

THE PATH OF 'YOG'

THE PATH OF 'YOG'

CURE WITHOUT MEDICINES

ASHOK K. SACHDEVA



Universal-Publishers
Irvine • Boca Raton

The Path of 'YOG': Cure Without Medicines

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Universal Publishers, Inc.
Irvine, California • Boca Raton, Florida • USA
www.Universal-Publishers.com
2018

ISBN 978-1-62734-251-3 (pbk.)
ISBN 978-1-62734-252-0 (ebk.)

First published in 2016 and revised in 2018 by
Overseas Press India Private Limited, New Delhi, India

Cover design by Ivan Popov

Publisher's Cataloging-in-Publication Data

Names: Sachdeva, Ashok, author.

Title: The path of 'YOG' : cure without medicines / Ashok K. Sachdeva.

Description: Irvine, CA : Universal Publishers, 2018. | Previously published in 2017 by Overseas Press, New Delhi, India.

Identifiers: LCCN 2018941107 | ISBN 978-1-62734-251-3 (pbk.) | ISBN 978-1-62734-252-0 (ebook)

Subjects: LCSH: Yoga--Therapeutic use. | Self-care, Health--Popular works. | Healing. | Mind and body. | Holistic medicine. | BISAC: HEALTH & FITNESS / Yoga. | BODY, MIND & SPIRIT / Healing / General. | MEDICAL / Holistic Medicine.

Classification: LCC RA781.67 .S23 2018 (print) | LCC RA781.67 (ebook) | DDC 613.7/046--dc23.

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Preface

“YOGA” (to be pronounced as ‘YOG’) is predominantly thought of as physical exercise only and the ‘AASAN’ (written as ‘AASANA’) meaning POSTURE, have gained wide-spread popularity in recent decades. ‘YOG-AASANs’ are in fact the most superficial aspect of this profound science of unfolding the infinite potentials of the human mind and soul.

Yog does not mean standing on your head or holding your breath. or getting into difficult postures requiring the flexibility of a body or a gymnast. YOG can be considered as a science to understand the essential nature of life, its creation and how life can be taken to its ultimate possibility. The science of YOG is the ancient spiritual science, offering a direct means of stilling the natural turbulence of thoughts and restlessness of body which prevent us from knowing what we really are. Often considered as a religious Hindu practice, the Bible also says: “*Be still and know that I am God.*” In these few words lies the key to the science of YOG. The word YOG means “Union” of the individual consciousness or the Soul with the Universal Consciousness or the ‘spirit’.

Ordinarily our awareness and energies are directed outward, to the things of this world, which we perceive through the limited instruments of our five senses. Because human reason has to rely upon the partial and often deceptive data supplied by the physical senses, we must learn to tap deeper and more subtle levels of awareness if we wish to solve the enigmas of like — Who am I? Why am I here? How do I realize the Truth? YOG is a simple process of reversing the ordinary outward flow of energy and consciousness so that the mind becomes a dynamic centre of direct perception. No longer dependent upon the fallible five senses out mind becomes capable of actually experiencing the Truth.

By practicing the step-by-step methods of YOG taking nothing for granted on emotional grounds or through blind faith we come to know our oneness with the Infinite Intelligence, Power, and Joy which give life to all and which is the essence of our own Self.

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Owing to mankind's limited knowledge of the forces that run the universe, many of the higher techniques of YOG are little understood or practiced. Today scientific investigation is however, rapidly changing the way we view ourselves, our world and the universe. The traditional views on conceptions of life have vanished with the discovery that Matter and Energy are essentially one. Every existing substance can be reduced to a pattern or same form of energy, which interacts and interconnects with other forms. Some of today's most celebrated physicists go a step further, identifying consciousness as the fundamental basis of all life's existence. Thus modern science is confirming the ancient principles of YOG, which proclaim that Unity pervades the universe.

There are various paths of Yog that lead toward this goal, each one a specialized branch of one comprehensive system. The ultimate goal of YOG is moksh (liberation). Though the exact definition of what form this takes depends on the philosophical or theological system with which it is conjugated. In Shiv theology, for example YOG is used to unite *kundalini* with Shiv. Mahabharat defines the purpose of YOG as the experience of uniting the individual Atman pronounced as (AATAM) with the universal Brahman pronounced as (BRaHMM) that pervades all things.

Spiritual goals aside, now a days, the physical postures of the YOG AASANS are used to alleviate health problems, reduce stress and make the spine supple. YOG is also used as a complete exercise program and physical therapy routine. Many ailments and diseases can be cured by Yogic methods alone without the need for any medication.

Good health ought to be everybody's concern, not solely the medical profession's business. In my own case, for many years, and largely due to the shortcomings of the modern medical system, I faced some profound health challenges. In my despair, I earnestly began my study of methods of treatment and cures of ailment and disease. Putting the time-tested YOG cure methods into practice proved so beneficial in my own case of ailments that I took to studying their applications for several health issues as well. What began as mere jottings was gradually expanded into full-length articles on the subject "Cure without Medicines". The reader's response was overwhelming and several of them suggested that the articles be compiled in a book. This coupled with the well receiving of my sessions on YOG, meditation, health,

nutrition and nature cure held at various venues in India and abroad inspired me to word together a comprehensive book for the benefit of all. ‘The Path of YOG, Cure without Medicines’ is a result of that. Experience, they say, is the most convincing teacher, and for me too it happened like that I overcame many health challenges with the help of YOG and *Panayam*. I was introduced to YOG at an early age and met my first YOG teacher at the age of 17, who taught me YOG-AASANs (postures) and *Pranayams*.

In YOG the number of AASANs is equal to the number of species of life. Posture and exercise strengthen the muscles and nerves. Strong muscles and nerves in return to help to keep the body healthy. Exercise plays a very important role in supplying the nourishment to different parts of the body obtained through food. Lack of exercise gives rise to imbalance in the body. Correct posture and light exercises strengthen our respiratory system. The therapists are using different YOG AASANs in successful treatment of various ailment and diseases in stomach, neck, spine and knees. YOG is fully capable of transforming the physical body.

I hope this book ‘The Path of YOG, Cure without Medicines’ would empower you to gain control over your passions, emotions and cravings and will help all to get established in YOG. This is an attempt to present the ways and means of achieving this through simple, yet well-tried and effective methods. My efforts would be amply fulfilled if even a single earnest aspirant is helped to get a healthy life. This book is written keeping in mind many little things which are many a times not emphasized to a YOG aspirant have, for example, YOG should not be done in haste, no matter how little time you have on any particular day. When you hurry through your sequence of AASANs, you are going against the very core of YOG, which is to slow down! Most parts of our lives are governed, ruled, and indeed rewarded by the idea of speed. YOG takes that rule and flips it around. The slower and the more mindful your practice of YOG is, the bigger are the benefits. Do not try to rush through AASANs. Also remember that resting poses are as crucial as the active ones, and cooling down is also as important as warming up. While doing *PRANAYAMs* one has to do some *MUDRA'S* also. The positioning of our hands and fingers are very important in some of the *Kriyas*. The energy circulating in our body can be controlled by putting our hands and fingers at specific place and points. All these things have been explained in detail in this book which makes it a pleasant journey on the path of YOG.

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In this book, I shall recount a little about the initiation and nature of my journey on the path of YOG. The light on this path of YOG was not lit on its own by my innocent infant mind but it was illuminated by the fully repined Supreme knowledge of my Sat-Guru Swami Ramji Maharaj of Uttrakashi, India. Swami Ramji Maharaj embraced me for the first time at the Udasien Ashram in Haridwar. It was there that he initiated me on this healthy path of YOG.

I can proudly say that today, at 70, when I have four grandchildren, I feel healthier - thanks mainly to my taking recourse to Yogic methods of living. Of course, I do not claim that all my ailments are cured but I do maintain that I have been able to control them substantially and have obtained a lot of relief without resorting to medicines and drugs. This, I feel, is no small achievement. I am certain that my own success in controlling several dreaded disabilities will serve as inspiration to those readers who are suffering from various ailments and helps them in deriving real benefits from the Yogic methods of treatment outlined in this book.

This book, I hope, will be received well by the readers as my other book **Know – the Unknown Within** published in 2014.

Finally I am thankful to my wife Anuradha who have been very helpful while I was writing this book. Her constant critical remarks made me to complete this book in a way it is now. My thanks go to Surinder Lijhara of Overseas Press (publisher of the book) helping to publish the book. I am thankful to the staff of Anvi Composers in reformatting the same.

Please feel free to email me your comments and feedback at my email ID, that is, aksachdeva@gmail.com. I hope you achieve a good, peaceful and healthy life with the help of this book.

Ashok K Sachdeva

Chapter 1

Yog: Its Origin, History and Development

What really is YOG?

Most of us are accustomed to looking outside of ourselves for fulfillment. We are living in a world that conditions us to believe that outer attainments can give us what we want. Yet again and again our experiences show us that nothing external can completely fulfill the deep longing within for “something more”. Most of the time, however, we find ourselves striving toward that which always seems to lie just beyond our reach. We are caught up in doing rather than being, in action rather than awareness. It is hard for us to picture a state of complete calmness and repose in which thoughts and feelings cease to dance in perpetual motion. Yet it is through such a state of quietude that we can touch a level of joy and understanding impossible to achieve otherwise.

It is said in the Bible - “Be still and know that I am God.” In these few words lies the key to the science of Yog. This ancient spiritual science offers a direct means of stilling the natural turbulence of thoughts and restlessness of body that prevents us from knowing what we really are.

Ordinarily our awareness and energies are directed outward, to the things of this world, which we perceive through the limited instruments of our five senses. Because human reason has to rely upon the partial and often deceptive data supplied by the physical senses, we must learn to tap deeper and more subtle levels of awareness if we would solve the enigmas of life — Who am I? Why am I here? How do I realize Truth?

Yog is a simple process of reversing the ordinary outward flow of energy and consciousness so that the mind becomes a dynamic center of direct perception no longer dependent upon the fallible senses but capable of actually experiencing Truth.

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By practicing the step-by-step methods of Yog taking nothing for granted on emotional grounds or through blind faith we come to know our oneness with the Infinite Intelligence, Power, and Joy which gives life to all and which is the essence of our own Self.

In past centuries many of the higher techniques of Yog were little understood or practiced, owing to mankind’s limited knowledge of the forces that run the universe. But today scientific investigation is rapidly changing the way we view ourselves and the world. The traditional materialistic conception of life has vanished with the discovery that matter and energy are essentially one: every existing substance can be reduced to a pattern or form of energy, which interacts and interconnects with other forms. Some of today’s most celebrated physicists go a step further, identifying consciousness as the fundamental ground of all being. Thus modern science is confirming the ancient principles of Yog, which proclaim that unity pervades the universe.

The word Yog itself means “union”: of the individual consciousness or soul with the Universal Consciousness or Spirit. Though many people think of Yog only as physical exercises the *aasans* or postures that have gained widespread popularity in recent decades. These are actually only the most superficial aspect of this profound science of unfolding the infinite potentials of the human mind and soul.

There are various paths of Yog that lead toward this goal, each one a specialized branch of one comprehensive system:

Hatha Yog — a system of physical postures, or *aasans*, whose higher purpose is to purify the body, giving one awareness and control over its internal states and rendering it fit for meditation.

Karma Yog — selfless service to others as part of one’s larger Self, without attachment to the results; and the performance of all actions with the consciousness of God as the Doer.

Mantra Yog — centering the consciousness within through *japa*, or the repetition of certain universal root-word sounds representing a particular aspect of Spirit.

Bhakti Yog — all-surrendering devotion through which one strives to see and love the divinity in every creature and in everything, thus maintaining an unceasing worship.

Gyana (Jnana) Yog — Is the path of wisdom, which emphasizes the application of discriminative intelligence to achieve spiritual liberation.

Raja Yog — the royal or highest path of Yog, immortalized by **Bhagavan Shree Krishna** in the Bhagwad Geeta and formally systematized in the second century B.C. by the Indian sage **Patanjali**, which combines the essence of all the other paths. At the heart of the *Raja* Yog system, balancing and unifying these various approaches, is the practice of definite, scientific methods of meditation that enable one to perceive, from the very beginning of one's efforts, glimpses of the ultimate goal — conscious union with the inexhaustibly blissful Spirit.

The quickest and most effective approach to the goal of Yog employs those methods of meditation that deal directly with energy and consciousness. It is this direct approach that characterizes *Kriya* Yog, the particular form of Raja Yog meditation taught by certain Yogi's such as, **Paramahansa Yognanda**.

The term ‘Yog’ is derived from the Sanskrit root ‘YUJ’, meaning ‘to join’ or ‘to yoke’ or ‘to unite’. Yog is all about creating unity between your mental, emotional, psychological and spiritual selves; the physical benefits are just a bonus. *Aasan* (postures) is what we do in order to sit and meditate comfortably with a still, undistracted mind. It’s not about being a flexible pretzel or about proving how much longer you can hold a pose than the person beside you... something (men especially) tend to forget when the voices of competition and ego bark loudly in their ears!

As per Yogic scriptures the practice of Yog leads to the union of individual consciousness with that of the Universal Consciousness, indicating a perfect harmony between the mind and body, Man and Nature. Yog is an Art and Science of healthy living. It is a spiritual discipline based on an extremely subtle science, which focuses on bringing harmony between mind and body is essential.

The holistic approach of Yog is well established and it brings harmony in all walks of life and thus, known for disease prevention, promotion of health and management of many lifestyle related disorders. The aim of Yog is Self-Realization, to overcome all kinds of sufferings leading to ‘the state

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of liberation'. This is one of the oldest sciences of the world, originated in India, which is very useful for preserving and maintaining one's physical and mental health and also for 'spiritual evolution'. The practice of Yog is believed to have started with the very dawn of civilization. Mythologically the Lord Shiva is considered to be the first teacher of Yog. Yog, being widely considered as an 'immortal cultural outcome' of Indus valley civilization – dating back to 2700 B.C. – has proved itself catering to both material and spiritual upliftment of humanity. Basic human values are the very identity of Yog *Sadhana*. The Number of seals and fossil remains of Indus valley civilization with Yogic motives and figures performing Yog *Sadhana* suggest the presence of Yog in ancient India. The phallic symbols, seals of idols of mother Goddess are suggestive of *Tantra Yog*. Presence of Yog is available in folk traditions, Indus valley civilization, Vedic and *Upanishadic* heritage, *Buddhist* and *Jain* traditions, *Darshanas*, epics of *Mahabharat* and *Ramayana*, theistic traditions of *Shaivas*, *Vaishnavas*, and *Tantric* traditions. In addition, there was a primordial or pure Yog which has been manifested in mystical traditions of South Asia. This was the time when Yog was being practiced under the direct guidance of Guru (The spiritual Master) and its spiritual-value was given special importance. It was a part of *Upaasan* and Yog *Sadhana* was inbuilt in their rituals. Sun was given highest importance during the Vedic period. The practice of '*Surya Namaskara*' may have been invented later due to this influence. *Pranayam* was a part of daily ritual and to offer the oblation. Though Yog was being practiced in the pre-Vedic period (2700 B.C.), the great Sage **Maharishi Patanjali** systematized and codified the then existing practices of Yog, its meaning and its related knowledge through his Yog Sutras. After Patanjali, many Sages and Yog Masters contributed greatly for the preservation and development of the field through their well documented practices and literature.

Historical evidences of the existence of Yog were seen in the pre-Vedic period (2700 B.C.), and thereafter till Patanjali's period. The main sources, from which we get the information about Yog practices and the related literature during this period, are available in *Vedas* (4), *Upanishads*(108), *Smritis*, teachings of *Buddhism*, *Jainism*, *Panini*, Epics (2), *Puranas* (18) etc. Tentatively, the period between 500 BC and 800 AD is considered as the Classical period which is also considered as the most fertile and prominent period in the history and development of Yog. During this period, commentaries of Vyasa on Yog *sutras* and Bhagwad Geeta etc. came into existence.

This period can be mainly dedicated to two great religious teachers of India – **Mahavir** and **Buddha**. The concept of five great vows – *Pancha Mahavrata*- by Mahavir as well as the eight-fold path (*Ashta Magga*) by Buddha - can be well considered as early nature of *Yog Sadhana*. We find its more explicit explanation in Bhagwad Geeta which has elaborately presented the concept of *Gyana* Yog, *Bhakti* Yog and *Karma* Yog. These three types of yog are still the highest example of human wisdom and even today people find peace by following the methods as shown in Bhagwad Geeta.

Patanjali's *Yog Sutra* besides containing various aspects of yog is mainly identified with eight fold path of Yog. The very important commentary on *Yog sutra* by Vyasa was also written. During this very period the aspect of mind was given importance and it was clearly brought out through *Yog Sadhana*, Mind and body both can be brought under control to experience equanimity (*To read in detail about this, go through the book called “Know-The Unknown Within” written by the author of this book, available at “www.notionpress.com” book store or with the author*).

The period between 800-1700 A.D. has been recognized as the Post Classical period wherein the teachings of great three masters **Acharyatraya's** – **1.Adishankracharya**, **2.Ramanujacharya** and **3.Madhavacharya** - were prominent during this period. The teachings of **Suradasa**, **Tulasidas**, **Purandardasa** and **Mirabai** were also the great contributors during this period. The Natha Yogis of *Hatha-Yog* - **Matsyendaranatha**, **Gorkshanatha**, **Cauranginatha**, **Swatmaram Suri**, **Gheranda** and **Shrinivasa Bhatt** are some of the great personalities who popularized the *Hatha* Yog practices during this period.

The period between 1700-1900 A.D. is considered as Modern period in which the great Yogcharyas- **Ramana Maharishi**, **Ramakrishna Paramhansa**, **Paramhansa Yognanda**, and **Vivekananda** etc. have contributed for the development of *Raja* Yog. This was the period when *Vedanta*, *Bhakti* Yog, *Natha* Yog or *Hatha* Yog flourished. The *Shadanga* Yog of **Gorakshashatakam**, *Chaturanga* Yog of **Hathayogpradipika**, *Saptanga* Yog of **Gheranda Samhita**, were the main tenants of *Hatha* Yog. Now in the contemporary times, everybody has conviction about Yog practices towards the preservation, maintenance and promotion of health. Yog has spread all over the world by the teachings of great personalities like

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Swami Shivananda, Shri T.Krishnamacharya, Swami Kuvalayananda, Shri Yogendra, Swami Rama, Sri Aurobindo, Maharshi Mahesh Yogi, Acharya Rajanish, Pattabhi Jois, BKS. Iyengar, Swami Satyananda Sarasvati and the like. These different philosophies, traditions, lineages and *guru-shishya paramparas* of Yog led to the emergence of different traditional schools of Yog for example, *Gyana Yog, Bhakti Yog, Karma Yog, Dhyana Yog, Patanjali Yog, Kundalini Yog, Hatha Yog, Mantra Yog, Laya Yog, Jain Yog, Bouddha Yog and Raja Yog* etc. Each school has its own principles and practices leading to ultimate aim and objectives of Yog.

However, the widely practiced Yog *sadhanas* (Practices) are: *Yama, Niyama, Aasan, Pranayam, Pratyahaara, Dharana, Dhyana* (Meditation), *Samadhi / Samyama, Bandhas and Mudras, Shaikarmas, Yukta ahara, Yukta karma, Mantra japa*, etc.

Yama’s are restraints and **Niyama**’s are observances. These are considered to be pre-requisites for the Yog *Sadhanas*.

Aasans, capable of bringing about stability of body and mind ‘*kuryat-tad-aasanmsthairyam....*’, consists in adopting various body (psycho-physical) patterns, giving ability to maintain a body position (a stable awareness of one’s structural existence) for a considerable length and period of time as well.

Pranayam consists in developing awareness of one’s breathing followed by willful regulation of respiration as the functional or vital basis of one’s existence. It helps in developing awareness of one’s mind and helps to establish control over the mind. In the initial stages, this is done by developing awareness of the ‘flow of in-breath and out-breath’ (*svasa-prasvasa*) through nostrils, mouth and other body openings, its internal and external pathways and destinations. Later, this phenomenon is modified; through regulated, controlled and monitored inhalation (*svasa*) leading to the awareness of the body space/s getting filled (*puraka*), the space/s remaining in a filled state (*kumbhaka*) and it’s getting emptied (*rechaka*) during regulated, controlled and monitored exhalation (*prasvasa*).

Pratyahaar indicates dissociation of one's consciousness (withdrawal) from the sense organs which helps one to remain connected with the external objects.

Dharana indicates broad based field of attention (inside the body and mind) which is usually understood as concentration.

Dhyana (Meditation) is contemplation (focused attention inside the body and mind) and *samadhi* – integration.

Bandhas and Mudras are practices associated with *Pranayam*. They are viewed as (the) higher Yogic practices mainly consisting on adopting certain body (psycho-physical) patterns along with (as well as) control over respiration. This further facilitates control over mind and paves way for higher yogic attainment.

Shat karmas are detoxification procedures, help to remove the toxins accumulated in the body and are clinical in nature.

Yukta ahara (Right Food and other inputs) advocates appropriate food and food habits for healthy living.

However, practice of *Dhyana* (Meditation) helping in self-realization leading to transcendence is considered as the essence of *Yog Sadhana* (The Practice of Yog). Traditionally, Yog Education imparted by knowledgeable, experienced, and wise persons in the families (comparable with the education imparted in convents in the west) and then by the Seers (*rishis/munis/acharyas*) in *ahramas* (compared with monasteries).

Yog Education, on the other hand, aims at taking care of the individual, the 'Being'. It is presumed that a good, balanced, integrated, truthful, clean, transparent person will be more useful to oneself, family, society, nation, nature and humanity at large. Yog education is 'Being Oriented'. Details of working with 'Being Oriented' aspect have been outlined in various living traditions and texts and the method contributing to this important field is known as 'Yog'.

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Nowadays, Yog Education is being impaired by many eminent Yog Institutions, Yog Colleges, Yog Universities, Yog Departments in the Universities, Naturopathy colleges and private trusts and societies. Many Yog Clinics, Yog Therapy and Training Centers, Preventive Health Care Units of Yog, Yog Research Centers etc. have been established in Hospitals, Dispensaries, Medical Institutions and Therapeutically setups. Different social customs and rituals in India, the land of Yog, reflect a love for ecological balance, tolerance towards other systems of thought and a compassionate outlook towards all creations. Yog *Sadhana* of all hues and colors is considered panacea for a meaningful life and living. Its orientation to a comprehensive health, both individual and social, makes it a worthy practice for the people of all religions, races and nationalities. Now-a-days, millions and millions of people across the globe have benefitted by the practice of Yog which has been preserved and promoted by the great eminent Yog Masters from ancient time to this date. The United Nation has also declared 21st June as Yog Day.

Yog

As we know now, the word Yog means “union” of the individual consciousness or soul with the spirit or the universal consciousness. Though many people think of Yog only as physical exercises — the *aasans* or postures that have gained wide-spread popularity in recent decades — these are actually only the most superficial aspect of this profound science of unfolding the infinite potentials of the human mind and soul.

The science of Yog is the ancient spiritual science, which offers a direct means of stilling the natural turbulence of thoughts and restlessness of body that prevent us from knowing what we really are. The Bible also says: “**Be still and know that I am God.**” In these few words lies the key to the science of Yog.

Ordinarily our awareness and energies are directed outward, to the things of this world, which we perceive through the limited instruments of our five senses. Because human reason has to rely upon the partial and often deceptive data supplied by the physical senses, we must learn to tap deeper and more subtle levels of awareness if we would solve the enigmas of life — who am I? Why am I here? How do I realize the Truth?

Yog is a simple process of reversing the ordinary outward flow of energy and consciousness so that the mind becomes a dynamic center of direct perception no longer dependent upon the fallible senses but capable of actually experiencing the Truth.

By practicing the step-by-step methods of Yog taking nothing for granted on emotional grounds or through blind faith we come to know our oneness with the Infinite Intelligence, Power, and Joy which gives life to all and which is the essence of our own Self. In past centuries many of the higher techniques of Yog were little understood or practiced, owing to mankind's limited knowledge of the forces that run the universe. But today scientific investigation is rapidly changing the way we view ourselves and the world. The traditional materialistic conception of life has vanished with the discovery that matter and energy are essentially one: every existing substance can be reduced to a pattern or form of energy, which interacts and interconnects with other forms. Some of today's most celebrated physicists go a step further, identifying consciousness as the fundamental ground of all being. Thus modern science is confirming the ancient principles of Yog, which proclaim that unity pervades the universe.

There are various paths of Yog that lead toward this goal, each one a specialized branch of one comprehensive system. Some of the popular forms of Yog are:

Hatha Yog — a system of physical postures, or *aasans*, whose higher purpose is to purify the body, giving one awareness and control over its internal states and rendering it fit for meditation.

Karma Yog — selfless service to others as part of one's larger Self, without attachment to the results; and the performance of all actions with the consciousness of God as the Doer.

Mantra Yog — centering the consciousness within through *japa* or the repetition of certain universal root-word sounds representing a particular aspect of Spirit.

Bhakti Yog — all-surrendering devotion through which one strives to see and love the divinity in every creature and in everything, thus maintaining an unceasing worship.

10 The Path of ‘YOG’: Cure without Medicines

Gyana (Jnana) Yog — It is the path of wisdom, which emphasizes the application of discriminative intelligence to achieve spiritual liberation.

Raja Yog — the royal or highest path of Yog, immortalized by Lord Shree Krishna in the Bhagwad Geeta and formally systematized in the second century B.C. by the Indian Sage Patanjali, which combines the essence of all the other paths.

Sage Patanjali prescribes adherence to eight “limbs” or steps (the sum of which constitute “*Ashtanga (Eight-part) Yog*”) to quiet one’s mind and achieve “*kaivalya*” which literally means “isolation”, but as used in the *Sutras*, stands for emancipation, liberation and used interchangeably with *moksha* (liberation), **which is the goal of Yog**. These *Sutras* not only provide Yog with a thorough and consistent philosophical basis, they also clarify many important esoteric concepts which are common to all traditions of Indian thought, such as *karma*.

Sage Patanjali’s eight steps to achieve this experience are called “*Ashtanga Yog*”.

The Ashtanga Yog consists of the following eight limbs:

The first five are called external aids to Yog (bahiranga sadhana), which one has to do, using his body or the five sensual organs.

Yama

It means self-restraint, self-control and discipline. The *yamas* comprise the “shall-not” in our dealings with the external world. Ten *yamas* are codified as “the restraints” in numerous scriptures including the *Shandilya* and *Varaha Upanishads*, the *Hatha Yog Pradipika etc.* but, Patanjali lists only five *yamas* in his Yog *Sutras*.

Ten Traditional yamas are:

1. Ahimsa: Nonviolence. Abstinence from injury that arises out of love for all, harmlessness, the not causing of pain to any living creature in thought, word, or deed at any time.

- 2. *Satya*:** truthfulness, word and thought in conformity with the facts, honesty. Ahimsa and Satya are the “main” Yama. The other eight are there in support of its accomplishment.
- 3. *AsteYA*:** non-stealing, non-coveting, non-entering into debt.
- 4. *Brahmacharya*:** being constantly aware of the universe, immersed in divinity, divine conduct, continence, celibate when single, faithfulness when married.
- 5. *Kshama*:** patience, releasing time functioning in the now.
- 6. *Dhriti*:** steadfastness, overcoming non-perseverance, fear, and indecision; seeing each task through to completion.
- 7. *Daya*:** compassion; conquering callous, cruel and insensitive feelings toward all beings.
- 8. *Arjava*:** honesty, straightforwardness, renouncing deception and wrongdoing.
- 9. *Mitahara*:** moderate appetite, neither eating too much nor too little; nor consuming meat, fish, shellfish, fowl or eggs.
- 10. *Shaucha*:** purity, avoidance of impurity in body, mind and speech. (Note: Patanjali’s Yog Sutras list Shaucha as the first of the Niyamas.)

Whereas, In the Yog Sutras of Patanjali, he has the following five *yamas* comprise the first limb of the eight limbs of Raja Yog. They are stated in the *Sadhana Pada* Verse 30 as:

- 1. *Ahimsa*:** non-violence, inflicting no injury or harm to others or even to one’s own self, it goes as far as nonviolence in thought, word and deed.
- 2. *Satya*:** benevolent truth, absence of falsehood, non-illusion; truth in word and thought.
- 3. *AsteYA*:** non-covetousness, to the extent that one should not even desire something that is not his own; non-stealing.
- 4. *Brahmacharya*:** spiritual advancement by education and training, responsible behavior with respect to our goal of moving toward the truth. It suggests that we should form relationships that foster our understanding of the highest truths. “Practicing *brahmacharya* means that we use our sexual energy to regenerate our connection to our spiritual self. It also means that we don’t use this energy in any way that might harm others.” Some traditions associate *brahmacharya* with celibacy. Abstinence, particularly, in the case of sexual activity.
- 5. *Aparigraha*:** non-appropriation, non-possessiveness; non-hoarding, absence of avarice.