the class ensuring all children were doing the practice correctly. Once the children had finished with Kapal Bhati, Ambikaji asked them how they are progressing on the practice of Om Chanting.

"I've been practicing it regularly, Ambikaji!" answered a student, as the others nodded in agreement.

"Well done! Today, I'll be teaching you the second stage of Om Chanting, followed by a new practice called Jalandhar Bandha," replied Ambikaji. "Jalandhar Bandha is a chin lock which you will use for Anulom Vilom as you progress in Anulom Vilom" Ambikaji told the students.

### OM CHANTING – Stage 2



- Sit in Ardha Padmasana or Padmasana.
- Close the eyes and place the hands on the knees.
- Keep the back, neck and head in a straight line.
- Inhale and exhale thrice.
- As you breathe out for the third time, chant 'AAAUUUMMMMMMM'.

- The 'A' should be pronounced clear and short (AAA), then gently merge it with the 'U' kar, which is also a short (UUU), finally merging it with 'M' kar which should be prolonged. (MMMMMMM).
- Observe the reverberations and repeat five times.

### **JALANDHAR BANDHA (Jah-lun-dhar Bun-dhah)**



- Sit in Ardha Padmasana or Padmasana.
- Keep the back, neck and head in a straight line.
- Place the palms on the knees and close the eyes.
- Inhale slowly for 4 counts through the nose.
- Contract the throat as though you are swallowing and bring the chin downwards.
- Feel the contraction on the windpipe and hold the breath for four counts.
- Slowly lift the chin up, release the contraction of the windpipe and exhale.
- Repeat five times.

The theory sessions were informative for all the students and were the highlight of their practice at the Yogashala. The theory session started with a question from Bala.

Bala: Acharyaji, what is the importance of Pranayama in Hatha yoga?

Acharya: Before answering your question, tell me what pranayama techniques you have been practising.

Child 1: Nadi Shuddi and Anulom Vilom!

Child 2: Yogic Breathing and Bhramari.

Child 3: Sheetal and Shitkari.

Acharya: Very good. Now to your question, pranayama is the second important step in yoga after Asana practice. Pranayama is also derived from two Sanskrit words, 'Prana' and 'Ayama'. Prana means Vital force and 'Ayama' means control. So through the practice of pranayama we are trying to control the vital force. Breath is considered a manifestation of the prana so when we do the various breathing practices, we are indirectly working on the subtle aspect of our energy i.e., the Prana. This is important to achieve the higher goals of yoga.

On hearing this one of the students asked, "How many different kinds of Pranayama are there?"

Acharya "There are 8 different practices of pranayama according to Hatha Pradeepika, a comprehensive text on Hatha Yoga. They are Suryabhedana, Ujjayi, Shitkari, Sheetal, Bhastrika, Bhramari, Murccha and Plavini. These are also called 'Ashta Kumbhaka', Out of these Bhastrika, Murccha and Plavini are not suitable for children.

One child got very curious and asked, Acharyaji what is the meaning of Ashta kumbhaka?

Acharya: "Ashtha means eight and Kumbhaka is a method done during pranayama which involves stopping breath for some time; this is a higher form of practice, and you will learn it in due course of time.

Another child asked, Are Nadi Shuddhi and Anulom Vilom not pranayama? why do we do them? What is the difference between Nadi Shuddi and Anulom Vilom?

Acharya: Yes, Nadi Shuddhi and Anulom Vilom are considered pranayama. Nadi Shuddhi is a preparatory practice for Pranayama; it helps cleanse the left and right channels of the body making them balanced. Nadi Shuddhi also makes us aware of the breathing pattern.

Nadi Shuddhi is important to start the practice of Anulom Vilom. Anulom Vilom is the central pillar of Pranayama practice, and it has rounds and ratios.

Ravi: What are rounds and ratios, Acharyaji?

Acharya: Pranayama has three important steps. Puraka, Kumbhaka and Rechaka; Puraka means controlled inhalation Kumbhaka is retention of breath and Rechaka is controlled exhalation. The time taken for inhalation and time taken for exhalation follow a prescribed ratio. For example, when you start doing Anulom Vilom you take the same time for Puraka and Rechaka, that is your ratio. The number of times you do the practice is the rounds. As you progress in Pranayama the ratio and rounds increase. I want to caution you here that you should not try to increase your ratio on your own as this can produce undesirable results. The teacher will guide you after a thorough observation of your physical capacity and progress. According to the teacher's assessment, they will let you know how and when to increase ratios and rounds based on your abilities.

Child: Acharyaji, could you please elaborate on Prana? We have heard many times that it is the vital force within us, but what does it actually mean?

Acharya: Yes. Prana is a Sanskrit word meaning vital force. The first reference of the word Prana can be found in ancient India around 3000 years ago. It is the energy within us because of which we are all alive. It is the foundation of all life forms.

Shashi could not hold her curiosity and interrupted.

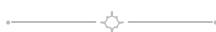
Shashi: Acharyaji, if it stays within me then why can't I feel it? Is it my breath?

Acharya: Yes, you are right. The breath is the most subtle manifestation of Prana within our bodies. So, by practising Pranayama, you can improve the quality of the vital force within your body. Prana is the source of all movements in the body. It regulates all our voluntary and involuntary bodily functions like breathing, movement, digestion, blood flow, elimination and growth. You can't touch it or see it as it moves in the body through very subtle channels called 'Nadis'. There are many Nadis in our body but three are considered the most important. 'Ida', representing the moon (left side). The second one is 'Pingala', representing the sun (right side) and the third one is called the 'Sushumna', which is in the centre. The function of Ida is to regulate the coolness in the body. The function of Pingala is to regulate the warmth in the body. These are also referred to as 'HA' and 'THA' which are the sun and the moon, respectively. So, the word 'HATHA' means a complete balance between these two energies of the body.

Bala: Acharyaji, if Prana is the foundation of everything, where and how is it generated? Where does Prana take its energy from? And does it affect our thoughts too?

Acharya: Very good question, Bala. Prana is generated in the body through the food we eat and the air that we breathe. And yes, it does affect the quality of our thoughts, emotions and consciousness. Haven't you felt improved focus and concentration since you started practising Pranayama? Through consistently practising control over Prana, the vital force, one can attain better control over one's thought process too. It leads to a calm and much more stable mind which ultimately improves the quality of life itself.

As the class came to an end, Acharya's answer got Bala pondering over it as he rolled his mat and headed back home.



## PRACTICE SEQUENCE 3

### SHAVASANA

#### STANDING

Vatayanasana  
Parivrutta parshwa  
konasana  
Veeryasthambhana  
Standing relaxation

#### INVERTED

Sarvangasana 1,2,3,4.  
Setubadhasana

#### SUPINE

Matsyasana  
Relaxation

#### HANDSTAND

Kakasana  
Vasishtasana  
Sitting relaxation

#### SITTING

Eka Padangushtasana  
Gorakshasana  
Ananda Madirasana  
Sitting relaxation

#### PRANAYAMA SEQUENCE

Yogic Breathing  
Om Chanting 2nd stage  
Kapalbhati 1st Stage  
Nadi Shuddhi  
Anulom Vilom  
Jalandhar Bandha

## Q&A

- 1.Explain the steps of Kapal Bhati.
- 2.Why is Kapal Bhati practiced along with pranayama?
- 3.List the types of pranayama.
- 4.What are Puraka, Kumbhaka, and Rechaka?
- 5.What are the three main nadis and their locations?

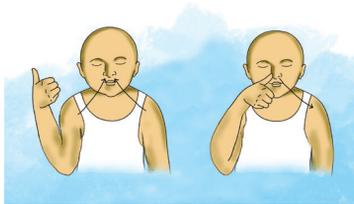
# SHODHANA KRIYA

## CHAPTER 4



After the asana practice Ambikaji explained the Ujjayi pranayama to the children. Ujjayi is pranayama that involves constricting the area at the back of the throat called glottis to create some resistance to the passage of air. Gently inhaling with this constriction produces an ocean-like sound. The sound produced should be smooth and effortless; one must also take care that the inhalation and exhalation are of equal length. This pranayama helps to increase body heat and brings about a calmness in the practitioner.

### UJJAYI (Oo-jai-ye) – Stage 1



- Sit in Padmasana or Ardha Padmasana.
- Keep the back, neck, and head in a straight line.
- Place the palms on the knees and close the eyes.
- Slightly contract the throat/glottis and inhale through both the nostrils.
- Observe the sound of the air while inhaling, which is produced by the narrowing of the windpipe. Make sure it is a mild and uniform pitch.
- Release the contraction in the throat and exhale through both nostrils without making any sound.
- Repeat five times.

Ambikaji also explained that as the children have progressed well in Kapal Bhati, she will teach them the next stage.

## KAPAL BHATI



- Sit in Ardha Padmasana or Padmasana.
- Keep the back, neck and head in one straight line.
- Make sure the spine remains upfited, the shoulders and facial muscles are relaxed.
- Place the palms on the knees and close the eyes.
- Take three rounds of deep inhalation and exhalation.
- Then take a deep abdominal breath and do the active and forceful exhalation continuously for 5 to 10 rounds.
- Ensure only abdomen muscles pull inward while exhaling and no contraction or tension on the chest, neck and facial muscles.
- Repeat one more set by following the same steps.
- Observe the breathing pattern and relax.

After their practice was finished, the children gathered around Acharya eagerly waiting for their next theory class. Acharya began the session by talking about the shodhana kriyas in Yoga. He explained that shodhana kriyas are cleansing processes which are very important in the yogic practices. Whoever wants to take up yoga practice and would like to get the best results, has to practise these cleansing processes. The purpose of shodhana kriya nowadays is often not given enough importance and is misinterpreted. A lot of times, it is presented as a practice which improves health, like reducing fat and phlegm.

Although it does help in these areas, the most important benefit is overlooked. The main benefit of shodhana kriya is that it helps attain voluntary control over involuntary behaviour.

Acharya then asks, "Have you practised any Shodana Kriya?"

Shashi raised her hand and answered, "Yes, we have practised Kapal Bhati, which Ambikaji told us is a cleansing process."

Acharya: That is correct. Kapal Bhati is one of the shodhana kriyas. Does anyone know why we do them?

Children were all silent, so Acharya continued, "Usually, in our respiratory process, exhalation happens involuntarily while inhalation is deliberate. In Kapalbhati, we reverse this usual phenomenon, making exhalation deliberate and inhalation involuntary in order to gain control over involuntary bodily functions."

"Kriyas are done to cleanse the nadis or the energy channels in our body which helps in improving the Pranayama practices. Kapalbhati has multiple benefits including that it cleanses the nasal passages and purifies the nerves in order to improve the breathing quality. Regular practice of Kapalbhati also helps clear excess phlegm and even helps relieve the problems .

related to sinusitis. Although it's a cleansing process, it strengthens abdominal muscles and enhances the vital capacity of lungs."

Acharya continued,

"There are a total of 6 shodhana kriyas meant to purify the body and to cleanse 6 different and important areas of the body and they are together called shat kriyas or shat karma. They are Dhauti, Basti, Neti, Trataka, Nauli and Kapal Bhati. These shodhana kriyas help a practitioner gain voluntary control over involuntary behaviour. Shatkarma practices in Hatha yoga use only natural elements and/or simple apparatus for the cleansing."

“Acharyaji, if Kapal Bhati is shodhana kriya, then why is it there in our pranayama sequence?” Shashi asked.

“Very good question, Shashi. Kapalbhati is often mistaken to be pranayama. This is not the case. Although Kapal Bhati is a shodhana kriya, since we use only our breathing to cleanse in this practice, it is done along with your pranayama sequence.”

“Are we going to practise all of these shodhana kriyas?”, a child inquired.

Acharya answered, “You will be learning two kinds of Neti soon. One will be jal neti, and the other will be sutra neti. ‘Jal’ means water and ‘sutra’ means thread.”

“Could you please explain how these practices are done?” the child followed up.

Acharya: In jal neti, a neti pot is used to pour water into one nostril, allowing it to flow through and cleanse the nasal passages, exiting through the other nostril.

In sutra neti, we insert a rubber sutra into the nostril and remove it through the mouth in order to clear the nasal passages.”

“When will we learn these Acharyaji?” a child asked. Acharya smiled. “Your teachers will guide you about the practices once it is the right time for you to learn these practices. Like all Yogic practices, these too should only be done under the guidance of a competent teacher who can gauge your readiness for the practice.”

“Speaking of which, I can now see that you are all ready to be introduced to the meditation practice. Today, I will be teaching you Eye Closure and Deha Dharana, which means Body Awareness. We will discuss more on Meditation in the next classes.”

## MEDITATION



- Sit in Padmasana or Ardha Padmasana.
- Keep your head, neck, and back in one straight line.
- Place the palms on the knees and relax the facial muscles and eyeballs.
- Keep the eyes open and look straight without staring.
- Slowly bring the eyelids down to close them, taking at least 1-2 minutes.
- Bring your attention to the body and observe the sitting position.
- Make sure you are sitting comfortably.
- Bring your focus on the crown of the head for a while.
- Shift the focus to the top of the head for a while.
- Shift the attention to the forehead and observe the forehead for a while.
- Move the attention to the nose and observe it.
- Shift the focus to the tip of the nose and maintain the focus.
- Bring back the attention to the nose, forehead, top of the head and crown of the head. · Keep the focus on the crown of the head for some time.
- Take three rounds of deep breaths.
- Gently bring back the awareness to the body.
- Slowly bring the palms in front of the face and open the eyes to look at the palms.
- Rub the palms together and place the palms over the eyes and feel the warmth as you give a gentle massage.

The session concluded with chanting and all kids went home, each contemplating on what they had learnt in the class.



## PRACTICE SEQUENCE 4

### **SHAVASANA**

#### **SITTING**

Upavishta Konasana  
Bhadrasana  
Parivrutta Janushirasana  
Koormasana  
Sitting relaxation

#### **STANDING**

Veeerbhadrasana V3  
Veeerbhadrasana V4  
Parivrutta  
Parshwakonasana  
Veerya Sthambhanasana  
Standing relaxation

#### **SUPINE**

Merudandasana  
Vipareet Merudandasana  
Uttana Padasana Stage 1  
Relaxation

### **INVERTED**

Halasana  
Vipareeta Karani  
Relaxation

### **SUPINE**

Matsyasana  
Relaxation

### **PRANAYAMA SEQUENCE**

Yogic Breathing  
Om Chanting  
Kapalbhati  
Nadi Shuddhi  
Anulom Vilom

### **Jalandhar Bandha**

#### **Ujjayi Stage 1**

#### **Meditation - Eye Closure and Deha Dharana**

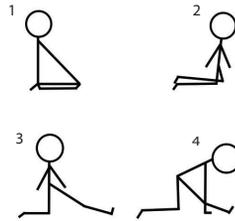
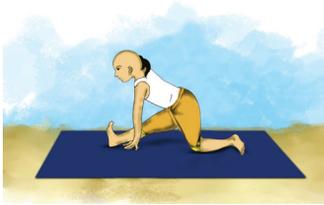
## EXERCISE

1. List out the steps for ujjayi.
2. What is the significance of shodhana kriya?
3. Name the different shat karmas.
4. How many kinds of neti come under shodhana kriyas? Explain them.

## CHAPTER 5

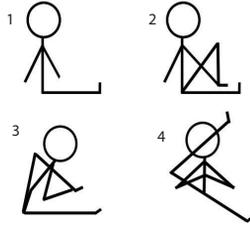
A few weeks ago, during their theory session, Acharya had explained to everyone that practising in a fixed place and time would be beneficial for improving their practice, and children tried to follow it as far as possible. On reaching the Gurukulam, Bala, Shashi and Ravi took their usual places. Ambikaji started the session by introducing them to a few new asanas:

### ANJANEYAASANA - Stage 1 (Ahn-jan-nay-Asana)



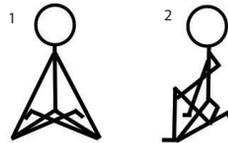
- Sit in Vajrasana.
- Start by kneeling on the floor with knees a little apart.
- Stretch out the left leg in front of the body, pressing the heel firmly on the floor. Keep the left knee straight and flex the toes of the left foot toward the shin.
- Keep the right knee and toes resting on the floor, toes remain untucked.
- Bend your torso (upper body) slightly forward to place both the hands either side of the left leg on the floor. Make sure your knees are straight.
- Keep the chin up and lengthen the spine.
- Maintain this position as long as comfortable.
- Gently release the posture and return to Vajrasana.
- Repeat on the other side.

## EKA PADA SHIRAASANA (Eh-kah-pad-dah Sheer-Asana)



- Sit in Dandasana.
- Bend the left knee and place the sole of the left foot on the ground.
- Lean forward to hold the left foot by bringing the left arm under the calf.
- Bend further down to bring the left knee over to the shoulder.
- Gently place the left foot behind the neck with support of both the hands, then gently straighten the body and sit comfortably.
- Keep the right leg straight in front.
- Bring both the hands in front of the chest and assume Anjali mudra.
- Maintain the posture as long as comfortable.
- Reverse the steps to come back to initial position.
- Repeat on the other side.

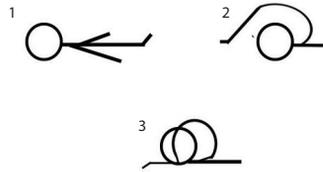
## MATSYENDRASANA – Stage 1 (Maat-see-en-DRAH-Asana)



- Sit in Padmasana with your left leg on top.
- Gently twist the lower body towards right and slide the left foot to place on the floor just outside of the right knee, toes pointing forward.

- Begin to twist by turning the upper body to the left.
- Wrap both the hands around the left knee and balance the body on the side of the right hip.
- Maintain as long as comfortable.
- Reverse the process and come back.
- Repeat on the other side.

### **KARNA PEETHASANA (Kar-nah Pee-DAH-Asana)**



- Lie in supine position with legs straight and together.
- Lift both legs straight up to 90-degrees.
- Continue rolling your legs over the head until your toes touch the ground.
- Bend the knees and bring them towards the ears, as close as comfortable.
- Maintain as long as comfortable.
- Reverse the process to come back.

Following the asana session, Ambikaji also taught them the next stage of Ujjayi.

### **UJJAYI**

- Sit in Padmasana or Ardha Padmasana.
- Keep the back, neck, and head in a straight line.
- Place the palms on the knees and close the eyes.
- Slightly contract the throat/glottis and inhale through both the nostrils.
- Observe the sound of the air while inhaling, which is produced by the narrowing of the windpipe. Make sure it is a mild and uniform pitch.
- Release the contraction of the glottis and exhale through the left nostril without making any sound.

- Repeat five times.

Once the pranayama session concluded, Ambikaji told children that they were going to be practicing meditation. She explained that meditation is the technique of focusing inwards before one can do actual meditation, we need to withdraw our senses inwards from the external world. This is done by proper eye closure and body awareness. She told the children to sit straight and asked Acharya to conduct the session.

Acharya: "How is your meditation practice, children? Are you able to focus?"

Child: "It was quite difficult at first, but with regular practice, I am now able to focus on my breath."

Acharya: "That is good. Keep practising, and try to prolong your meditation practice."

Child: Acharyaji, why do we need to meditate? What are its benefits?

Acharya: Generally, people's minds are easily distracted and our attention span reduces, causing our productivity to go down. As we meditate, our focus is enhanced, we achieve improved results in everything we do, and we get a better understanding of ourselves, which helps improve our way of living.

Acharya continued by asking the children how they practise meditation.

Child: We have to sit straight and comfortably with our spine erect!

Acharya: Indeed, "sama kaya shiro grivam", which means to keep the head, neck, and spine in a straight line, maintaining the natural curves, is the golden rule of not just meditation, but pranayama as well. When your spine is erect, it creates a closed circuit for your body and allows energy to flow within your body.

Acharya continues by further explaining the practices.

“Some of the stages are eye closure, deha dharana, and swasa dharana.”

“Eye closure is where we look at a far point and very slowly lower our gaze towards ourselves. Once we feel the heaviness on the eyelids, we let it close on its own. Eye closure is important in order to internalize the mind, which is bringing your awareness inwards. 'Deha dharana' translates to 'body awareness'. During this practice, you direct your attention sequentially from the top of your head to your forehead, the nose, and then to the tip of your nose, creating awareness from top to bottom. Swasa dharana is awareness of the breathing. You focus on the flow of the breath, and notice the coolness of the breath as you inhale, and the warmth of the breath as you exhale.”

Acharya: “Are there any other questions?”

Bala: Acharyaji, I have a question regarding the order of yoga practice. Why do we start our yoga practice with asanas and not meditation or pranayama?

Acharya, smiling: “A very good question, Bala. Tell me when you first started your practice could you sit still for a long time?”

Everyone replied, “No, Acharyaji.”

Acharya: “And now?”

Child: “Earlier when I used to practise pranayama or meditation, my legs used to go numb before I could finish my practice. However, I can now sit comfortably and finish all the practices.”

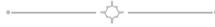
Acharya: That is correct. Asanas have trained your body to sit still for a longer period of time. When asanas become stable the mind also

gains stability. This is when a person becomes fit to undergo higher yogic practices.

Child: What are some of the best asanas to sit in while practising pranayama or meditation?

Acharya: Padmasana, Siddhasana and Swastikasana are the most recommended asanas for practising meditation or pranayama. For those who are unable to sit in these positions, they can sit in Ardha Padmasana or Sukhasana.

The children noted everything down and practised meditation with the instructions given by Acharya. Following that, they chanted and went home feeling peaceful.



## PRACTICE SEQUENCE 5

### SHAVASANA

#### SITTING

Anjaneyasana stage 1  
Ek pada Shirasana  
Matsyendrasana Stage 1  
Sitting relaxation

#### INVERTED

Halasana  
Vipareeta Karni  
Sarvangasana  
Karna Peethasana  
Relaxation

#### SUPINE

Matsyasana  
Relaxation

#### STANDING

Pincha Padhastasana  
Ardha Chandrasana

#### STANDING

Pincha Padhastasana  
Ardha Chandrasana

#### SHAVASANA

#### PRANAYAMA SEQUENCE

Yogic Breathing  
Om Chanting  
Kapalbhati  
Nadi Shuddhi  
Anulom Vilom  
Jalandhar Bandha  
Ujjayi  
Meditation

## EXERCISE

- 1.What is the golden rule of meditation?
- 2.What are the stages of meditation?
- 3.Why is Eye Closure important in meditation?
- 4.Why are the asanas practiced before pranayama and meditation?
- 5.List a few of the best asanas to sit in for pranayama and meditation.

# SCHOOLS OF YOGA

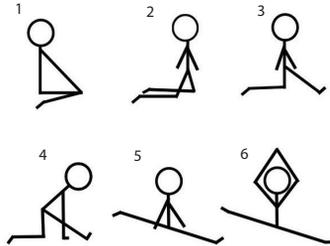
## CHAPTER 6



Bala was very happy with his progress in Yoga. Over the past few months he had learnt so many new things. The theory sessions were specifically helpful in clearing his doubts about the need of various practices. He felt more motivated than ever to practise all that was taught. The children.

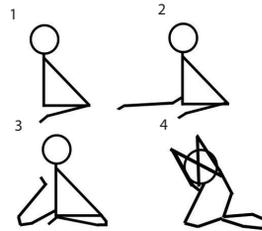
joined the asana practice session which was strenuous but interesting as Ambikaji introduced the students to advanced asanas.

### ANJANEYAASANA



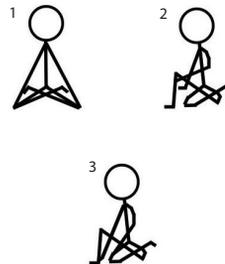
- Sit in Vajrasana.
- Kneel on the floor with knees a little apart.
- Stretch out the left leg in front of the body and flex the toes toward the shin.
- Keep the right knee and toes resting on the floor, toes remain untucked.
- Bend your torso (upper body) slightly forward to place both the hands on either side of the leg on the floor.
- Keep stretching the left foot forward while knees remain straight and simultaneously stretch the right leg back as far as you can.
- Keep pushing the hips towards the ground until the perineum comes closer to the floor. Make sure the upper body stays aligned with the hips to keep the balance.

## RAJA KAPOTASANA (Rah-jah Kah-poh-TAH-Asana)



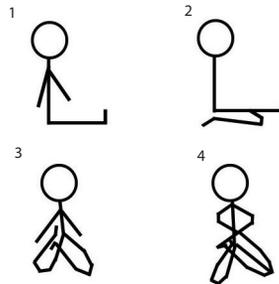
- Sit in Vajrasana.
- Stretch the left leg back while straightening the knees and keep the toes pointing back.
- Place the right heel at the perineum and maintain the balance so that the body does not tilt.
- Bend the left knee to bring the toes close to the body.
- Lengthen the spine, lift the upper body and stretch the arms overhead.
- Arch back and bend both the elbows to take hold the left toes with both the hands.
- Make sure to keep the biceps close to the ears and elbows pointed up.
- Drop the head back to touch the soles of the foot.
- Maintain as long as comfortable.
- Reverse the process and come to Vajrasana.
- Repeat the same on the other side.

## MATSYENDRASANA



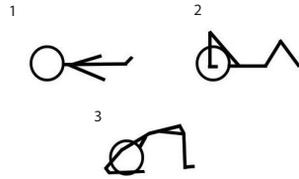
- Sit in Padmasana.
- Twist the lower body towards the right and bring the left heel in front of the right knee.
- Twist the upper body towards the left side and raise the right arm and bring it between the chest and left knee.
- Cross over the arm towards the left knee to hold the left ankle.
- Turn back and wrap the left arm behind the back and place the left hand on the right thigh.
- Turn the head towards the left and look over the shoulder.
- Keep the head and spine straight.
- Maintain as long as comfortable.
- Reverse the process and come back.
- Repeat on the other side.

### **BHARDWAJASANA (Bha-rah-dhwah-JAH-Asana)**



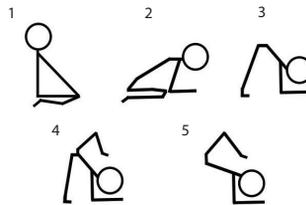
- Sit in Dandasana.
- Bend the right knee and place the foot beside the hip, with the top of the foot on the floor.
- Bend the left knee and hold the left ankle. Place it on the right thigh, below the hip bone.
- Place the right hand on the left knee.
- Twist the upper body to the left, wrap the left hand behind the back and hold the left big toe with peace fingers.
- Maintain as long as comfortable.
- Reverse the process to come back.
- Repeat the same on the other side.

## VIPAREETA DANDASANA (Vip-reet Dahn-DAH-Asana)



- Lie in the supine position.
- Bring the heels close to the buttocks.
- Place the palms by the side of the ears and bend the elbows. Keep the fingertips beneath the shoulders.
- Push down both the hands and feet so that the forearms and elbows are on the floor and lift the hip and arch the spine.
- Interlock the fingers and bring the weight on the forearms then place the top of the head on the floor.
- Maintain as long as comfortable.
- Reverse the process to come back.

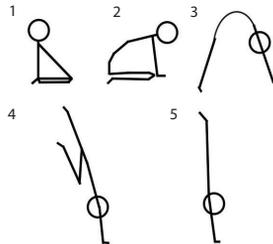
## VRISCHIKASANA (Vrish-chih-KAH-Asana)



- Sit in Vajrasana.
- Bend forward and place the forearms in front of the knees, shoulder-width apart. Make sure the forearms are parallel to each other.
- Tuck the toes, raise the hip up and straighten the knees. Keep the chin up and look straight.

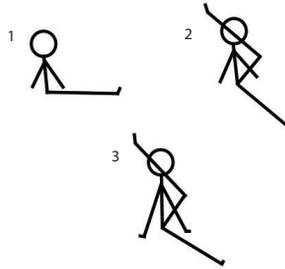
- Walk on the toes toward the elbows and bring the right knee close to the chest.
- Raise the left foot up with the knee slightly bent.
- Push the right leg off the floor with the weight on the elbows and raise the lower body.
- Bring both the legs and feet together.
- Bring the feet above the head, aligning them above the elbows. Bend and extend the knees and elongate the spine.
- Keep the thighs, knees and feet together.
- Maintain as long as comfortable.
- Reverse the process and come back to Vajrasana.

### **ADHOMUKHA VRIKSHASANA (Ah-dho-Moo-Kay Vrik-SHAH-Asana)**



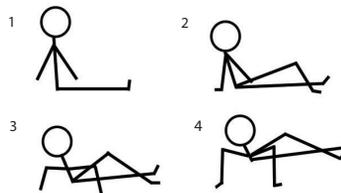
- Sit in Vajrasana.
- Place the palms on the mat ; shoulder-width apart with fingers widely spread.
- Tuck the toes, raise the hips up and straighten the knees.
- Straighten the elbows and walk on the toes towards the hands.
- Bend the right knee to bring it close to the chest and raise the left leg up.
- Push the right foot off the floor to raise the lower body up.
- Bring both the legs together so that the entire body comes in a straight line. Keep the knees straight and toes pointed up.
- Maintain as long as comfortable.
- Reverse the process and come back to Vajrasana

## CHAKORASANA (Cha-koh-RAH-Asana)



- Sit in Dandasana.
- Bring the left foot over the head and place the ankle behind the neck.
- Keep the right leg straight in front.
- The hands are placed by the side of the body with the fingers widely spread.
- Keep the spine erect.
- Press the palms down and lift the body, first the hips, then the right leg.
- Maintain as long as comfortable.
- Reverse the process to come back.
- Repeat the same on the other side

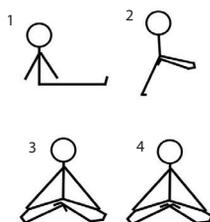
## ASHTA VAKRASANA (Ash-tah Vah-KRAH-Asana)



- Sit in Dandasana and turn to the left side.
- Place the right foot on the floor and wrap the left foot around the right ankle.
- Lean forward and place the left hand under the left shoulder and tread the right hand between both the legs and place it under the left knee.

- Bend the elbows and bring the right elbow under the thighs.
- Extend the right leg and press the right inner thigh on the triceps.
- Lean forward and push both hands to raise the body off the floor while looking in front.
- Maintain as long as comfortable.
- Reverse the process to come back.
- Repeat on the other side.

### SIDDHASANA (Sid-dhah-SAH-Asana)



- Sit in Dandasana.
- Bend the left leg and place the left heel close to the perineum.
- Bend the right leg and place the right foot on top of the left calf, with the right heel close to the pubic bone. Try to tuck your right toes in between your left thigh and calf.
- Ensure the ankles are stacked one over the other, and the toes are tucked in.
- Place your palms on your knees and keep the spine erect.
- Maintain as long as comfortable.
- Reverse the process to come back.

After the practice the children gathered for the theory session.

During the discussion, a child raised his hand. "Yes, Chirag, what do you want to ask?" asked Acharya.

Acharyaji "I have heard someone is practicing Ashtanga Yoga, what is it? Is it the same as what we do?"

Acharya: "It is a very good question, and it is about time you should

should know about the different schools of yoga. Different people practice yoga through different paths with the aim of reaching the final goal of yoga which is Self-Actualization. Or simply put understanding the true nature of one's own self. These different paths are called the different schools of yoga as their approach to reaching the final goal is slightly different.

There are two broad divisions of these schools of yoga:

- 1: Bhavana Yoga
2. PranaSamyama Yoga

As the name suggests, Bhavana Yoga involves creating the right attitude towards the external world so that one can achieve a peaceful state of mind. The main schools that follow this path are :

1.a. Gyana Yoga uses the intellect and knowledge to attain the ultimate goal of yoga. It frees the mind from mental disturbances that are caused by Avidya, i.e., ignorance (not knowing reality).

1.b. Bhakti Yoga or yoga of devotion consists in considering God as the supreme and surrendering oneself to Him completely without any doubts.

1.c. Karma Yoga believes in using selfless actions or actions without expecting results.

PranaSamyama Yoga consists of controlling the breath to control the mind. The main schools under this division are:

2.a. Mantrayoga, which uses repetitive chanting of certain mantras or syllables to attain the calm state of mind.

2.b. HathaYoga uses various techniques or methods to control the prana Vayu. This is the easiest system to follow as it does not require any experience. Ashtanga yoga is one of the schools under Hatha Yoga.

3.c. Layayoga is known as the Yoga of Absorption as the mind is absorbed in the internal sound of the body. This is a result of achieving one of the highest states of Hatha Yoga.

3.d. RajaYoga is the highest state of Hatha Yoga and is equated to Samadhi. Sage Patanjali's Ashtangayoga is considered as Raja yoga by many.

"Who was Sage Patanjali?" One small girl asked.

"Sage Patanjali was an ancient sage who was the first to compile a text on yoga. He is popularly called the father of yoga though it's not factually correct. He did not create yoga, it was always there, he only compiled all the teachings in 195 sutras."

"Are there different types of Ashtanga Yoga?" Bala asked.

"In today's understanding there are two ways people follow Ashtanga yoga. One form is only based on the physical asanas done vigorously. This is a system popularised in modern times and should not be confused with the eightfold path of Sage Patanjali."

Acharya continued.

"The eightfold path of Patanjali's yoga consists of a set of requirements for a morally disciplined and purposeful life, of which asanas form only one limb. The eight limbs of Yoga include:

- Yama
- Niyama
- Asanas
- Pranayama
- Pratyahara
- Dharana
- Dhyana and
- Samadhi.

You all are familiar with Asanas and Pranayama so I will briefly explain the rest.”

“Yamas are the moral rules or restraints that guide you about how to behave in the world socially while Niyama are the personal disciplines. Pratyahara is the practice of the withdrawal of the senses from the external world, which is also the first step towards meditation. Dharana means concentration or focus on an object or a single point. Dhyana is uninterrupted meditation. Samadhi is the ultimate goal of yoga and happens automatically once Dhyana is established where one can experience the ultimate reality.”

Seeing that his students were trying to process all that they had heard Acharya continued, “We will stop here for today. I would suggest that each one of you reflect on all that you have learnt today and ask any questions that you have in our next class. I will continue with this topic in the next session.”

The class finished with the chanting and the students left for their homes, already eager for their next class.



## PRACTICE SEQUENCE 6

### SHAVASANA

Anjaneyasana  
Upavishta Konasana  
Gorakshasana  
Akarna Dhanurasana  
Ek Pada Shirasana  
Raja Kapotasana  
Matsyendrasana  
Bharadwajasana  
Sitting Relaxation

### INVERTED

Halasana  
Karna Peethasana  
Relaxation

### SUPINE

Vipreet Dandasana  
Matsyasana  
Relaxation

### HANDSTAND

Vrischikasana  
Adhomukh Vrikshasana  
Chakorasana  
Ashta Vakrasana  
Relaxation

### SITTING

Siddhasana  
Shavasana

### PRANAYAMA SEQUENCE

Jihva Bandha  
Simha Mudra  
Kapalbhati  
Om Chanting  
Nadi Shuddhi  
Anulom Vilom  
Ujjayi  
Meditation

## EXERCISE

1.Explain the steps for the following asanas with line drawings:

1.Bhardwajasana

2.Vipareet Dandasana

2.List the paths within Bhavana Yoga.

3.List the paths within PranaSamyama Yoga.

4.What is Ashtanga Yoga?

5.What is Samadhi?

# BAHIRANGA YOGA

## CHAPTER 7



Bala woke up very early today. After getting ready quickly he went to say bye to his mother.

Bala: Bye Ma I am going to the Yogashala.

Mother: (glancing at the clock) "So early? Wait I will just get your breakfast ready."

Bala: "Yes mother, Satyajji has called us early today on an empty stomach as we are going to do a cleansing kriya. We are supposed to have light food after that, which Satyajji is arranging."

By the time Bala reached the gurukulam, other students had already arrived. Satya asked all of them to relax and then explained the process of Jal Neti, the internal cleansing process they were going to do.

### JAL NETI PROCESS



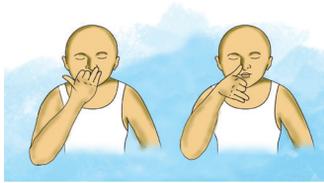
1. Relax in Shavasana
2. Mix lukewarm water with a pinch of pink Himalayan salt in the neti.
3. Check the nostril dominance.
4. Stand with feet 1.5 feet apart, bend forward 45 degrees. Tilt the head 45 degrees, open the mouth and breathe through it. Gently put the neti's nozzle in the nostril and tilt it so that the water passes through the nostrils.
5. Do 10 expulsions facing down.

6. Repeat the process with the other nostril.
7. Do 10 expulsions each; straight, left and right.
8. Relax in Shashankasana.
9. Repeat the expulsions and then gargle with lukewarm water (with some salt).
10. Relax in Makarasana 3rd stage

Satya explained to them that it is imperative that they do expulsions properly so as to remove any traces of water from the nasal passage. He also told them that after Jal Neti they should take care and not go out in sun, wind, or any dusty or smoky places.

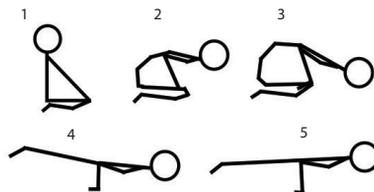
After Jal Neti the children learnt a new pranayama practice, followed by a couple new asanas.

### **SURYA BHEDAN (Soor-yAH Bheh-dan)**



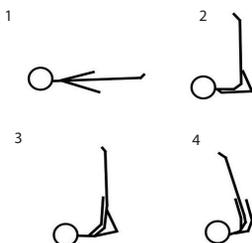
- Sit in Padmasana.
- Keep the back, neck and head in one straight line.
- Take the Vishnu Mudra.
- Close the left nostril and inhale through the right nostril.
- Close the right nostril and exhale through the left nostril.
- Repeat five times.

### **MAYURASANA (Mah-yoo-RAH-Asana)**



- Sit in Vajrasana with knees apart.
- Place the palms on the floor in between the thighs with the fingers pointing inwards. While keeping the forearms close to each other, bend the elbows.
- Lean forward and place the elbows on both sides of the navel.
- Gently place the forehead to the floor while ensuring the elbows should not get apart.
- Extend the left leg back first and then stretch the right leg back to join to the left leg. Knees should remain straight.
- Raise the head up to look straight, slowly lean forward in order to raise both the legs. Keep the body parallel to the floor and balance the whole body on the hands.
- Maintain as long as comfortable.
- Slowly reverse the process to come back to Vajrasana.

### **NIRALAMBA SARVANGASANA (Nee-rah-LUM-bah Sar-vahn-GAH-Asana)**



- Lie in supine position.
- Keep the legs together and hands on the sides of the body.
- Raise both legs together to 90 degrees, then roll back and bring the legs to 180 degrees.
- Support sides of the body with both hands and raise the legs as much as possible with toes pointing up so that only the shoulder and head remain on the floor.
- Now slowly extend the left hand towards the left knee and then right hand to the right knee.

- Keep the hands tightly by the side of the body.
- Maintain the posture as long as comfortable.
- Slowly reverse the process and come back to lie in supine position.

Once they were finished with pranayama practices, they settled down for theory.

Acharya started the teaching by recapping about the Ashtanga yoga which they had done earlier. He asked if someone could list the eight limbs. Ravi and Shashi eagerly raised their hands. Acharya smiled and asked Shashi to say the first four.

Shashi : Yama, Niyama, Asana and Pranayama.

Acharya: Very good, Shashi. Ravi, continue with the rest.

Ravi: Pratyahara, Dharana, Dhayana and Samadhi.

Acharya: (looking pleased) Very good children, it is quite heartwarming to see you all grasping so much even at this young age. The first four limbs that Sashi listed out are the part of Bahiranga Yoga. Looking at the confusion on children's faces Acharya continued, "Bahiranga is a Sanskrit term meaning outer or outside. Bahiranga yoga, therefore, translates to external yoga or the outer path. These are practices which are done with the physical body and are easier to do and understand. They involve training the body to go inwards to be able to achieve the final goal of yoga. The 5th limb, Pratyahara, is considered a bridge between the external and internal aspects of yoga, so the last three limbs make up Antaranga Yoga. Today we will understand Bahiranga yoga in detail.

**The Yamas focus on our behaviour and thinking toward other beings in the world around us.** The first limb is Yama which has five important aspects:

1. **Ahimsa:** Non-harming; non-violence
2. **Satya:** Truthfulness; honesty

3. **Asteya:** Non-stealing; not desiring anything that is not one's own
4. **Brahmacharya:** Moderation of the Senses
5. **Aparigraha:** Non-hoarding; not being greedy

In order for one to progress in the path of yoga one must first establish oneself in these Yamas so that they become a part of your being or nature.

**The Niyamas are principles that focus on how we think and behave towards ourselves.** The practice of Niyamas helps us maintain a positive environment, which instills self-discipline and inner strength necessary to progress along the path towards enlightenment, inner peace and contentment. There are five Niyamas:

1. **Saucha:** Purity, cleanliness of both body and mind
2. **Santosa:** Contentment
3. **Tapas:** Discipline and willpower
4. **Svadyaya:** Self-study or study of one's own self
5. **Ishvara Pranidhana:** Surrender to a higher self

The third and fourth limbs are Asanas and Pranayama which we have already covered in great detail earlier. Asanas are body postures but according to Sage Patanjali, "Sthiram Sukham Asanam" meaning that which is steady and comfortable is asana. To achieve this steadiness in any asana, we practise each asana slowly, never hurrying to reach the final posture as only with consistent and regular practice can this be achieved.

From the gross aspects of our body, Ashtanga yoga progresses to the subtle aspects that is the breath. Pranayama uses different techniques and methods to help one become aware of the finer aspects of one's breath and through it the Prana that is vital force of the body."

Acharya then asked the children if they have any doubts regarding their practice.

Bala raised his hand and said, "Acharyaji, I've been practicing meditation for a while, and I would like to know how to progress in it."

"Ah yes, what have you been practicing in meditation?"

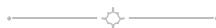
"We have been practicing eye closure and deha dharana, Acharyaji."

"Very well then, let me introduce the next stage of meditation, which is swasa Dharana, breathing awareness."

He explained further to the children that when practicing meditation, they need to start out with eye closure and deha dharana, then continue with swasa dharana. After eye closure and deha dharana, he continued by giving instructions for swasa dharana. Meditation - Swasa Dharana

- Move the awareness to the breathing pattern and observe the flow of the breath.
- Feel the touch of air inside the nostrils.
- As you inhale, feel the coolness of the air and with exhalation feel the warmth of the air.
- Keep the focus on the breathing pattern for some time.
- Bring back the attention on the tip of the nose, entire nose, forehead, top of the head and crown of the head.
- Keep the focus on the crown of the head for sometime.
- Take three rounds of deep breaths.
- Gently bring back the awareness to the body.
- Slowly bring the palms in front of the face and very slowly open the eyes and look at the palms.
- Rub the palms together and place the palms over the eyes and feel the warmth as you give a gentle massage.

Acharya concluded the session by telling the students he would be away for a few days as he was going to oversee some expansion plans. He told the students to make a note of their doubts and questions and keep practising regularly. The session ended with the chanting.



## PRACTICE SEQUENCE 7

### SHAVASANA

#### SITTING

Shavasana  
Sitting  
Mayurasana  
Ushtrasana  
Anjaneyasana  
Upavishta konasana  
Akarna Dhanurasana  
Eka Pada Shirasana  
Sitting Relaxation

#### HANDSTAND

Chakorasana  
Relaxation  
Sitting  
Raj Kapotasana  
Sitting relaxation

#### HANDSTAND

Vrischikasana  
Adhomukh Vrikshasana  
Relaxation

### STANDING

Tadasana  
Standing Relaxation

### INVERTED

Sarvangasana  
Niralamba Sarvangasana  
Relaxation

### SUPINE

Vipreet Dandasana  
Matsyasana

### SHAVASANA

### PRANAYAMA SEQUENCE

Jal Neti  
Kapal Bhati  
Om chanting  
Nadi Shuddhi  
Anulom Vilom  
Ujjayi  
Surya Bhedan  
Meditation

## EXERCISE

- 1.What should you avoid after jal neti?
- 2.What comes under Bahiranga yoga?
- 3.What is Antaranga Yoga?
- 4.List out the Yamas.
- 5.List out the Niyamas.

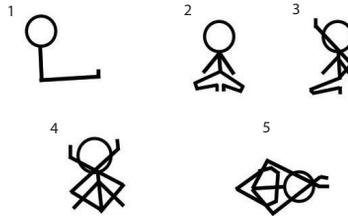
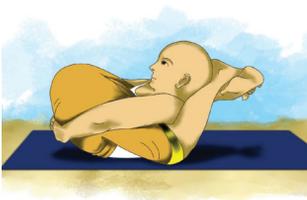
# ANTARANGA YOGA

## CHAPTER 8

The days had passed by quickly as all children geared up for the year end. There was a lot of excitement in the gurukulam as it was the last day of the term and also because Acharya had returned back the previous night, and all were looking forward to the theory session.

Today, they learned a new advanced asana called Yoga Nidrasana.

### YOGA NIDRASANA (Yo-gah Nee-DRAH-Asana)



- Sit in Dandasana.
- Bend both the knees and join the soles of the feet together.
- Wrap the left arm under the left shin and lift the leg up.
- Bring the left knee behind the left shoulder gently and place the ankle behind the neck.
- By following the same steps, place the right ankle behind the neck as well.
- Ensure the ankles of both the feet are comfortably crossed behind the neck.
- Gently roll back by pushing the legs towards the floor.
- Once your back is on the floor stretch the hand behind the buttocks and interlock the fingers.
- Maintain as long as comfortable.
- Reverse the process to come to sitting position

After the practice of Kriyas, Asanas, Pranayamas and meditation all the children gathered around Acharya eager to start the theory session.

Acharya: It's good to see all of you. I was observing your practice and happy to note that all of you are progressing very well. Who can tell me all the limbs of Ashtanga Yoga. A small girl raised her hand and started saying "Yama, Niyama, Asana, Pranayama....pranayama.....aaa" Pratyahara, Dharana, Dhayana and Samadhi chanted everyone in chorus when the girl fumbled, and everyone laughed.

"That is correct", said Acharya. "How are these divided?"

Bala was first to raise his hand and started answering when Acharya nodded at him.

"They are divided into Bahiranga and Antaranga Yoga, Acharyaji."

Acharya "Indeed, last time we learnt about the Bahiranga Yoga; today we will understand the Antaranga yoga"

"The last four limbs of Ashtanga Yoga are classified into Antaranga yoga or internal yoga, with Pratyahara serving as a bridge between the two divisions. Pratyahara is the process of withdrawing one's senses from the external world in order to go inwards.

Shashi raised her hand.

Acharya: "Yes Shashi, what is your doubt?"

Shashi: "Is this what we do during eye closure for our meditation practice?"

Acharya: "Yes Shashi, the process of eye closure is Pratyahara as we slowly withdraw our senses from looking outside and close our eyes to shift the focus inwards.

Antaranga is a Sanskrit term meaning "internal," "inner" or "inside." Antaranga yoga, therefore, refers to the inner path. Antaranga yoga

cannot be observed from the outside, but, instead, is undertaken within and beyond the mind. The effect is also internal rather than external as it works directly on the mind. The Bahiranga Yoga practices lay the foundation for Antaranga yoga practices, without this solid foundation it is very difficult to progress in your yogic journey.

Acharya continued, "Sage Patanjali defines Dharana as a state of focused concentration. It is the sixth limb of Ashtanga yoga, and is the process of holding one's attention on a single object or thought. Through Dharana, one can gain insights into one's own consciousness. Practising Dharana enhances clarity and focus which can be used to create a sense of inner peace amidst a chaotic environment. Thus, Dharana is the doorway to meditation and a deeper understanding of the self."

Ravi: A doorway to meditation?! I thought that Dharana itself was meditation?

Acharya replied, "Dhyana is the practice of deep meditation, which allows one to experience a state of stillness and inner peace. It is the stage before Samadhi, the highest state of awareness. Dhyana is a state of meditation in which the mind is freed from all distractions and the practitioner is able to focus on a single object. Dhyana helps to eliminate mental and emotional disturbances, allowing the practitioner to cultivate wisdom and inner strength. Through Dhyana, one can gain insight into the true nature of reality and experience moments of profound joy and bliss,"

Acharya continued, "The last limb of Patanjali's Ashtanga Yoga is Samadhi, which is the ultimate state of consciousness, in which one's mind is completely still, and the practitioner is completely absorbed in the present moment. It is said to be the highest form of meditation, where the self is completely dissolved in the experience. Samadhi is the result of deep concentration and meditation, and is associated with feelings of bliss, peace, and joy. It is a state of equipoise where the body, mind, and intellect all come to one level, it is the ultimate goal of yoga practice,"

A child raised his hand and asked, "Can we learn Samadhi?"

Acharya smiling “No. it is a stage that occurs spontaneously once dhyana is established and cannot be taught. For now, you should just focus on your practice and do it diligently without any distractions. Once yoga becomes established in you, you will naturally progress into samadhi.”

The session concluded with chanting, following which Bala, Ravi and Shashi each walked back home, pondering about their Progress in their yogic journey.



## PRACTICE SEQUENCE 8

### SHAVASANA

#### INVERTED

Niralamba Sarvangasana

Karna Peethaasana

Relaxation

#### SUPINE

Vipreet Dandasana

Matsyasana

Relaxation

#### HANDSTAND

Vrischikaasana

Adhomukh Vrikshasana

Relaxation

#### SITTING

Bhardwajasana

Matsyendrasana

Rajkapotasana

Eka pada Shirasana

Yoga nidrasana

Sitting Relaxation

### HANDSTAND

Chakorasana

Ashta Vakrasana

Relaxation

#### SITTING

Siddhasana

### SHAVASANA

#### PRANAYAMA SEQUENCE

Jal Neti

Jihva Bandha

Simha Mudra

Kapalbhati

Om Chanting

Nadi Shuddhi

Anulom Vilom

Ujjayi

Surya Bhedan

Meditation

## EXERCISE

- 1.Which part of Ashtanga yoga serves as a bridge between Bahiranga and Antaranga yoga?
- 2.Explain Antaranga yoga.
- 3.What is Dharana?
- 4.What is Dhyana?
- 5.How is Samadhi achieved?

## GLOSSARY

- Adhomukh Vrikshasana: Inverted Tree posture  
Ahimsa: Non-violence  
Anjaneyasana: Sage Anjaneya's posture  
Antaranga Yoga: Internal limbs of Yoga  
Aparigraha: Non-possessiveness, or non-attachment  
Ardha Matsyendrasana: Half fish pose  
Ashta: Eight  
Ashta Kumbhaka: Eight pranayama practices  
Ashta Vakrasana: Eight angle posture  
Ashtanga yoga: Eightfold path of yoga  
Asteya: Non-stealing  
Avidya: Ignorance  
Ayama: Extension or expansion  
Bahiranga Yoga: External limbs of Yoga  
Bhakti Yoga: Yoga of Devotion  
Bharadwajasana: Seated Spinal Twist posture, named after Sage Bhardwaja  
Bhastrika: Pranayama involving rapid and forceful inhalations and exhalations  
Bhavana Yoga: Yoga focused on a particular attribute or quality of a person  
Brahmacharya: Moderation of the Senses  
Chakorasana: Moon bird posture  
Deha Dharana: Body Awareness  
Dharana: Focused concentration  
Dhyana: Meditation  
Eka pada Shirasana: Seated foot behind head posture (One foot head posture)  
Guru-Shishya Parampara  
Gyana Yoga: Yoga of knowledge or wisdom  
Hatha: Strength  
Ida: Nadi carrying cooling principle  
Ishvara Pranidhana: Surrender to the divine  
Jal Neti: Water guidance (Nasal Cleansing)

Jalandhar Bandha: Chin lock  
Kapalbhati: Skull polishing (frontal lobe)  
Karma Yoga: Yoga of selfless action  
Karna Peethasana: Ear pressing posture  
Kumbhaka: Breath Retention  
Laya yoga: Yoga of Absorption  
Matsyendrasana: Sage Matsyendra's posture  
Mantrayoga: Meditation involving chanting sacred mantras  
Mayurasana: Peacock posture  
Murccha: Advanced pranayama technique also called  
Swooning breath  
Nadi: Subtle Energy Channel  
Niralamba Sarvangasana: Support-less Shoulder Stand  
Niyama: Personal observances or self-disciplines  
Pingala: Nadi carrying heating principle  
Plavini: Pranayama involving swallowing air into stomach  
Prana: Vital Force  
PranaSamyama Yoga: Controlling the breath to control the  
mind  
Pratyahara: Withdrawal of the senses  
Puraka: Controlled Inhalation  
Raja Kapotasana: King pigeon posture  
RajaYoga: Highest state of Hatha Yoga  
Rechaka: Controlled Exhalation  
Sage Patanjali: The compiler of yoga sutras  
Samadhi: Ultimate bliss or enlightenment  
Sama kaya shiro grivam: Keeping head, neck, and spine in a  
straight line.  
Santosa: Contentment  
Satya: Truthfulness  
Saucha: Purity of both body and mind  
Shatkriya: 6 kriyas  
Shodhana kriya: Cleansing process  
Siddhasana: Accomplished one's posture  
Sthiram Sukham Asanam  
Suryabhedana: Vitality Stimulating Breath  
Sushumna: Central Nadi

Sutra Neti: Thread Cleansing  
Sutras: Verses/Aphorisms  
Svadyaya: Self-study  
Swasa dharana: Breathing Awareness  
Tapas: Discipline  
Ujjayi: Victorious breathing  
Vipareet Merudandasana: Inverted Spinal Column Pose  
Vipreet Dandasana: Inverted Staff posture  
Vishnu Mudra: Sacred hand gesture channeling prana flow  
Vrischikasana: Scorpion posture  
Yama: Ethical restraints or social guidelines  
Yoga nidrasana: Yogic sleep posture  
Yoga sadhana: Disciplined and consistent yoga practice  
Yuj:Union



## NOTES





Name Spells Tradition

# Hatha Vidyā®

**Hatha Vidya** expounds the quintessence of the science of Yoga stressing on the tradition and scientific theory. We take utmost care not to lose the values brought forth by our ancient sages and great masters. Our main objective is to spread the avidness on ancient values among the masses who are caught up in the modern day rat race. We focus on the karma of imparting the traditional Yoga around the globe through workshops and seminars ensuring the wholehearted participation of our skilled and dedicated teachers.

---

Hakārah kīrtitaḥ sūryaśṭhakāraścandra ucyate  
sūryācandramasoryaogāddhāthyogo nigadyate

---

'Ha' signifies the Sun and 'Tha' signifies the Moon.  
The union of Sun and Moon is called Hatha Yoga.

The term "**Hatha Vidya**" means the wisdom of Yoga. 'Hatha' in Sanskrit is composed of two syllables 'Ha' and 'Tha', in which 'Ha' represents the Sun or the vital energy and 'Tha' represents the Moon, the mental energy. When practising **Hatha Vidya**, the synchronized flow of these two energies leads to a balanced state of mind.

**Hatha Vidya** is the purest and the most traditional form of yoga. It is the first step to improve one's psycho-physiological state (mind and body) to attain complete wellbeing. **Hatha Vidya** empowers the practitioner to control the mind through the body.

“Anthem of Hatha Vidyā Tradition ”

# Prachodayāt



*anādyantamonkārājyotissvarūpam  
tapobbūminiṣṭham śivam jñānagamyam  
tamādyaṃ gurum yogadam byādinātham  
samīde ca siddhān caturo'pyasbitih 1*

*gurormīnanāthasya tattantrayogam  
śubham yogatantram ca gorakṣavānīm  
adbhīyaiva tatkarma-ṣṭham tathānu  
prakāśasvarūpo bhaveyam mumukṣuḥ 2*

*tadarthaṃ varaṃ debi mokṣapradātri!  
baḥḥam debi mahyam layopāyavidyām  
pavitraṃ bhavetkarma vānme variṣṭhā  
niruddhaṃ ca cittaṃ bhavedyogavrtyā 3*

*prasuptām bhujāṅgīm samutthāpya mūlāt  
nayeṃ sumārge hi mokṣaprade'smin  
praviṣṭā yadā sā suṣumnām sunādīm  
cale-dūrdhvamārge śivenābhīyūñjyāt 4*

*dharīṣye vratam jāgarasyātmaśakteḥ  
jagadyajñātriptam bhavetkarmanā naḥ  
karīṣye hitam bbuñjamāno hi tyaktvā  
tadarthaṃ śriyaṃ debi kāyobalaṃ ca 5*

I praise that Shiva, who is without beginning and end, who embodies the radiance of Om, who is devoted to the realm of penance, and who can be attained only through knowledge. I also revere that primordial Guru, Adinatha, who bestows yoga, along with the 84 Siddhas.

As a seeker of liberation, after studying the sacred Tantra Yoga of Guru Minanatha and the auspicious Yoga Tantra of Gorakshanatha, may I become steadfast in my actions and manifest as a being of pure light.

O bestower of liberation, grant me this boon; bestow upon me the knowledge of Hatha, the means of union. Through the path of yoga, may my actions be purified, my words be noble, and my mind be steadfast.

I must awaken the dormant Kundalini from the Muladhara and lead her along the true path that grants liberation. When she enters the radiant Sushumna Nadi, may she ascend and merge with Shiva.

I take a vow for the awakening of my inner strength. May the world be nourished and fulfilled through our actions. While relinquishing attachment, I shall do what benefits all. For this, grant me prosperity and the strength of good health.

