



An exclusive e-magazine on traditional yoga

"Hiranyagarbha yogasya nanyah vakta puratanah"



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*Dhyāna-Moolam Gurur-Murthih
Pujā-Moolam Gurur-Padam |
Mantra-Moolam Gurur-Āvakyam
Moksha-Moolam Gurur-Kripa ||*

*The Root of Meditation is the Form of the Guru,
The Root of Worship is the Feet of the Guru,
The Root of Mantra is the Word of the Guru,
The Root of Liberation is the Grace of the Guru.*

From **The Editor's Desk**

As per the ancient texts, yoga was first revealed by cosmic consciousness. This time tested system is in practice since time immemorial, and now this thesis is even backed by scientific explorations.

Traditionally, yoga was practiced mainly in Indian subcontinent, however, in last some centuries, yoga has been embraced as a life style across the globe. The Indian school of thought has always considered world as one family – '*VasudhaivaKutumbakam*', and today we see world coming together as one family and embracing this ancient knowledge system of yoga and making it a part of their daily routine. The popularity of Yoga is growing by leaps and bounds everyday.

This surge of popularity is also posing some critical challenges. Yoga was earlier propagated by practitioners with thorough understanding of yogic texts and also with experiential knowledge. However, today we see many variations without having any authority of texts, and many half-baked methods are being propagated. The fusions in the name of creativity is not allowing the world to experience the true potential of traditional yogic system. Furthermore, this vast system of yoga has shrunk to a mere physical exercise.

The Hatha Vidya Traditional School of Yoga was established with the aim to present the Yoga in its purest form with the mission of '*JagatYagyenaTrupyatu*'- May the world be contended with selfless service. This quarterly e-Magazine is one more step towards it. The aim of this endeavour is to bring awareness of traditional yoga amongst the yoga enthusiasts and to guide them to get intended benefits out of yoga practices. If the method or subject is promoted with authentic form and real nature, the subject does not lose its value. We wish to convey that, this work is not intended to contradict or oppose any system, but to present yoga – as it is.

As the ray of sunlight consists of various colours, and dispels the darkness, we have carefully chosen topics with wide spectrum to present various aspects of traditional yoga, with the aim to dispel the darkness of ignorance. Each topic is well researched and presented with textual understanding and experiential knowledge.

With the grace and blessings of guru-mandala, we present this e-Magazine to yoga practitioners around the globe.

Acharya *Bala*

 Vijesh Ravindran.....

Reverence towards the lineage



As part of our Traditional Yoga Revival Movement, we are pleased to bring out Tradition Speaks, to introduce and familiarize the traditional texts that provides proper understanding on yoga and its underlying principles.

In today's world Yoga is a very popularly sought-after subject. Those who want to know about yoga, those who teach yoga, and those who practice yoga are many in numbers. Unfortunately, many who try to understand yoga are completely oblivious of the existence and importance of traditional texts that establishes the essence of yoga and its practices.

More likely than not, their understanding of yoga is limited from what they get to know from information available on public domain on the internet. Many of the yoga training centers brand themselves and promote yoga as a trendy lifestyle activity. They provide yoga training without much idea on the way yogic practices are taught traditionally.

YOGA
Tradition
Speaks
Workshop on Yoga Philosophy

27th MARCH 2022
11.00 am to 1.30 pm

Hatha Vidya
Yoga Centre
Bur Dubai - Dubai

Session by: Acharya Bala

As a result, many fusion-type practices in the name of yoga have become a norm nowadays. Such practices may not only deprive the intended benefits, but also could lead to negative results, and promote misunderstandings on the subject of Yoga.

In Tradition Speaks, we try to explore the traditional yogic texts to provide insights on the concepts, ideas and messages conveyed beyond the literal meaning of the verses. We hope Tradition Speaks will help all yoga seekers to clearly understand what Yoga is and what it is not.

Tradition Speaks

In this edition of Tradition Speaks, we will discuss the first sloka (verse) of Hatha Yoga Pradipika, one of the key traditional text on Hatha Yoga.

“Sri Adinathaya Namostu Tasmai Yenopadishta Hathyogavidya Vibhrajate Pronnatarajayogamarodhumicchoradhirohiniya”

- Hathayoga Pradipika, 1.1

Salutations to Sri Adinatha

The first part of this verse, “Sri Adinathaya Namostu Tasmai Yenopadishta Hathyogavidya” translates as “Salutations to the first expounder and master of the universe who has preached the knowledge of hatha yoga...”

This first verse offers salutation and respects to Sri Adinatha, the first and

“Sri Adinathaya Namostu Tasmai Yenopadishta Hathyogavidya Vibhrajate Pronnatarajayogamarodhumicchoradhirohiniya”

- Hatha Yoga Pradipika, 1.1

foremost expounder of Hatha Yoga vidya (knowledge). The term ‘Adi’ implies the first or the original, and ‘natha’ implies ‘lord’ or ‘the primary guru’ who passed down the knowledge of Hatha Yoga. Thus Svatmarama, the author of Hatha Yoga Pradipika, offers reverence to the foremost guru of the Pramapara i.e. the entire lineage of the masters, before proceeding into the teachings on Hatha Yoga.

Yogic Tradition

Yogic teachings and knowledge are not created or invented, rather these are eternal knowledge that existed from time immemorial. The Hatha Yoga vidya which enables one to realize such knowledge is considered as passed down to humans from Sri Adinatha. Over several centuries, the knowledge of Hatha Vidya has been passed on under a Guru-disciple tradition from one to one like a light transferred from one torch to another. That is how the yogic tradition and lineage of an unbroken chain of

masters have come into to existence.

This verse, while offering respects to the primary guru, also signifies the importance of paying such reverence towards the yogic tradition and the lineage of masters.

Significance of paying respects to Guru

The yogic practices are intended to enable one to realize one's ultimate state of consciousness, which is considered the only true knowledge. Such knowledge cannot be acquired through hereditary or other means, rather one can receive such knowledge only through a Guru who is part of the lineage of the yogic tradition.

It is important here to understand the difference between a Guru and a Teacher. A teacher is one who teaches what they learned. A Guru is one who shares the eternal knowledge acquired through direct experience by dissolving and becoming one with that experience. We are trying to understand the wealth of such unexplainable wisdom from the Guru. It can neither be described nor it is possible to share through mere words. One can receive such knowledge only with the grace and blessings of the Guru who has truly experienced it.

Any amount of practice, intellectual understanding, or other efforts would be totally meaningless without the blessings of the Guru and the lineage of masters. Thus, in traditional yogic practices,

reverence to Guru and the entire lineage of masters is of utmost important.

When we pay reverence and salutation to one's immediate Guru, it implies offering respects and gratitude to the many and all the masters in the entire Parampara (lineage). To pay respect to each and every master in the lineage is not just a mark of respect and gratitude but also recognition of the fact that knowledge is received only by the grace of the masters. Such a practice is not only more appropriate but rather the only way. Therefore, salutation and respects are offered to the Guru Parampara before commencing Hatha Yoga practice or teachings, to invoke the blessings of the known and unknown masters for the right guidance.

Hatha Yoga and Raja Yoga

The second part of the Verse throws light on the very purpose of Hatha Yoga.

"...Vibhrajate Pronnatarajayogamarodhumicchoradhirohiniva," implies that Hatha Yoga shines out as the first stepping stone to reach the ultimate highest state of Raja Yoga.

While Hatha Yoga Pradipika deals with Hatha Yoga practices, the verse clearly articulates that Hatha Yoga is prescribed only as a means to achieve Raja Yoga.

Royal Yoga, as the word Raja Yoga literally implies, is the ultimate state of yoga achieved through certain subtle practices. There is common misconception that Hatha Yoga primarily involves physical

techniques only meant to deal with body strengthening, conditioning, and to remove bodily ailments. This first verse removes any such possible misinterpretation by making it clear that Hatha Yoga practices are meant to be the foundation that leads one into Raja Yoga.

The subsequent verse (Verse 2) of Hatha Yoga Pradipika which offers homage to the direct guru of Svatmarama, also specifies that Hatha Yoga is only for the

attainment of Raja Yoga. Several other slokas in Hatha Yoga Pradipika reaffirms this fact (especially verse 76) which states that Hatha Yoga without Raja Yoga or Raja Yoga without Hatha Yoga cannot be accomplished. We will explore these verses in future editions of Tradition Speaks, however it needs to be noted that connection and interdependence of Hatha Yoga and Raja Yoga is spelled-out throughout Hatha Yoga Pradipika.



Science of Breath

Advanced course on pranayama

Session by: Acharya *Bala*

6th FEBRUARY 2022
10.00 am to 12.30 pm

@

Hatha Vidyā
Yoga Centre

Al Nahda 2 - Dubai

Relevance of breathing in yogic practices has been understood profoundly by the Yoga practitioners. But the necessity of incorporating the right breathing technique is only understood by the teachers who have gained experiential knowledge on the same.

An array of Pranayama techniques is mentioned in the ancient texts, but clarity on how to use them to get optimum results can be understood, only under the guidance of a competent Guru. This workshop is aimed to educate the prerequisites and the do's and don'ts of Pranayama.

Dharana

in the perspective of Traditional yoga



Leading a disciplined life is an extremely challenging task for present generation. Without a disciplined life, it is very difficult for professionals to excel in their workplaces and for students to progress and become scholar in their respective fields. We all strive to excel and live a happy and satisfied life, however without discipline, it seems unattainable even after substantial efforts, and in this scenario, one develops mental and physical stress which leads to perpetual agony. When we introspect on the reason for this suffering, we realize that one cannot lead a disciplined life if their mind is constantly distracted and is unable to focus. In such arduous circumstances, many depend on Yoga for a holistic solution.

In the perspective of Yoga Sutras, if we explore the cause of attention deviation, we can unearth its solution. Sage Patanjali's Yoga Sutras states affirmatively "Yogas chitta vritti nirodhah" which means "Yoga is the cessation of the fluctuations of the mind". To understand it absolutely, one needs to cognize the states of a human mind.

In the commentary of Yoga Sutras by Sage Vyasa, he categorizes the state of mind into five stages

1. Kshipta (Agitated / Scattered)
2. Mudha (Dull / lethargic)
3. Vikshipta (Partially focused)
4. Ekagra (One-pointed)
5. Niruddha (Fully arrested)

Drishyate anena

In yogic perspective

In line with our mission, 'Traditional Yoga Revival Movement', our series **Drishyate Anena** focuses on how different Yogic concepts are understood in the light of perception.

In this series, we talk about yoga and its allied topics and bring forward unspoken facts on Yoga.

To watch the video on ***Relevance of Textual Understanding***



In our daily life, knowingly or unknowingly our mind goes through these states.

In very simple terms, **Kshipta** is the state when the mind is completely disturbed, jumping from one thought to another, from one emotion to the next, from one object to another, like when one is unable to comprehend if the bed of a turbulent, muddy river is filled with water or mud. The **Kshipta** mind is too restless to maintain concentration and balance.

Mudha is the state when the mind is sluggish, dull and lack vitality and no productive work can be achieved. In this stage, there will be less of a turbulence in the river, however the mind still has very little clarity and water still seems muddy. The **Mudha** mind lacks the energy to focus.

Vikshipta is the state when the mind is alternating between moments of clarity and distraction. In this state, you are not fully in control of your thoughts. However, you are aware of the subtleties of life. Here, from time-to-time the mind seems clear and muddy, i.e., occasionally you are focused, and it can be utilized for meditation practices. The **Vikshipta** mind lacks consistency and is unable to maintain focus.

In the **Ekagra** state of mind, one can bring their complete attention at one point, without getting affected by any external agencies. It is the state where the mind is lucid like clear water. With

this single pointed focus, our mind is concentrated on one thought and is not distracted. To improve concentration, we should aim to achieve this state of mind.

In the state of **Niruddha**, just like the turbulent river turns calm, our mind becomes peaceful and serene with zero fluctuations. The mind is fully under our control and there is a complete stillness of thoughts. It helps in achieving the higher states of concentration.

Observing the states of mind with awareness will grow our level of consciousness which certainly can cause positive changes in our life.

If we consider the subject of concentration in the view of Hatha Yoga, we understand that the practice of **Asanas, Kumbhaka, Mudra and Nadanusandhana** aids in moving our consciousness from the gross level (physical body) to

To watch the glimpse of the workshop conducted at our center



the subtle level (mind) in a systematic manner.

One positions different parts of the body with complete awareness of every movement to attain **Asana** or yoga posture and similarly demounts the yoga posture with awareness to reach the base position. This process is termed as **Vinyasa** or Flow. **Shwasa** or Breathing is the process of synchronization of breath with the movements of the body part during the yoga posture. **Vinyasa** and **Shwasa** can be understood as the Pratyahara practice where one consciously disengages the mind from the external world by withdrawing the senses. **Stithi** or maintaining the final posture for a certain duration can result in achieving the maximum benefits of the asana. Having attained **Stithi** in the final yoga posture and practicing **Dhrishti** or focal point where one focuses on specific internal and external points of the body can be termed as Dhyana or meditation. While performing the same asana if one can achieve the state of Vishranti or relaxation of the body, we experience the mind reaching the state of Samadhi or **Niruddha**.

Similarly, the practice of **Kumbhaka**, **Mudra** and **Nadanusandana** in our daily life can bring about positive transformations in our life.

If we wisely analyze different aspects of Yoga, we understand that each practice is perfectly devised and when done the right way, can give us innumerable bene-

fits.

If one gets the opportunity to learn from Acharyas who have known and experienced the above-mentioned factors of Yoga can bring astounding transformations in life.

To watch the video on
Meditation - Traditional
approach



Starting from
1st March 2022



Workshop on
**GARLAND OF
SYLLABLES**

MANTRA EXPLAINED

Session by: Acharya *Bala*

12th MARCH 2022
11.00 am to 1.30 pm

@

Hatha Vidya
Yoga Centre

Al Nahda 2 - Dubai

Apt usage of the sound syllables hidden in a mantra may reflect significantly on the physical, psychological and spiritual planes. This being an advanced workshop, it shall be useful for advanced practitioners and teachers who have been quite diligent in their Yoga practice for eventual spiritual upliftment. This workshop aims to give a bird's eye view of different realms of mantras, how it can be used and its potential benefits on the neurolinguistic and energy centers.

Mitāhāra

The Yogic Diet



What should I eat? What is the best diet for me? Food and eating are a central part of our existence, hence in our yogic journey, we ask these questions frequently. The food and body connection are well established. We eat to build our body but food is not just our muscles and bones, it is also our mind. The food we eat today becomes our mind tomorrow. Thus eating the right food in a proper manner is very essential for any person who hopes to achieve success in Yoga.

‘Mitahara’ or yogic diet is the diet of moderation laid down by the ancient sages of yore for those desiring to achieve success in the path of yoga. Mitahara comes from two words ‘Mita’ which means measured or controlled and ‘Ahara’ which means intake. Thus, the literal translation of *Mitahara* is a **diet of control or moderation**.

In the descriptions of the texts, Mitahara has three main concepts:

- 1- Quality of food
- 2- Quantity of food
- 3- Mental attitude while eating



Quality of food

Quality of food refers to the type of food that is suitable for the practitioner. This should and must be decided by the practices one is pursuing. For example, the diet of a person pursuing higher goals of yoga like meditation, should be lighter, easy to digest and which should not interfere with his/her practice. While for the person whose goal is to get physical benefits and practices mainly asanas, his/her diet should include food that build up their strength.

Ayurveda classifies food on six tastes Shad Rasa which are sweet, sour, salty, pungent, bitter, and astringent. While yoga doesn't classify any food items as good or bad and encourages the practitioner to have a variety of foods, sweet and astringent foods available from natural sources are preferred over the others. It must be observed that the other tastes may still be enjoyed in moderation.

A yogi should eat food that are nutritious, sweet, lubricated, made with cow's milk, nourishes the elements (Dhatus) of the body, it should be agreeable and tasty to the yogi. Yogic texts discourage eating overly heated (burnt), reheated, stale, rotten and preserved food.

Quantity of food

Similar benchmarks established for quality of food can also be seen across ancient texts for quantity of food. Gheranda Samhita says that when one

eats, only half the stomach should be filled with solid food; 1/4th of the stomach should be filled with water and 1/4th should be left empty for movement of gases or to help move and digest the food. This is the accepted definition of Mitahara. The emphasis on most text is to leave 1/4th of the stomach free. Which means that overeating is strongly discouraged. Hatha Yoga Pradipika (verse 1.15) lists out six reasons for failure of yoga, overeating and not adhering to mitahara is the first of them.

atyāhāraḥ prayāśaścha prajalpo
niyamāghrahaḥ |
jana-sangghaścha laulyaṃ cha
ṣaḍbhiryogho vinaśyati || 15 ||

Overeating, too much effort, too much talking, (too much) adherence to the rule, (too much) contact with the people, and also fickleness of mind, - with these six factors, the practice of yoga is obstructed or becomes futile.

The aim of Yoga is to control the mind and that means controlling the senses. Tongue (Rasa indriya) is one of the most dominant indriyas (sense organs); one cannot achieve mastery in yoga without its control. The other indriyas are controlled by keeping away from the sensory objects that stimulate them. However restricting food is counterproductive as it creates more agitation in a person therefore Anahara (no food or less food) should be avoided and practice of Mitahara becomes the way to get mastery over the indriyas.

Mental Attitude while eating

While the modern world is just waking up to the mind and body connection, the wise sages centuries ago already knew about this connection. It is understood that we are what we eat, hence the thoughts one has while procuring, preparing, cooking, and eating directly affect us as it becomes our mind of tomorrow. Eating with the right mental attitude is given a lot of importance in Yoga. Food should be eaten without distractions, and it should be respected and welcomed with joy and gratitude to get the maximum benefit.

Yogic diet is specifically designed for Yoga practitioners to stay healthy throughout their Sadhana. Hence following the rules of Mitahara is important to attain success in Yoga.

To watch the video
on *Mitahara*

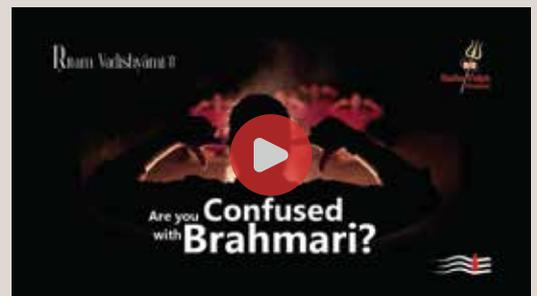


Ritam Vadishyāmi ॐ

Ritam Vadishyami – our series is designed in line with our mission - ‘Traditional Yoga Revival Movement’, this series will cover the abridged form of all the ancient yogic practices, bringing clarity on the methods and providing guidelines on the right way of practicing them.

However, the Ritam Vadishyami series is not to be taken as a tutorial, as it is not covering the step-by-step instructions. The complete methodology is covered and taught to our students, attending our training sessions, directly by the teacher while being trained.

To watch the video
on *Brahmari*



Hatha Vidyā
Celebrates

Maha Shivarathri

1st MARCH 2022

@

Hatha Vidyā
Yoga Centre
Burdubai



Origin of Yoga



Introduction

Yoga is as ancient as human civilization. Yoga was a well established system in ancient Indian civilizations, and even the scientific evidence of yogic practices can be traced back to Indus Valley Civilization which is as old as 3300 BC. Despite the authority of various yogic texts such as Patanjala Yoga Sutras, Hathayoga Pradipika, Gheranda Samhita, regarding the methodology and ultimate aims of yoga, due to ignorance, the concept and aims of yoga are being modified erroneously.

Yoga is gaining popularity in recent times as humanity is finding solutions to the problems posed by modern lifestyle. The International Day of Yoga has been celebrated annually on 21 June since 2015, following its inception in the United Nations General Assembly in 2014. In December 2014, India introduced the resolution in the United Nations General Assembly. This initiative found support from many global leaders. A total of 177 nations co-sponsored the resolution, which is the highest number of





Sānnidhya
in presence

with
Acharya
Bala

Every 2 Months

co-sponsors ever for any UNGA resolution of such nature. The popularity is increasing and with the increase in popularity, the tendency of modifying the yogic practices and system is also increasing. Furthermore, most of the yoga courses we see around today are fusion in nature, and present this holistic system as the fast food industry serves the food.

Keeping this in consideration, we are presenting our series – History of Yoga. In this series, we will explore the emergence of yoga from pre-vedic to its journey to the modern period with the aim to present and establish the Traditional Yogic concept.

Origin of Yoga

The origin of yoga is also misinterpreted and wrongly advocated due to the lack of proper understanding. Today, popularly great Sage Patanjali is considered as the father of yoga, however it shall be noted that he didn't discover Yoga, but provided the systematic literature on yogic

practices which were already existing. The Yoga Sutras themselves remark in the first verse: “Atha Yoga Anushasanam” - “Now, let's talk about yoga which exists”. And hence, we need to investigate the origins of yoga.

Furthermore, it shall also be noted that in order to understand Patanjala Yoga Sutras, the knowledge of Sankhya Darshana is required. Without proper understanding Purusha, Prakriti, Chitta, Vrittis, Karmendriyas, jnanendriyas etc., which are elaborated in Sankhya Darshana, discussion on Yoga Sutras will be a futile exercise.

Vedic Origin

Vedas state that "*Hiranyagarbha yogasanyanyahvaktapuratanah*", meaning no one before Hiranyagarbha has talked about yoga before. The exponent of yoga started from the golden womb, that which is preserved and was never discussed or talked about before.

In the Matsya Purana one of the eighteen major Puranas (Mahapurana), and among the oldest and better preserved in the Puranic genre of Sanskrit literature - Sloka (2.25-30) gives an account of initial creation. After Mahāprālaya, the great dissolution of the Universe, there was darkness everywhere. Everything was in a state of sleep. There was nothing, either moving or static. Then Swayambhu, the self-manifested being arose, which is a form beyond senses. It created the primordial waters first and established the seed of creation into it.

The seed turned into a golden womb, Hiranyagarbha. Then Swayambhu (the self-manifested being) entered the egg. This would infer a self-manifested awareness or pure consciousness. When brahman or pure consciousness entered this womb of light, Purusha and Prakriti emerged giving birth to the gunas or the nature of reality/universe.

We understand from these texts that Hiranyagarbha is equated as pure consciousness, and was the first to present yoga.

The roots of yoga can be traced back to the Vedic millennia, wherein pre-classical texts like The Upanishads, The Bhagavad Gita, and The Yoga Vasistha, mention the term yoga in different contexts. we find no references to Sage Patanjali in Upanishads like Katha Upanishads which is said to be one of the Yoga Shastras or in any other Yoga Upanishads of that period.

Katha Upanishad states Yoga as a steady holding of the senses. That is what one calls Yoga, the stillness of the senses, the concentration of the mind.

There are twenty Yoga Upanishads in the anthology of 108 Upanishads, that are related to yoga. The Yoga Upanishads deal with the theory and practice of yogic techniques, discussing different aspects and kinds of yoga.

In the great Indian Itihasa Mahabharata, references can be found about yoga and

Hiranyagarbha. Also in various puranas, references can be found for yoga which we will elaborate in the later parts of this series.

Now it has been well established that yoga is referred in Pre-Vedic, Vedic and pre Classical Period. And chronologically, after these period we find Patanjala Yoga Sutra in **Classical Period**. Patanjali is said to have codified collection of this intuitive knowledge and presented in the form of Yoga as Darshanas in Sutra form.

Yoga is not discovered by Sage Patanjali in the Classical period, and the great system was already in practice since Pre-Vedic period. In next part of this series, we will discuss the history of yoga and various yogic aspects in following periods:

1. Pre – Vedic
2. Vedic
3. Pre – Classical Period

The third and concluding part of this series, will discuss the history and various forms of yoga in following periods:

1. Classical Period
2. Post Classical Period
3. Modern Period

Vajrasana - Traditional Approach



Asanas has been given great importance in Yogic Texts. It is mentioned as first limb of Yoga in Hathayoga Pradipika and as third limb of yoga in Patanjali Yoga sutras.

Hathayoga Pradipika Verse 1.17

*haṭhasya prathamāṅghatvādāsanaṃ
pūrvamuchyate
kuryāttadāsanaṃ sthairyamāroghyaṃ
chāṅgha-lāghavam*

Being the first limb of Haṭha Yoga, āsana is described first. It should be practiced for gaining steady posture, health, and lightness of body.

Patanjala Yoga Sutra Verse 2.29

*yama-niyama-āsana-prāṇāyā-
ma-pratyāhārādhāraṇā-
dhyāna-samādhayo' stāv- aṅgāni*

The eight limbs of yoga are: yama (self-regulation), niyama (observances), asana (posture), pranayama (breath control), pratyahara (withdrawal of senses), dharana (concentration), dhyana (meditation), and samadhi (bliss).

What is Asana?

In present times, asanas are erroneously considered as mere exercise to get physical benefits, and sometimes people

misidentify Yoga as only asanas. In fact, wherever asanas, kumbhaka, mudra, bandhas and shad Kriyas (cleansing process) are mentioned, it comes under the roof of Hathayoga. In Verse I.67 of Hatha Yoga Pradipika, it is suggested by great sage Svamarama that along with other Hatha yogic practices such as kumbhakas and mudras, asanas shall be practiced till the attainment of Raja Yoga.

Asana leads not only to the subtlety of the limbs, but it brings the steadiness to our body and mind. Asanas even helps one attain the higher states of yoga as every asana has a spiritual connection as well.

Our series 'Insight into Asanas' aims to give a complete understanding and the correct way to perform asanas.

There are five essential elements of Yoga asanas and when an asana is performed, it should metamorphose through these five vital elements.

- **Vinyasa** - Flow
- **Shwasa** - Breathing
- **Sthiti** - Maintaining the Position
- **Drishti** - Focal Points
- **Vishranti** - Relaxation

Vinyasa, translates to the process of positioning different parts of body with absolute awareness of every moment to attain the final yoga asana position. Likewise, demounting from the yoga asana posture to the base position with complete awareness. The constant awareness to the flow of positioning and dispositioning the body parts while performing an asana is called Vinyasa.

Shwasa, translates to the process of breathing. The synchronization of breath with the movements of body parts during the process of attaining the yoga asana posture, improves suppleness of the body.

Stithi, translates to maintaining the posture. To achieve the maximum benefits of Yoga asana, the asana should be maintained in the final posture for some duration. When final position is held for a particular duration, it heightens the benefits of the asana.

Drishti, translates to Focal Point. Having attained the final Yoga asana, it is very crucial to focus on specific internal and external points of the body. The art of establishing internal and external focus which is called ‘Antar Drishti and Bahir Drishti’, helps in enhancing one’s understanding of the body and augments one’s alertness.

Vishranti, translates to Relaxation. While performing an asana, the body needs to be in a complete relaxed state. When one reaches the final position, the

body and mind should be in steady and relaxed.

Vajrāsana

Gheranda Samhita Verse 2.12

*jañghābhyām vajravat kṛtvā gudapārśve-
padāvubhau*

*vajrāsanaṃ bhavede tadyogināṃ siddhidāya-
kam*

Make the thighs tight like adamant and place the legs by the two sides of the anus. This is called

Vajrāsana. It gives psychic powers to the Yogi.

The word Vajra means ‘weapon’ symbolizing the properties of diamond (indestructibility, strength, stability). Vajrāsana should be practiced in an orderly manner as described in the practice method below.

- Sit with legs stretched out straight.
- Bend the left leg and place the left heel under the left hip.
- Bend the right leg and place the right heel under the right hip.
- Stretch the arms, with elbows straight and place the palms on the knees.
- Sit erect keeping the trunk, neck, and head in a straight line.
- After maintaining the posture steadily, return to the starting position by releasing the right leg first and then the left leg.

Vajrasana has therapeutical benefits as well as spiritual benefits. It is the only asana which can be practiced immediately after food and helps in digesting

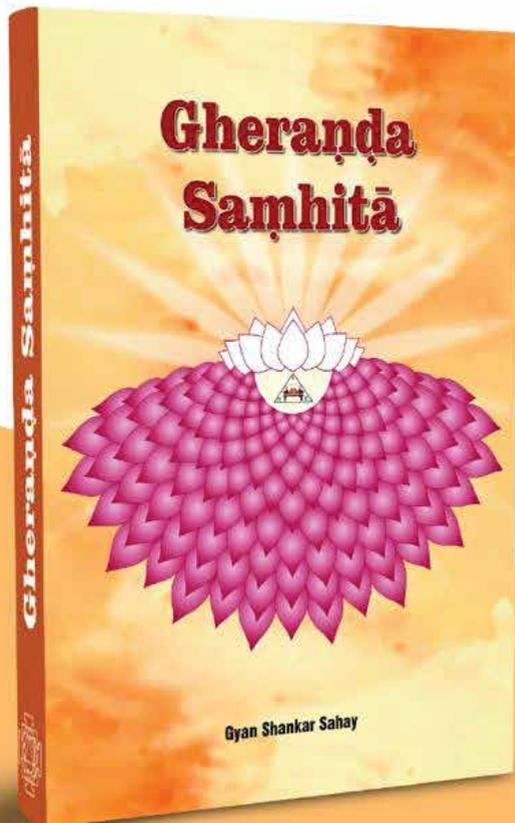
the food. It directly impacts on the nadi named 'Vajra', which is connected to Genito-urinary system. Controlling the vajra nadi leads to controlling the sexual energy.

To watch the video on Vajrasana

SCAN ME



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**On
19th Feb 2022**



Premenstrual Syndrome

Premenstrual syndrome (PMS) is a combination of symptoms that many women get about a week or two before their period. PMS is a common disorder affecting women of reproductive age group producing physical and mental symptoms especially during the last 14 days of the menstrual cycle till her menstruation. Its typically absent during the early part of the menstrual cycle. Diagnosis of PMS requires a thorough medical and psychiatric history. Disorders like depression, anxiety, hypothyroidism, and diabetics should be excluded before Treating PMS. It's mainly related to the hormonal changes during period, though the exact cause is not known..

Epidemiological studies have revealed that about 80% to 90% of women manifest at least one of the PMS signs. In about 2.5% to 3% of women, the syndrome is severe enough to affect their

activities and social communications. This disorder is known as premenstrual dysphoric disorder (PMDD).

The most common symptoms of PMS include:

- mood swings
- feeling upset, anxious or irritable
- tiredness or trouble sleeping
- bloating or tummy pain
- breast tenderness
- headaches
- spotty skin
- greasy hair
- changes in appetite and sex drive

Cause

As mentioned earlier, exact cause of premenstrual syndrome is uncertain. Since PMS symptoms occur simultaneously with the hormonal fluctuations of the menstrual cycle, hormonal disproportion like estrogen surplus and progesterone

terone deficiency have been proposed as the cause. Symptoms are also associated with serotonin to link as a key etiological factor.

Pathophysiology

The pathophysiology of premenstrual syndrome is complex, and imprecise.

- It is anticipated that PMS is likely to be influenced by the action of progesterone on neurotransmitters like gamma-aminobutyric acid (GABA), opioids, serotonin, and catecholamine. Pre existing serotonin deficiency with increased progesterone sensitivity is also considered responsible for this disorder.
- An increase in prolactin levels or an increase in its sensitivity to the effect of prolactin, glucose metabolism alterations, abnormal hypothalamic–pituitary–adrenal (HPA) axis function, insulin resistance, and certain nutritional electrolyte deficiencies, and genetic factors have a role in PMS.
- Stress amplifies the sympathetic activity, and this results in menstrual pain by significantly increasing the intensity of uterine contraction.

Women with PMS should keep a symptom diary for at least 2 cycles before starting treatment to exclude other conditions like psychiatric disorders (depression, anxiety, and panic disorders) and gynecological conditions like endometriosis and hypothyroidism, and the confirm the Diagnosis.

Complications

Untreated PMS can lead to increased suicidal risk, sexual distress which can lead to relationship problems. Also, it may lead to work related stress and complications.

Treatment

The main intention to treat PMS is symptom relief and to reduce its effects on daily routine activities. Pharmacotherapy was always the first line of treatment for premenstrual syndrome, but recent research has suggested that alternative methods also help in symptoms relief .

Nonpharmacological treatments, mainly cognitive and behavioral therapies, exercises, massage therapy, light therapy along with dietary and nutritional modifications have been proven beneficial for the treatment of premenstrual symptoms.

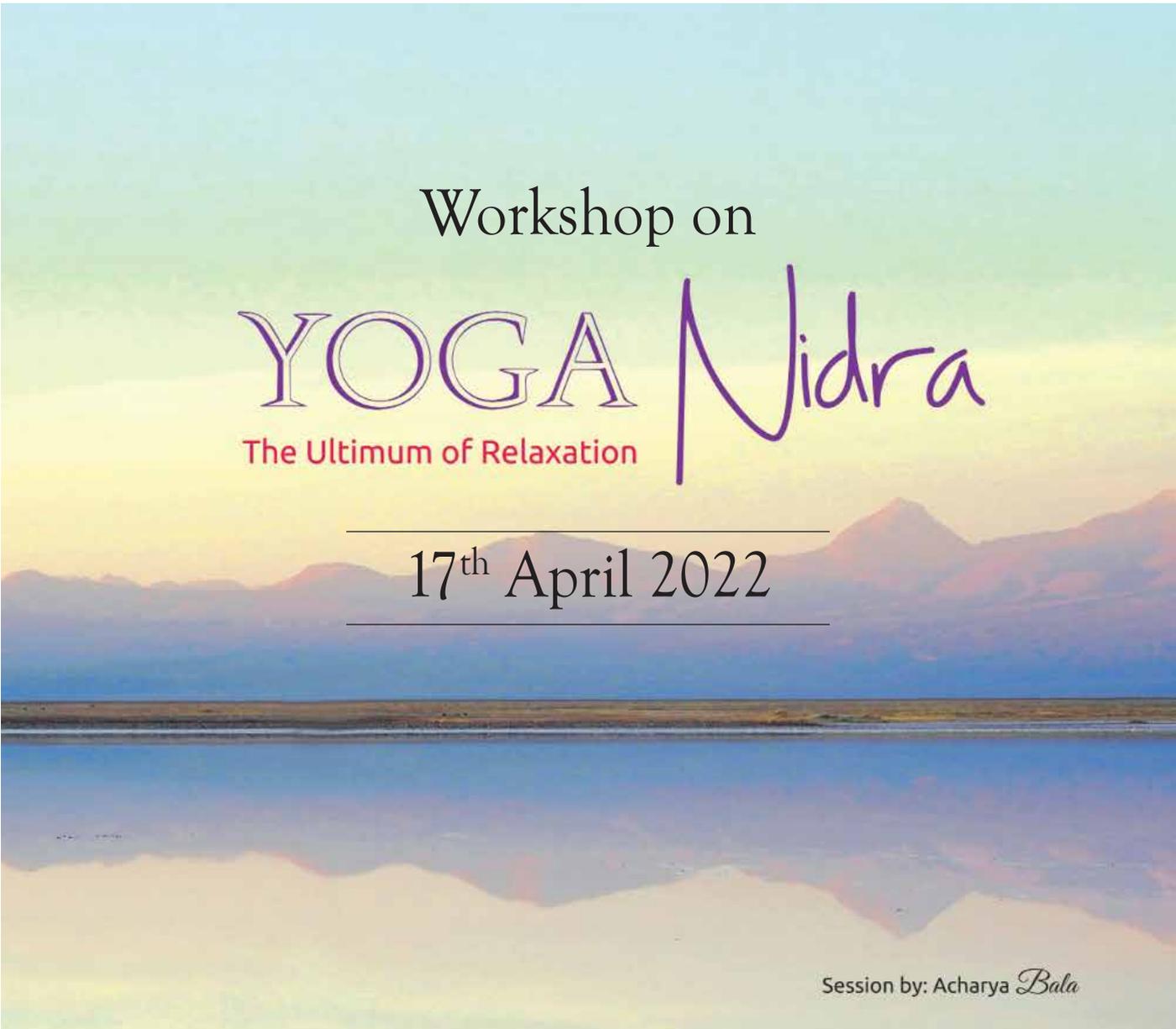
Practicing Hatha Yoga regularly can bring about a drastic change in your life. Hatha yogic methods helps to relieve physical and mental symptoms during PMS. Yoga works on the autonomic nervous system and helps to stimulate the release of body's natural pain killers, thereby reducing the symptoms of PMS. Given below are preparatory practices, asanas, breathing and meditation techniques which can be practiced during PMS.

- Preparatory practices - Artha titli and Poorna titli.

-
- Asanas – Marjariasana, Shashankasana, Matsyendrasana, Kandharasana.
 - Breathing techniques – Abdominal breathing, Anulom Vilom methods.
 - Meditation – Meditating on the flow of breath.

Premenstrual syndrome is a common problem among females of childbearing

age. Spreading awareness about PMS and its hormonal changes is extremely important to lead a stress-free life. Apart from medical treatment, bringing about quintessential lifestyle changes including Yoga can help in a long way to alleviate the major symptoms to a great extent.



Workshop on
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The Ultimate of Relaxation

17th April 2022

Hatha Vidyā's 1st Musical Venture

Kulam Akulam



*Releasing
On
6th Feb 2022*

My Yogic Experience



NISHṬHA - Kids Yoga Program is a concrete curriculum that spans 8 months to inculcate a disciplined practice-based program, which truly drills in the true concept and purpose of Yoga for kids. Let's hear from our superstars about the program.

To watch the video
glimpse of NISHṬHA

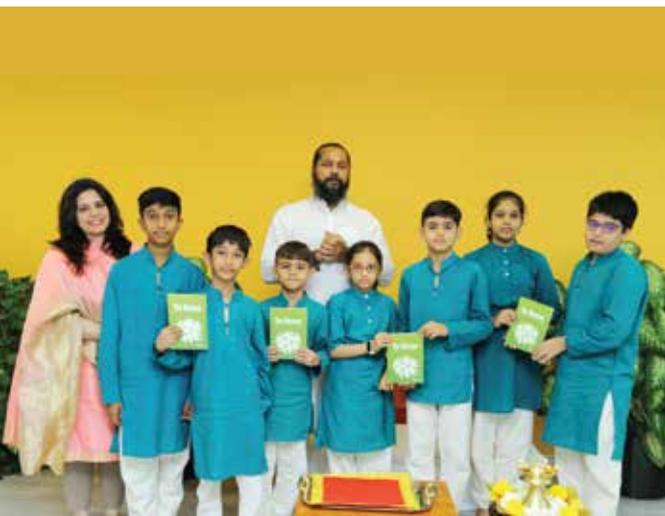


In this section, we are presenting article shared by one of our students Miss. Krisha Bajaj, 14 years' old who is with us since last 5 years.

I know Yoga since childhood as my parents are Yoga practioners since long time. I started going to Yoga classes when I was 9 years old. Obviously, this was just another class my parents put me into until it became enjoyable and ever since then, I've been more than thankful that I was introduced to this path of well-being. Throughout the years, as I continued practicing, yoga helped me out as I grew.

With the help of Yoga, I became aware about my body and breathing. I was aware of maintaining the correct body posture throughout the day. I became stronger and more flexible. I have become aware of my breathing and it helps me to keep calm in the situations which were making me panic earlier. Also, I can observe that my focus has improved and it helps me to do well in my studies.

I have found great friends at my Yoga class, and for them also it as a lifestyle and not just an activity. I have seen in my Yoga class that the practices help people of all ages and especially, friends in my Nishtha Program share similar experiences as I have.

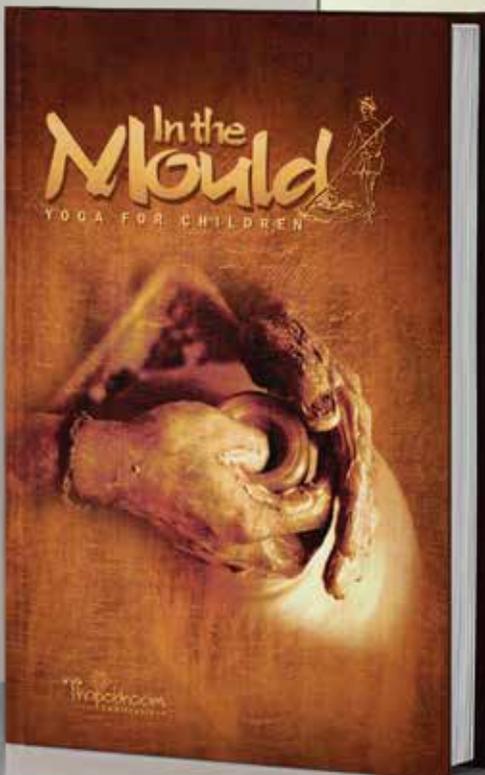


In my Yoga class, we have been given two interesting books, 'The Drops' and 'The Blossom'. These story books have helped me to understand that Yoga is a form of conduct. It teaches us manners and disciplines the active mind. Yoga shows us to be subtle yet present in our surroundings.

To me, yoga seems forgiving as it does not snap at you and no mistake is uncorrectable. If you can ignore the initial muscle aches, yoga can yield patience as

it remains patient with you. Focusing more in studies, maintaining a fit body, understanding the functions of organs in a practical way, schooling the mind, so on and so forth are just a few gains from yoga. I have realized that with just an hour of practice every day, I can enjoy everything I do, whether it's my studies, daily chores, extra-curricular activities at school and even playing games with my friends. For me, Yoga is a gift which helps me to enjoy life to fullest.

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River Side



Yoga Hall



Yoga Hall



Yajna Shala

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7th
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Intensive

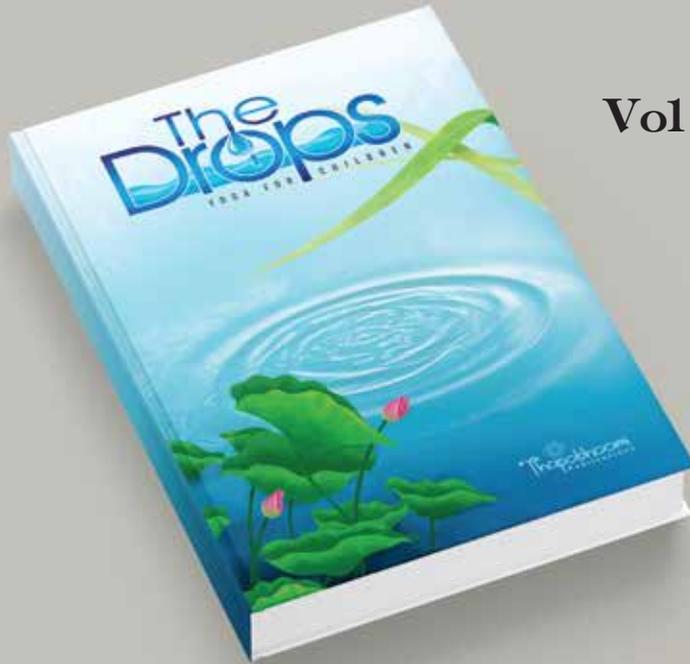
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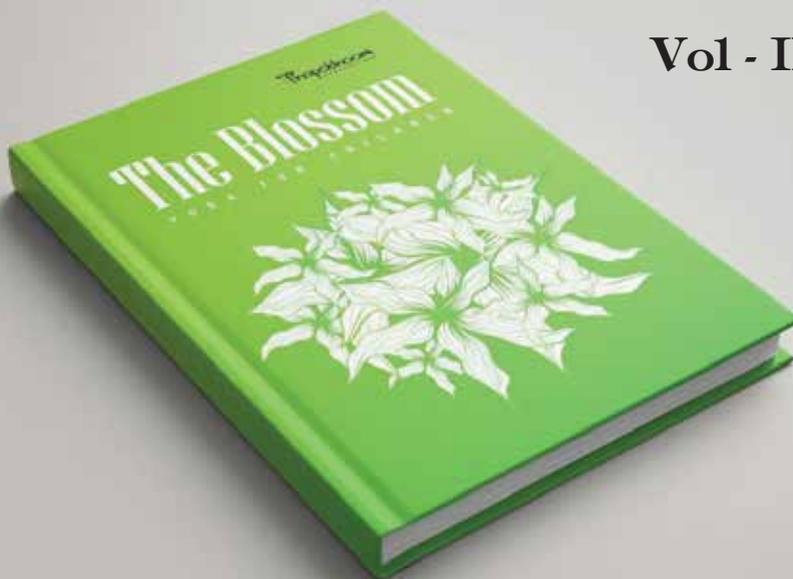
RETREAT



THE
**PATH OF
HARMONY**
YOGA FOR CHILDREN

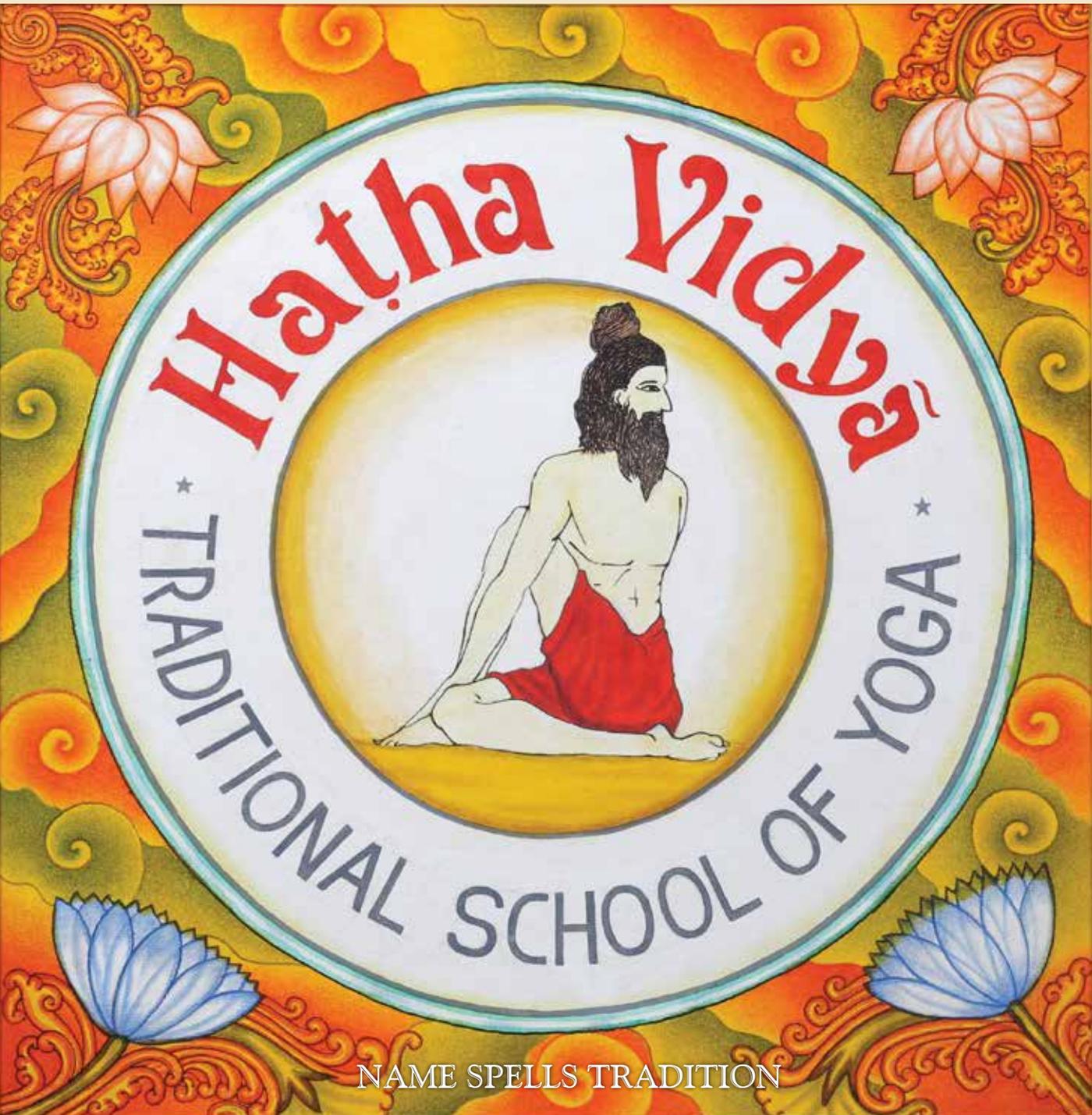


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