

Self-Learning Material (SLM)



University of Patanjali

B.Sc. in Yoga Science

Open and Distance Learning Program

Semester - V

Prepared By :

Dr. Akshyay Vashist

Dr. Drishti Raj

Maharshi Dayanand Gram/ Delhi- Haridwar National Highway, Bahadrabad
Haridwar: 249405 Contact No: 9950882892 Mail: patanjali-odl@uop.edu.in

B.Sc. (Yoga Science)

COURSE DETAILS-1

SUBJECT NAME- Patanjali Yoga Sutras – II

SUBJECT CODE- BSYSMJ – 501

BLOCK – 1: VIBHUTTI PADA

UNIT – 1: INTRODUCTION OF DHARANA, DHYANA AND SAMADHI (ANTARANG YOGA)

Objectives

- To understand the definitions and distinctions between Dharana, Dhyana, and Samadhi as stages of Antaranga Yoga.
- To explore the role of these practices in the journey toward spiritual liberation as per Patanjali's Yoga philosophy.

Learning Outcomes

- Students will be able to explain the stepwise process of Antaranga Yoga and its significance in achieving Samadhi.
- Students will develop the ability to differentiate between concentration, meditation, and absorption with practical and philosophical clarity.

➤ Dharana, dhyana and samadhi (antarang yoga):

Antaranga Yoga – The Inner Limbs of Ashtanga Yoga-

Antaranga Yoga comprises the **last three limbs** of the **Ashtanga Yoga** system described by **Maharshi Patanjali** in the **Yoga Sutras**. These are **internal** practices that cultivate deep concentration, meditation, and ultimately spiritual absorption or liberation.

1. Dharna- (Concentration)-

Dharana is the practice of focused concentration on a single point or object, whether external (like a candle flame) or internal (such as the breath, a mantra, or a chakra).

Deśa-bandhaś cittasya dhāraṇā-(Yoga Sutra 3.1)

"Dharana is the binding of the mind to one place, object, or idea."

Dharana marks the transition from external to internal practices. It prepares the mind for deeper meditation by eliminating distractions.

2. Dhyana (Meditation)-

Dhyana is the continuous and uninterrupted flow of concentration toward the chosen object (developed in Dharana). It is a sustained meditative awareness.

Tatra pratyaya-ikatānatā dhyānam- (Yoga Sutra 3.2)

"Dhyana is the uninterrupted flow of the mind toward the object of concentration."

In Dhyana, the practitioner experiences stillness and a deeper connection with the object of focus, transcending the fluctuations of thought.

3. Samadhi (Absorption or Enlightenment)-

Samadhi is the final stage where the meditator, the act of meditation, and the object of meditation merge into oneness. It is a state of pure consciousness and blissful awareness.

Tadevā'rtha-mātra-nirbhāsaṁ svarūpa-sūnyam iva samādhiḥ-(Yoga Sutra 3.3)

"Samadhi is when the object of meditation alone shines forth, as if devoid of the self."

This is the goal of yoga—liberation (Kaivalya), where the ego dissolves, and one rests in the pure awareness of the Self.

Questions

1. What is the difference between Dharana, Dhyana, and Samadhi in the practice of Yoga?
2. Why Dharana, Dhyana, and Samadhi are collectively called Antaranga Yoga?
3. How does the practice of Dharana lead to Dhyana and eventually to Samadhi?
4. What is the significance of Samyama in the Yoga Sutras, and how does it relate to self-realization?

UNIT – 2: NATURE OF SANYAMA

Objectives

- To understand the concept and composition of Sanyama as described in Patanjali's Yoga Sutras.
- To explore the practical and philosophical implications of Sanyama in achieving yogic insights and self-mastery.

Learning Outcomes

- Students will be able to explain the threefold structure of Sanyama and how it functions in yogic practice.
- Students will be able to analyze how Sanyama aids in developing deeper concentration, insight, and spiritual advancement.

Sanyama and its three consequences.

Sanyama is a profound yogic practice described in Patanjali's Yoga Sutras as the combined application of the last three limbs of Ashtanga Yoga —

- Dharana (Concentration)
- Dhyana (Meditation)
- Samadhi (Absorption)

"Trayam ekatra sanyamah" (Yoga Sutra 3.4)

"The simultaneous practice of Dharana, Dhyana, and Samadhi on a single object is called Sanyama." This means when these three inner limbs are practiced together in unison on the same object, it leads to extraordinary inner perception and wisdom.

Three Consequences of Sanyama:

Prajna (Higher Intuitive Knowledge or Wisdom)

"Tajjayāt prajñālokaḥ" ((Yoga Sutra 3.5)

"Through mastery of Sanyama comes the light of higher knowledge (Prajna)." By perfecting Sanyama, the practitioner gains deep insight, intuition, and clarity that surpass ordinary intellect.

Vyutthāna-nirodha-saṁskārayor-abhibhava-prādurbhāvau- (Mastery Over Mind)- (Yoga Sutra 3.9-12)

Explain that through Sanyama, the yogi develops: Control over mental fluctuations, Ability to silence thoughts, Emergence of steady meditative awareness, It enables the practitioner to regulate the mind between activity (vyutthāna) and stillness (nirodha).

Siddhis (Supernormal Powers or Yogic Abilities)

"Tasye bhūmiṣu viniyogaḥ"

"Sanyama should be applied in stages or levels." By applying Sanyama on different objects or concepts, the practitioner gains siddhis — such as clairvoyance, telepathy, past-life knowledge, etc., as explained in later sutras of Chapter 3 (Vibhuti Pada).

Questions

1. What is Sanyama and which three practices does it combine?
2. How is Sanyama different from the individual practices of Dharana, Dhyana, and Samadhi?
3. What is the significance of Sanyama in the third chapter of the Yoga Sutras?
4. What benefits or powers (Siddhis) are said to arise from the successful practice of Sanyama?

BLOCK – 2: VIBHUTTI PADA

UNIT – 1: CONCEPT OF ANTARANGAM AND BAHIRANGAM, DIFFERENT KIND OF PARINAMAS

Objectives

- To understand the distinction between Bahiranga (external) and Antaranga (internal) limbs of Ashtanga Yoga.
- To explore the types of mental and spiritual transformations (Parinamas) as described in Patanjali's Yoga Sutras.

Learning Outcomes

- Students will be able to classify the eight limbs of yoga into Bahiranga and Antaranga categories with clarity.
- Students will be able to identify and explain the three major types of Parinama and their relevance in yogic development.

Concept of Antaranga and Bahiranga Yoga

In **Ashtanga Yoga**, the eight limbs of yoga are often divided into two broad categories:

1. **Bahirangam (External Yoga Practices):**

These are external or preparatory limbs that deal with the body and behavior:

- Yama (ethical restraints)
- Niyama (personal observances)
- Asana (posture)
- Pranayama (breath regulation)
- Pratyahara (withdrawal of senses)

2. **Antarangam (Internal Yoga Practices):**

These are inward, subtle disciplines that deal with the mind and consciousness:

- Dharana (concentration)
- Dhyana (meditation)
- Samadhi (absorption)

Antaranga means "inner limb" and is considered closer to the goal of yoga — self-realization.

Bahiranga means "outer limb", which prepares the practitioner for inner work.

Note – But the sutras of vibhuti pad describe that Dharna, Dhyaan and Samadhi are the Antarang of Ashtang Yoga but Bahiranga of Nirbija Samadhi

Sūtra 3.7 □□□□□□□□□□□□ □□□□□□□□ □ □□

Trayam antaraṅgam pūrvebhyaḥ.

Translation: These three limbs—**Dharana (concentration), Dhyana (meditation), and Samadhi (absorption)**—are internal compared to the previous ones.

- To understand the meaning and importance of Kāyasampat as described in the Yoga Sutras.
- To explore the relationship between yogic practices and the development of bodily perfection and strength.

Learning Outcomes

- Students will be able to define Kāyasampat and list its characteristics as per Patanjali's Yoga Sutras.
- Students will be able to explain how yogic practices contribute to physical, energetic, and mental excellence.

KAYASAMPAT

YS 3.43 Bahiḥ-kalpitaṁ vṛttir-mahā-vidēhā tataḥ prakāśa-āvaraṇa-kṣayaḥ

English Translation:

When the mind's activity is no longer identified with the body and goes beyond physical form, it is called **Mahāvidēhā** (the great bodiless state).

From this, the veil over illumination (consciousness) is destroyed.

Explanation:

- **Bahiḥ-kalpita vṛtti** means a state where the mental modifications are not identified with the body or external senses.
- **Mahāvidēhā** is a deep yogic state where the practitioner becomes totally dissociated from the body-consciousness.
- As a result, **prakāśa-āvaraṇa-kṣayaḥ** happens—i.e., the covering or veil over the pure inner light of consciousness is removed. The yogi attains clarity and luminous awareness beyond body limits.

YS 3.44 Sthūla-svarūpa-sūkṣma-anvaya-arthavattva-samyamād bhūta-jayaḥ

Translation: By performing **Samyama (combined concentration, meditation, and absorption)** on the **gross form, essential nature, subtle qualities, interrelatedness, and purpose** of the five elements (Pañchabhūtas), mastery over the elements is achieved.

Explanation:

- The **five aspects** of the elements (earth, water, fire, air, space) are:
 1. **Sthūla** – Gross (perceptible form)
 2. **Svarūpa** – Inherent nature or function
 3. **Sūkṣma** – Subtle form (like tanmātras)
 4. **Anvaya** – Their interrelation and sequence of existence
 5. **Arthavattva** – Their utility or purpose
- Mastery over these leads to **Bhūta-jaya** – complete control over the elements.

YS 3.45 Tato'ṇimādi-prādurbhāvaḥ kāya-sampat-tad-dharma-anabhighātaś-ca

English Translation:

From mastery over the elements (bhūtajaya), arise:

1. Manifestation of **eight yogic powers (siddhis)** like **Aṇimā** (minuteness), etc.
2. Perfection of the body (kāya-sampat)
3. Immunity from the natural effects of the elements (anabhighāta)

Eight Siddhis (Yogic Powers):

1. **Aṇimā** – Ability to become minute
2. **Laghimā** – Lightness of the body
3. **Mahimā** – Expanding the body at will
4. **Garimā** – Making the body extremely heavy
5. **Prāpti** – Ability to get anything anywhere
6. **Prākāmya** – Fulfillment of any desire
7. **Vaśitva** – Control over all beings and elements
8. **Īsitva** – Power of creation and command

YS 3.46 Rūpa-lāvaṇya-bala-vajra-saṃghanatvāni kāya-sampat

English Translation:

Perfection of the body (**Kāya Sampatti**) includes:

- Beauty (**Rūpa**)
- Grace or charm (**Lāvaṇya**)
- Strength (**Bala**)
- Diamond-like firmness and indestructibility (**Vajra-saṃghanatva**)

Explanation:

When the yogi perfects the body through mastery over the elements and through internal yogic purification, the body attains ideal qualities: luminous beauty, strength, and resilience like the thunderbolt (vajra).

Questions

1. What is the meaning of Kāyasampat in the context of Yoga Sutras?
2. Which qualities are included in Kāyasampat according to Yoga Sutra 3.46?
3. How does the practice of yoga lead to bodily perfection (Kāyasampat)?
4. Why Kāyasampat is considered important for advanced yogic and spiritual practices?

UNIT- 3: CONCEPT OF CHITTA SAMSKARA, PARINAMATRAYA AND VIBHUTIS

Objectives

- To understand the processes of mental transformation and their yogic significance through the study of Chitta Samskāra and Parināma-traya.
- To explore the nature of Vibhūtis as outcomes of deep concentration and their place in the spiritual journey.

Learning Outcomes

- Students will be able to explain how Samskāras influence the mind and how yogic practice refines them.
- Students will be able to describe the three Parināmas and the nature and purpose of Vibhūti in Yoga philosophy.

Concept of Chitta Samskāra (चित्तसंस्कार)

- **Chitta** = mind-stuff, the subconscious field that stores experiences.
- **Samskāra** = subtle impressions or latent tendencies formed by past experiences, thoughts, emotions, and actions.

Types of Samskāras:

- **Vāsanā** (वासना) – Subtle desires rooted in past experiences.
- **Samskāras** (संस्कार) – Memory traces that influence future perception and behavior.

Role in Yoga:

- Samskāras are the root of **Vṛttis** (modifications of mind) and **Kleśas** (afflictions).
- **Goal of Yoga** is to reduce and finally **burn all samskāras** through **Abhyāsa** (practice) and **Vairāgya** (dispassion).

PARINĀMA-TRAYA (परिणामत्रय – (THE THREEFOLD TRANSFORMATION

Patanjali discusses three types of transformations (parināmas) that occur in **Chitta** during spiritual evolution and practice. These are explained mainly in **Yoga Sutras 3.13 to 3.15**.

(a) Dharma Parināma (धर्मपरिणाम) – Transformation of Characteristics

- Change in the **essential quality or state** of the object or mind.
- Example: Ice → Water → Steam (essential change in state).
- In Yoga: As the yogi evolves, the **essential tendencies of the mind** (like desire, aversion) change into purity and stillness.

(b) Lakṣaṇa Parināma (लक्षणपरिणाम) – Transformation of Temporal Condition

- **Lakṣaṇa** means "mark" or "temporal phase".
- Refers to the **change over time**, like how a fruit ripens, or how the mind goes through different moods.
- In Yoga: Mind evolves from ignorance → partial awareness → full illumination.

(c) Avasthā Parināma (अवस्थापरिणाम) – Transformation of State or Condition

- This is the **transition from one moment to another** in the present state.
- Even while in one state, micro-changes are constantly occurring.

“Bhuvana jñānaṁ sūrye sanyamāt” – (Yoga Sutra 3.26)

"By practicing Sanyama on the sun, knowledge of the planetary systems is attained."

3. Kaya-Rupa Siddhi (Invisibility)

“Kāya rūpa sanyamāt tad grāhya śakti-sthambhe cakṣuḥ prakāśāsamprayoge’ntardhānam” - (Yoga Sutra 3.21)

"By Sanyama on the form of the body and restraining its perceptibility, the power of the eye is disconnected from its light—thus, invisibility is achieved."

4. Antar Drṣṭi (Inner Vision)

“Hridaye chitta samvit” - (Yoga Sutra 3.32)

"By Sanyama on the heart, knowledge of the contents of the mind is gained."

5. Pūrva-Jāti Jñānam (Knowledge of Past Lives)

“Samskāra sākṣāt karaṇāt pūrva-jāti jñānam” - (Yoga Sutra 3.18)

"By direct perception of impressions (samskaras), knowledge of previous births arises."

6. Prārabdha Karma Jñānam (Knowledge of Death or Karma)

“Maitrī-ādiṣu balāni” - (Yoga Sutra 3.23)

"Through Sanyama on qualities like friendliness, one attains the strength associated with them (and can influence emotional or karmic balance)."

Questions

1. What are Chitta Samskāras and how do they affect one’s spiritual journey?
2. Explain the threefold transformation (Parināma-traya) of the mind as per Patanjali.
3. What are Vibhūtis and how are they attained according to the Yoga Sutras?
4. Why does Patanjali caution practitioners about the use of Vibhūtis?

BLOCK – 3: KAIVALYA PADA

UNIT – 1: FIVE MEANS OF SIDDHIS, CONCEPT OF NIRMAN CHITTA, IMPORTANCE OF SIDDHIS ACHIEVED THROUGH SAMADHI, FOUR TYPES OF KARMAS

Objectives

- To understand the origins, types, and implications of Siddhis as per Patanjali's Yoga philosophy.
- To explore the concept of Nirmāṇa Chitta and the classifications of karma that influence spiritual growth.

Learning Outcomes

- Students will be able to identify and describe the five different means through which Siddhis are attained, and explain the significance of Samādhi-based Siddhis.
- Students will be able to differentiate between the four types of karma and explain the concept of transformed consciousness (Nirmāṇa Chitta).

FIVE MEANS OF SIDDHIS

Five types of Siddhis (birth, medicine, mantra, penance and samadhija),

In Patanjali's *Yoga Sutras*, five types of Siddhis (supernatural powers or attainments) are mentioned as arising from different sources.

- 1) **Janmaja Siddhi (Born Siddhis):** Powers acquired at birth due to past karmas or divine grace. Some beings are born with innate yogic abilities or extraordinary talents.
- 2) **Oṣadhi-ja Siddhi (Siddhis through Herbs/Medicine):** Powers achieved by consuming specific spiritual or medicinal herbs. Rare in modern yogic paths; more symbolic or alchemical in traditional texts.
- 3) **Mantra-ja Siddhi (Siddhis through Mantras):** Attained by repetition (japa) and mastery of specific mantras. Each mantra vibrates at a frequency that can activate specific powers.
- 4) **Tapa-ja Siddhi (Siddhis through Austerity):** Gained through intense self-discipline and penance. Tapa purifies the body-mind and generates inner strength.
- 5) **Samadhi-ja Siddhi (Siddhis through Meditation):** The highest and most refined siddhis, attained by deep meditative absorption (Samadhi). These are the Vibhuti described in *Vibhuti Pada*, Chapter 3 of the *Yoga Sutras*.

➤ CONCEPT OF NIRMAN CHITTA

In Patanjali's *Yoga Sutras*, the concept of Nirmāṇa Chitta refers to the formation of a "constructed mind" or "created consciousness." This idea is found in *Yoga Sutra* 4.4, within *Kaivalya Pada*, which discusses advanced yogic states, siddhis, and liberation.

Nirmāṇa-cittāny-asmita-mātrāt. ||4.4||

- Nirmāṇa Chitta means "constructed or created minds."
- It refers to multiple minds or subtle bodies that a realized yogi can create through the power of asmitā (individual ego or pure I-consciousness).
- These minds are not born in the ordinary way but are manifested by yogic will or spiritual power.

- This sutra is often interpreted in connection with advanced yogis or siddhas, who can manifest other minds or bodies for specific purposes—such as teaching, healing, or karmic work—while still remaining rooted in their original Self.

Pravṛtti-bhede prayojakaṁ cittam ekam anekeṣām

Though the activities of created minds are many and varied, the original mind (or consciousness) behind them is one.

Explanation:

The different minds or manifestations created by a yogi may appear to act independently, but they are all guided and operated by the same core consciousness or source-mind of the yogi. This underlines the unity of consciousness beneath apparent multiplicity.

Tatra dhyānajam anāśayam

Among them, the mind born of meditation is free from karmic impressions.

Explanation:

The mind that is generated through deep meditation (dhyāna) is free from karma and past saṃskāras. It is pure, created intentionally by the yogi for divine or spiritual tasks, not bound by habitual tendencies or karmic limitations.

➤ **IMPORTANCE OF SIDDHIS ACHIEVED THROUGH SAMADHI**

Yoga Sutra 3.16 – 3.50 (Vibhuti Pada)

When a yogi performs **Samyama (combined Dharana, Dhyana, and Samadhi)** on various objects — such as the elements, mind, senses, or concepts like compassion or time — they gain mastery and knowledge over them, resulting in **Siddhis (powers)**.

Example:

- Samyama on the **Pancha Mahabhutas (five elements)** grants **Bhutajaya (control over the elements)** → leads to **Anima, Mahima, Laghima** etc.
- Samyama on **mind** gives **knowledge of other minds**.
- Samyama on **relation between body and space** grants **levitation**.

Types of Siddhis (Mentioned in Sutras)

1. **Aṇimā** – Becoming as small as an atom
2. **Laghimā** – Becoming light
3. **Mahimā** – Becoming huge
4. **Garimā** – Becoming heavy
5. **Prāpti** – Instant acquisition of anything
6. **Prākāmya** – Fulfillment of desires
7. **Vaśitva** – Mastery over elements
8. **Īśitva** – Lordship or creative control

Siddhis reflect that the **Yogi has gone beyond the bondage of Prakriti** (nature and its gunas).

They're signs of **inner purification and evolution**, not mere magical abilities.

Sutra 4.1: “*Janma aushadhi mantra tapah samadhi-jah siddhayah*”

Siddhis can arise from:

1. **Birth** (genetic/spiritual inheritance)
2. **Herbs** (rare yogic/aushadhi use)
3. **Mantras** (mantra siddhi)
4. **Tapas** (austerities)
5. **Samadhi** (highest source — mind mastery)

Among these, **Samadhi-jah Siddhis are considered the purest**, arising from inner mastery and concentration.

Sutra 3.38: “*Te samādhāv upasargāḥ vyutthāne siddhayah*”

Meaning: These Siddhis can become **obstacles to Samadhi** if misused or if ego arises.

- Siddhis can **tempt the yogi** into using them for egoic purposes, drawing the mind outward again.
- Real yogis **do not seek or display** siddhis for show — they see them as **incidental** to spiritual progress.

The Ultimate Goal is Kaivalya (Liberation), Not Siddhis

- Siddhis are **not the goal** of Yoga.
- Patanjali emphasizes **Kaivalya (absolute freedom)** as the final aim, where the **Purusha (soul)** is completely disentangled from **Prakriti**.
- **Sutra 4.34** speaks of the final liberation, where even Siddhis drop away.

FOUR TYPES OF KARMAS

Karma- In Patanjali's Yoga Sutras, particularly in Kaivalya Pada (Chapter 4), Yoga Sutra 4.7 presents a classification of three types of karma associated with yogis and others. These are referred to as:

Karma-aśuklākṛṣṇaṁ yoginas tri-vidham itareṣām. ||4.7||

Type	Meaning	Effect
Śukla (White)	Virtuous / Good Karma	Pleasant outcomes, higher birth
Kṛṣṇa (Black)	Negative / Bad Karma	Painful outcomes, lower birth
Śukla- Kṛṣṇa Miśra (Mixed)	Both good and bad karma	Mixed results
Aśukla-Akṛṣṇa	Karma of Yogis	Transcends duality, no bondage

Questions

1. What are the five means through which Siddhis can be attained, and which one is considered the highest?
2. Define *Nirmāṇa Chitta* and explain how it is different from the ordinary mind.
3. Why are Siddhis attained through *Samādhi* considered spiritually superior?
4. What are the four types of karma mentioned in the *Yoga Sutras*, and how do they affect spiritual progress?

UNIT – 2: CONCEPT OF VASANA; DHARMAMEGH SAMADHI AND ITS RESULT

Objectives

- To understand the concept of **Vāsanā** and its role in the cycle of karma and bondage.
- To comprehend the nature, significance, and outcome of **Dharma-Megha Samādhi** in the path to liberation.

Learning Outcomes

- Students will be able to explain how **vāsanās influence mental patterns** and how yoga practice eliminates them.
- Students will be able to describe **Dharma-Megha Samādhi** and identify its **signs and transformative effects**.

➤ CONCEPT OF VASANA

In Patanjali's Yoga Sutras, the concept of Vāsanā (वासना) refers to the deep-rooted impressions or subtle desires that influence one's behavior, perception, and future experiences. Although the exact word *Vāsanā* is not always used explicitly in the sutras, the concept is present and closely related to "samskāra" (mental impressions) and "karma-āśaya" (residue of actions).

Concept	Meaning	Sutra Reference
Vāsanā	Latent tendencies or subtle desires	<i>Tataḥ tad-vipāka-anuḡṇānām evābhivyaktiḥ vāsanānām.</i> 4.8
Karma-āśaya	Storehouse of karmic impressions	<i>Kleśa-mūlaḥ karmāśayo dṛṣṭa-adrṣṭa-janma-vedanīyaḥ.</i> 2.12
Samskāra	Mental grooves formed by repeated actions	<i>Virāma-pratyayābhyāsa-pūrvāḥ saṃskāra-śeṣo'nyaḥ</i> □1.18□ <i>Te pratīprasava-heyāḥ sūkṣmāḥ.</i> 2.10

➤ DHARMAMEGH SAMADHI

Dharma Megha Samadhi is one of the highest and most profound states of meditative absorption described in Patanjali's Yoga Sutras. It is mentioned in the Kaivalya Pada (Chapter 4) and represents the final stage before liberation (Kaivalya).

"Tataḥ klesha-karma-nivṛttiḥ" (Yoga Sutra 4.30)

Then, the afflictions (kleshas) and karma are destroyed.

"Tadā sarvāvaraṇa-mala-apetasya jñānasyānantyāj-jñeya-malpam" (Yoga Sutra 4.31)

Then, due to the infinity of knowledge free from impurities and obstructions, what remains to be known is very little.

"Tataḥ kṛta-arthānām pariṇāma-krama-samāptiḥ guṇa-nām" (Yoga Sutra 4.32)

Then, for one who has fulfilled the purpose of life, the sequence of changes in the gunas comes to an end.

Meaning of Dharma Megha Samadhi ("Cloud of Virtue")

- ❖ The term Dharma Megha literally means "Cloud of Dharma" or "Cloud of Virtue."
- ❖ It is called this because virtue and wisdom rain down like a cloud — abundantly and effortlessly.
- ❖ It is the state where the yogi transcends even the highest forms of knowledge and virtues.

At this point, the yogi has:

- No more attachment to siddhis (powers)
- No desire for personal gain
- Overcome all kleshas (mental afflictions) and karma

Features of Dharma Megha Samadhi:

1. Transcendence of Virtue and Vice

The yogi moves beyond dualities — even beyond attachment to dharma (righteousness).

2. End of Karma

No new karma is created, and past karma is burned away.

3. Ultimate Discriminative Knowledge (Viveka Khyāti)

The yogi fully discerns the difference between Purusha (pure consciousness) and Prakriti (nature/matter).

4. Final Step Before Liberation (Kaivalya)

After this samadhi, the yogi attains Kaivalya — complete isolation of the Self, absolute freedom.

Results of Dharmamegha Samādhi:

1. Kleśa-karma-nivṛtti (Destruction of karma and afflictions):

- All accumulated karmas, both good and bad, are destroyed.
- Mental afflictions (kleśas) like ego, ignorance, attachment are completely removed.

2. Jñānāvaraṇa-kṣaya (Removal of the veil over true knowledge):

- All coverings over the inner light of the Self are lifted.
- The yogi gains all-pervading knowledge (sarvathā jñāna) without effort.

3. Liberation (Kaivalya):

- The yogi attains complete isolation of Purusha from Prakriti.
- There is no rebirth, as all seeds of karma have been burnt.

4. Effortless Awareness:

- The mind becomes completely serene and transparent.
- Truth reveals itself without effort or mediation.

Questions

1. What is the definition of Vāsanā and how do they impact spiritual progress?
2. Explain how yoga leads to the destruction of vāsanās.
3. What is Dharma-Megha Samādhi, and why is it considered the final stage of Samādhi?

4. What are the results or signs that arise when a yogi attains Dharma-Megha Samādhi?

1. **Complete Freedom** (अविद्यानिर्मुक्त्यर्थः):(No dependence on body, senses, mind, or even intellect.
2. **Absolute Detachment** (अविद्यानिर्मुक्त्यर्थः):(Beyond all samskaras (impressions), karmas, and desires.
3. **Gunātīta Avasthā** (अविद्यानिर्मुक्त्यर्थः):(The Purusha is no longer influenced by the three gunas—Sattva, Rajas, Tamas.
4. **Svarūpa Pratiṣṭhā** (अविद्यानिर्मुक्त्यर्थः):(Abiding in the pure, eternal nature of the Self—pure consciousness.
5. **Prakṛitīnām Pratiprasavaḥ** (अविद्यानिर्मुक्त्यर्थः):(Re-absorption or reversal of nature's modifications back to their origin.

Questions

1. What is Viveka Khyāti and how does it help in the path of liberation according to Patanjali?
2. How is discriminative knowledge different from ordinary knowledge?
3. Define Kaivalya as per the Yoga Sutras and explain its characteristics.
4. How is Kaivalya related to Viveka Khyāti in the process of liberation?

BLOCK – 4: YOG SUTRA SMARAN

TEXT BOOKS

1. YOGRISHI SWAMI RAMDEV JI: PATANJALA YOG DARSHAN, DIVYAYOG PRAKASHAN, HARIDWAR 2008.
2. YOGA DARSHAN: GEETA PRESS GORAKHPUR.
3. PATANJAL YOGASUTRA: PV KARAMBELKAR: KAIVA; YADHAMA PUBLICATION, 2014
4. BKS IYENGAR: INTRODUCTION OF PATANJALI YOGASUTRA-S: MDNIY, NEW DELHI, 2011
5. SWAMI VED BHARTI: YOGASUTRA OF PATANJALI (WITH THE EXPOSITION OF VYASA) M.L.B.D. NEW DELHI, 2004, VOL I & II.

BOOKS FOR REFERENCE

1. VYASBHASYA
2. BHOJVRIITI

COURSE DETAILS-2
SUBJECT NAME- Yoga Practicum – IV
SUBJECT CODE- BSYSMJ – 502

COURSE DETAILS-3

**SUBJECT NAME- Understanding of Nadi, Pranas, Chakra
& Kundalini**

SUBJECT CODE- BSYSMN – 503

BLOCK-1: PRANA

UNIT -1: CONCEPTS OF PRANA, ITS MEANING, DEFINITION, CLASSIFICATION AND THEIR ROLE IN HEALTH AND HEALING

Objectives

- Prana is the vital force that keeps the body alive. It energizes all bodily functions: breathing, digestion, circulation, elimination, and thinking.
- Prana serves as a bridge between the physical body and the subtle body (mind, emotions, and consciousness). Harmonizing Prana leads to a deeper spiritual experience and self-awareness.

Learning Outcomes

- Understand the concept of Prāṇa as the vital life force that governs physical, mental, and spiritual functions in the body through the pañca prāṇa vāyus.
- Identify the role of Prāṇa in health and healing, and apply yogic practices like prāṇāyāma to balance and enhance the flow of energy for overall well-being.

The concept of **Prana** is central to many Indian spiritual, yogic and Ayurvedic traditions. It's often described as "**life force**" or **vital energy**, the subtle force that animates all living beings and connects the individual to the universe. It is the force behind all physiological and psychological functions in the body. It is universal energy that flows both within the individual and throughout nature.

➤ Meaning and definition of Prana:

The term "**Prāṇa**" (Sanskrit: प्राण) is derived from: "Pra" – forward, forth, or before "An" – to breathe or to live. Thus, Prāṇa means "that which moves forward", or "the breath of life". In Yoga, Prāṇa is the subtle energy that flows through the nāḍīs (energy channels) and governs the five vāyus (vital airs), enabling movement, perception, and consciousness.

As per Hatha Yoga Pradipika:

"Yāvat sthito dehe prāṇas tāvan muktir na labhyate"(H.Y.P 2/3)
("As long as prāṇa is in the body, liberation is not attained; when it leaves, so does life.")

➤ Classification of Prana

In yogic and Ayurvedic philosophy, **Prāṇa** is classified into five primary subdivisions, known as the Pancha Prāṇa Vāyus (five vital airs). Each one governs specific functions in the body and mind.

Vāyu	Location	Primary Function	Direction of Movement	Element	Associated Actions
Prāṇa	Chest (Heart, Lungs)	Inhalation, sensory input, vital energy intake	Inward & Upward	Air	Breathing in, receiving, energizing
Apana	Lower	Elimination,	Downward	Earth	Excretion,

	abdomen, Pelvis	reproduction, grounding			urination, menstruation, grounding
Samana	Navel region	Digestion, assimilation, balance	Inward (to centre)	Fire	Metabolism, digestion of food & thoughts
Udana	Throat, Head	Speech, expression, memory, spiritual ascent	Upward	Ether	Speech, exhalation, enthusiasm, willpower
Vyana	Whole body	Circulation, movement, coordination	Outward (from center)	Water	Blood flow, muscle movement, integration

➤ **Prana role in health:** Prāṇa travels through a network of subtle energy channels known as nāḍīs, with the sushumnā, iḍā, and piṅgalā being the primary pathways. The free and balanced flow of prāṇa through these nāḍīs is essential for physical health, mental clarity, and emotional stability.

➤ **Prāṇa and Physical Health:**

- **Vital Energy for Organ Function:** Prāṇa powers all physical processes: breathing, circulation, digestion, elimination, and reproduction. It fuels the five vital vāyus (prāṇa, apāna, samāna, udāna, vyāna) which regulate different physiological functions.
- **Respiration and Circulation:** Prāṇa vāyu governs the process of inhalation and the intake of oxygen and life force. Vyāna vāyu ensures distribution of this energy and oxygen to all cells via circulation.
- **Digestion and Assimilation:** Samāna vāyu governs digestion and metabolism, aiding the transformation of food into energy. Balanced prāṇa ensures the efficient use of nutrients and prevents toxic buildup (āma).
- **Elimination and Detoxification:** Apāna vāyu supports excretion, urination, menstruation, and removal of toxins. This vāyu is essential for grounding and maintaining energetic cleanliness.

Prāṇa and Mental-Emotional Health:

- **Clarity and Cognitive Function:** A well-regulated flow of prāṇa nourishes the manas (mind) and buddhi (intellect). Disturbed prāṇa causes restlessness, anxiety, depression, or confusion.
- **Emotional Regulation:** Emotions are forms of energy. Prāṇa helps regulate emotions and dissolve energetic blockages. Practices like nāḍī śodhana prāṇāyāma calm the nervous system and stabilize the mind.
- **Stress Reduction:** Through breath awareness and control, prāṇa harmonizes the autonomic nervous system, reducing stress, enhancing relaxation, and promoting healing.

➤ **Prana role in Healing:**

- **Activates the Self-Healing Mechanism:** Prāṇa is the intelligence of the body. When flowing freely, it promotes regeneration and healing. Illness occurs when prāṇa becomes blocked, depleted, or misdirected.

- **Cleanses and Purifies:** Techniques like kriyās and prāṇāyāma help purify the nāḍīs, ensuring smooth energy flow and removing energetic toxins.
- **Supports Immune Strength (Ojas):** A stable and vibrant prāṇa field builds ojas, the subtle essence responsible for immunity and vitality. A person with strong prāṇa and ojas is resistant to disease and recovers quickly from illness.
- **Balances the Subtle Body:** Healing is holistic and includes balancing the physical, mental, emotional, and spiritual dimensions. Prāṇa serves as the bridge between body and consciousness.

Questions

1. Define Prāṇa and explain its significance in yogic and Āyurvedic traditions. How does it differ from the physical breath?
2. Discuss the pañca prāṇa vāyus in detail. Explain their locations, primary functions, directions of movement, and how each contributes to physical and mental health.
3. Elaborate on the role of Prāṇa in maintaining physical and mental-emotional health. How does an imbalance in Prāṇa affect well-being?
4. How does Prāṇa support the healing process in the body? Explain the mechanisms by which Prāṇa promotes detoxification, immunity (ojas), and energetic balance.

UNIT-2: ETYMOLOGY AND UNDERSTANDING THE FLOW OF PRANA (LIFE-FORCE ENERGY). THE IMPORTANCE OF PRANA IN YOGA

Objective

- To understand the concept and etymological roots of prāṇa as the subtle life-force energy described in Vedic and Yogic traditions, beyond its association with mere physical breath.
- To explore the structure and function of nāḍīs—particularly Idā, Piṅgalā, and Suṣumnā—and their role in the flow of prāṇa for maintaining physical health, mental balance, and spiritual evolution.

Learning Outcomes

- Students will be able to explain the etymology and philosophical understanding of prāṇa as described in Vedic, Upanishadic, and Yogic traditions, recognizing its role as the vital life-force beyond physical breath.
- Students will be able to identify and describe the three primary nāḍīs—Idā, Piṅgalā, and Suṣumnā—and explain how the flow of prāṇa through these channels supports health, mental balance, and spiritual awakening.

➤ Etymology and understanding the flow of prana (life-force energy):

Prāṇa literally means “that which moves or breathes forth” or “the vital force that sustains life.” Its etymology is rooted in ancient Indian philosophical and spiritual traditions. In Vedic and Upanishadic texts, *prāṇa* refers not just to breath in the physical sense, but also to the life energy or vital force that permeates the universe. It's a central concept in yoga, Ayurveda and Vedanta. In Yogic and Ayurvedic traditions, prāṇa is subtle energy that flows through a vast network of nāḍīs (energy channels) within the prāṇamaya kośa (energy body). This flow is essential for maintaining life, health, and consciousness.

Prāṇa flows through nāḍīs – the subtle energy channels of the body. Ancient yogic texts mention 72,000 nāḍīs, but the three most important are:

- **Idā Nāḍī (left channel):** Cooling, lunar, associated with the mind and introversion. Starts at the base of the spine and ends at the left nostril.
- **Piṅgalā Nāḍī (right channel):** Heating, solar, associated with vitality and action. Starts at the base of the spine and ends at the right nostril.
- **Suṣumnā Nāḍī (central channel):** Passes through the spine; the most subtle and important. When prāṇa flows freely through Suṣumnā, it leads to spiritual awakening.

The flow of prāṇa is the foundation of life and the key to health, balance, and spiritual evolution. Understanding and mastering this flow is central to the path of yoga.

➤ The importance of prana in yoga:

- It nourishes the prāṇamaya kośa (energy body), which connects the body and mind and supports higher states of consciousness.
- A balanced prāṇa flow calms the mind, helping to reduce anxiety, stress and emotional instability.

- Mastery of *prāṇa* leads to mastery over the mind, since *prāṇa* and mind are deeply interconnected in yogic philosophy.
- *Prāṇāyāma* (breath regulation) practices are central in yoga to regulate and expand *prāṇa* for better health and spiritual progress.
- When *prāṇa* flows into *Suṣumnā Nāḍī*, it activates the *kuṇḍalinī* energy, leading to deep meditation and spiritual awakening.
- Yoga practices like *āsana*, *bandha*, *mudrā*, and *dhyāna* are designed to direct, conserve, and elevate *prāṇa*.
- Ultimately, the control and purification of *prāṇa* is essential for achieving *samādhi*—the final goal of yoga.

Questions

1. What is the etymological meaning of *prāṇa*, and how is it different from mere physical breath?
2. How do the *Idā*, *Piṅgalā*, and *Suṣumnā nāḍīs* influence the mind, body, and spiritual state?
3. Why is the regulation of *prāṇa* through practices like *prāṇāyāma* considered essential in yoga?
4. How does the flow of *prāṇa* through *Suṣumnā nāḍī* contribute to the awakening of *kuṇḍalinī* and deeper meditative states?

BLOCK – 2: CHAKRA

UNIT-1 INTRODUCTION TO CHAKRAS: AJNA, MOOLADHARA, SWADHISTHANA, MANIPURA, ANAHATA, AND VISHUDDHI CHAKRAS – BINDU VISARGA – SAHASRARA AND SAMADHI

Objective

- To introduce the concept, location, and symbolic significance of each chakra in the human subtle body.
- To examine the role of each chakra in regulating physical, emotional, mental, and spiritual aspects of human life.

Learning outcome

- Students will be able to describe the characteristics, functions, and associated elements of all seven major chakras along with Bindu Visarga and Samadhi Chakra.
- Students will be able to evaluate how balanced and imbalanced chakras influence health, behavior, and spiritual development, and identify practices for chakra activation and healing.

➤ **Introduction to chakras:** The word "**chakra**" comes from Sanskrit and means "**wheel**" or "**disk.**" In the context of yoga, meditation, and energy healing, chakras are energy centers in the body. They are believed to regulate the flow of energy (also called prana or life force) throughout your system. Chakras are a key concept in ancient Indian traditions, especially within Tantra, Yoga, and Ayurveda and are also mentioned in various texts like the **Upanishads** and **Yoga Shastras**.

According to yogic and tantric traditions: The human being is more than just the physical body; it includes subtle bodies composed of energy. There are 72,000 nadis (energy channels), and three primary nadis: Ida, Pingala, and Sushumna. Chakras are intersections (junction points) of these energy channels. Chakras are said to spin like wheels, pulling in energy and redistributing it throughout the body. Each chakra corresponds to specific physical organs, glands, emotions, mental patterns and spiritual functions. When energy flows freely through the chakras, the person experiences good health, mental clarity, emotional balance and spiritual awakening. Blockages or imbalances in the chakras are believed to lead to various physical and emotional issues.

➤ **Mooladhara Chakra:** - The Mooladhar Chakra, also known as the **Root Chakra**, is the first and foundational energy center in the human subtle body. Located at the base of the spine, near the perineum, it is associated with the element **earth** and represented by the color red. The word Mooladhar comes from Sanskrit, where "Moola" means "root" and "Adhara" means "support" or "foundation." This chakra governs our sense of safety, security, survival, and grounding. It is connected to basic physical needs such as food, shelter, health, and financial stability, and is associated with the adrenal glands. When the Mooladhar Chakra is balanced, a person feels stable, confident, and rooted in life. However, when blocked or imbalanced, it may lead to feelings of fear, anxiety, insecurity or issues related to the legs, feet, or lower spine. Practices like grounding meditation, chanting the mantra "**Lam**", walking barefoot on the earth, and doing specific yoga asanas can help activate and balance this vital chakra, building a strong foundation for physical and emotional well-being.

➤ **Swadhisthana Chakra:** - The Swadhisthan Chakra, also known as the **Sacral Chakra**, is the second primary energy center in the human subtle body. Located in the lower abdomen, just below the navel, it is associated with the element of water and the color orange. The

Sanskrit word Swadhisthana means "one's own abode" or "dwelling place of the self," signifying personal identity and emotional experience. This chakra governs creativity, sensuality, pleasure, emotions, and relationships. It is closely linked to the reproductive organs and the water element, symbolizing flow, flexibility, and movement. When the Swadhisthan Chakra is balanced, a person experiences joy, emotional openness, healthy relationships, and creative expression. However, when blocked or imbalanced, it may result in emotional instability, guilt, fear of intimacy or issues related to reproductive health. Balancing this chakra can be achieved through practices like hip-opening yoga poses, creative activities, emotional release work, and chanting the seed mantra "Vam." Activating the Swadhisthan Chakra helps one embrace life's pleasures while maintaining emotional and energetic harmony.

- **Manipura Chakra:** - The Manipura Chakra, also known as the **Solar Plexus Chakra**, is the third energy center in the human subtle body and is located in the upper abdomen, around the navel or solar plexus area. The word Manipura in Sanskrit means "city of jewels", symbolizing its radiant power and inner strength. This chakra governs our sense of personal power, confidence, willpower, self-discipline, and transformation. It is closely connected to the digestive system, particularly the pancreas, and influences metabolism and energy distribution. When the Manipura Chakra is balanced, it brings clarity, confidence, motivation and a strong sense of purpose. One feels capable of taking action and asserting their will in a healthy way. However, when imbalanced, it can lead to issues like low self-esteem, indecisiveness, anger, digestive problems or a constant need for control. To activate and balance this chakra, one can practice core-strengthening yoga poses, breathing techniques like Kapalabhati, and chant the seed mantra "Ram." A balanced Manipura Chakra empowers individuals to shine with confidence and take charge of their lives with determination and integrity.
- **Anahata Chakra:** - The Anahata Chakra, also known as the **Heart Chakra**, is the fourth primary energy center in the human subtle body. It is located at the center of the chest, near the heart, and serves as a bridge between the lower three physical chakras and the upper three spiritual chakras. The word Anahata in Sanskrit means "unstruck" or "unhurt," symbolizing a pure, eternal sound and the unconditional nature of divine love. This chakra is associated with the element air and the color green, representing openness, balance, and harmony. It governs emotions such as love, compassion, forgiveness, empathy, and the ability to form meaningful connections. Anahata is linked with the thymus gland, which plays a role in immune system health. When the heart chakra is balanced, one feels emotionally fulfilled, loving, and connected to others with kindness and peace. However, when blocked or imbalanced, it may result in loneliness, jealousy, grief, fear of rejection, or heart and lung issues. Practices such as loving-kindness meditation, heart-opening yoga poses, and chanting the mantra "Yam" help in healing and activating this chakra. A balanced Anahata Chakra brings emotional freedom and the capacity to give and receive love without fear or attachment.
- **Vishuddhi Chakra:** - The Vishuddhi Chakra, also known as the **Throat Chakra**, is the fifth primary energy center in the human subtle body. Located at the throat region, it is associated with the element of ether (space) and the color blue, symbolizing expansion, purity and communication. The Sanskrit word Vishuddhi means "purification", indicating this chakra's role in expressing truth and cleansing emotional and mental blockages through speech and self-expression. It governs our ability to communicate clearly, speak truthfully, express ourselves creatively and listen mindfully. Vishuddhi is linked to the thyroid and parathyroid

glands, which regulate metabolism and the body's internal balance. When this chakra is balanced, one speaks with confidence, clarity and authenticity, and is also a good listener. However, when imbalanced or blocked, it may lead to fear of speaking, shyness, dishonesty, difficulty in expressing emotions or physical issues like sore throat, thyroid imbalance or neck pain. Balancing the Vishuddhi Chakra can be done through chanting the mantra "Ham", practicing truthful expression, singing, journaling, and doing neck and shoulder-opening yoga poses. A healthy Vishuddhi Chakra allows a person to communicate with compassion and align their speech with inner truth and wisdom.

- **Ajna Chakra:** - The Ajna Chakra, also known as the **Third Eye Chakra**, is the sixth primary energy center in the human subtle body, located between the eyebrows at the center of the forehead. The Sanskrit word Ajna means "command" or "perception," reflecting this chakra's role as the seat of intuition, insight, and inner wisdom. Represented by a two-petaled lotus and associated with the color indigo, the Ajna Chakra governs the mind, thoughts, and the ability to see beyond the physical senses. It is linked to the pituitary gland, which influences many bodily functions through hormone regulation. A balanced Ajna Chakra allows for mental clarity, strong intuition, deep concentration, and spiritual awareness. When blocked or imbalanced, it can lead to confusion, poor judgment, headaches, or a disconnection from inner guidance. Practices such as meditation, chanting the mantra "OM," visualization, and focused breathwork help activate and harmonize this chakra, opening the path toward higher consciousness and inner clarity.
- **Bindu Visarga:**- The Bindu Visarga, often referred to simply as **Bindu**, is a subtle and lesser-known energy center located at the back of the head, near the top of the skull, where Indian sages traditionally wear a tuft of hair (called shikha). In Sanskrit, Bindu means "point" or "drop," and Visarga means "release" or "flow." Though not one of the main seven chakras, Bindu Visarga plays a vital role in spiritual practices, meditation, and inner healing. It is considered a source of vital energy (ojas) and is closely linked to the production of nectar (amrita)—a subtle, spiritual fluid believed to drip down into the body and nourish higher states of consciousness. This center is associated with silence, inner sound (nada), and deep meditative awareness. Activating Bindu Visarga can help calm the mind, support emotional stability, and enhance meditative focus. It is also said to influence hair health, sleep quality, and the functioning of the pineal gland. Practices like Nada Yoga (sound meditation), trataka, head massage, and focusing on the upper back of the head during deep meditation can help awaken this point. Though subtle and not always consciously activated, Bindu Visarga is considered sacred in many yogic and tantric traditions for its role in maintaining vitality and spiritual growth.
- **Sahasrara Chakra:** -The Sahasrara Chakra, also known as the **Crown Chakra**, is the seventh and highest energy center in the human subtle body. It is located at the top of the head and is associated with pure consciousness, spiritual awakening, and union with the divine. The Sanskrit word Sahasrara means "thousand-petaled," symbolizing the lotus with a thousand petals that represents infinite spiritual illumination and expanded awareness. Unlike other chakras, the Sahasrara is not linked to a specific element but transcends all—symbolizing cosmic energy, pure light, and bliss (Ananda). It is often represented by the color violet or white, signifying purity, unity, and the divine connection. When this chakra is fully activated, a person experiences oneness with all life, deep peace, inner wisdom, and a state of Samadhi—the highest state of consciousness. However, if this chakra is blocked or underactive, one may feel disconnected, depressed, or spiritually lost. Though this chakra naturally opens with spiritual evolution, it can be nourished through deep meditation, silence,

devotion (bhakti yoga), and the mantra “Om” or “AUM.” The Sahasrara Chakra is the ultimate gateway to enlightenment, where the individual self merges with the universal consciousness, completing the journey of the chakras.

- **Samadhi Chakra:** - While not traditionally listed as one of the seven chakras, the term "Samadhi Chakra" can be understood as a symbolic reference to the state of Samadhi—the highest level of meditative absorption described in Patanjali’s Yoga Sutras. This state of total union with the supreme consciousness is most closely associated with the Sahasrara Chakra, the crown chakra located at the top of the head. In this deeply meditative state, the individual ego dissolves and the practitioner experiences pure bliss, infinite stillness and oneness with the universe. This symbolic "Samadhi Chakra" is not a physical energy center, but rather a representation of ultimate spiritual realization beyond body, mind, and even individual soul. In yogic practice, when the energy (Kundalini Shakti) rises through all the chakras and unites with pure consciousness in the Sahasrara, Samadhi is attained. Thus, the term “Samadhi Chakra” may be poetically or spiritually used to represent the culmination of the yogic path, where duality ends, and absolute truth is experienced.

Questions

1. Explain the significance of the Ajna Chakra in yogic philosophy.
2. Compare and contrast the Mooladhara Chakra and Swadhisthana Chakra.
3. Describe the role of Vishuddhi Chakra in communication and personal expression.
4. Discuss the Sahasrara Chakra as the culmination of spiritual evolution.
5. What is the Bindu Visarga, and why is it considered important despite not being one of the main seven chakras?

UNIT-2: UNDERSTANDING ABOUT THE NATURE AND FUNCTION OF THE CHAKRAS. THE OVERACTIVE STATE, BALANCED STATE & UNDERACTIVE STATE OF A CHAKRA.

Objective

- To understand the nature and dynamic states (balanced, overactive, underactive) of the seven major chakras.
- To explore the physical, emotional, and spiritual functions of each chakra and their role in human well-being.

Learning Outcomes

- Students will be able to identify the location, functions, and characteristics of each of the seven main chakras.
 - Students will be able to analyze how chakra imbalances can affect physical health and emotional behavior, and describe ways to restore balance.
- **Understanding about the nature of the chakras:** - There are seven main chakras, aligned along the spine from its base to the crown of the head. Each chakra corresponds to specific physical organs, mental-emotional traits, and spiritual functions. The nature of chakras is dynamic—they can become balanced, overactive, or blocked, depending on a person's thoughts, habits, emotions and spiritual practices. In essence, the chakras represent different levels of consciousness, from basic survival instincts to higher states of spiritual awareness. They are central to many yogic and meditative practices that aim to harmonize the body, mind, and soul.
- **Function of the Chakras:** -
1. **Muladhara (Root Chakra)** – Grounding, survival, security, basic needs
 2. **Swadhisthana (Sacral Chakra)** – Emotions, pleasure, creativity, sexuality
 3. **Manipura (Solar Plexus Chakra)** – Confidence, willpower, self-esteem
 4. **Anahata (Heart Chakra)** – Love, compassion, forgiveness, emotional balance
 5. **Vishuddha (Throat Chakra)** – Communication, truth, expression
 6. **Ajna (Third Eye Chakra)** – Intuition, insight, wisdom, mental clarity
 7. **Sahasrara (Crown Chakra)** – Spiritual connection, enlightenment, unity with the divine

The function of chakras is to receive, process, and transmit energy between the physical body and the subtle (energetic and spiritual) body. When the chakras are balanced, energy flows freely, supporting overall well-being, harmony, and spiritual growth. Blocked or imbalanced chakras can lead to emotional disturbances, physical ailments, or spiritual stagnation

- **The overactive state, balanced state & underactive state of a Chakra:** -

Balanced state: - A balanced chakra is functioning harmoniously.

- Energy flows smoothly.
- The associated physical organs and emotional qualities are healthy and stable.
- You feel centered, confident, peaceful, and aligned in that aspect of life.

Overactive state: - An overactive chakra is spinning too fast or pushing out too much energy.

- It may cause emotional excess, aggression, dominance, or attachment to material or emotional aspects.
- Physically, it may lead to hyperactivity, overstimulation, or even inflammation.

Example: An overactive Solar Plexus Chakra (Manipura) may lead to control issues, arrogance, anger, or digestive disorders.

Underactive or blocked state: - An underactive or blocked chakra is slow, sluggish, or closed off.

- Energy flow is restricted or stagnant.
- Leads to fear, insecurity, lack of motivation, or disconnection from the self or others.
- Can result in physical weakness in associated areas.

Example: An underactive Throat Chakra (Vishuddha) can cause shyness, fear of speaking, dishonesty, or throat issues.

Questions

1. Explain the nature of chakras and discuss how their dynamic states (balanced, overactive, underactive) influence human well-being.
2. Describe the physical, emotional, and spiritual functions of any three chakras in detail. How do they contribute to holistic health?
3. What happens when a chakra is overactive or underactive? Illustrate your answer with suitable examples.
4. Discuss the significance of maintaining balanced chakras in the practice of yoga and meditation.
5. Compare and contrast the functions of the Muladhara, Anahata, and Sahasrara chakras in the context of physical survival, emotional healing, and spiritual awakening.

BLOCK-3: NAADI

UNIT – 1: CONCEPT OF NADIS ITS CLASSIFICATIONS, LOCATION AND THEIR ROLE IN HEALTH AND HEALING

Objectives

- To understand and harness the flow of Prana for holistic health.
- To achieve balance between Ida and Pingala Nadis for emotional and mental stability.

Learning Outcomes

- Enhanced focus and emotional stability.
- Improved physical health and energy levels.

➤ Concept of Nadis

The concept of Nadis originates from ancient Indian traditions, particularly yoga and Ayurveda. The term "nadi" is derived from the Sanskrit word meaning "flow" or "current". Nadis are subtle channels through which Prana (life force energy) flows, akin to rivers of energy within the human body.

Classifications and Locations

According to Shiva Samhita: "**Yogī nāḍīḥ ṣaṭṣatāḥ sthitāḥ yāsu mṛtyuścāyātanam nāḍīṣu**" (Meaning: The yogi knows the 72,000 Nadis present within the body. Among them, one serves as the pathway for liberation.)

According to Hatha Yoga Pradipika: "**Nāḍīm viśuddhām suṣumṇām praviṣṭham pāvanam paśyet**" (Meaning: The path of liberation through yoga depends upon purifying the Nadis and entering the sacred central channel, the Sushumna Nadi.)

There are said to be over 72,000 Nadis, but these three are considered the most significant:

1. **Ida Nadi:** Associated with lunar energy, intuition, and emotional balance. It runs along the left side of the spine.
2. **Pingala Nadi:** Linked to solar energy, logic, and action. It flows along the right side of the spine.
3. **Sushumna Nadi:** The central channel that connects the base chakra (Muladhara) to the crown chakra (Sahasrara). It is crucial for spiritual awakening.

➤ Role in Health and Healing

1. **Energy Flow:** Nadis facilitate the movement of Prana, ensuring physical, mental, and spiritual well-being.
2. **Balance:** Blockages in Nadis can lead to imbalances, causing physical ailments or emotional disturbances. Practices like yoga, pranayama, and meditation aim to clear these blockages.
3. **Spiritual Growth:** Activating the Sushumna Nadi is believed to lead to higher states of consciousness and spiritual enlightenment.

Questions

1. What are Nadis, and how are they significant in the context of yoga and energy flow within the body?
2. How are Nadis classified, and what distinguishes the Ida, Pingala, and Sushumna Nadis from others?

3. What is the location and function of the Sushumna Nadi, and why is it considered central to spiritual awakening?

UNIT – 2: FUNCTIONS AND ACTIVITIES OF NADI. IMPORTANCE OF NADI IN PRANAYAMA

Objectives

- To understand functioning of the nadis (especially ida, pingala, and sushumna)
- To know importance of Nadi in Pranayama.

Learning Outcomes

- Increased Vitality and Energy Flow
- Improved holistic health and energy levels.

➤ Functions of Nadi.

In the context of yoga and Pranayama, **Nadi** refers to the channels or pathways through which energy (prana) flows within the body. These nadis are thought to connect and influence various energy centers (chakras) in the body. It is believed that there are over 72,000 nadis in the body, with three primary ones being of particular importance:

1. **Ida Nadi** (left channel): Associated with the lunar energy, the Ida Nadi runs along the left side of the body, governing mental and emotional functions. It is connected to the parasympathetic nervous system and the cooling, calming energies of the body.
2. **Pingala Nadi** (right channel): Associated with the solar energy, Pingala runs along the right side of the body, governing physical energy and activity. It is linked to the sympathetic nervous system and governs the body's active and heating energies.
3. **Sushumna Nadi** (central channel): The most significant of all nadis, Sushumna runs along the spine, connecting all the chakras. When the flow of prana is balanced through Ida and Pingala, it leads to the awakening of Sushumna, facilitating spiritual growth, enlightenment, and inner balance.

➤ Activities of Nadi:

1. **Energy Flow:** Nadis are responsible for the flow of prana (vital life force) throughout the body. They are believed to transport the prana to all cells and organs, ensuring proper physical, mental, and spiritual functioning.
2. **Balance:** The flow of energy through the nadis is crucial for maintaining balance between the body's different aspects, including the physical, mental, and spiritual. Disruption in the flow can lead to imbalances, illness, or mental unrest.
3. **Emotional and Mental States:** Blockages or irregularities in the nadis may lead to emotional disturbances or mental health issues. A balanced flow of energy through the nadis leads to clarity, calmness, and emotional stability.
4. **Connection with Chakras:** The nadis are believed to interact with the chakras (energy centers in the body). The flow of prana through the nadis can activate or calm the chakras, influencing one's physical and emotional well-being.

➤ Importance of Nadi in Pranayama:

In Pranayama (the practice of breath control), the awareness and regulation of the flow of prana through the nadis are fundamental. The nadis and Pranayama are closely linked as

Pranayama helps balance and purify these energy channels, allowing prana to flow freely. Here's why nadis are essential in Pranayama:

1. **Purification of Nadis:** Through specific breathing techniques, such as **Nadi Shodhana** (Alternate Nostril Breathing), Pranayama cleanses the nadis, removing blockages, and facilitating the free flow of prana throughout the body.
2. **Mental Clarity and Calmness:** When the nadis are balanced and clear, the mind becomes calm and focused. The breath regulation in Pranayama is designed to stimulate and calm the ida and pingala nadis, which directly impacts the emotional and mental states.
3. **Awakening the Sushumna Nadi:** The ultimate goal of Pranayama is to balance the flow of prana between the ida and pingala nadis, which prepares the body and mind for the awakening of the sushumna nadi. This is essential for achieving higher levels of spiritual awareness, meditation, and self-realization.
4. **Balancing the Energies:** Pranayama helps harmonize the solar (pingala) and lunar (ida) energies, leading to a balanced state where both the body and mind can function optimally.
5. **Health and Vitality:** By ensuring the smooth flow of energy through the nadis, Pranayama promotes overall health, vitality, and the ability to manage stress and physical ailments more effectively.

Questions

1. How do techniques like pranayama and meditation aid in purifying and balancing Nadis for improved physical and mental health?
2. How do blockages in the nadis affect the physical and mental health of an individual?
3. What is the significance of Sushumna Nadi in spiritual awakening, and how is it activated through Pranayama?
4. How does balancing the Ida and Pingala nadis lead to the awakening of Sushumna?
5. In what ways does the flow of prana through the nadis influence the chakras?

BLOCK – 4: KUNDALINI

UNIT – 1: CONCEPTS OF KUNDALINI. FOUR FORMS OF AWAKENING – DESCENT OF KUNDALINI – THE EXPERIENCE OF KUNDALINI – THE PATH OF KRIYA YOGA

Objectives

- To awaken the dormant Kundalini energy at the base of the spine and facilitate its safe and controlled rise through the chakras.
- To cleanse the body of impurities and harmonize the mind, creating an environment for spiritual growth.

Learning Outcomes

- Leads to an expanded consciousness, greater self-awareness, and deeper spiritual insight.
- As prana flows more freely through the chakras, physical and mental energy increases, leading to a greater sense of vitality and well-being.

➤ Concepts of Kundalini

Kundalini is a spiritual energy believed to be coiled at the base of the spine, often depicted as a serpent lying dormant in the Muladhara Chakra (the root chakra). In yogic philosophy, it is considered the primal energy that, when awakened, can rise through the chakras, leading to higher states of consciousness, spiritual enlightenment, and self-realization.

- **Kundalini Energy:** Often described as a dormant spiritual force, Kundalini is associated with profound transformation. It is believed that through spiritual practices, one can awaken this energy and allow it to ascend through the central channel (Sushumna Nadi), activating the chakras along the way.
- **Kundalini and Chakras:** As the Kundalini energy rises, it activates and purifies each chakra, bringing about physical, emotional, and spiritual growth. The goal is to awaken higher states of consciousness, ultimately leading to self-realization and enlightenment.

➤ Four Forms of Awakening:

1. **Spontaneous Awakening:** This occurs unexpectedly, without prior preparation, and often during a moment of intense meditation or spiritual practice. It can be overwhelming and is sometimes considered a crisis or breakthrough experience.
2. **Gradual Awakening:** Through consistent spiritual practices such as meditation, Pranayama, and yoga, the Kundalini energy awakens slowly and gradually. This form of awakening is considered safer and is usually more stable, as the practitioner is progressively prepared for the increased energy flow.
3. **Awakening through a Guru's Blessing:** In this form, the Kundalini is awakened through the grace or blessing of a spiritual teacher or guru. The guru may initiate the disciple through a special ceremony, practice, or transmission of energy.
4. **Awakening through Specific Practices:** Certain yogic techniques, such as specific Pranayama (breath control), Asanas (postures), or chanting mantras, are believed to stimulate and awaken the Kundalini energy. These practices are aimed at opening the chakras and facilitating the safe rise of the Kundalini.

➤ Descent of Kundalini:

The concept of the descent of Kundalini refers to the process in which divine energy is believed to enter the physical body, usually starting from the crown chakra (Sahasrara) and descending through the chakras. This experience is often described in advanced spiritual practices as a reversal of the upward ascension of Kundalini and is considered a form of spiritual purification or divine grace.

- **Divine Presence:** The descent of Kundalini can be experienced as a feeling of profound divine presence or the realization of the interconnectedness of all things.
- **Spiritual Evolution:** It symbolizes a process of deepening self-awareness and spiritual awakening.

➤ Experience of Kundalini:

The **experience of Kundalini** awakening can vary widely from person to person, but it is typically accompanied by the following phenomena:

- **Physical Sensations:** Heat or tingling sensations, especially along the spine, or an intense surge of energy traveling upwards through the chakras.
- **Emotional Release:** Often, intense emotions such as joy, bliss, or even fear and anxiety may arise during the awakening process.
- **Mental Clarity:** A profound sense of inner peace, clarity of thought, and heightened awareness.
- **Spiritual Experiences:** Many practitioners report mystical or transcendental experiences such as seeing lights, experiencing profound insights, or a sense of union with the universe.
- **Cleansing:** The awakening process is often followed by physical, emotional, or mental cleansing as accumulated blockages or negative patterns are released.

However, if the awakening is not managed properly, it can also lead to challenges such as physical discomfort, mental confusion, or emotional instability.

➤ The Path of Kriya Yoga:

Kriya Yoga is a specific spiritual practice designed to accelerate the awakening of Kundalini and facilitate the rise of prana (life energy) through the chakras. It combines breath control (Pranayama), meditation, and certain physical postures to purify the body and mind, creating an ideal environment for the safe and effective rise of Kundalini.

➤ Key Elements of Kriya Yoga:

- **Pranayama:** Breath control exercises that help regulate prana, stabilize the nervous system, and activate the energy channels (nadis).
- **Dhyana (Meditation):** Meditation techniques focused on calming the mind, centering attention, and connecting with higher consciousness.
- **Asana:** Postures that help prepare the body by opening the chakras, aligning the spine, and releasing stored tension.
- **Mantra:** The repetition of specific sounds or words to raise spiritual energy and focus the mind.

Kriya Yoga, as taught by great yogis like **Paramahansa Yogananda**, is seen as a powerful tool for accelerating the spiritual journey and awakening Kundalini. The goal is to purify the body and mind, bringing the practitioner closer to divine realization.

Questions

1. Explain the concept of Kundalini Shakti and its relationship with the chakras.
2. How does the descent of Kundalini influence the practitioner's perception of reality?
3. How can one distinguish between a genuine Kundalini experience and a psychosomatic or imagined one?
4. What are the possible dangers or challenges in the Kundalini awakening process?

UNIT – 2: KUNDALINI YOGA PRACTICE: RULES AND PREPARATIONS – POSTURE – CHAKRA SADHANA

Objectives

- To understand the essential rules and preparations required for the safe and effective practice of Kundalini Yoga.
- To gain knowledge of Chakra Sadhana, its purpose, and the techniques used to activate and balance the chakras.

Learning Outcomes

- Identify and explain the key rules and precautions necessary before beginning Kundalini Yoga practice (e.g., guidance of a guru, physical and mental preparedness).
- Demonstrate understanding of ideal yogic postures such as *Siddhasana*, *Padmasana*, and *Vajrasana*, and their role in energy control.

➤ Kundalini yoga practice: Rules and Preparations

Kundalini Yoga is a profound spiritual practice aimed at awakening the dormant energy within us, known as Kundalini Shakti. It is a highly advanced and powerful spiritual discipline. To safely and effectively awaken the Kundalini Shakti, certain preparatory steps and rules must be followed:

1. Purity (*Shaucha* – □□□)

- **External:** Clean body, hygienic lifestyle, sattvic food.
- **Internal:** Pure thoughts, controlled senses, absence of greed, anger, lust.
- **Yogic Reference:**

“*Shaucāt*
(*Patanjali Yoga Sutra 2.40*)

svāṅga-jugupsā

parairasam̐sargah̐”

➤ "From purity arises disgust for one's own body and disinclination toward contact with others."

2. Discipline and Regularity (*Niyama & Abhyasa*)

- Regular practice (Abhyasa), devotion, patience, and a disciplined daily routine are essential.

- **Reference:**

“Abhyāsa-vairāgyābhyām

tan-nirodhaḥ”

(Yoga

Sutra

1.12)

► "The modifications of the mind are restrained by practice and dispassion."

3. Guidance of a Guru

- Awakening Kundalini without a proper Guru can be dangerous.
- **Hatha Yoga Pradipika (1.14):** *“Gurupādē tu dṛṣṭēna yathoktaṁ karma kārayēt”*
► "Practice should be done only under the supervision of a competent Guru."

4. Diet and Brahmacharya

- Sattvic diet enhances the subtle energy body.
- **Brahmacharya** (celibacy or energy conservation) preserves ojas (vital energy).

► Posture (Asana) in Kundalini Yoga

Proper **asana** is essential to stabilize the body, harmonize energy, and support **prana** flow through **Sushumna Nadi**, enabling Kundalini to rise.

Common Asanas:

1. **Siddhasana** (□□□□□□□□)– the accomplished pose

- Highly praised for Kundalini awakening.
- **Hatha Yoga Pradipika (1.37):**
“Siddhāsanam prāha me siddhāḥ sarvadoṣavināśanam”
► "Siddhasana destroys all diseases and purifies the nadis."

2. **Padmasana** (□□□□□□□) – lotus pose

- Balances the energy centers.
- Allows spine to stay upright, aiding Kundalini flow.

3. **Vajrasana** (□□□□□□□)– thunderbolt pose

- Useful for pranayama and meditation post-practice.

Asana Guidelines:

- Should be stable (sthira) and comfortable (sukha).
- **Reference – Yoga Sutras (2.46):**
“Sthira-sukham āsanam”
► "Asana should be steady and comfortable."

► **Chakra Sadhana** (□□□□ □□□□□)

Chakra Sadhana involves the **concentration on energy centers (chakras)** to awaken and elevate Kundalini Shakti.

The Seven Chakras:

Chakra	Location	Bija Mantra	Element	Color	Function
1. Muladhara	Base of spine	Lam	Earth	Red	Stability, survival
2. Svadhisthana	Lower abdomen	Vam	Water	Orange	Creativity, emotion
3. Manipura	Navel	Ram	Fire	Yellow	Willpower, digestion
4. Anahata	Heart	Yam	Air	Green	Love, compassion
5. Vishuddha	Throat	Ham	Ether	Blue	Expression, purity
6. Ajna	Between eyebrows	Om	Mind	Indigo	Intuition, vision
7. Sahasrara	Crown	Silent Om / Beyond sound	Consciousness	Violet/White	Liberation, bliss

➤ Techniques in Chakra Sadhana:

1. **Concentration (Dharana)** on each chakra.
2. **Bija Mantra chanting** to activate the corresponding energy.
3. **Visualisation** of the lotus, color, and deity associated with the chakra.
4. **Breath awareness (Pranayama)** to direct energy upward.
5. **Bandhas and Mudras** to control and direct prana:
 - **Mula Bandha:** contraction of perineum to activate Muladhara.
 - **Uddiyana Bandha:** abdominal lock to push energy upward.
 - **Jalandhara Bandha:** throat lock for energy retention.

➤ Scriptural Support for Chakra and Kundalini Practice:

- **Shiva Samhita (5.82–5.83):**

“As long as the prana does not enter the Sushumna, the mind cannot be steady. So, make the prana enter the Sushumna.”

- **Hatha Yoga Pradipika (3.1):**

“When Kundalini is awakened, then the Sushumna becomes active, and the prana flows through it; then the mind becomes still.”

Questions

1. Explain the importance of purity (Shaucha) in Kundalini Yoga practice. How does it affect the body and mind?

2. What are the key rules and preparations necessary before beginning Kundalini Yoga? Why is the guidance of a guru considered essential?
3. Define Chakra Sadhana. How do bija mantras help in the activation of chakras?
4. List and describe the seven chakras, including their location, element, color, and bija mantra.

BLOCK-5: APPLICATION OF AURA, PRANA, NAADI AND CHAKRA

UNIT -1: APPLICATION, OBSERVATION, DIAGNOSIS AND ANALYSIS OF AURA, PARANA, NADI & CHAKRA THROUGH VARIOUS YOGIC PRACTICES AND TOOLS (BIOWEL, KIRELIAN PHOTOGRAPHY, ETC)

Objective

- To understand the role of subtle energy systems (aura, prāṇa, nāḍī, and chakra) in maintaining holistic health through yogic philosophy and practice.
- To explore traditional and modern tools (like prāṇāyāma, meditation, Biowell, and Kirlian photography) for observing, diagnosing, and analyzing the energetic and spiritual dimensions of the human body.

Learning outcomes

- Students will be able to identify and explain the characteristics and functions of the aura, prāṇa, nāḍīs, and chakras, along with their relevance to physical, emotional, and spiritual well-being.
- Students will demonstrate the ability to observe and analyze energy imbalances using yogic techniques and modern diagnostic tools, and suggest appropriate applications for energy healing and chakra balancing.
- **Application, observation, diagnosis and analysis of aura:** - The aura is considered an energetic field that surrounds the human body, reflecting one's physical, emotional, mental and spiritual state. Aura analysis involves studying this field to understand imbalances, emotional blocks or health issues.
- **Application of aura analysis** spans various holistic and spiritual practices, including energy healing (like Reiki or Pranic Healing), chakra balancing, meditation and counseling. It is used as a complementary tool to enhance self-awareness, support emotional well-being and promote physical and spiritual healing. Although primarily metaphysical, aura analysis is increasingly incorporated into integrative wellness approaches aimed at aligning body, mind, and spirit.
- **Observation of the aura** is commonly carried out by trained energy healers, clairvoyants or intuitives who claim to perceive the aura visually as colors or patterns or sense it through feelings, vibrations or shifts in energy. Technological methods like Kirlian photography and aura imaging devices are also used to represent the energy field visually.
- **Diagnosis of the aura** involves interpreting the qualities of the energy field—such as its color, brightness, clarity, and consistency—to identify energetic imbalances, emotional disturbances, or potential health concerns. For instance, dull or dark patches may suggest stress, fatigue, or blocked energy, while vibrant colors indicate harmony and vitality.
- **The analysis of aura** involves a comprehensive study of the subtle energy field that is believed to surround and permeate the human body. This energetic field, often referred to as the aura, is thought to reflect a person's physical health, emotional state, mental activity, and spiritual well-being. Through practices such as intuitive perception, energy healing, or modern biofeedback tools, practitioners attempt to interpret the aura by observing its color, shape, clarity, and movement. Each color within the aura is associated with specific qualities—for instance, blue may indicate calmness and communication, while red might suggest vitality or emotional intensity. Imbalances, distortions, or dark patches in the aura are

often interpreted as signs of emotional blockages, stress, unresolved trauma, or potential physical ailments. The process of aura analysis aims not only to identify such issues but also to guide individuals toward healing and self-awareness by recommending practices like chakra balancing, meditation, or energy clearing. While rooted in metaphysical traditions, aura analysis continues to be explored within holistic healing systems as a complementary approach to understanding the human experience.

- **Application, observation, diagnosis and analysis of Prana:- Prāṇa**, in yogic philosophy, is the vital life force or energy that sustains all physical and subtle functions of the body and mind. It flows through the **nāḍīs** (energy channels) and is closely linked with the breath.
- **Observation of prāṇa** involves becoming aware of the quality, rhythm, and flow of energy within the body. This is often practiced through techniques like prāṇāyāma, meditation and body scanning, where the practitioner consciously tunes into the breath and subtle sensations to detect how prāṇa is moving.
- **Diagnosis of prāṇa** focuses on identifying disturbances or blockages in its flow, which may manifest as fatigue, emotional imbalance, stress or illness. A disturbed prāṇic field may indicate excessive or depleted energy in certain areas, often related to imbalances in the **chakras** or nāḍīs.
- **Analysis of prāṇa** involves understanding the balance among the **five vāyus** (prāṇa, apāna, samāna, udāna, and vyāna), which govern different physiological and energetic functions. Through this analysis, practitioners assess whether energy is centered, scattered, stagnant, or flowing harmoniously.
- **Application of prāṇic understanding** is central in yogic healing, where practices such as prāṇāyāma, āsana, meditation, and subtle energy work are used to regulate and enhance the flow of prāṇa. This promotes physical health, mental clarity, emotional balance, and spiritual awakening by harmonizing the internal energy system.

➤ **Application, observation, diagnosis and analysis of nadi:-**

Nāḍīs are subtle energy channels in the yogic system through which **prāṇa**, the life force, flows. According to traditional texts, there are 72,000 nāḍīs in the human body, with three principal ones—**īḍā**, **piṅgalā**, and **suṣumnā**—playing a central role in energetic balance.

- **Observation of nāḍīs** is done through heightened awareness developed by practices like **prāṇāyāma**, meditation, and inner focus, allowing a practitioner to sense blockages, flow patterns, or energetic imbalances. Advanced yogis may also perceive the activity of the nāḍīs through intuitive insight.
- **Diagnosis of nāḍīs** involves identifying which channels are overactive, underactive or obstructed, which may lead to physical symptoms, emotional disturbances or spiritual stagnation. For example, dominance of īḍā (left channel) may indicate excessive mental activity or lethargy, while overactive piṅgalā (right channel) can reflect hyperactivity or aggression.
- **Analysis of nāḍīs** often focuses on the dynamic balance between īḍā and piṅgalā, and the activation of suṣumnā—the central channel associated with spiritual awakening and higher consciousness.
- **Application of nāḍī knowledge** is seen in yogic practices aimed at purifying and balancing these energy pathways, such as **nāḍī śodhana prāṇāyāma** (alternate nostril breathing),

āsana, bandha (energy locks), and meditation. These techniques ensure smooth flow of prāṇa, enhance physical vitality, promote mental calmness and prepare the practitioner for deeper states of meditation and spiritual experience.

- **Application, observation, diagnosis and analysis of chakra through various yogic practices and tools (biowel, kirelian photography):- Chakras** are subtle energy centers located along the spine, each governing specific physical, emotional, mental, and spiritual functions. There are seven primary chakras, from Mūlādhāra (root) to Sahasrāra (crown), each associated with different elements, colors, and aspects of consciousness.
- **Observation of chakras** in traditional yogic practice is achieved through self-awareness, prāṇāyāma, dhyāna (meditation), and inner visualization techniques that help practitioner's sense energetic activity or imbalance in these centers.
 - **Diagnosis of chakra health** is done by interpreting signs such as emotional disturbances, behavioral patterns, and physical ailments related to each chakra. For example, insecurity may indicate imbalance in the root chakra, while communication issues may suggest a throat chakra block.
 - **Analysis of chakras** involves assessing their openness, alignment, rotation, and energy flow, often with the guidance of experienced practitioners or intuitive healers. In addition to traditional methods, **modern tools** such as **Kirlian photography** and **Biowell (GDV – Gas Discharge Visualization)** are used to assess the human energy field and infer chakra activity. Kirlian photography captures energetic emissions from fingertips, believed to correspond to chakra states, while Biowell devices provide data on energy balance, chakra alignment, and stress levels through bioelectrography.
 - **Application of chakra knowledge** in yogic practice includes techniques like āsana sequences that target specific chakras, chakra dhyāna (focused meditation), bija mantras (seed sounds), visualization, mudras and energy healing methods like Reiki or prāṇic healing. These practices help cleanse, activate and balance the chakras, promoting holistic health, emotional stability and spiritual evolution.

Questions

1. Discuss the application, observation, diagnosis, and analysis of the aura in the context of holistic healing. How do traditional methods and modern technologies complement each other in aura assessment?
2. Explain the concept of prāṇa as per yogic philosophy. How is the observation and diagnosis of prāṇa integrated into practices like prāṇāyāma and meditation for maintaining overall well-being?
3. Describe the significance of nāḍīs in the yogic energy system. How can imbalances in idā, piṅgalā, and suṣumnā nāḍīs be identified and rectified through yogic practices?
4. Analyze how chakra observation and diagnosis are conducted using both yogic techniques and modern tools like Biowell and Kirlian photography. What are the implications of chakra imbalances on physical and emotional health?
5. Elaborate on the interrelationship between aura, prāṇa, nāḍīs, and chakras in yogic science. How can an integrated approach to analyzing these elements support healing, balance, and spiritual growth?

COURSE DETAILS-4
SUBJECT NAME- Internship
SUBJECT CODE- BSYSSE – 504

REFERENCE:

- NADI TANTRA & PRANA: CCRYN PUBLICATION 2012
- SHIV SAMHITA: KAIVALYADHAMA PUBLICATION, 2015

- SHVARA YOGA: SWAMI MUKTIBODHANANDA, YOGA PUBLICATION TRUST, BIHAR
SCHOOLS OF YOGA, MUNGER BIHAR