

Hatha Vidya

October 2023

An exclusive e-magazine on traditional yoga





Back to **Y**OGA
OU

300 HRS YOGA TEACHERS TRAINING 6 Months In-House

ONLINE AVAILABLE

Malaysia

Nusajaya, Johor & Petaling Jaya, Selangor

6th January 2024 - 29th June 2024

Singapore

Telok Ayer Street

6th January 2024 - 29th June 2024

UAE

Burdubai, Al Nahda & Barsha Heights

7th January 2024 - 23rd June 2024

Unique features of 300 Hrs. Yoga Teacher Training:

1. **Yoga Alliance International** accredited Course.
2. Under the guidance of **Acharya Bala**.
3. **100% Individual attention** given during practice session by teachers.
4. Providing **full set of course materials** which include:
 - Traditional Yogic Texts • Uniform • Yoga Mat Cover • Yoga Mat Bag • Practice Dairy • Notebooks and Pen • Bag • Neti kit and towel.
5. **Unlimited practice** sessions for six months.
6. **Access to yoga workshops** conducted during six months.
7. **60 Hrs. of teaching assistance** opportunity provided*.
8. Special offers for **retreats**.
9. Possibilities to get **placement** in Hatha Vidya yoga centers*.
10. **12 Year Sadhana program** available.
11. **Free subscription** to our quarterly Hatha Vidya E-magazine.
12. **100% placement opportunity*** to work in international locations of Hatha Vidya Traditional School of Yoga.

*Terms and Conditions Apply



Chief Editor
Acharya Bala

Editorial Board
Vijesh Ravindran
Elahe Zarei
Divya

Circulation Team
Jamuna Nair
Ulpala Das

Layout
Noufal Dubex

Designs
Dheeraj

Published By
Thapobhoomi Publications
Web: www.hathavidyame.com
Email: tbp@hathavidya.org

Contents

From The Editor's Desk	2
Body as a Pillar Concept as in Goraksha Paddhati	3
Tradition Speaks	
Origin and Development of Dharsanas An Overview	6
Darshanas	
Mantra Yoga Connecting to the Universe	9
Schools of Yoga	
Neti Kriya Nasal Cleansing Explained	13
Shatkriyas	
Kumbhaka Padhati Sagarbha & Nigarbha Pranayama..	16
Kumbhaka Padathi	
Parivrutta Trikoṇāsana Traditional Approach	19
Insight into Asanas	



***Dhyāna-Moolam Gurur-Murthih
Pujā-Moolam Gurur-Padam |
Mantra-Moolam Gurur-Vākyaṃ
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**

Yogasya Glanir Bhavathi

Is Significance of Yoga Dwindling?

The path of Yoga enables one to realise the endless possibilities inherent within us to elevate in our life. It immensely contributes to the society, country, and the world through personal development of individuals. However, the promotion of yogic practices ignoring the fundamental principles and essence of the practices, does makes us wonder if it attenuates the significance of a great system.

Instead of presenting the yogic system holistically without diluting it, yoga is promoted as a mere physical exercise for show off by using only a selected segment of the practices or by combining extracts from different sources. Thus mankind is at the risk of losing the great benefits offered by the authentic system that emerged out of experiential knowledge of many yogis which is proved over time. Backed by the commercial interests and marketing strategist, the gimmicks being widespread by enterprises and individuals in the name of promotion of yoga tends to be misunderstood as real yogic practices. This further exacerbates the problem.

The so-called magical remedies for physical and mental problems prescribed by the many self-proclaimed yogis, and the offers claiming to make one become a yoga teacher within two or three weeks are the visible examples of the misdirection of what yoga is.

Regardless of these facts, it is comforting to note that the true Acharyas, who have learned directly from the masters with the wealth of experience and who spread such knowledge without diluting the traditional values, do still exist in many corners of the world. The traditional yoga revival movement occupies much significance in this context and therefore those who have practiced and experienced the benefits have a responsibility to spread this message.

Acharya *Bala*

 Vijesh Ravindran

Body as a Pillar

Concept as in Goraksha Paddhati



This edition of Tradition Speaks will cover an important verse from Goraksha Paddhati composed by the great yogi Gorakshanath.

**“Ekastambham navadhvaram grham
panchadidaivatam svadeham ye na janati katham sidhyanti yoginah”**

“How can those yogins who do not know their own body as a single-columned dwelling with nine openings and five tutelary divinities (adhidaivata) attain perfection? (1.14)”

This is a very significant question for the serious practitioners of Yoga which has strong inner meaning underlining the very fundamental essence of the yogic practices. Let’s try to understand the hidden concepts behind this verse.

In the first part, Gorakshanath uses the terms “Grahm” and “Ekastambham”. In here the term Graham refers to a dwelling unit implying the physical body and Ekastambam which literally means single column (pillar) refers to the mind as the base for the existence of the body.

For a dwelling unit to be capable of being occupied and for it to be sturdy, it is important to have a strong pillar or a column. The outgoing mind which essentially is a reflection of the eternal soul, will influence the external body’s strength and resilience. All the yogic practices are intended to regulate and strengthen this internal column (pillar) i.e. the conduct of the mind. In other words, the practices are meant to clear the impurities that causes weakening of the mind and the fluctuations that arise out of such weaknesses.

The second part of the verse points to “Navadhvaram” which implies nine doors within the physical body. This does not simply direct to the nine openings within the body such as the two eyes, two ears, two nostrils, mouth, anus and urethra but also draws attention to much significant truth one needs to know. This can be further understood if read along with the verse below from *Śvetāśvatara Upaniṣad* 3.18:

**“ navadwāre pure dehi hanso lelāyate bahiḥ
vaśhi sarvasya lokasya sthāvarasya charasya cha (3.18)**

“The body consists of nine doors. They are the mouth, then the pairs of eyes, ears and nostrils: these are seven upper doors. The anus and urethra are the two lower doors, making nine.

In general, the soul residing with in the body identifies itself with this body of nine doors. When the individual consciousness (Jivatma) establishes its connection with the supreme consciousness (Paramatma) who is the controller of all living beings in the world, it becomes free like Him, even while residing in the body.”

For a yogic practitioner the reference to “Navadvaram” also points to the deeper truths in the yogic practices. Typically, the prana i.e. the vital energy that functions the body gets dissipated out of the body through the nine opening explained above. Whereas an intelligent yogi through his efforts to takes control of the prana, applies it appropriately and effectively. Therefore, Gorashanath highlights, in a subtle way, that a Yogi should have the expertise to hold the prana through various techniques and methods.

The five “Adhidaivatas” described in the 3rd part of the verse, implies the important qualities that emanates from the chakras i.e. from Mooladhara chakra to Visuddhi chakra.

One of the ancient yogic texts “Yoga Saram” describes Brahma as lord of the Pritvi tatwa (earth element) under a square shape; Vishnu resides in a crescent shape as the lord of Jala tatwa (water element); Rudra resides in a triangle shape as the lord of Agni tatwa (fire element); Iswara, the presiding diety of of Vayu tatwa (air element) resides in a hexagon shape, and Sadasiva

as the presiding deity of akasa tatwa (ether element) resides in a circle shape.

In short, Gorakshanath indirectly points out to those who are pursuing yoga as the only aim in the life, that a yogi should be able to perceive and understand the five subtle elements within the body. There are advanced practices not only to perceive these Tatwas but also to purify these elements through practices such as Pancha Tatwa Dharana and Bhuta Suddi.

Gorakshanath, the spearhead of the Natha Tradition has pointed out the very subtle understandings needed in yogic practices at the same time carefully concealing the relevant and advanced yogic practices, only for the benefit of those who are pursuing in this great tradition.

In fact the essence of the universal truth and the absolute aims of Hathayogic practices are captured in this verse.



Celebrating Diwali

12th Nov, Sunday

UAE



BurDubai BarshaHeights Al Nahda 2
0543033350 0544334850 0543231350

Malaysia



Johor bahru Kuala Lumpur
0193 541 030 0139 100 629



Singapore
+65 90 77 7660

Back to **YOGA**
YOU

Origin and Development of Darshanas

An Overview



If we generally analyze the origin of Darshanas one gets to know that whenever traditional Pramanas (authority on true knowledge and wisdom) are subject to logical scrutiny, the philosophical ideas have only evolved to become stronger and profound.

For example, the Pramanas that were prevailing during the ancient times faced critical evaluation under the various spiritual schools of thoughts that were essentially rooted on deliberations. Consequently the six Darshanas (spiritual school of thought based on direct perception) that were prevailing then had to deeply strengthen their fundamentals. Further these also transformed into process of internal cleansing of the impurities that gets into human's mind.

Besides, the ancient traditions resorted to codification of the direct perception of the truth and the related philosophies in order to protect its true values. Further, they also had to revive and formulate the Pranamias that originates out of deliberations and questioning. In this process certain fundamental principles also emerged. It was also understood that it is not possible for a man to live always in doubts, that nothing can be gained from physical fights, and further that debates cannot fulfill

human hunger. On this basis the Rishis who realized the ultimate truth through internal spiritual path revealed the Vedas that can be relied upon to seek the truth. These knowledge are not illogical thoughts that are not acceptable to human intellect, rather it prescribes the ideologies and relentless processes needed to interpret human experiences that is applicable for the entire mankind. This is the ultimate understanding provided by the Darshanas that recognises the Vedas.

However, not all the Darshanas Siddhantas (doctrines) converge or completely agree on their principles and further, all the Darshanas do not accept the idea of absolute super consciousness as substratum of everything in the worldly phenomenon. Rather they only attempt to reveal the ultimate secret of life.

In order to present their philosophical ideas in an organized order and to codify the great truths the medium of Sutras were used. In the era when the knowledge was obtained through word of mouth and through Smarana Shakthi (power of inference-and remembrance) Sutras were very relevant and practical. The Sutra

Lakshanas (characteristic - features) represents the key principles required for Sutras such as alpaksharam, asannigdam, saravad viswatonmugam etc. Giving the message in a concise manner to the extent possible, being free of any doubts, to throw light on the underlying essence of the message, limiting possibilities of misinterpretation, devoid of excessive or unnecessary information nor any inaccurate information – these are prescribed by the wise as essentials for a Sutra.

It is a fact that understanding the Sutras without the use of commentaries explanations is difficult. The Sutras does not represent a summary expression of the personal ideas of the authors who compiled the Sutras, rather it represents the knowledge that existed even before them and that they represent the thought processes passed through several ages. Therefore, it is difficult to search and

find the ultimate origin of the Darshanas.

Among the Darshanas, Gautama's Nyaya, Kanada's Vaiseshikam, Kapila's Sankhya, Patanjali's Yogam, Jaimini's Purva Mimamsa, and Badarayana's Uttara Mimamsa (Vedanta) recognize the Veda pramanas. Therefore, they are referred as Astika Darshanas.

The Darshanas that do not recognize the Vedas such as Brihaspati's Charvaka, Mahavir's Jaina, and the schools of Boudha Darshanas-Soutantrikam, Yogacharam and Madyamikam are considered as Nastika Darshanas.

In summary, Darshanas represents the direct perception of the ancient masters which were passed down for the benefit of the world. These resulted from their thought processes to end the continuous cycle of sorrows.

One Year
MASTER
योग
5th Nov 2023 to 3rd Nov 2024
Dubai, UAE

Hatha Vidya
TRADITIONAL SCHOOL OF YOGA

Back to YOGA YOU



Workshop On
**INSIGHT INTO
YOGA ASANAS**
Traditional application of Yoga postures
18th Nov 2023



Session by:
Acharya Bala



Singapore
+65 90 77 7660

Back to **Y**OGA
OU

MANTRA YOGA

Connecting to the Universe



|| *Mananāt trāyatē iti, mantrah* ||

By the Manana (constant thinking or recollection) of which, one is protected or is released from the round of births and deaths, is Mantra.

Mantra yoga is a spiritual practice that involves repetition of sound syllables. It is a process in which a stimulus is produced within us and we focus on it. It is a form of meditation which uses the power of sound vibrations to attain higher realms of spirituality. With the contemplation of that particular rhythm, we get protected. It provides protection to our mind, from distractions and from pollution of our mind from external stimuli.

Mantras come from energy of Kundalini and resonates in all energy centers i.e. chakras. It has a relationship with our subtle energy centers in the body which are associated with various sounds represented in yogic literature. Sounds are the result of Bodha or Jhiva shakti which can produce desired results. These sounds when produced, along with the application of breathing, stimulate the corresponding Chakra.

Chakras are visualized as a lotus with petals. The 50 syllables of the

Sanskrit language are hidden as Beeja mantras within each of the Chakras. When we meditate upon the petals of the chakras, the reverberation of the Beeja mantra corresponding to the petals reflects 20 times at Sahasrara. If we examine further, it can be understood that the 4 petals of Mooladhara, 6 petals of Swadistana, 10 petals of Manipura, 12 petals of Anahata, 16 petals of Visuddhi and 2 petals of Ajna totals to 50 Beeja mantras each of which resonates 20 times at Sahasrara. The thousand petals of Sahasrara is only a symbolic indication of this concept.

The base of all mantras is Prana-va (Om) which is used as a spearhead to make the mantra active and energized, the sound of which develops in four stages.

The four levels in which sound is expressed are Para, Pashyanti, Madhyama and Vaikhari:

- ▶ Para is that subtle sound or urge from the origin at mooladhara.
- ▶ Pashyanti, is the sound that moves from the navel, when that urge becomes strong and get into an idea.
- ▶ Madhyama is the sound along with the emotions and which starts vibrations

in anahata.

► Vaikhari is the sound which moves from Anahata to vishudhi which comes out as an audible sound.

There are three Swaras as well, which is used to recite the mantras. They are swaritham, udatham and anudatham. Swaritham represents a higher tonal frequency and the letter with this swaram is to be recited at the higher pitch. Udathatha swaram is to be recited with normal pitch note whereas anudathatha swaram is to be recited with a lower pitch note.

Mantras can be either Bheeja mantra or Māla mantra. Bheeja mantra is that sound which gives an idea of the deity or object. They are very powerful and condensed with intention i.e. it represents a particular form and when done correctly gives its effect.

On the other hand, Māla mantra is that in which verses to verses are connected. It has more than 32 syllables in them and when repetitions are done properly, it leads to Mantra siddhi.

All mantras except Bheeja man-

tras are made mathematically, measured with meters called Chandass. Thus, mantras should be recited according to the chandass which gives effect to the recitation.

Japam or reciting of mantra can be practiced in three ways:

- Vāchikam – Chanting with loud sound audible to others.
- Upānshu – Chanting only with lip movement.
- Mānasa- Chanting mantra mentally.

Among the above three, the Mānasa is supposed to be the best one.

However, Mantra sound should be connected to Prana. Form, breath and sound should be merged to make the Mantra potent and just verbal recitation of these syllables will not become Mantra until mind is engaged with it.

Mantras help us to go deeper and beyond the senses and enables us to get connected to the “Source”. The moment we get connected to the “Source” we will no longer be disturbed by the external world.

Workshop On **YOGA NIDRA** The Ultimium of Relaxation



Back to **YOGA**
YOU



📍 **DUNDEE
ABERDEEN**

17th Jan 2024

📍 **GARDYNE CAMPUS,
ABERDEEN**

20th Jan 2024

Scotland
+44 74 361 950 20

Conducted by:
Acharya Bala



Back to **YOGA**
YOU

ADVANCED YOGA TEACHERS TRAINING

Starts on 16 Dec 2023
to 3rd Aug 2024

Course Conducted By:
Acharya Bala



Bur Dubai
054 303 33 50

Barsha Heights
054 433 48 50

Al Nahda 2
054 323 13 50



Pranayama Sadhana & Retreat

24th Nov to 17th Dec
Dubai, UAE



Conducted by:
Acharya *Bala*

Back to **Y**OGA
OU

NETI KRIYA

Nasal Cleansing Explained



Neti Kriyas are the yogic purification techniques, among the six cleansing processes, commonly known as Shatkarmas, detailed in texts like the Hatha Yoga Pradipika and Gheranda Samhita. These cleansing processes prepare the body for yogic practices like pranayama and meditation by ensuring the body is clean, healthy, and free from distractions & discomfort. Among these techniques, Neti is a practice specifically focused on nasal cleansing, aimed at purifying the nasal passages and sinus cavities.

The human nose is a vital part of the respiratory system, consisting of ciliated epithelium that filters, warms, and moistens the air. It comprises two symmetrical compartments separated by the septum, each containing structures assisting in the respiratory process. Additionally, it connects to nasal sinuses and olfactory cells in the upper part. Small canals connect the sinuses to the nose, emptying at the sides of the nostrils. The nasal membrane is highly innervated, making it a sensitive area.

The nasal area is referred to as Sapta-Patha (in Sanskrit), meaning the confluence of seven openings, including the two nostrils, two tear ducts, two

eustachian tubes, and the pharynx. Left nostril breathing activates Ida, while right nostril breathing activates Pingalana, with selective breathing capable of activating parasympathetic activity for a calming effect on the body and mind. Neti Kriya aides in making these pathways clear, ensuring not only therapeutic benefits, but also gain voluntary control over our involuntary and reflexive behavior.

The Neti practices are divided in to two - Jala Neti & Sutra Neti.

Jala Neti

This technique involves using a special pot with a spout to cleanse the nasal passages with slightly salty water. It offers various benefits, including relief from sinusitis, headaches, migraines, eye issues, and ear problems, and may even improve vision, memory, and concentration. It has been considered for alleviating symptoms in Covid-19 cases but should be avoided during severe colds or earaches.

Sutra Neti

Involves using a rolled string of cotton dipped in melted beeswax or a soft rubber catheter to cleanse the nasal passages. It is particularly useful for

those with respiratory issues or narrow nostrils and offers a thorough cleansing and massaging effect.

Neti Kriya has numerous therapeutic effects, such as improving sensory organs, reducing mouth breathing tendencies, soothing the brain, and benefiting various health conditions, including asthma, bronchitis, ear disorders, and even assisting in quitting smoking. It also has subtle effects on the hormonal system and can aid in meditation practices.

In recent times, Neti Kriya, especially Jala Neti, has been explored for its potential role in improving mental health, enhancing cognitive abilities, and even managing Covid-19, although more research is required to substantiate

these claims.

As per Hatha Yoga Pradipika, the practice of Neti offers several benefits, including the purification of air sinuses, rejuvenation of the brain, and toning of the optic nerves, leading to improved eyesight. Additionally, Neti helps remove toxins and obstacles that may hinder the flow of prana (life force energy) within the body.

It is crucial to approach these practices with caution, especially if you are a beginner or have specific health conditions. Seek guidance from a qualified yoga teacher and ensure the equipment used is clean and sanitized to prevent infection.



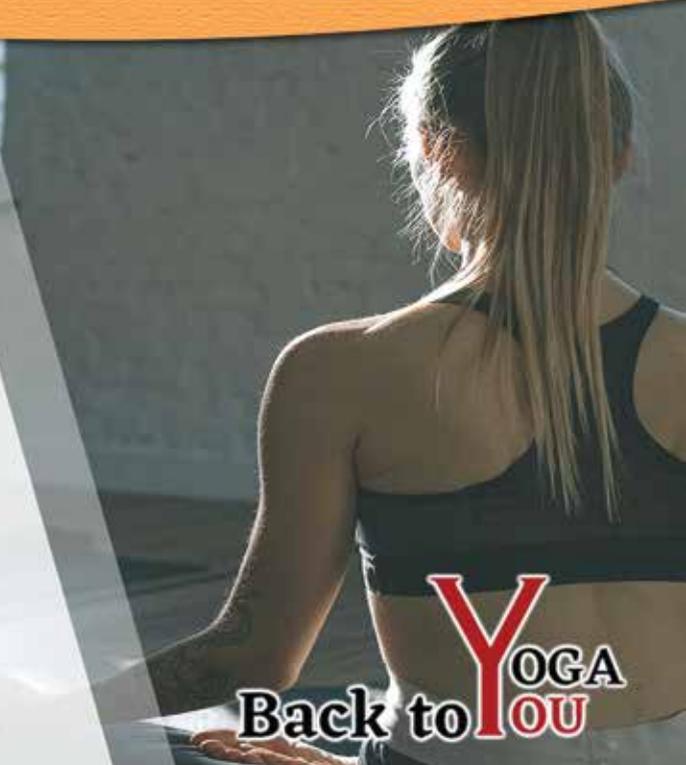
SCIENCE OF BREATH

Workshop On Pranayama
25th Nov 2023

Session by:
Acharya Bala



Singapore
+65 90 777 660



YOGA
Back to YOU



OM

AUM

Workshop
on

Cosmic Vibration

26th Nov 2023



Singapore
+65 90 777 660

Back to **Y**OGA
YOU

KUMBHAKA PADHATI

Sagarbha & Nigarbha Pranayama

Pranayama is one of the most effective techniques, which influences the body and mind, paving a path to spiritual development. It is essential to understand here, that the concept of Pranayama has undergone evolution over a period of time, based on the experiences the ancient masters had within themselves and this led to numerous techniques that would increase the effectiveness of the Pranayama Sadhana and bring results.

The earliest reference to Pranayama is found in the Vedic literature, where the practice of Pranayama had no independent position. It was mainly a part of some religious ceremony and was applied to the practice of holding the breath inside while reciting some mantras in the mind. This was probably done with the idea that when the breath is held inside the wavering of the mind gets controlled and mental recitation of the mantra is more fruitful. Slowly this effect on the mind came to be recognized in a clearer term and the practice of Pranayama got evolved from mere ritualistic practice to more independent and individualistic practice. And as time passed by, the technical aspects of Pranayama became more elaborated.

Patanjala yoga sutras highlights the importance of the incoming and outgoing flow of the breath, emphasiz



ing the cessation of the flow of the breath in a simple way.

"Bahya-abhyantara-stambha-vrittih-de-sa-kaala-sankhyabhih paridrishto deer-ghasukshmah."

Pranayama is regarded lengthy or subtle according to its three components, the external, the internal and the steady; the retention processes are modified by the regulation of space, time and number.

In Hatha Yoga Pradipika it has been stated that 'the one who controls the breath, can control the mind, and one who controls the mind, alone can control the breath.

"pavano badhyate yena manastenaiva badhyate, manaścha badhyate yena pavanastena badhyate"

These statements and many more references related to Pranayama practice emphasize the importance of retention of breath known as Kumbhaka, to achieve the maximum benefits.

THREE COMPONENTS OF PRANAYAMA

Pranayama is the process of bringing together Prana and Apana through the process of puraka (inhalation), kumbhaka (retention) and rechaka

(exhalation). Kumbhaka refers to the retention or holding of the breath as it involves intentionally pausing the breath after either the inhalation (Antara Kumbhaka) or the exhalation (Bahya Kumbhaka).

Antara Kumbhaka (Internal Breath Retention): This occurs after a complete inhalation. It helps to focus the mind and can be used to direct prana (life force energy) to different parts of the body.

Bahya Kumbhaka (External Breath Retention): This occurs after a complete exhalation. Bahya Kumbhaka is thought to calm the mind and prepare it for meditation. It can also help increase awareness of the internal state.

Asta Kumbhakas which translates to eight kumbhakas, have been enumerated in the Hatha Yogic texts like Hatha Yoga Pradipika and Gheranda Samhita. Hatha Yoga Pradipika explains the eight kumbhakas as: Suryabhedana, Ujjayi, Sitkari, Sitali, Bhastrika, Bhramari, Murcha & Plavini. Whereas Gheranda Samhita, recognizes the Asta Kumbhakas with a slight difference, such as Sahita (Sagarbha and Nigarbha), Suryabhedana, Ujjayi, Sitali, Bhastrika, Bhramari, Murcha & Kevali.

Broadly, the practice of Pranayama can be divided in to two ways. Oneway is to merely focus on the breathing activity, the inhalation and exhalation and slowing the breathing cycle. This represents the gross level practice

and most of the practitioners remain confined to this gross aspect of Pranayama itself. But with proper guidance from an eminent master, the same practice can be taken into a subtler aspect, by learning to be aware of the Pranic activity going on within the body. However to reach a state of mastery towards this subtler aspect, the gross level practice is of utmost importance as well.

One such subtler practice is known as Sahita Kumbhaka, which is divided into Sagarbha & Nigarbha Pranayama.

SAHITA KUMBHAKA – SAGARBHA & NIGARBHA PRANAYAMA

Sahita Kumbhaka is of two types Sahita Sagarbha and Sahita Nigarbha. The word Garbha here stands for a Mantra or Pranava (AUM).

Sagarbha Pranayama uses the beeja akshara of Pranava or AUM. This practice emphasizes the importance of fixing the mind on the mental recitation of a Mantra, creating an impact on the psycho-physiological aspects of the body and mind. The relevance of doing the Sagarbha Pranayama is highlighted by the reference of meditating on the gunas along with seed letter of A-U- M.

Nigarbha Pranayama on the other hand, is done without the use of beeja akshara of Pranava. This practice focus on maintaining the rules of carrying out the inhalation, exhalation and retention, based on the Desha (location), Kala (Time duration) & Sankhya (counts).

Both the practices involve a high level of mental alertness. The former practice (Sagarbha) focuses on an object, in this case Pranava or AUM and the latter emphasizes the focus on the process or activity that is encompassed while doing the practice. The aim of both is to lead the practitioner towards the spiritual path.

With regular practice of Pranayama, the practitioner enters into certain stages, which indicate their progress in the practices ensued.

Aarambha Avastha (the first stage), which is the direct result from the practice of Pranava mantra, that results into the practitioner having a good appetite & digestion, cheerfulness, courage, strength and vigor and a beautiful appearance. The body of the yogi starts to perspire and also starts trembling.

Ghata Avastha (the second stage), which is achieved by constant retention of breath, that leads to the union of Prana & Apana, Manas & Budhi and Jivatman & Paramatman.

Parichaya Avastha (the third stage), is when the prana enters into the Sushumna, piercing through the six energy centers (chakras) and the yogi is able to destroy the three fold affects of Karma by practice of Pranava (AUM).

Nishpatti Avastha (the fourth stage), the yogi feels no hunger or thirst and is free from all diseases and old age or decaying and is able to drink the nectar of immortality.

We can thus conclude that Kumbhaka is an integral part of pranayama and is practiced to achieve various physical, mental, and spiritual benefits. In the upcoming series we will elaborate more on the different types of Kumbhakas, explaining the process of practicing and the importance of doing under the direct guidance of an eminent master.



Workshop On
**INSIGHT INTO
YOGA ASANAS**
Traditional application of Yoga postures

📍 DUNDEE
ABERDEEN

17th Jan 2024

📍 GARDYNE CAMPUS,
ABERDEEN

20th Jan 2024



Parivrutta Trikoṇāsana

Traditional Approach



Around the world, practice of Asana has become synonymous with yoga practice. Of the many yoga practices Asana or body posture found to be relatively easy to practice and adopt. Thus Asana is enjoyed world wide, cutting cross all the barriers of religion, age, sex and sect. In present day people practice Asanas only to stay healthy, -flexible and to protect them from diseases. At the root of it all, lays the lack of authentic traditional knowledge on the Asanas.

In the series of insight into the Asana, we would like to present the point of Gheranda Muni on Asanas and how they affect us.

In verse no 9 and 10 under Chapter 1 of Gheranda Samhita, Gheranda Muni says “Asanena Bhaveddrdham”, means that Asanas contribute in making the body strong (drdhata). Through the practice of asana one can increase capability to face any situation.

According to sage Patanjali “tatodvandvanabhaighatah” (as a result of the practice of) Asana helps one to gain the balance in two opposite situation.

While describing all the practices, Gheranda muni has kept one dictum in mind – “kimarthamkriyatekri-

ya”(what is the purpose behind our actions?). That is the reason he describe the number of asana, which can be considered as fulfilling the purpose of asana practice. He says “dvatrinśa-dasananyevamartyesiddhipradanica”. This 32 asanas are sufficient for the accomplishment in yoga, and therefore isn’t further extended to describe more asanas.

Parivrutta Trikonasana

Also known as the revolved triangle posture or twisted triangle posture. Derived from the Sanskrit word “Parivrutta” is a posture in which the front torso of the practitioner is revolved to the back and bent forward which resembles a triangular shape. Parivrutta trikonasana is a powerful standing posture that engages the entire body to provide strength, flexibility and balance.

Practice Methods:

1. Stand in tadasana with the feet together.
2. Spread your legs sideways about two and a half feet apart.
3. Stretch your arms wide horizontally, in line with the shoulders and parallel to the ground.
4. As you inhale twist the trunk to the left while keeping the legs firm on the ground without bending your knees.

5. While exhaling bend at the hip joint to the side over to the left leg.
6. Place your right palm on the floor beside the left foot and turn the head to look at the left fingertips.
7. Maintain the position for few comfortable breaths.
8. Reverse the steps to come back to standing position.
9. Repeat the same steps with the right side to complete one round of Parivrutta Trikonasana.

Parivrutta Trikonasana gives the following benefits:

1. **Strength and Flexibility:**
Parivrutta Trikonasana gives a deep twist to the spine which helps to improve the range of motion in the abdomin-thoracic region, which will alleviate any pain or discomfort in this area. Apart from this it gives strength and flexibility to the back muscles and relieves stiffness.
2. **Enhance breathing quality:**
Final posture of this asana helps to expand thoracic (chest) region, which enhance the breathing quality.
3. **Improves the function of digestive system:**
While performing this asana, entire spine gets twisted which massages the internal organs, and the function of digestive organs enhances.
4. **Helps to improve coordination, concentration and balance:**
Practice of this asana involves breathing coordination and focus. With the regular practice of this asana one can

5. improve concentration and stay centred and focused:
Remove the fatigue and tiredness
This asana helps to increase the blood circulation to all the vital organs which help to remove fatigue and the practitioner feels more energetic.

There are some contraindications, where Parivrutta Trikonasana should be performed with caution:

1. **Injury and surgery:**
People who have undergone recent spinal, knees, ankle, shoulder or hip surgery need to avoid the practice of this Asana. As intense twist and forward bend may aggravate the injuries.
2. **Cervical or lumbar spondylitis:**
If you have spondylitis better not to perform the Parivrutta Trikonasana as it will give pressure on neck and spine while doing the spinal twist.
3. **High or low Blood Pressure:**
People having High blood pressure should practice this Asana with caution. Those who are having low blood pressure should come out from this asana with great care as it may give slight dizziness.
4. **Migraine and Vertigo:**
People are suffering from these can not handle the neck twist, Even the balancing is also challenging for them. Hence such people should avoid the practice.
5. **Those with spinal ailments like scoliosis, herniated disc and kyphosis need to avoid this practice.**

6. Senior citizens and pregnant women should avoid this challenging pose. The abdominal stretch, balancing effort and pressure on the joints are not advisable.
7. Women in their post natal term should start this practice only after strengthening their back. Women should refrain from this asana practice during menstrual cycle.

Asana practice become effective when done correctly with proper focus main-

tained on the breathing pattern and the relevant stretch and contraction obtained while performing the asana. Synchronising the movement with the breath ensures maximum advantages from the posture and minimizes the chances of any adverse affects. On a subtler level the practice of Parivrutta Trikonasana affects the Manipura and Anahatta chakras.



Back to **Y**OGA
OU

ALIGN BODY WITH MIND

Workshop On
MEDITATION

 **DUNDEE
ABERDEEN**
19th Jan 2024

 **GARDYNE CAMPUS,
ABERDEEN**
21st Jan 2024



Scotland
+44 74 361 950 20

Conducted by:
Acharya Bala



Workshop on
Yoga nidra

The Ultimate of relaxation

19th Nov 2023



Session by:

Acharya Bala



Singapore
+65 90 77 7660

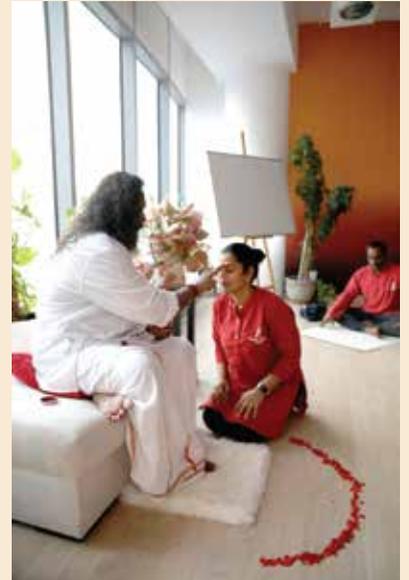
Back to **YOGA**
YOU

EVENTS CONDUCTED

Onam Celebration, Dubai - UAE



Barsha Center Re-opening



Workshop on Insight into Yoga Asanas, Dubai - UAE



Karma Workshop, Dubai - UAE



Mudra Workshop, Dubai - UAE



Pranayama Retreat, Dubai - UAE

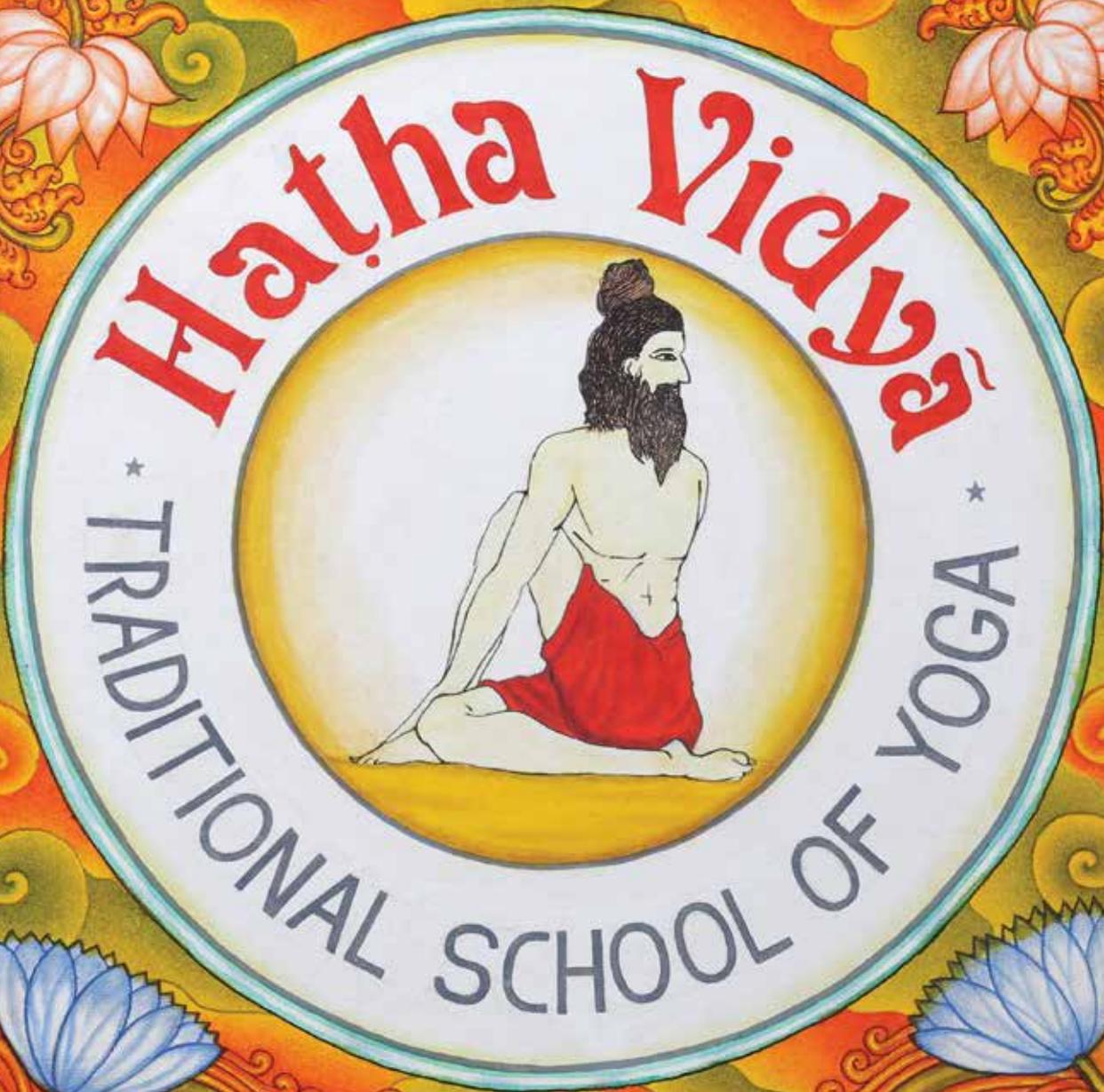


Singapore Center Launch, Singapore



Yoga Retreat , Kerala - India





NAME SPELLS TRADITION

UAE: Burdubai
054 303 33 50

Barsha Heights
054 433 48 50

Al Nahda 2
054 323 13 50

MALAYSIA:
Johor Bahru | Petaling Jaya
+60139 100 629 | +60139 100 629

SINGAPORE:
Telok Ayer Street
+65 90 777 660

INDIA:
Kerala
+91 7736 033 350

www.hathavidya.org
www.hathavidyame.com

www.hathavidya.my
www.hathavidya.uk

www.hathavidya.sg
www.hathavidya.com.au