

# *Yoga*

Hatha, Jñāna, Karma, Bhakti, Raja

# *Yoga*

A human being tries to avoid suffering and sorrow, pain and misery, and tries to obtain a state of joy or happiness.

**But he has failed in this ever since the dawn of creation.**

Not so because this state of absolute transcending of sorrow, and experience of absolute bliss does not exist, but only because **he searches for it in the wrong direction.**

He looks for it in the outer world, in objects. And no wonder he fails, because finite things, changeful things, perishable things, imperfect in their very nature.

These things naturally cannot give perfect experience, because these things are fragmentary. And our relationship with all things is also short-lived.

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By Acharya Suryanarayan Nanda  
for Arya Samaj Greater Houston

# *Yoga*

Yoga emphatically declares that despite the deplorable fact that sorrow is the nature of this temporary earthly existence, the destiny of man is supreme joy.

**This joy is not to be a post-mortem attainment,**  
is not to be an after-death state of being, but  
it is something that is capable of being attained here.  
it is within the reach of everyone,  
even while dwelling in this body, in this very life.

# *Yoga*

Man consists of both the material as well as the non-material entities.

The material is the body with mind, the non-material is the soul.

The primary instrument through which the ātmā, has to contact and perceive this phenomenal world is our body.

# *Yoga*

This body suffers its natural characteristics of birth, growth, change, disease, old age, decay and death.

Numerous other factors also torment this body, and also from within one's own nature there arise factors that destroy our peace.

Such as anger, hatred, jealousy, envy, frustration, disappointment, failure to achieve one's objective, fierce passion in the form of lust and greed—these fires in the human being inflame his mind, torment his heart and disturb his peace.

# *Yoga*

The fundamental teaching of Vedas is that a human being's inherent nature lies with his soul (ātmā) and not to the body or mind.

This ātmā is essentially pure, divine and eternal. But human being does not realize so, because of its bondage to the mind and body.

# *Yoga*

Anyone who takes the necessary training to purify and refine the mind and senses can begin to feel the inherent nature of self and enjoy that extreme joy.

This training is known as Yoga.

Yoga is a Vedic discipline which trains the consciousness for tranquility, health and spiritual insight.

Yoga brings within its purview all the three sides of human personality, that is the body, the mind, and the soul.

# *Yoga*

Yoga is a systematic method of withdrawing our involvement  
in the passing, the finite, the limited, the imperfect, the  
temporary, and  
movement towards the Divine, the Infinite, movement of the  
personal towards the Impersonal, of the individual towards the  
Universal, movement of man towards God.

# *Yoga*

The thesis of Yoga based upon the direct experience of those who became its expounders, is that your true nature, your real and essential nature is pure and divine. It is pure peace. Not sorrow. Not misery. Not grief. Not restlessness. Not agitation. Not tears. But peace and joy.

## *Yoga - Different paths*

Human beings have diverse temperaments, diverse nature, and also diverse inclinations.

Our nature has a balance of all these three ingredients- **mind** and will, **intellect** and rationality, **emotion** and love. By one's inclination one may have a tendency towards one particular path.

Depending upon which one of the faculty we make use of as a principal medium for bringing about Godward movement, Yoga assumes a particular pattern and derives a particular name.

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# *Yoga - Different paths*

In every system of Yoga cross-currents of other systems are intermingle, but there is a dominant feature of each system.

It can be either intellect, emotion or action.

It never means that intellect, emotion, and action are exclusive of one another.

# *Yoga - Different paths*

Those who are of philosophical bent, prefer the "knowledge path" ***Jñāna yoga***.

Those who are inclined to productive application of arts, skills and knowledge, prefer the "action path" ***Karma yoga***.

Those who prefer emotional connection, prefer the "devotional path" ***Bhakti yoga***.

## *Yoga - Different paths*

These paths overlap, with different relative emphasis. But in all these methods, though they make use of one or the other faculties that you are endowed with, they seek to work out the self-same process, the one identical movement.

Therefore, Yoga is one in spite of being different according to the medium of your movement.

# *Hatha Yoga*

It is what we are actually practicing when we get on the mat.

Hatha yoga developed the yoga of the body and refined it into a vast practice with many postures and approaches.

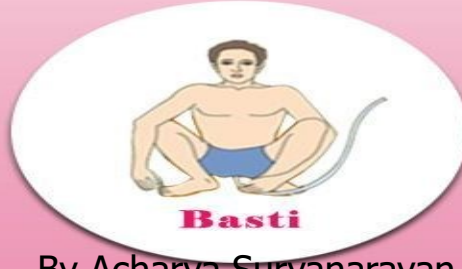
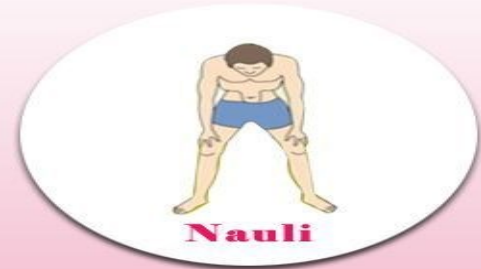
It was designed to make us strong, flexible and balanced.



# Components of Hatha Yoga

**Ṣaṭ karma** (six acts of body cleansing): *dhauti* (cleanse teeth and body), *basti* (cleanse bladder), *neti* (cleanse nasal passages), *trātaka* (cleanse eyes), *nauli* (abdominal massage) and *kapālabhāti* (cleanse phlegm).

## Shatkarma : Cleansing Techniques



# *Components of Hatha Yoga*

**Āsana** (body postures): Body posture exercises called āsanas. These postures come in numerous forms. Āsanas are have been named on the analogy of shapes of animals, birds or plants like *Mandūka āsana*(frog shape), *Makara āsana*(monkey shape), *Bhujanga āsana*(snake shape), etc.



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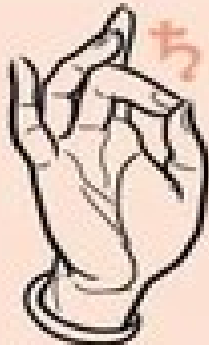
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# *Components of Hatha Yoga*

**Mudrā** ( symbolic gestures often practiced with the hands and fingers.).



GYAN  
MUDRA



SHUNI  
MUDRA



SURYA  
MUDRA



BUDDHI  
MUDRA



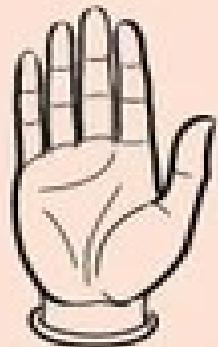
ACTIVE  
GYAN



VAYU  
MUDRA



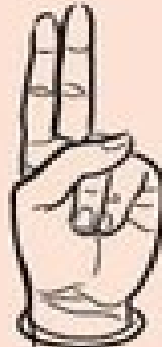
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MUDRA



ABHAYA  
MUDRA



PRAN  
MUDRA



KIDNEY  
MUDRA



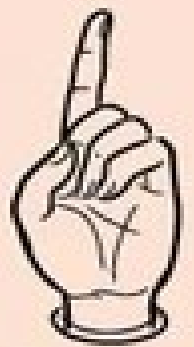
APANA-MRIGI  
MUDRA



RUDRA  
MUDRA

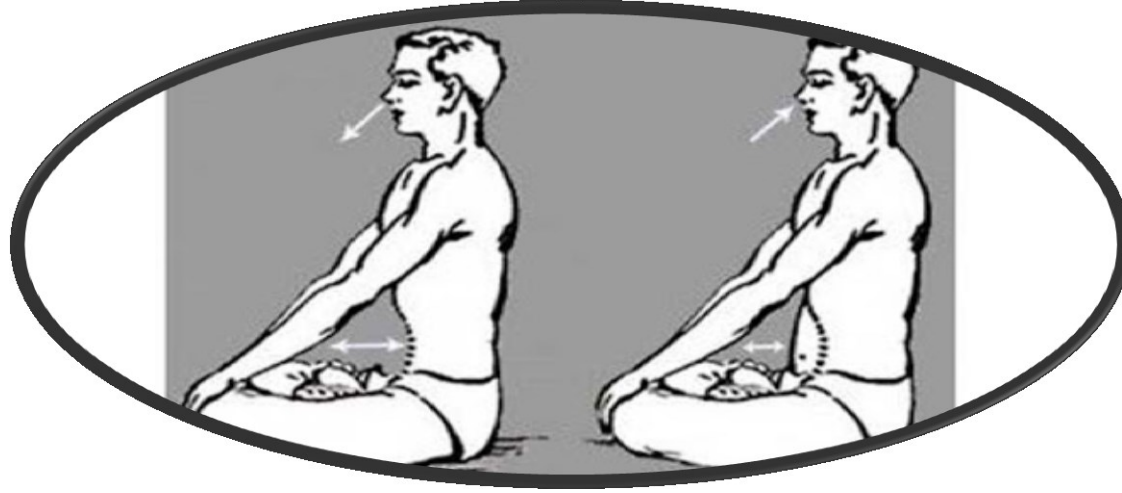


VATA-NAASHAK  
MUDRA



TARJANI  
MUDRA

# Hatha Yoga



**Prāṇāyāma** (breath control): It is the practice of consciously regulating breath (inhalation and exhalation).

It is primarily a threefold practice: **recaka** (exhalation), **puraka** (inhalation) and **kumbhaka** (retention).

Each of these breath units are then combined in different permutations, time lengths, posture and targeted muscle exercises aerate and assist blood flow to targeted regions of the body.

# *Hatha Yoga*

**Bandha**, where energy is powerfully re-directed into the channels of the body. This bandha practice is largely done with the breath paused in kumbhaka for long periods.



**Mula bandha**

To lift the impurities (mala) up to the fire.



**Uddiyana bandha**

To hold the impurities close to the fire to burn them, and evaporate amrita to replenish the "lake of the mind".



**Jalandhara bandha**

To prevent amrita from falling into the fire.

# Hatha Yoga

**Chakra**(centers of energy)

**Kundalini,**

**Nādānusandhāna**

(concentration on inner  
sound)

**Diet, and**

**Dhyāna** (meditation).

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