Appendix IV

DETAILED INSTRUCTIONS FOR EGs

SHATKRIYAS

1. Kapalbhati

"Sit in any comfortable meditation asana; padmasana, as a first choice, or siddha / siddha yoni asana, with the head and spine straight and the hands resting on the knees in either chin mudra. Close the eyes and relax the whole body. Inhale deeply through both nostrils, expanding the abdomen, and exhale with a forceful contraction of the abdominal muscles. Do not strain. The next inhalation takes place by passively allowing the abdominal muscles to expand. Inhalation should be spontaneous or passive recoil, involving no effort. Perform 10 respirations to begin with. Count each respiration mentally. After completing 10 rapid breaths in succession, inhale and exhale deeply. This is one round. Practice 3 to 5 rounds. After completing the practice, maintain awareness of the void in the region of the eyebrow center, feeling an all pervading emptiness and calm”.

Breathing: It is important that the rapid breathing used in these techniques be from the abdomen and not from the chest. The number of respirations may be increased from the initial count of 10 up to 20, as the abdominal muscles become stronger.

Duration: Up to 5 rounds of 10 to 20 breathes. Advanced practitioners may extend the number of rounds to 10 or more; longer periods than this should only be practiced under expert guidance.

Awareness: Physical – on rhythmic breathing, keeping count of the respirations.
Precautions: If pain or dizziness is experienced, stop the practice and sit quietly for some time. When the sensation has passed, recommence the practice with more awareness and less force. If the problem continues, consult a yoga teacher. It may be performed at any time of day but should only be practiced on an empty stomach, 3 to 4 hours after meals.

Those suffering from heart disease, high blood pressure, vertigo, epilepsy, stroke, hernia or gastric ulcer should not practice Kapalbhati.

2. Trataka (concentrated gazing)

“Light the deya (Deepak) and place it on a small table so that the flame is exactly at eye level when sitting. Sit in any comfortable meditation asana with the head and spine erect. Adjust the position so that the deya is an arm's length away from the body or 3 and a half feet length away from the body. Close the eyes and relax the whole body, especially the eyes. Be aware of body steadiness for a few minutes. Keep the body absolutely still though out the practice. Open the eyes and gaze steadily at the tip of the wick. The flame may flicker slightly but the tip of the wick will always remain steady. Try not to blink or move the eyeballs in any way. Do not strain as this will cause tension and the eyes will flicker.

The awareness should be so completely centered on the wick that body awareness is lost. If the mind begins to wander, gently bring it back to the practice. After a minute or two, when the eyes become tired or begin to water, close them gently. Gaze at the after-image of the flame in the space in front of the closed eyes. If the image moves up or down, or from side to side, observe it and try to stabilize it. When the image can no longer be retained, gently open the eyes and gaze at the tip of the nose once more. Repeat the procedure for external gazing. Close the eyes once more and gaze at the inner image. Continue in this way 3 or 4 times. After completing the final round, practice palming 2 or 3 times, before opening the eyes”.

Time of Practice Trataka may be performed at any time but the best time is at dawn or dusk when the stomach is empty.
Duration: Beginners should gaze for 1 or 2 minutes only. For general purpose 5 minutes is sufficient. For spiritual purposes or to rectify an eye defect, trataka may be performed for extended periods of time after consulting a qualified therapist or teacher. Those who suffer from insomnia and mental tension should perform this practice for 5 to 15 minutes before sleeping at night.

Precautions: Trataka must be practiced on a steady flame, so there should be no draught in the vicinity. The practitioner should always avoid undue strain. The ability to keep the eyes open without blinking should be developed gradually with consistent practice. Trataka is an excellent method for clearing accumulated complexes, problems and suppressed thoughts from the mind, enabling the practitioner to witness what is surfacing. It is also possible, however, for these problems do manifest too rapidly, which may be mentally disturbing. If this occurs, stop the practice and seek advice from an expert yoga teacher. In case of eye ailments such as eyestrain, myopia, astigmatism and even the early symptoms of cataract, a black dot should be used instead of a Deya flame.

PRANAYAMAS

1. Anulom-Vilom\ Nadi Shoudhan Instruction:

"Sit in comfortable meditation posture, preferably siddha / siddha yoni asana or padmasana. (Those who cannot sit in a meditation posture may sit against a wall with the legs outstretched or in a chair which as a straight back). Keep the head and spine upright.

Relax the whole body and close the eyes. Practice yogic breathing for some time. Adopt nasagra mudra with the right hand and place the left hand on the knee in chin or Jnana mudra. Close the right nostril with the thumb. Inhale and exhale through the left nostril 5 times. The rate of inhalation / exhalation should be normal. Be aware of each breath. After 5 breath release the pressure of the thumb on the right nostril and press the left nostril with the ring finger, blocking the flow of air inhale and exhale through the right nostril 5 times, keeping the respiration rate normal. Lower the hand and breath 5 times through both nostrils together”. This is one round. Practice 5 rounds or for 3 to
5 minutes, making sure that there is no sound as the air passes through the nostrils.

**Ratio and Timings:** The ratio should start off as 1:4:2:2 for inhalation, internal retention, exhalation, and external retention. The duration of inhalation should slowly be increased from 5 to 6 counts, then from 6 to 7 and so on, and the duration of exhalation and retention should be adjusted accordingly. Do not increase the count for inhalation until the relative counts for exhalation and breath retention are comfortable.

**Breathing:** Breathing should be silent in all techniques of nadi shoudhan, ensuring that it is not forced or restricted in any way. As the ratio and duration increase the breath becomes very light and subtle. Increased ratio and breath duration should not be attained at the expense of relaxation, rhythm and awareness. The flow of breath must be smooth, with no jerks, throughout the practice. Always use the chest and diaphragm muscles and practice yogic breathing. If one of the nostrils is blocked, perform jala neti or breath balancing exercises before commencing.

**Awareness:** On the breath and the counting. (physical) It is easy for the mind to wander during nadi shoudhan. Simply be aware of this wandering tendency of the mind, continue the practice and the count. This will automatically encourage the awareness to return to the practice.

**Precautions:** Depending on the phase of the moon, one of the two nostrils usually becomes strongly dominant during the time of sunrise and sunset. It is not advisable to alter the flows at this time. Under no circumstance should the breath be forced. Never breath through the mouth. Proceed carefully and only under expert guidance. At the slightest sign of discomfort reduce the duration of inhalation / exhalation / retention and, if necessary, discontinue the practice for the day. Nadi shodhana should never be rushed.

2. **Bhramri Pranayamas**

   "Sit in a comfortable meditation asana. The spinal cord should be erect, the head straight and the hands resting on the knees in chin or jnana mudra. The ideal posture for this practice is padmasana or siddha / sidda yoni asana. Sit on a rolled blanket with the heels drawn up to the buttocks. Place the feet flat on the floor with the knees raised and the elbows resting on the
knees. Close the eyes and relax the whole body for a short time. The lips
should remain gently closed with the teeth slightly separated throughout the
practice. This allows the sound vibration to be heard and felt more distinctly in
the brain. Make sure the jaws are relaxed. Raise the arms sideways and bend
the elbows, bringing the hands to the ears. Use the index or middle finger to
plug the ears. The flaps of the ears may be pressed without inserting the
fingers. Bring the awareness to the center of the head, where ajna chakra is
located, and keep the body absolutely still. Breath in through the nose. Exhale
slowly and in a controlled manner while making a deep steady humming
sound like that of the black bee. The humming sound is smooth, even and
continuous for the duration of the exhalation. The sound should be soft and
mellow, making the front of the skull reverberate. This is one round. At the
end of exhalation, breathe in deeply and repeat the process. Perform 5
rounds”.

**Awareness:** On the humming sound within the head and on making the
breath steady and even.

**Time of practice:** The best time to practice is late at night or in the early
morning as there are fewer external noises to interfere with internal
perception. Practicing at this time awakens psychic sensitivity. However,
Bhramri may be practiced at any time to relieve mental tension, providing the
surroundings are peaceful.

**Contra-indications:** Bhramri should not be performed while lying down.
People suffering from severe ear infections should not practice this
pranayama until the infection has cleared up. Those with heart disease must
practice without breath retention.

**Precautions:** Bhramri should be practiced in a solitary place late at night or
early in the morning. When deep, steady and long breathing cannot be
maintained rhythmically, stop. Do not proceed further. The rhythm should be
gauged from the nasal sound produced in inhalation (“ssssss a” which sounds
like a leak in a cycle tube) and exhalation (the aspirate ‘huuuuuuuuuum’
sound) If the volume of the sound is reduced, stop. Persons suffering from
eye or ear trouble (like glaucoma and pus in the ear) should not attempt to hold the breath.

A comfortable sustainable meditation posture is necessary to enable efficient breathing and body steadiness during the practice. Sidda/siddha yoni asana is one of the best postures for pranayama. The body should be as relaxed as possible throughout the practice with the spine, neck and head erect. Sit on a folded blanket or cloth of natural fibre to ensure the maximum conduction of energy during the practice. Loose, comfortable clothing made of natural fibres should be worn during practice. The body may be covered with a sheet or blanket when it is cold or to keep insects away. Take a bath or shower before commencing the practice or at least wash the hands, face and feet. Do not take a bath for at least half an hour after the practice to allow the body temperature to normalize.

Wait at least three to four hours after meals before starting pranayama. Food in the stomach places pressure on the diaphragm and lungs, making full, deep respiration difficult. A balanced diet of protein, carbohydrates, fats, vitamins and minerals is suitable for most pranayama practices.

With all pranayama practices it is important to remember the instruction not to strain, not to try to increase your capacity too fast, applies just as it does to asana practice. If one is advised to practice a pranayama technique for a specific length of time, before moving on to a more advanced practice or ratio, it is wise to follow that instruction.

Pranayama should not be practiced during illness, although simple techniques such as breath awareness and abdominal breathing in Shavasana may be performed. Always consult a yoga therapist or teacher before using any pranayama for therapeutic purposes.

**MEDITATION**

**Cleanliness and Food precaution**

One does not enter a temple with a dirty body or mind. Before entering the temple of his own body, the yogi observes the rules of cleanliness. Before
starting pranayama practices the bowels should be evacuated and the bladder emptied.
Preferable pranayama should be practiced on an empty stomach, but if this is difficult, a cup of milk, may be taken. Allow at least six hours to elapse after a meal before practicing pranayama.

Time and Place: The best time for practice is in the early morning (preferably before sunrise) and after sunset. According to the Hatha Yoga Pradipika, Pranayama should be practiced four times a day, in the early morning, noon, evening and midnight, with 80 cycles at a time. This is hardly possible in the fast modern age. What is therefore recommended is to practice at least 15 minutes a day, but the 80 cycles are for intensely devoted practitioners, and not for the average householder.

Clothing: Though it depends upon the climatic conditions, however, your clothing should be as light as possible under the circumstances. Further more, your clothing should not be tight to interfere in any way, the breathing process. In case your place is full of mosquitoes, flies or other such disturbing insects, you must take adequate precaution against them. This is important, if your mind remains disturbed and engaged elsewhere, you can't get peace.

Place of practice: (Sleep): It is normal for most people to sleep when they relax. But this is not the aim of meditational practices. Try not to sleep for, if you do you are really wasting your time, If you want to sleep then it is better to stay on bed. Technique (Gyan Mudra): Sit any meditative asana. Fold the index fingers of both hands so that the tips touch the inside root of their corresponding thumbs. Straighten the other 3 fingers and separate them slightly. Place the hands on the knees, with the palms downwards. The 3 unbent fingers and the thumb of each hand should point downwards towards the floor in front of the knees. Relax your arms and hands. Now prepare yourself for meditational practice.

Sitting position: Any comfortable posture. Correct rhythmic breathing is essential to proper Meditation. Once you are comfortably settled in the posture you have chosen, you may begin your meditation in one of two ways. You may close your eyes and concentrate on the space directly above the
root of your nose the seat of the supposedly atrophied third eye; or else, keeping your eyes open, focus on some small article or spot directly in your line of vision. Be sure it is something you see clearly, without straining the eyes.

**COMBIND PROCEDURE:**

Trio group practiced Shatkriyas, Pranayamas and Meditation together. Instructions given to them regarding practice of above said yogic techniques were same as given to the respective groups of Shatkriyas, Pranayamas and Meditation.