I would like to thank all my dedicated students, who practice with such enthusiasm, for the appreciation of my teachings. I believe that the information contained within this fine book, kindly produced by Lino Miele, will be of great help in the understanding of Vinyasa. This, together with the belief in my sound philosophy.

"Do your practice and all is coming" will greatly reward the efforts of my students.

With Blessings, Sri K. Pattabhi Jois

K Pattably Jon



अष्टाङ्ग योग मंत्रम्



वन्दे गुरूणां चरणारविन्दे सन्दर्शित स्वात्म सुखाव बोधे। निः श्रेयसे जाङ्गालकायमाने संसार हालाहल मोहशांत्ये।।

> आबाहु पुरुषाकारं शंखचकासि धारिणम् । सहस्र शिरसं खेतं प्रणमामि पतञ्जलिम् ॥



AŞTĀNGA YOGA MANTRAM OM

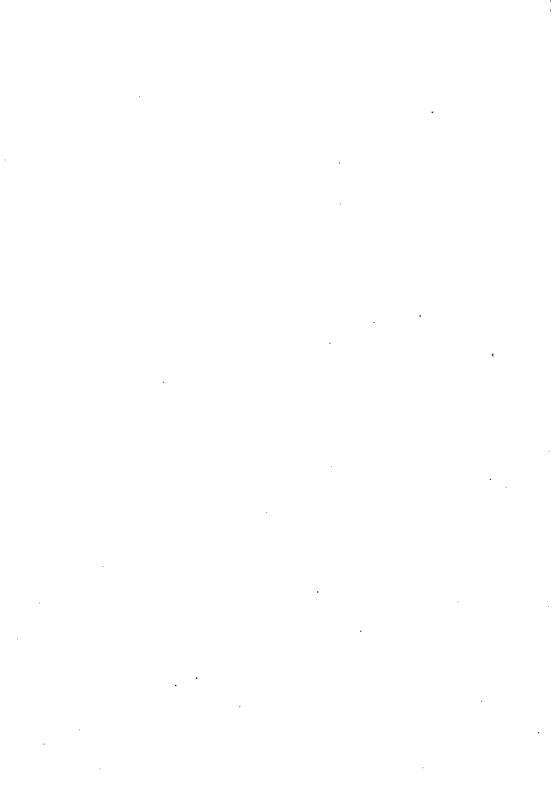
VANDE GURŪŅĀM CARAŅĀRAVINDE SANDARŠITA SVĀTMA SUKHĀVA BODHE NIḤ ŚREYASE JĀNGALIKĀYAMĀNE SAMSĀRA HĀLĀHALA MOHAŚĀNTYAI

> ĀBĀHU PURUŞĀKĀRAM ŚANKHACAKRĀSI DHĀRIŅAM SAHASRA ŚIRASAM ŚVETAM PRAŅAMĀMI PATAÑJALIM OM

I pray to the Lotus feet of the Supreme Guru who teaches the good knowledge, showing the way to knowing the selfawakening great happiness; who is the doctor of the jungle, able to remove the poison of the ignorance of conditioned existence.

To Patañjali, an incarnation of Adisesa, white in color with 1000 radiant heads (in his form as the divine serpent, Ananta), human in form below the shoulders holding a sword (discrimination), a wheel of fire (discus of light, representing infinite time), and a conch (Divine sound) - to him,

I prostrate.



ŚRĪ K. PATTABHI JOIS Born 1915

Yoga is age old and many great Yogis have contributed to the passing of Philosophy and Practice from generation to generation. Śrī K.Pattabhi Jois is one such Great Yogi who has shared his knowledge with students from countries all over the world, including USA, Australia, Canada, Europe, Japan, New Zealand, South America and Malaysia.

Śrī K. Pattabhi Jois, or Guruji, as affectionately known by his students has a very impressive educational background. At the age of 12, in 1927 he began his Yogic studies with Śrī T. Krishnamāchārya. These studies continued until 1945. From 1930 to 1956 he studied Sanskrit Sahitya Veda and Advaita Vedanta in the Mysore Maharaja Sanskrit College.

Śrī K. Pattabhi Jois was a dedicated student and in addition to a daily Yogāsana practice studied the original Yoga texts and ancient works in Sanskrit. These included Patañjali Yogadarshana, Haṭayoga Pradeepika, Gerandasamhita, Suutasamhlta, Yogayagnavalkya etc.

Śrī K. Pattabhi Jois received the degree of Vidwan and in 1937 was elected as Professor and Head of Department of Yoga at Maharaja Sanskrit College, Mysore. He remained in this position until 1973. In 1945 he was honoured by the title "YOGĀSANA VISHARADA" by Śrī Śrī Jagadguru Shankarāchārya of Puri. Then in 1948 he founded the Aṣṭānga Yoga Research Institute with a view to practice and experiment on the curative value of Yoga as described in the ancient texts. From 1976 to 1978 he was a Honorary Professor of Yoga in the Government College of Indian Medicine.

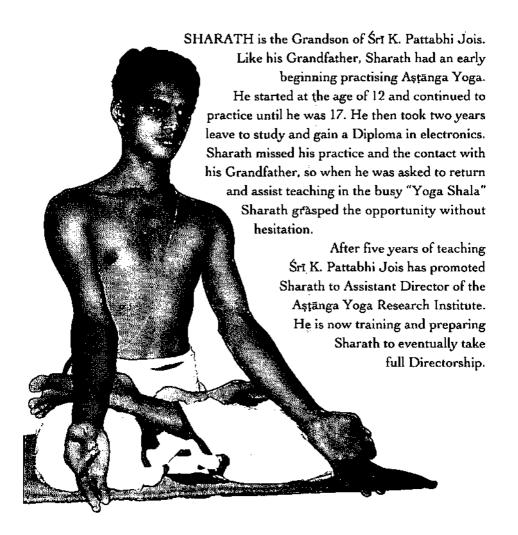
Śrī K. Pattabhi Jois is most famous for his teaching of Astānga Yoga, a method of Yoga renowned for its Vinyasa (Movement breathing system). This system originated from the ancient text written in Sanskrit called the "YOGA KORUNTA". Together with his Guru Śrī T. Krishnamāchārya, Śrī K. Pattabhi Jois deciphered and collated the Vinyasa series.

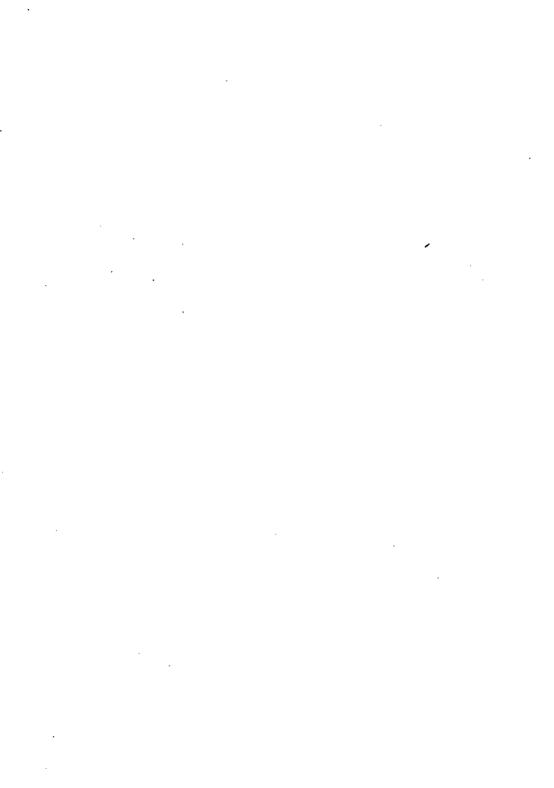
This scientific system is described in this text.



SHARATH RANGASWAMY

SHARATH Born 1971





FOREWORD

by JOHN SCOTT

I am greatly honoured to be asked by Lino to introduce the second edition of Astanga Vinyasa Yoga. In the first edition Lino took on the immense task of deciphering and listing the Vinyasa (Movement Breathing System), connecting asana in the method of Astanga Yoga as taught by Śrī K.Pattabhi Jois of Mysore, South India.

With the success and great interest caused by the first edition Lino saw it necessary to further research the Astanga method and to share more of the knowledge passed down to him from his Guru. Lino taped many private lessons with Śrī K.Pattabhi Jois researching the purpose and benefits of each individual asana and after many hours of further reading in medical books and conferring with a doctor he has produced this valuable text of Vinyasa and Benefits.

I would personally like to thank my good friend and colleague Lino Miele for his bold and unrelenting questioning of our Guru Śrī K. Pattabhi Jois without which the production of this text would not exist.

> Love and Thanks John Scott



Lino, Ammaji and Guruji

PREFACE

I was very happy and fortunate to finally meet my beloved Guru Śrī K. Pattabhi Jois of Mysore.

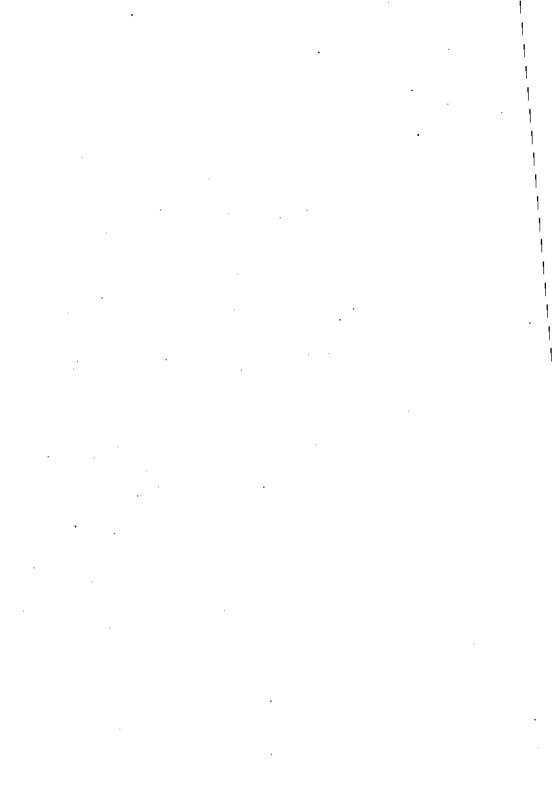
It was in 1988 that my partner Tina and I spent six months travelling through India searching for the appropriate Yoga Master to fulfil our needs and expectation. We had left Italy with the faith that India "The Land of Yoga" was the only place to study under a qualified teacher. This was more difficult than we had anticipated, because every so-called teacher we met, claimed to be the true master and Guru of the Original Yogis Tradition. At the end of our journey tired and disillusioned, with very little money left, my partner Tina suggested we try just one more Guru that she had heard of living somewhere in Mysore. We left Bangalore and on arrival in Mysore it took no effort to locate him. He was well known by local people, and had the reputation of a Great Yogi when we arrived at the Aṣṭānga Yoga Research Instituted and home of Śrī K. Pattabhi Jois, it was a wonderful and rewarding experience. We knew that we had found our Master. With a smiling face, he welcomed us inside.

It was ironic that we were unable to stay, our time in India had run out. We now return to Mysore year after year and our love and faith in Guruji continues to grow. My job as Technical Director was both hectic and stressful. The responsibility was great. The mind always full. The world of theatre was not conducive to a Yogic lifestyle. Slowly, slowly with the sound words of Guruji running through my mind 'A quiet mind is a strong body', I decided to leave my profession to reduce the stress in my life. I began to devote more and more time to my practice and to my research into Yoga.

In 1993 in Lille, France, meeting Guruji abroad for the first time, I experienced him in his energetic voice calling the exact number of the Vinyasa. I was excited and inspired to research further the scientific method of the Vinyasa.

With the help of my friend Gilles Kervice and the kind permission and grace of Srt K. Pattabhi Jois I have completed this work, hopefully with few mistakes.

Lino Miele



ACKNOWLEDGEMENTS

I would like to thank the following people for their support and encouragement to produce this book.

My life companion TINA PIZZIMENTI for her strong encouragement and support, it is through Tina's love and knowledge of Yoga that I became inspired to also pursue the path of Yoga.

Thanks also to our son Olivier who continues to teach me how to view life through the open, innocent eyes of a child.

JOHN SCOTT for writing the foreword and supplying the

drawings of the asanas.

GILLES KERVICE for inspiring me with the concept of practising

to the counting of Vinyasa.

ODILE MORCRETTE for supplying me with videos and written articles

to study and research.

BRAD GAYLORD and

ANNIE GROVER PACE for translating the Astanga Yoga Mantram.

LUCY CRAWFORD

and GUY DONAHAYE for the revision of the text in English.

EDDIE STERN for supplying photos and for translating

the āsanas names.

I would like to give special thanks to my friends JOHN SCOTT and LUCY CRAWFORD for their friendship and support.

HOW TO USE THE BOOK

Astanga Yoga is an indepth study of the union between mind, body and spirit. Astanga Yoga must be practiced with devotion following the guidance of a qualified teacher certified by Śrī K. Pattabhi Jois. This book is a technical guide, only to be used as a reference to supplement the study of Astanga Yoga.

Working with the exact number of Vinyasa for each asana requires a high level of practice. Gradually and slowly one will be able to utilize the control of breath and bandhas to harness the energy (Prana) and flow with syncronicity from asana to asana.

Practicing the correct Vinyasa as listed in the following text requires immense skill, strength and stamina. Once the primary or secondary series begins the sequence moves into full Vinyasa.

Full Vinyasa means that each asana starts from Samasthitih and ends at Samasthitih. The full Vinyasa is a derivative of Süryanamaskara 'A' with added movement called the "Jump Through" and "Jump Back". The jump through is the way to enter an asana and the jump back is the way to exit an asana.

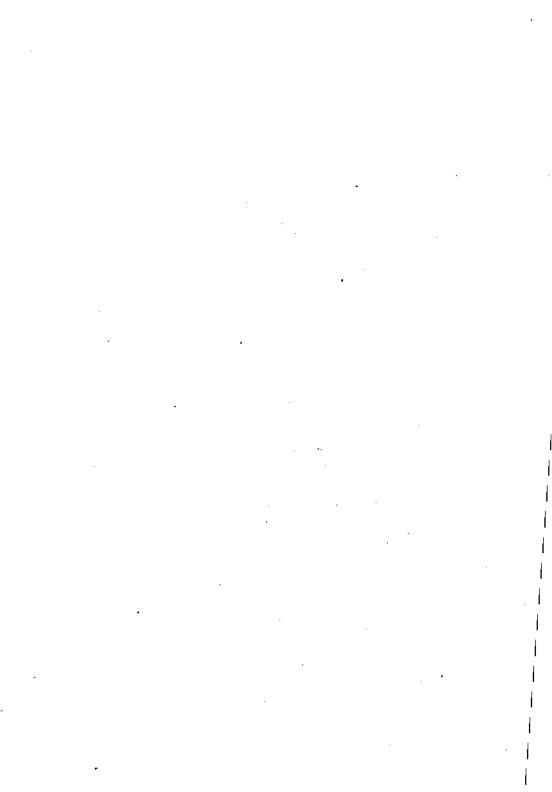
For example, Jānu Śīrṣāsana 'A' 22 Vinyasa. From Samasthitih start Sūryanamaskara 'A' and flow through to Adho Mukha Svānāsana (ṣaṭ position). The next move of the sequence is to jump the legs through the space between the arms, left leg straight, right leg bent into Jānu Śīrṣāsana 'A' position and catch hold of the left foot with the hands. The head is up and chest and shoulders open. This whole movement Sapta (7) is executed on a complete inhalation. Aṣṭau (8) exhale down into Jānu Śīrṣāsana 'A' right side. After five breaths the Vinyasa count continues. Nava (9) inhale lift the head up, chest open and hands still holding on to the left foot. At this point there is an extra exhalation with no count to place the hands on the mat at hip level. Vinyasa count starts again: dasa (10) inhale lift the whole body up with the legs remaining in Jānu Śīrṣāsana 'A' position, then Ekādaśa (11) exhale swing the legs back to land in Catvāri position (Chaturanga Dandāsana). Dvādaśa (12) inhale roll forward over the toes arching up into Ūrdhva Mukha Svānāsana.

Trayodaśa (13) exhale roll back over the toes to Adho Mukha Svānāsana. Caturdaśa (14) inhale in one movement jump the legs through the space between the arms, right leg straight, left leg into Jānu Śīrṣāsana 'A' position, catch hold of the right foot with the hands with the head up and the chest and shoulders open. Pañcadaśa (15) exhale down into Jānu Śīrṣāsana 'A' left side for a count of five. Ṣoḍaśa (16) inhale lift the head up with the hands remaining on the foot, chest and shoulders open. Exhale (with no count) place hands on the mat at hip level. Saptadaśa (17) inhale lift the whole body up with the legs remaining in Jānu Śīrṣāsana position. Aṣṭadaśa (18) exhale swing the legs back to land in Catvāri position (Chaturanga Daṇḍāsana). Continue with Sūryanamaskara 'A' to finish at Samasthitih with at total of 22 Vinyasa.

Full Vinyasa develops strength and stamina but for some students this is too demanding at first so it is advised to practice half Vinyasa.

Half Vinyasa is an abreviated Vinyasa. For example Jānu Śīrṣāsana 'A'. From left side of Triang Mukhaekapāda Paschimattānāsana flow through Vinyasa to Adho Mukha Svānāsana, jump through for the right side of Jānu Śīrṣāsana 'A'. After a count of five inhale head up, exhale release, inhale change from right side to left side. Exhale into the āsana and after a count of eight inhale head up, exhale place hands on the mat at hip level. Try to lift the whole body up then exhale jump back to Chaturanga Daṇḍāsana, inhale Ūrdhva Mukha Svānāsana, exhale Adho Mukha Svānāsana, inhale jump through into Jānu Śīrṣāsana 'B'.

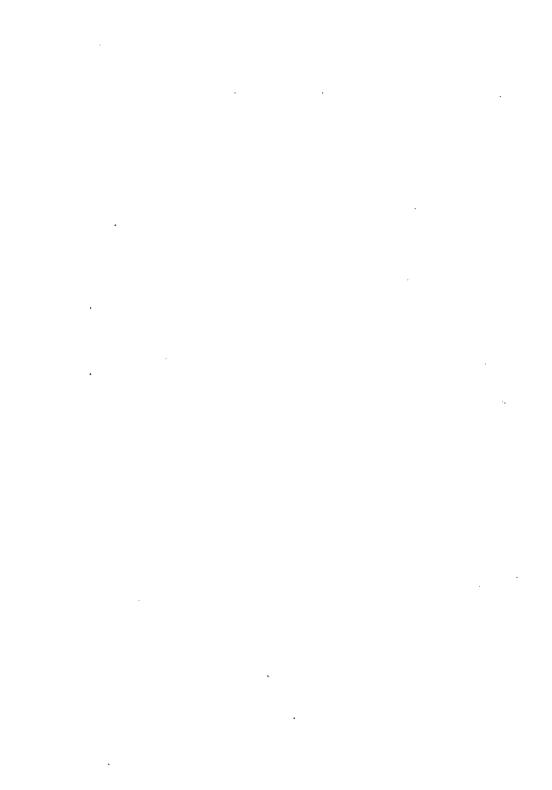
As strength and stamina develop start adding Vinyasa between right and left sides and when the body is strong and there is enough stamina try to complete the full Vinyasa by returning to Samasthitih between each asana.



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I dedicate this book with love and the greatest of respect to my Guru Śrī K. Pattabhi Jois.



AȘȚĀNGA YOGA

UNDER THE GUIDANCE

OF

YOGASANAVISHARADA VIDWAN DIRECTOR

SRÍ K. PATTABHI JOIS

BY LINO MIELE

ASTANGA YOGA RESEARCH INSTITUTE 235, 8 cross, 3" stage, gokulam, mysore - 570 002 Karnataka state (south India)

Astanga Yoga in the Tradition of Śri K. Pattabhi Jois

Yoga is a philosophy of life which also has the potential to create a vibrantly healthy body and mind.

Astānga Yoga, practiced in its correct sequential order, gradually leads the practitioner to rediscover his or her fullest potential on all levels of human consciousness - physical, psychological and spiritual. Through this practice of correct breathing (Ujjayi Pranāyāmā), postures (āsanas), and gazing point (dristi), we gain control of the senses and a deep awareness of ourselves. By maintaining this discipline with regularity and devotion, one acquires steadiness of body and mind.

"Aşţānga" literally means eight limbs. They are described by Patanjali as Yama (abstinences), Niyama (observances), Āsana (postures), Praṇāyāmā (breath control), Pratyahara (sense withdrawal), Dharana (concentration), Dhyana (meditation), and Samadhi (absorption).

These branches support each other. Asana practice must be established for proper practice of praṇāyāmā and is a key to the development of the yamas and niyamas. Once these four externally oriented limbs are firmly rooted, the last four internally oriented limbs will spontaneously evolve over time.

"Vinyasa" means breath synchronized movement. The breath is the heart of this discipline, and links asana to asana in a precise order. By synchronizing movement with breathing and practising Mülabandha and Uddīyanabandha (locks), an intense internal heat is produced. This heat purifies muscles and organs, expelling unwanted toxins as well as releasing beneficial hormones and minerals, which can nourish the body when the sweat is massaged back into the skin. The breath regulates the vinyasa and ensures efficient circulation of blood. The result is a light, strong body. There are three groups of sequences in the Astanga system. The Primary Series (yoga chikitsa) detoxifies and aligns the body. The Intermediate Series (nadī sodhana) purifies the nervous system by opening and

clearing the energy channels. The Advanced Series A.B.C.D. (sthira bhāgah samāpta) integrate the strength and grace of the practice, requiring higher levels of flexibility and humility.

Each level is to be fully developed before proceding to the next, and the sequential order of asanas is to be meticulously followed. Each posture is a preparation for the next, developing the strength and balance required to move further.

Breath: the continuity of deep, even breathing cannot be overemphasized in the Aştanga Yoga system. When breath feeds action, and action feeds posture, each movement becomes gentle, precise and perfectly steady.

According to the teaching of Sri T. Krishnamāchārya and Śri K. Pattabhi Jois, "Breath is Life". Breathing is our most fundamental and vital act and holds a divine essence; exhalation a movement towards God, and inhalation an inspiration from God.

Practice: it is said that where there is no effort there is no benefit. Strength, stamina and sweat are unique aspects of this traditional Yoga, seemingly contrary to western perceptions of Yoga. This demanding practice requires considerable effort to purify the nervous system. The mind then becomes lucid, clear and precise: and according to Śri K. Pattabhi Jois "Wherever you look you will see God". Only through practice will we realize the truth of what our Guru often says.

" Everything is God"

"YOGĀSANAS"

AŞŢĀNGA YOGA NILAYAM, MYSORE (ESTABLISHED IN 1948), OF YOGĀSANA VISHARADA, VEDANTA VIDWAN,

SRI K.PATTABHI JOIS

Chart giving the list of Primary Asanas that are practised in the above Yogashala

NOTE:

- (1) There are as many 'Asanas' as there are species in the World (The No. is roughly put at 84 Crores).
- (2) The Āsanas should always be done in the scientific way only (called as 'VINYASA') as enumerated in the Scriptures and as taught by the 'GURU'. The Vinyasas for each of these Āsanas are given within brakets against each one of them.

...

/Q\

ALWAYS START WITH:

1	Suryanamaskara	A	(9)
2	do	'B'	(17)
PR	imary Asanas:		
1	Pädänguşthäsana		(3)
2	Pāda Hastāsana		(3)
3	Utthita Trikoņāsana	A&B	(5)
4	Utthita Parśvakoņāsana	A&B	(5)
5	Prasārita Pādottānāsana	(A,B,C,D)	(5)
6	Pārśvöttanāsana		(5)
7	Utthita Hasta Pādāngusthāsana		(7)
	Pärśvasahita		(14)
.8	Ardha Baddha Padmottānāsana		(9)
9	Utkaţāsana		(13)
10	Vīrabhadrāsana		(16)
11	Paschimattānāsana	(A,B,C,D)	(16)
12	Pürvattānāsana		(15)
13	Ardha Baddha Padma Paschimattānāsana		(22)

14	Triang Mukhaekapāda Paschima	ittānāsana	(22)
15	Jānu Šīrṣāsana	(A,B,C)	(22)
16	Marīchyāsana	'A'	(22)
17	do	(22)	
18	do	,C,	(18)
19	do	'D'	(18)
20	Nāvāsana		(13)
21	Bhujapidāsana		(15)
22	Kūrmāsana - Suptakūrmāsana		(16)
23	Garbha Pindāsana		(15)
24	Kukkuṭāsana		(15)
25	Baddha Koṇāsana		(15)
26	Upavistha Koņāsana		(15)
27	Supta Koņāsana		(16)
28	Supta Pädänguşthäsana		(20)
	Pārsvasahita		(28)
29	Ubhaya Padāngusthāsana		(15)
30	Ordhva Mukha Paschimattānāsa	na	(16)
31	Setu Bandhāsana		(15)
32	Ordhva Dhanurāsana		(15)
AL	WAYS END WITH:		
l	Sālamba Sarvāngāsana		(13)
2	Halāsana		(13)
3	Karnapīdāsana		(13)
4	Ordhva Padmäsana		(13)
5	Pindāsana		(14)
6	Mathsyāsana		(14)
7	Uttāna Pādāsana		(13)
8	Śīrṣasāna		(13)
9	Baddha Padm ā sana	•	(16)
10	Yogamudra		(15)
11	Padmāsana		(14)
12	Utpluthih		(14)
	2 Otpiddilli		



भद्रं कर्णेभिः शृणुयाम देवाः। भद्रं पश्येमाक्षाभिर्यजत्राः। स्थिरेरेङ्गेस्तुष्टुवा स्सस्तनृभिः। व्यशेम देवहितं यदायुः। स्वस्ति न इन्द्रो बृद्धश्रवाः। स्वस्ति नःपूषा विश्ववेदाः। स्वस्ति नस्ताक्ष्यों अरिष्टनेभिः। स्वस्ति नो बृहस्पतिर्दधातु॥ ॐ शान्तिः शान्तिः शान्तिः॥

OM

BHADRAM KARNEBHIḤ ŚRUŅUYĀMA DEVĀḤ BHADRAM PAŚYEMĀKSHABHIRYAJATRĀḤ STHIRAIRANGAISTUŞŢUVĀGAMSASTANŪBHIḤ VYAŚEMA DEVAHITAM YADĀYUH:

SWASTI NAḤ INDRO VRDDHAŚRAVAḤ SWASTI NAḤ PŪSĀ VIŚVAVEDAḤ SWASTI NASTĀRKSYO ARIŞŢANEMIḤ SWASTI NO BRHASPATIRDADHĀTU OM SHĀNTIḤ SHĀNTIḤ

Om!

O Gods, while engaged in sacrifices, may we hear with our ears what is auspicious, may we see with our eyes what is auspicious. While praising, may we of strong and steady limb enjoy the life given by the Gods.

May Indra of ancient fame be blissful to us; may the all knowing Pusa be blissful to us; may Garuda, the destroyer of evil be blissful to us, may Brhaspati be blissful to us. Om peace peace peace.



SŪRYANAMASKARA A & B

(Sun salutation)

According to the Shastras (Epics) the practice of Suryanamaskara is important for spiritual development. It is not a warm up exercise, although it does help to keep the physical body fit and strong, maintaining a good level of health. Its primary focus is to improve mind control and to obtain greater devotion (Bhakti).

There are four Vedas-Yajurveda, Rigveda, Samaveda and Atharvana-Veda. Two of these contain important information relating to the practice of Sūryanamaskara: within Yajurveda and Rigveda there are explanations of how to perform Sūryanamaskara and their benefits. Both Sūryanamaskara A & B have their own individual Mantra. In one of the Yajurveda Mantras (Aruna Mantra), it is written that Sūryanamaskara 'A' has nine Vinyasas, and in one of the Rigveda Mantra (Mahā Saura Mantra) it is written that Sūryanamaskara 'B' has seventeen Vinyasas.

The practice of Suryanamaskara brings happiness, health and sunlight to the spirit.

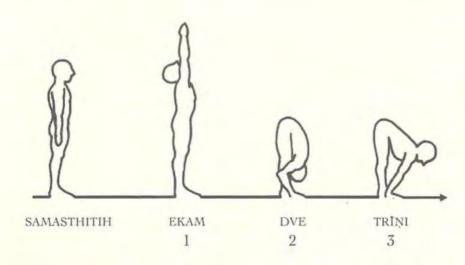
SÜRYANAMASKARA - A 9

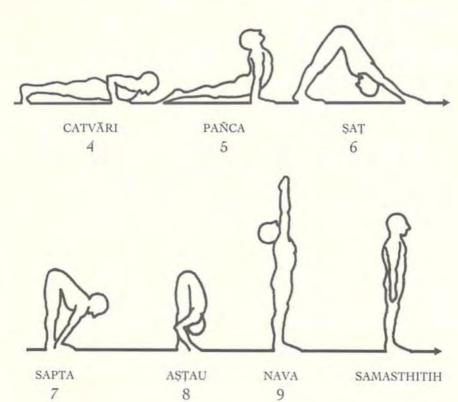
IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRIŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ordhva Mukha Svānāsana
EX	6	\$AŢ	Adho Mukha Svānāsana <u>5 Breaths</u>
IN	7	SAPTA	Jump, head up
EX	8	AŞTAU	Uttānāsana
IN	9	NAVA	Hands up
			Samasthitih

DRISTIS

ANGUSTA MA DYAI = THUMB 1-9
NASAGRAI = NOSE 2-4-8
NABI CHACKRA = NAVEL 6

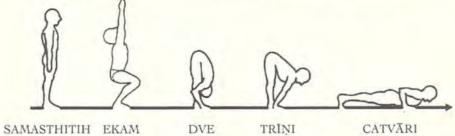
BROOMADHYA = THIRD EYE 3-5-7

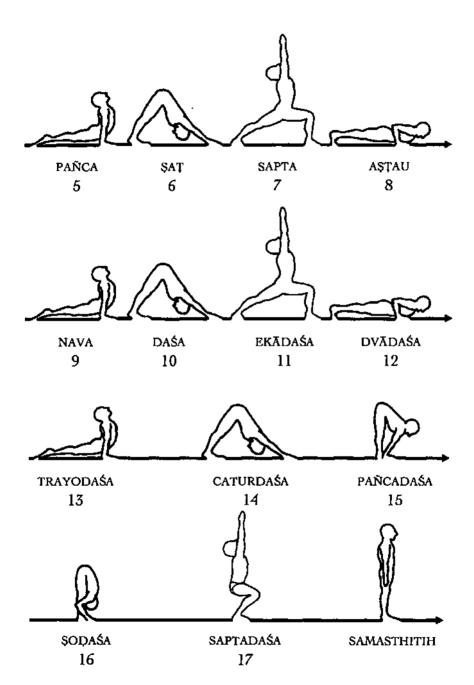




SÜRYANAMASKARA - B 17

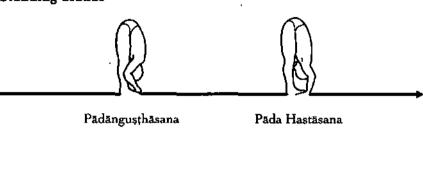
IN	1	EKAM	Utkaţāsna	
EX	2	DVE	Uttānāsana	
IN	3	TRĪŅI	Head up	
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana	
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana	
EX	6	ŞAŢ	Adho Mukha Svānāsana	
IN	7	SAPTA	Vīrabhadrāsana - right leg	
EX	8	AŞŢAU	Jump - Chaturanga Daṇḍāsana	
IN	9	NAVA	Ūrdhva Mukha Svānāsana	
EX	10	DAŚA	Adho Mukha Svānāsana	
IN	11	EKĀDAŚA	Vīrabhadrāsana - left leg	
EX	12	DVĀDAŚA	Jump - Chaturanga Daṇḍāsana	
IN	13	TRAYODAŚA	Ūrdhva Mukha Svānāsana	
EX	14	CATURDAŚA	Adho Mukha Svānāsana 5 Breaths	
IN	15	PAÑCADAŚA	Jump - head up	
EX	16	ŞODAŚA	Uttānāsana	
IN	17	SAPTADAŚA	Utkaţāsana	
			SAMASTHITIH	
DRI	ISTIS	3		
ANGUSTA MA DYAI =		ΓA MA DYAI =	THUMB 1-7-11-17	
NASAGRAI =			NOSE 2 - 4 - 8 - 12 - 16	
NABI CHACKRA =			NAVEL 6 - 10 - 14	
BROOMADHYA =		ADHYA -	THIRD EYE 3 - 5 - 9 - 13 - 15	

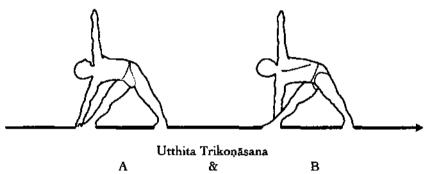




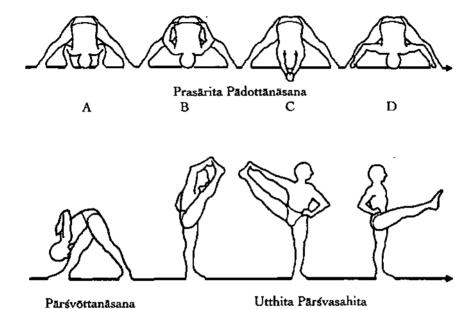
PRIMARY SERIES

Standing Asanas









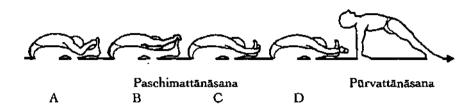


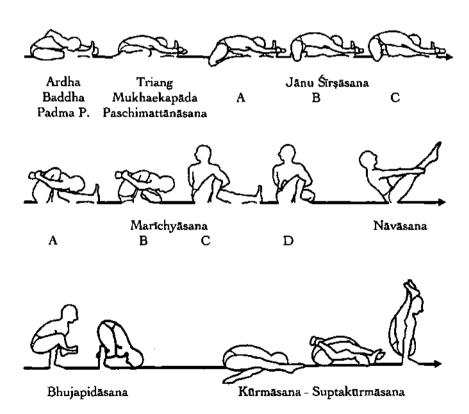
Ardha Baddha Padmottānāsana

Utkaţāsana

Vīrabhadrāsana

Sitting asanas







Garbha Pindāsana Kukkuţāsana

Baddha Konāsana

Upaviştha Konāsana Supta Konāsana

Supta Pärsvasahita

Ubhaya Padānguşthāsana

All March

Urdhva Mukha Paschimattānāsana Setu Bandhāsana

Urdhva Dhanurāsana

PRIMARY SERIES

YOGA CHIKITSA

Introduction

Disease is brought about by a state of imbalance in the body.

All organs (internal & external) are interdependent and if an imbalance or malfunction occurs in one organ, all other organs are affected. It is therefore of primary importance that we adopt a healthy lifestyle and respect the fine balance of processes at work in the body. Until and unless our internal organs are healthy, we cannot be healthy. In today's modern living and working conditions, with inadequate attention to lifestyle, diet & exercise, it is not surprising that the organs of the body are over-loaded. If we cannot eliminate the toxins which are taken into the body, a build up of waste matter is inevitable, and disease follows.

The practice of Yoga Chikitsa (Yoga Therapy) helps to cleanse and purify the internal organs of the body. The āsanas involved are effective in preventing the accumulation of waste products, keeping the body free from disease. Yogāsana can help to rebalance an already diseased body and maintain balance in a healthy body.

Each individual asana has many specific benefits. But it is important to acquire flexibility through the practice of asana before the deeper processes of cleansing and purification can take place. The deeper the asana is performed, the greater the internal benefit.

THE SIX FUNDAMENTAL ASANA

There are six fundamental asanas which begin the process of purification in the body. Firstly, they make the body flexible, this increased flexibility enables the cleansing process to work on a deeper level. They introduce the body locks: (Mulabandha) Anal lock and (Uddīyānabandha) Abdominal lock, which are both vital to the practice of asana.

- l Pādānguşthāsana
- 2 Pāda Hastāsana
- 3 Utthita Trikonāsana
- 4 Utthita Parśvakonāsana
- 5 Prasārita Pādottānāsana
- 6 Pārśvöttanāsana





PĀDĀNGUŞŢĦĀSANA (Thumb to foot pose)

PĀDĀ HASTĀSANA (Hand to foot pose)

These two asanas play an important role in beginning this process of purification. They reduce the accumulation of fat around the waist and abdomen. They work on all the internal organs of the abdomen (Udara) preventing and curing stomach ailments, relieving constipation (Malabaddata), a major factor in the build up of toxins in the body, which can trigger the beginning of disease. They eliminate flatulence and cleanse the rectum and anus. The liver and spleen are toned, the urethra is also cleaned. Piles (Bagandara) are both prevented and alleviated.

PADANGUŞTHASANA 3

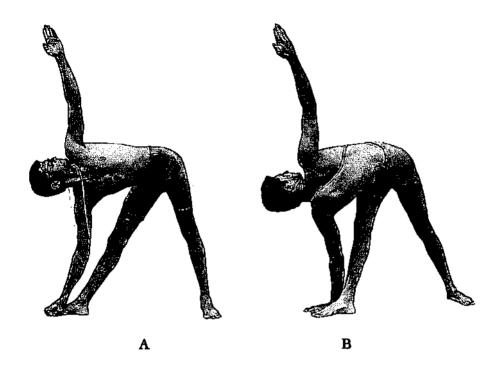
IN	1	EKAM	Take the big toes, head up
EX	2	DVE	PĀDĀNGUŞŢHĀSANA - 5 Breaths
IN	3	TRĪŅI	Head up, and exhale
			Samasthitih

DRISTI: NASAGRAI

PĀDĀ HASTĀSANA 3

IN	1	EKAM	Hands under feet, head up
EX	2	DVE	PĀDĀ HASTĀSANA - 5 Breaths
IN	3	TRĪŅI	Head up, and exhale
			Samasthitih

DRISTI: NASAGRAI



UTTHITA TRIKONĀSANA

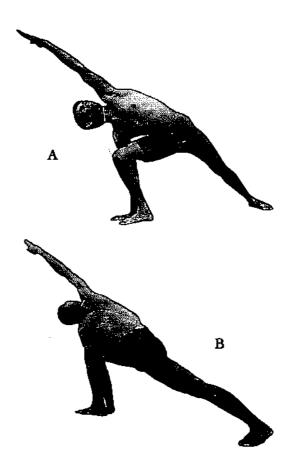
(Extended triangle pose)

These asanas reduce fat around the waist. They strengthen the back, hips and legs. Where deviations in postural alignment exist, they help to realign the skeletal system. The digestion is improved, constipation relieved, breathing difficulties and other respiratory problems are corrected. Problems in the throat are prevented and where existing, improved. The nervous system is toned and the spinal cord strengthened.

UTTHITA TRIKONĀSANA A-B 5

IN	1	EKAM	Jump to right
EX	2	DVE	UTTHITA TRIKONĀSANA
			Right side - 5 Breaths
IN	3	TRĪŅI	Come up
EX	4	CATVĀRI	UTTHITA TRIKOŅĀSANA
			Left side - 5 Breaths
IN	5	PAÑCA	Come up
			Samasthitih

DRISTI: HASTAGRAI



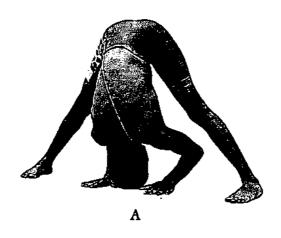
UTTHITA PĀRŚVAKONĀSANA

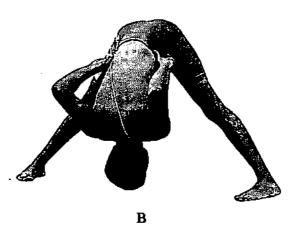
(Extended sideways angle pose)

These asanas reduce fat around the waist. They strengthen the back, hips and legs. Where deviations in postural alignment exist, they help to realign the skeletal system. The digestion is improved, constipation relieved, breathing difficulties and other respiratory problems are corrected. Problems in the throat are prevented and where existing, improved. The nervous system is toned and the spinal cord strengthened.

UTTHITA PĀRŠVAKOŅĀSANA A-B 5

EKAM	Jump to right
DVE	utthita pārśvakoṇāsana
	Right side - 5 Breaths
TRĪŅI	Come up
CATVĀRI	utthita pārśvakoņāsana
	Left side - 5 Breaths
PAÑCA	Come up
	Samasthitih
HASTAGRAI	
	DVE TRĪŅI CATVĀRI





PRASĀRITA PADOTTĀNĀSANA

(Spread foot stretching pose)

This group of asanas reduce the accumulation of fat deposits around the waist and increase the strength and tone of the muscles of the legs and back. Organs from the navel down (Madra) are cleansed and when the head is tipped below the waist in this manner the inner fire (Agni) effectively cleanses the bowel and rectum/anus. The sexual organs are cleansed and the breathing aparatus purified. The entire nervous system stimulated.

PRASĀRITA PADOTTĀNĀSANA A 5

IN 1 EKAM Jump to right side. Hands on waist

EX 2 DVE Down, hands to the floor

INHALE Head up

EX 3 TRÎŅI PRASĀRITA PADOTTĀNĀSANA - 5 Br.

IN 4 CATVĀRI Head up, straight arms

EXHALE Hold position

IN 5 PAÑCA Come up

SAMASTHITIH

DRISTI: NASAGRAI

PRASĀRITA PADOTTĀNĀSANA B 5

IN 1 EKAM Jump to right side. Open arms

EX 2 DVE Hands on waist

INHALE

EX 3 TRÎŅI Head down. PRASĀRITA P. - 5 Breaths

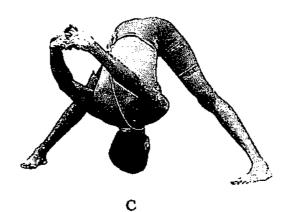
IN 4 CATVĀRI Come up

EXHALE

IN 5 PAÑCA Open arms

SAMASTHITIH

DRISTI: NASAGRAI





D

PRASĀRITA PADOTTĀNĀSANA C 5

IN 1 EKAM Jump to right side. Open arms

EX 2 DVE Hands back, palms up

INHALE Straight arms

EX 3 TRÎŅI PRASĀRITA PADOTTĀNĀSANA - 5 Br.

IN 4 CATVĀRI Come up

EXHALE

IN 5 PAÑCA Open arms

SAMASTHITIH

DRISTI: NASAGRAI

PRASĀRITA PADOTTĀNĀSANA D 5

IN 1 EKAM Jump to right side. Hands on waist

EX 2 DVE Down, take the big toes

INHALE Head up

EX 3 TRINI Head down. PRASARITA P. - 5 Breaths

IN 4 CATVĀRI Head up, straight arms

EXHALE Hold position

IN 5 PAÑCA Come up

Samasthitih

DRISTI: NASAGRAI



PĀRSVŌTTĀNĀSANA

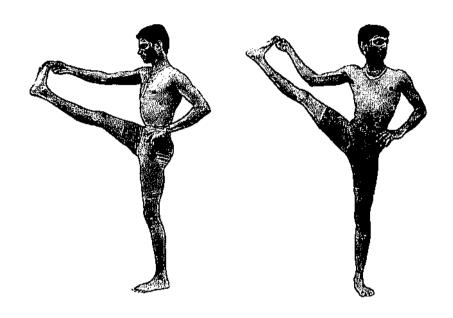
(Sideways stretching pose)

This asana reduces excess fat on the waist and legs and strengthens and tones the muscles of the legs. It helps to clear mucous blocking the respiratory tract.

Thus, these six asanas are fundamental to the flexibility and tones of the body and to cleansing the organs of digestion.

PĀRSVŌTTĀNĀSANA - 6

IN I	EKAM	Jump. Hands back, turn to right
EX 2	DVE	PĀRSVŌTTĀNĀSANA - 5 Breaths
IN 3	TRĪŅI	Come up and turn to left
EX 4	CATVĀRI	PĀRSVŌTTĀNĀSANA- 5 Breaths
IN 5	PAÑCA	Come up
		Samasthitih
DRISTI	NASAGRAI	



UTTHITA HASTA PĀDĀNGUŞTHĀSANA (Extended hand thumb to foot pose)

This āsana strengthens the muscles of the legs and increases their flexibility. It tones and purifies the Kidneys. Constipation is relieved and the hip joints are made flexible. This āsana stimulates the three knots (Granthis Traya) located at the base of the Suşumṇā Nāḍī, inside the tiny bones of the coccyx.

UTTHITA HASTA PĀDĀNGUŞTHĀSANA - 14

IN	1	EKAM	Right leg up, catch the big toe
EX	2	DVE	Head to knee - <u>5</u> <u>Breaths</u>
IN	3	TRĪŅI	As Ekam
EX	4	CATVĀRI	Leg to right side - <u>5</u> <u>Breaths</u>
IN	5	PAÑCA	Leg to front
EX	6	ŞAŢ	Head to knee
IN	7	SAPTA	90° Leg front - 5 Breaths
EXI	HALE	,	Leg down
IN	8	AŞŢAU	Left leg up, catch the big toe
EX	9	NAVA	Head to knee - 5 Breaths
IN	10	DAŚA	As Ekam
EX	11	EKĀDAŚA	Leg to left side - 5 Breaths
IN	12	DVĀDAŚA	Leg to front
EX	13	TRAYODAŚA	Head to knee
IN	14	CATURDAŚA	90° Leg front - 5 Breaths
			Samasthitih

DRISTIS: PĀRŚVA & PADHAYORAGRAI



ARDHA BADDHA PADMOTTĀNĀSANA

(Half bound lotus stretching pose)

This āsana focuses on the cleansing of the liver and spleen respectively. The heel presses into the navel helping to cleanse and tone the digestive organs by stimulating the digestive fire (Agni). The Chakra responsible for this, is situated 4 inches below the navel (Svādhiṣṭhāna Chakra). Trapped intestinal gas is eliminated along with gastric troubles. It must not be practiced after three months of pregnancy.

ARDHA BADDHA PADMOTTĀNĀSANA - 9

IN	l	EKAM	Right leg bound, take the foot
EX	2	DVE	ARDHA BADDHA P 5 Breaths
IN	3	TRĪŅI	Head up
EXI	IALE	,	Hold position
IN	4	CATVĀRI	Come up
EX	5	PAÑCA	Leg down
IN	6	ŞAŢ	Left leg bound, take the foot
EX	7	SAPTA	ARDHA BADDHA P 5 Breaths
IN	8	AŞŢAU	Head up
EXF	IALE		Hold position
IN	9	NAVA	Come up
			Samasthitih

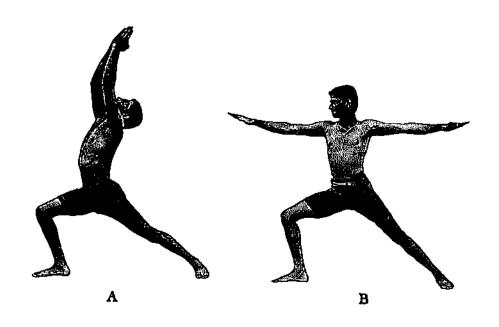


UTKAŢĀSANA (Uneven pose)

This āsana helps to reduce the fat around the waist and strengthens the muscles of the legs and back. It is very beneficial for all back pain, including disc problems, and it is said to help in the replacement of the fibrous outer part of the intervertabral disc, when there has been injury. The overall strength of the back is increased, and rheumatism is greatly improved. For therapeutic purposes this āsana should be held for much longer than 5-8 breaths, up to 10 minutes, and it can also be helpful for hernias and for realigning the spine.

UTKAŢĀSANA - 13

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	UTKAŢĀSANA - 5 Breaths
EXHALE			Hands to the floor
IN	8	AŞŢAU	$U_{\mathbf{p}}$
EX	9	NAVA	Jump - Chaturanga Daṇḍāsana
IN	10	DAŚA	Urdhva Mukha Svānāsana
EX	11	ekāda\$a	Adho Mukha Svānāsana
IN	12	DVĀDAŚA	Jump. Head up
EX	13	TRAYODAŚA	Uttānāsana
			Samasthitih
DRISTI: URD		ŪRDHVA	



VIRABHADRĀSANA (Warrior pose)

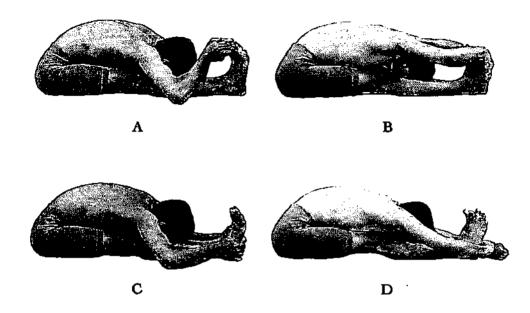
Practice of Vīrabhadrāsana can help to alieviate pain associated with rheumatic conditions. Rheumatism begins in the knees, then the elbows, then the hands and progresses to the neck where the Cervical Vertabrae can become fused.

This pose activates the 5th Chakra (Viśuddha Chakra) and the neck itself directly benefits from the practice of Vīrabhadrāsana. The muscles of the neck are strengthened and the hearing can be improved.

VĪRABHADRĀSANA - 16

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Dandāsana
IN	5	PAÑCA	Urdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	VIRABHADRÄSANA - rt leg - 5 Breaths
EXF	IALE	•	
IN	8	AŞ ŢAU	Change side, left side - <u>5</u> <u>Breaths</u>
EX	9	NAVA	B Position, left side - <u>5 Breaths</u>
IN	10	DAŚA	B Position, right side - <u>5</u> <u>Breaths</u>
EXF	IALE	•	Hands to the floor
IN	11	EKĀDAŚA	Up
EX	12	DVĀDAŚA	Jump - Chaturanga Daņdāsana
IN	13	TRAYODAŚA	Ordhva Mukha Svānāsana
EX	14	CATURDAŚA	Adho Mukha Svānāsana
IN	15	PAÑCADAŚA	Jump, head up
EX	16	ŞODAŚA	Uttānāsana
			Samasthitih

DRISTIS: ÜRDHVA & HASTAGRAI



PASCHIMATTĀNĀSANA

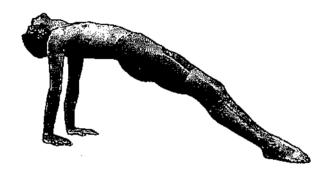
(West - back - stretching pose)

It is of vital importance to control Mūlabandha and Uddīyānabandha when practicing this āsana. In extreme forward bends the air enters the lungs with some degree of force. When the two holes (one at the Anus, the other at the Urinary tract exit) are held closed, as with Mūlabandha the air is able to stimulate the Suṣumṇā Nāḍī. The inhalation (Prāṇa Vāyu) and exhalation (Apāṇa Vāyu) increase the abdominal fire (Agni), helping to purify the inner organs. The liver, spleen, lungs and kidneys all play an important part in the purification of blood, which is vital to good health. A fresh supply of oxygen rich blood to the abdominal area, where all disease begins, keeps the organs clean, healthy and strong. Paschimattānāsana also acts beneficially on the vagus nerve, it strengthens and purifies the whole body, including the heart and makes the body firm without excess fat.

PASCHIMATTĀNĀSANA - 16 'A - B - C - D'

IN	l	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Dandāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump to sitting position
EXI	IALE	•	
IN	8	AŞŢAU	Take big toes - Wrap over - Side - Wrist
EΧ	9	NAVA	PASCHIMATTĀNĀSANA - 5 Breaths
IN	10	DAŚA	Head up
EXI	IALE	,	Hands to the floor
IN	11	EKĀDAŚA	Up
EX	12	DVĀDAŚA	Jump - Chaturanga Daņḍāsana
IN	13	TRAYODAŚA	Ūrdhva Mukha Svānāsana
EX	14	CATURDAŚA	Adho Mukha Svānāsana
IN	15	PAÑCADAŚA	Jump - head up
EX	16	ŞODAŚA	Uttānāsana
			Samasthitih

DRISTI: PADHAYORAGRAI



PŪRVATTĀNĀSANA

(East - front - stretching pose)

This pose is complementary to Paschimattanasana. It is imperative that following the practice of extreme forward bends a counterpose of back bending is performed. The counterpose prevents the onset of imbalance and disease. This asana benefits the nervous system, it stimulates the Susumna Nadi, and also benefits the heart and lungs.

PÜRVATTĀNĀSANA - 15

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
	_		
IN	3	TRÎŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daņḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	\$AŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump to sitting position
EXI	IALE	;	Hands behind
IN	8	AŞTAU	PÜRVATTĀNĀSANA - 5 Breaths
EX	9	NAVA	Down to sitting position
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	12	DVĀDAŚA	Urdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			Samasthitih
DRI	STI:	NASAGRAI	



ARDHA BADDHA PADMA PASCHIMATTĀNĀSANA

(Half bound lotus forward stretch)

This asana has a powerful effect on the liver (Yakrut) and spleen (Pleeha), both organs play a part in the digestive processes of the body. The liver controls the digestion of fats and contributes to the control of metabolism, while the spleen produces the white corpuscles necessary for resistance against disease, and helps to purify the blood. Together these organs structure 'Sapta Dathus' (Blood, Flesh, Fat, Bones, Marrow, Skin and Semen/Ova Vital power). Once the liver is working correctly the spleen is automatically corrected.

Gastric problems are cured due to the correction of digestive function. A golden rule for correct digestion is, 'the stomach should be filled half with food, one quarter with liquid, and one quarter for the movement of air'.

ARDHA BADDHA PADMA PASCHIMATTĀNĀSANA - 22

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Urdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IΝ	7	SAPTA	Jump - take the right foot - head up
EX	8	AŞTAU	ARDHA BADDHA PADMA P 5 Br.
IN	9	NAVA	Head up
EXI	IALE		Hands to the floor
IN	10	DA Ś A	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Dandāsana
IN	12	DVĀDAŠA	Ordhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - take the left foot - head up
EX	15	PAÑCADAŚA	ARDHA BADDHA PADMA P 5 Br.
IN	16	ŞODAŚA	Head up
EXI	IALE		Hands to the floor
IN	17	SAPTADAŚA	Up
EX	18	AŞTADAŚA	Jump - Chaturanga Daņḍāsana
IN	19	EKOONAVIMŚATIH	Urdhva Mukha Svānāsana
EX	20	VIMŚATIH	Adho Mukha Svānāsana
IN	21	EKĀVIMŚATIH	Jump - head up
EX	22	DVĀVIMŠATIH	Uttānāsana
			Samasthitih
			Samasthitih

DRISTI: PADHAYORAGRAI



TRIANG MUKHAEKAPĀDA PASCHIMATTĀNĀSANA

(One foot transversely facing back forward stretch)

This posture prevents and cures elephantisis which begins as 'Wuchereria Bancrofts' an infection spread by Mosquitos. Elephantitis is caused by the repeated infections and subsequent inflammation of the lymphatic system, it also cures and prevents Anda-Vāyu, categorized by 3 specific ailments:

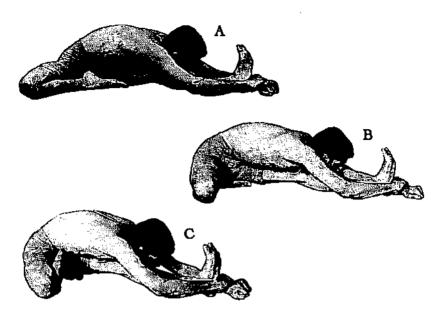
- (a) retention of gas in the large intestines (flatulence);
- (b) a urinary tract infection accompanied by inflammation of the urethra and a burning sensation when urine is passed;
- (c) inflammation of the scrotum.

The sciatic nerve, whose pathway runs from the sacral plexus down through the buttock, and down the leg to the foot can be inflammed at any point. This is called sciatica and is alleviated by Triang Mukhaekapāda Paschimattānāsana. When sciatica is present Apāna Vāyu and Vyāna Vāyu are not working properly.

TRIANG MUKHAEKAPĀDA PASCHIMATTĀNĀSANA - 22

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRÎŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Urdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump - take left foot - head up
EX	8	AŞŢAU	TRIANG MUKHAEKAPĀDA P 5 Br.
IN	9	NAVA	Head up
EXF	IALE		Hands to the floor
IN	10	DAŚA	Up .
EX	11	EKĀDAŚA	Jump - Chaturanga Daṇdāsana
ĽN	12	DV Ā DA Š A	Urdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - take right foot - head up
EX	15	PAÑCADAŚA	TRIANG MUKHAEKAPĀDA P 5 Br.
IN	16	ŞODAŚA	Head up
EXH	IALE		Hands to the floor
IN	17	SAPTADAŚA	Up
EX	18	ASTADAŚA	Jump - Chaturanga Dandāsana
IN	19	EKOONAVIMŚATIH	Ürdhva Mukha Svānāsana
EX	20	VIMŚATIH	Adho Mukha Svānāsana
IN	21	ekāvimšatih	Jump - head up
EX	22	DVÄVIM\$ATIH	Uttānāsana
			Samasthitih

DRISTI: PADHAYORAGRAI



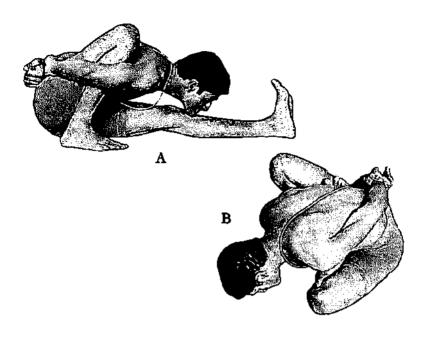
JANU ŚIRŞASANA (Head to knee pose)

Jānu Šīrṣāsana has a powerful effect on the urinary system. There are certain conditions in a weakened body, where the blood becomes thin, there is pain around the waist and a need to urinate frequently. This can happen when coffee is drunk in excess and there is an over indulgence in sexual activity which saps vital power, making the semen weak and the blood thin. When disease already exists it is called Vyaptha Roga, when disease is spreading it is called Vyapaka Roga. These conditions can lead to the development of diabetes. They can be avoided by the practice of this āsana. Jānu Šīrṣāsana A & B are of particular benefit to men, and Jānu Šīrṣāsana C to women. This is because the Shivani Nādī which stimulates the pancreas to make sufficient insulin is for men located near the Perineum (A+B) and for women near the Navel (C). The heel itself produces heat which has an additional therapeutic effect. Enlargement of the prostrate gland is also reduced.

JANU ŚIRŞASANA A-B-C-22

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Dandāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svänäsana
IN	7	SAPTA	Jump - take left foot - head up
EX	8	AŞŢAU	JĀNU ŚĪRṢĀSANA - 5 Breaths
IN	9	NAVA	Head up
EXH	IALE		Hands to the floor
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Dandāsana
IN	12	DV ĀDAŠ A	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - take the foot - head up
EX	15	PAÑCADAŚA	JĀNU ŚĪRŞĀSANA - 5 Breaths
IN	16	ŞODAŚA	Head up
EXI	IALE		Hands to the floor
IN	17	SAPTADAŚA	$U_{\mathbf{P}}$
EX	18	AŞŢADAŚA	Jump - Chaturanga Dandāsana
IN	19	EKOONAVIMŚATIH	Ūrdhva Mukha Svānāsana
EX	20	VIM\$ATIH	Adho Mukha Svānāsana
IN	2 1	EKĀVIMŚATIH	Jump - head up
EX	22	DVĀVIMŚATIH	Uttānāsana
			Samasthitih

DRISTI: PADHAYORAGRAI



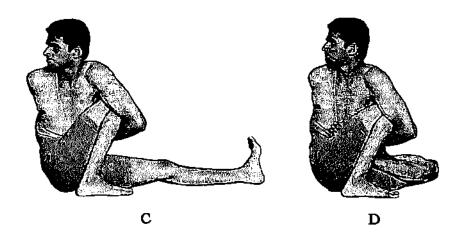
MARĪCHYĀSANA

(Marīchyā pose)

Parinaama Shoola (Ulcers, both stomach and duodena), due to irregular eating habits and mental tension, can be relieved and prevented by these āsanas. Inadequate and inefficient digestion causing constipation (Malabaddata) and flatulence are related to a dysfunction of Samāna Vāyu and Apāna Vāyu. The digestive fire (Agni) isn't strong enough to stimulate peristalsis and the retention of waste and intestinal gases are the result. Dysmenorrhea (painful periods) accompanied by pain in the lower back and abdomen can be relieved by the practice of Marīchyāsana A, B, C and D. The uterus (Garbha Kosha), is strengthened helping to prevent problems such as miscarriage, and encouraging healthy pregnancy. These āsanas also directly benefit the kidneys. Pregnant women must stop practicing C & D after 3 months. A & B can be continued (if comfortable) for up-to six months.

MARĪCHYĀSANA A - B - 22

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump into the position
EX	8	AŞTAU	MARICHYASANA - 5 Breaths
IN	9	NAVA	Head up
EXF	IALE	•	Hands to the floor
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Dandāsana
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump into the position
EX	15	PAÑCADAŚA	MARICHYASANA - 5 Breaths
IN	16	ŞODAŚA	Head up
EXF	IALE	,	Hands to the floor
IΝ	17	SAPTADAŚA	Up
EX	18	aştada s a	Jump - Chaturanga Daṇḍāsana
IN	19	EKOONAVIMŚATIH	Ūrdhva Mukha Svānāsana
EX	20	VIMŚATIH	Adho Mukha Svānāsana
IN	21	EKĀVIMŚATIH	Jump - head up
EX	22	DVĀVIMŚATIH	Úttānāsana
			Samasthitih
DRISTIS: A - PADHAYORA		A - PADHAYORA	AGRAI & B - NASAGRAI



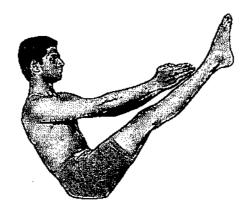
MARICHYĀSANA (Marīchyā pose)

Parinaama Shoola (Ulcers, both stomach and duodena), due to irregular eating habits and mental tension, can be relieved and prevented by these āsanas. Inadequate and inefficient digestion causing constipation (Malabaddata) and flatulence are related to a dysfunction of Samāna Vāyu and Apāna Vāyu. The digestive fire (Agni) isn't strong enough to stimulate peristalsis and the retention of waste and intestinal gases are the result. Dysmenorrhea (painful periods) accompanied by pain in the lower back and abdomen can be relieved by the practice of Marīchyāsana A, B, C and D. The uterus (Garbha Kosha), is strengthened helping to prevent problems such as miscarriage, and encouraging healthy pregnancy. These āsanas also directly benefit the kidneys. Pregnant women must stop practicing C & D after 3 months. A & B can be continued (if comfortable) for up-to six months.

MARICHYASANA C - D - 18

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX.	. 4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	MARICHYASANA - 5 Breaths
EXF	IALE	•	Hands to the floor
IN	8	AŞTAU	Up
EX	9	NAVA	Jump - Chaturanga Daṇḍāsana
IN	10	DAŚA	Ordhva Mukha Svānāsana
EX	11	ekāda\$a	Adho Mukha Svānāsana
IN	12	DVĀDAŚA	MARICHYASANA - 5 Breaths
EXF	IALE	;	Hands to the floor
IN	13	TRAYODAŚA	Up
EX	14	CATURDAŚA	Jump - Chaturanga Dandāsana
IN	15	PAÑCADAŚA	Ordhva Mukha Svānāsana
EX	16	ŞODAŚA	Adho Mukha Svānāsana
IN	1 7	SAPTADAŚA	Jump - head up
EX	18	AŞŢADAŚA	Uttānāsana
			Samasthitih

DRISTI: PĀRŚVA



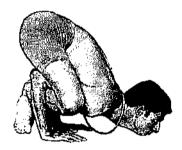
NĀVĀSANA (Boat pose)

Nāvāsana is beneficial for strengthening the spinal cord (Vīṇa-Daṇḍa), rectum (Gudanala) and the hips. The abdominal muscles are also toned helping to increase digestive stimulation. The intestines are stimulated by the increase in digestive fire (Agni) to develop strong peristalsis and to release excess gas. The entire visceral region is toned.

NAVASANA - 13

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Dandāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump into NAVASANA - 5 Breaths
EXI	IALE	;	Hands to the floor
IN	8	aştàu	Up
EX	9	NAVA	Jump - Chaturanga Dandāsana
IN	10	DAŚA	Ürdhva Mukha Svānāsana
EX	11	EKĀDAŚA	Adho Mukha Svānāsana
IN	12	DVĀDA\$A	Jump - head up
EX	13	TRAYODAŚA	Uttānāsana
			Samasthitih
DRI	STI:	NASAGRAI / PAI	DHAYORAGRAI





BHUJAPIDĀSANA

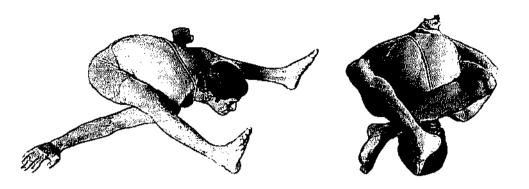
(Arm pressure pose)

It cleans the oesophagus (Anna Nala). The strength of the wrists and arms are increased giving balance and lightness to the posture. At first, beginners will touch the forehead to the floor. As practice of this asana progresses the chin will touch the floor whilst looking at the nose.

BHUJAPIDĀSANA - 15

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Urdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump and lock the feet
EX	8	AŞŢAU	BHUJAPIDĀSANA - 5 Breaths
IN	9	NAVA	Head up - Tittibhāsana
EXHALE			Move into Bakāsana
IN	10	DAŚA	Up Bakāsana
EX	11	EKĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	12	DVADAŚA	Urdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			Samasthitih

DRISTI: NASAGRAI



KŪRMĀSANA - SUPTA KŪRMĀSANA

(Tortoise-sleeping tortoise pose)

These asana have a stimulating effect on the 'Kanda'. The Kanda is not a physical element, it is in the subtle body, it is the root, the source, from which all Nadis originate. It is located 4 inches below the navel, above the perineal floor, it is egg-shaped and supports 72,000 Nadis (Channels of Energy).

Kurmāsana expands the chest, increasing the capacity of the lungs and bronchi, and the amount of oxygenated blood to the heart. This āsana is beneficial to anyone suffering from Heart disease, Angina Pectoris, Asthma and Bronchitis. The latter are due to an imbalance between Apāna Vāyu and Prāṇa Vāyu where the Prāṇa Vāyu is predominant. Breathing difficulties can be corrected with the practice of these āsana and the rebalancing of the Apāna Vāyu and Prāṇa Vāyu. When the inhalation is the same in strength and length as the exhalation, there is health in the respiratory system. The spinal cord (Vīṇa-Daṇḍa) is strengthened along with the bones of the spine. The kidneys are strengthened and any pains in the kidneys allieviated. Excess fat is reduced, and systematically man gains control over his whole body.

KÜRMĀSANA - SUPTA KŪRMĀSANA - 16

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daņdāsana
IN	5	PAÑCA	Ordhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump to KÜRMĀSANA - 5 Breaths
EX	8	AŞŢA U	SUPTA KÜRMĀSANA - 5 Breaths
IN	9	NAVA	Head up - hands to the floor
EXHALE			
IN	10	DAŚA	Up
EXI	IALE	2	Move into Bakāsana
IN	11	EKĀDAŚA	Up - Bakāsana
EX	12	DVĀDAŚA	Jump - Chaturanga Dandāsana
IN	13	TRAYODAŚA	Ordhva Mukha Svänäsana
EX	14	CATURDAŚA	Adho Mukha Svānāsana
IN	15	PAÑCADAŚA	Jump - head up
EX	16	ŞODAŚA	Uttānāsana
			Samasthitih

DRISTI: BROOMADHYA



GARBHA PINDASANA

(Embryo in the womb pose)

This posture is of particular benefit to females, it strengthens the uterus (Garbha Kosha) and rectum (Guda Nala). It cleans and tones the liver (Yakrut) and spleen (Pleeha). It activates the first three Chakras. It is said that the rocking around nine times (clockwise) signifies the nine months of human gestation. It is also said that this asana prepares the fetus for correct positioning at birth. It is beneficial to the pregnant woman and may be practiced for up to 3 months of pregnancy.

GARBHA PINDĀSANA - 15

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRÎNI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Urdhva Mukha Svānāsana
EX	6	\$AŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump to sitting position
EX	8	AŞŢAU	GARBHA PINDĀSANA - 5 Breaths
IN	9	NAVA	Rolling nine times
EXI	IALE	;	Arms out
IN	10	DAŚA	$U_{\mathbf{p}}$
EX	11	ekādaśa	Jump - Chaturanga Dandāsana
IN	12	DVĀDAŚA	Ürdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			Samasthitih
DRISTI: NASAGRAI			

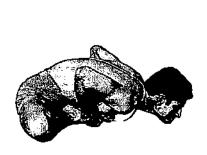


KUKKUŢĀSANA (Rooster pose)

When practicing this asana Mulabandha and Uddīyānabandha should be released. The rectum (Guda Nala) must be relaxed and the practice of Nauli performed. Nauli is the movement of the rectus abdominus muscles, firstly in a circular clockwise and then anticlockwise direction, while the lungs are empty. This cures constipation (Malabaddata). Additionally urine problems are allieviated and the urethra cleansed. The muscles of the arms and shoulders are strengthened.

KUKKUTĀSANA - 15

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Dandāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	\$AŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump to sitting position
EX	8	AŞŢAU	Padmāsana & Arms in
IN	9	NAVA	KUKKUTĀSANA - 5 Breaths
EXI	IALE	;	Arms out
IN	10	DAŚA	$U_{\mathbf{p}}$
EX	11	EKĀDA\$A	Jump - Chaturanga Dandāsana
IN	12	DVÄDAŚA	Urdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			Samasthitih
DRI	STI:	NASAGRAI	





BADDHA KONĀSANA

(Bound angle pose)

It is written in the Epics that Baddha Konāsana is the most powerful and effective āsana for all stomach problems, gastric problems and rectal problems. It cures constipation and gives relief from Piles. It is difficult, but extremely important to control Mūlabandha and Uddīyānabandha when practicing this āsana especially if piles are a present condition. When this is the case greasy/fried foods must be completely avoided and satvic foods must be taken (i.e., milk, butter milk and rice etc...).

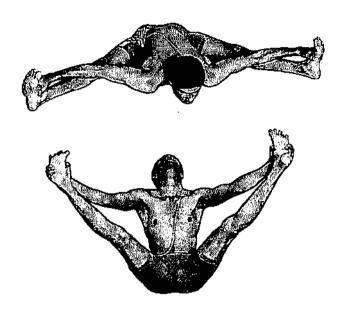
These foods help to reduce the excess heat in the body which contributes to this condition. This asana is beneficial to the worst three diseases:

- (1) BENNUPHANI (Spinal problems)
- (2) BAGANDARA (Piles)
- (3) GUDAROGA (Rectal problems)

It is satya (truth) that anus control will cure these diseases.

BADDHA KONĀSANA - 15

IN	1	EKAM	Hands up
EX	2	DVE	Uttanāsana
IN	3	TRÎNI	Head up
EX	-	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ordhva Mukha Svānāsana
	~		
EX	6	\$AŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through - take position
EX	8	AŞŢAU	BADDHA KONĀSANA - 5 Breaths
IN	9	NAVA	Straight back - 5 Breaths
EXHALE			
IN	10	DA\$A	Up
EX	11	EK Ā DAŚA	Jump - Chaturanga Dandāsana
IN	12	DVĀDAŚA	Urdhva Mukha Svänäsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			Samasthitih
DRISTI:		NASAGRAI	



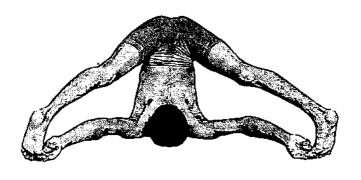
UPAVIŞTHA KONĀSANA

(Seated angle pose)

These two āsanas are beneficial for all back problems, working directly on the Gridhasi Nādī which governs all pains relating to the spine. Sciatica is both prevented and cured. They relieve pain surrounding the visceral organs and prevent and cure bleeding in the rectum (Guda Nala). The Anna Nala (oesophagus) is cleansed completely. These āsanas aid in the breakdown of bodily fat, making the trunk firm and keeping the whole body light, healthy and strong. They can be practiced for up to 3 months of pregnancy.

UPAVIŞTHA KOŅĀSANA - 15

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRÎŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	\$AŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump - take the feet - head up
EX	8	AŞŢA U	UPAVIŞTHA KONĀSANA - 5 Breaths
IN	9	NAVA	Up - 5 Breaths
EXHALE			
EXI	IALE	,	Hands to the floor
EXI IN	IALE 10	DA Ś A	Hands to the floor Up
	10		
IN	10 11	DAŚA	Up .
IN EX IN	10 11	DAŚA EKĀDAŚA	Up Jump - Chaturanga Dandāsana
IN EX IN	10 11 12	daša ekādaša dvādaša	Up Jump - Chaturanga Dandāsana Urdhva Mukha Svānāsana
IN EX IN EX	10 11 12 13	DAŚA EKĀDAŚA DVĀDAŚA TRAYODAŚA	Up Jump - Chaturanga Dandāsana Ūrdhva Mukha Svānāsana Adho Mukha Svānāsana
IN EX IN EX IN	10 11 12 13 14	DAŚA EKĀDAŚA DVĀDAŚA TRAYODAŚA CATURDAŚA	Up Jump - Chaturanga Dandāsana Urdhva Mukha Svānāsana Adho Mukha Svānāsana Jump - head up





SUPTA KOŅĀSANA

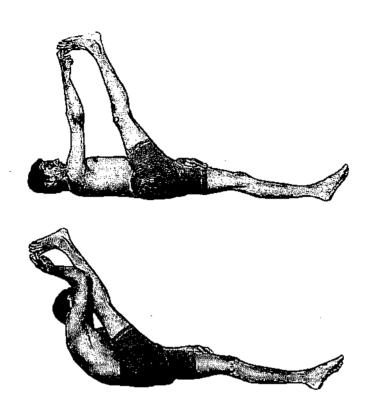
(Sleeping angle pose)

These two āsanas are beneficial for all back problems, working directly on the Gridhasi Nāḍī which governs all pains relating to the spine. Sciatica is both prevented and cured. They relieve pain surrounding the visceral organs and prevent and cure bleeding in the rectum (Guda Nala). The Anna Nala (oesophagus) is cleansed completely. These āsanas aid in the breakdown of bodily fat, making the trunk firm and keeping the whole body light, healthy and strong. They can be practiced for up to 3 months of pregnancy.

SUPTA KONĀSANA - 16

1	EKAM	Hands up
2	DVE .	Uttānāsana
3	TRĪŅI	Head up
4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
5	PAÑCA	Urdhva Mukha Svānāsana
6	ŞAŢ	Adho Mukha Svānāsana
7	SAPTA	Jump through
IALE	•	Lie down
8	AŞŢAU	SUPTA KONĀSANA - 5 Breaths
IALE		
9	NAVA	Up - Exhale down chin to floor
10	, DAŚA	Head up
IALE		Hands to the floor
11	EKĀDAŚA	Up
12	DVĀDAŚA	Jump - Chaturanga Dandāsana
13	TRAYODAŚA	Ordhva Mukha Svānāsana
14	CATURDAŚA	Adho Mukha Svānāsana
15	PAÑCADAŚA	Jump - head up
16	ŞODAŚA	Uttānāsana
		Samasthitih
	2 3 4 5 6 7 HALE 8 HALE 9 10 HALE 11 12 13 14	2 DVE 3 TRÎNI 4 CATVĀRI 5 PAÑCA 6 ŞAT 7 SAPTA HALE 8 AŞTAU HALE 9 NAVA 10 DAŚA HALE 11 EKĀDAŚA 12 DVĀDAŚA 13 TRAYODAŚA 14 CATURDAŚA 15 PAÑCADAŚA

DRISTI: NASAGRAI/BROOMADHYA



SUPTA PĀDĀNGUŞTHĀSANA

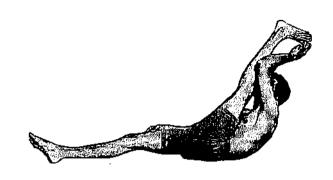
(Sleeping thumb to foot posture)

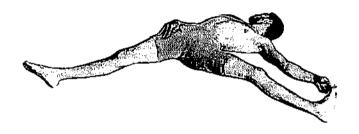
This asana helps to cleanse the rectum (Guda Nala), the urinary tract (Veerya Nala), the oesophagus (Anna Nala), the veins (Rakta Nala) and the waist (Katitra Pradhesha) is kept free of fat. When there are pains in the side ribs (Pakkelubu) these are also cured. The whole body is kept healthy, light and strong.

SUPTA PĀDĀNGUŞTHĀSANA - 20

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Dandāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump to sitting position
EXI	IALE		Lie down
IN	8	AŞŢAU	Right leg up - Head down
EX	9	NAVA	Head to knee - 5 Breaths
IN .	10	DA\$A	Right leg up - Head down
EX	11	ekāda š a	Right leg down
IN	12	DVADAŚA	Left leg up - Head down
EX	13	TRAYODAŚA	Head to knee - 5 Breaths
IN	14	CATURDAŚA	Left leg up - Head down
EX	15	PAÑCADAŚA	Left leg down
IN	16	ŞODAŚA	Chakrāsana to Catvāri (exhale)
IN	17	SAPTADAŚA	Ūrdhva Mukha Svānāsana
EX	18	AŞŢADAŚA	Adho Mukha Svānāsana
IN	19	EKOONAVIMŚATIH	Jump - head up
EX	20	VIMŚATIH	Uttānāsana
			SAMASTHITIH

DRISTI: PADHAYORAGRAI





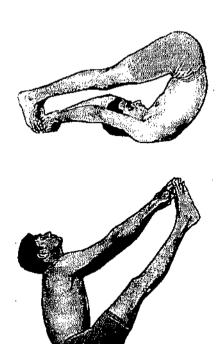
SUPTA PĀRŚVASAHITA (Lateral sleeping thumb to foot pose)

This asana helps to cleanse the rectum (Guda Nala), the urinary tract (Veerya Nala), the oesophagus (Anna Nala), the veins (Rakta Nala) and the waist (Katitra Pradhesha) is kept free of fat. When there are pains in the side ribs (Pakkelubu) these are also cured. The whole body is kept healthy, light and strong.

SUPTA PĀRŚVASAHITA - 28

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ordhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EXI	IALE	,	Lie down
IN	8	AŞŢAU	Right leg up - Head down
EX	9	NAVA	Head to knee - <u>5 Breaths</u>
$\mathbf{I}\mathbf{N}$	10	DAŚA	Straight leg - Head down
EX	11	EKĀDAŚA	Right leg to the side - 5 Breaths
IN	12	DVĀDAŚA	Right leg up
EX	13	TRAYODAŚA	Head to knee
IN	14	CATURDAŚA	Straight leg - Head down
EX	15	PAÑCADAŚA	Leg down
IN	16	ŞODAŚA	Left leg up - Head down
EX	1 <i>7</i>	SAPTADAŚA	Head to knee - <u>5 Breaths</u>
IN	18	AŞŢADAŚA	Straight leg - Head down
EX	19	EKOONAVIMŚATIH	Leg to the side - 5 Breaths
IN	20	VIMŚATIH	Leg up - Head down
EX	21	ekāvimšatih	Head to knee
IN	22	DVĀVIMŠATIH	Straight leg - Head down
EX	23	TRAYOVIMŚATIH	Leg down
IN	24	CATURVIMŚATIH	Chakrāsana to Catvāri (exhale)
IN	25	Pańcavimśatih	Urdhva Mukha Svānāsana
EX	26	ŞODAVIMŚATIH	Adho Mukha Svānāsana
IN	27	SAPTAVIMŚATIH	Jump - head up
EX	28	A\$ŢOVIMŚATIH	Uttānāsana
			Samasthitih

DRISTIS: PADHAYORAGRAI / PĀRŚVA



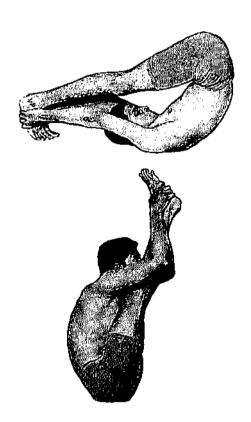
UBHAYA PĀDĀNGUSTHĀSANA

(Both thumbs to feet pose)

This asana gives strength to the genital organs (Guhya Indriya), and can give relief to the disease Uri Muthra Roga, the symptoms of which are the apparent need to urinate with a burning sensation and little or no urine passed. When Ubhaya Padanguṣṭhāsana is practiced correctly, with the back strong and straight, it stimulates and strengthens the Granthis Traya (three knots). These are Brahmā Granthi, Vishnu Granthi and Maheshwara or Rudra Granthi. They are located below the spinal cord (Vīṇa-Daṇḍa) inside the bones of the coccyx.

UBHAYA PĀDĀNGUŞŢHĀSANA - 15

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Dandāsana
IN	5	PAÑCA	Ordhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EXI	IALE	,	Lie down
IN	8	AŞŢAU	Feet over the head, take big toes
EXHALE			
IN	9	NAVA	UBHAYA PĀDĀNGUŞTHĀSANA - 5 Br.
EXHALE		,	Hands to the floor
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Dandāsana
IN	12	DVĀDAŚA	Ordhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			Samasthitih
DRISTI: ANTARA		ANTARA	



ŪRDHVA MUKHA PASCHIMATTĀNĀSANA

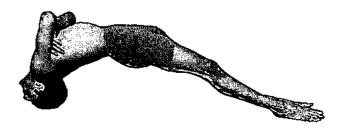
(Upward facing forward stretch pose)

This asana gives strength to the genital organs (Guhya Indriya), and can give relief to the disease Uri Muthra Roga, the symptoms of which are the apparent need to urinate with a burning sensation and little or no urine passed. When Urdhva Mukha Paschimattanasana is practiced correctly, with the back strong and straight, with the chin touching the knees and the correct Dristi (Padhagra), it stimulates and strengthens the Granthis Traya (three knots). These are Brahma Granthi, Vishnu Granthi and Maheshwara or Rudra Granthi. They are located below the spinal cord (Viṇa-Daṇḍa) inside the bones of the coccyx.

ÜRDHVA MUKHA PASCHIMATTĀNĀSANA - 16

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Urdhva Mukha Svānāsana
EX	6	\$AŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EXI	IALE	, "	Lie down
IN	8	AŞŢAU	Feet over the head
EXI	IALE		Take the feet
IN	9	NAVA	Roll forward
EX	10	DAŚA	URDHVA MUKHA P 5 Breaths
IN	11	EKĀDAŚA	Up
EX	12	DVĀDAŚA	Jump - Chaturanga Dandāsana
IN	13	TRAYODAŚA	Ordhva Mukha Svānāsana
EX	14	CATURDAŚA	Adho Mukha Svānāsana
IN	15	PAÑCADAŚA	Jump - head up
EX	16	ŞODAŚA	Uttānāsana
			Samasthitih

DRISTI: PADHAYORAGRAI



SETU BANDHĀSANA

(Bridge configuration pose)

The lungs are cleansed and purified, the veins are also cleansed. Constipation is alieviated by the increase of digestive fire (Agni) in the abdomen, due to the stimulation of the Manipūra Chakra (Solar Plexus). Anus control is very important in this asana. The neck is strengthened, the throat is opened, the chest is expanded and the capacity of the lungs is increased. The whole body is toned.

SETU BANDHĀSANA - 15

73.7		THEAT	TT 1
IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRÎŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EX	8	AŞŢAU	Lie down - Take position
IN	9	NAVA	SETU BANDHĀSANA - 5 Breaths
EX	10	DAŚA	Down
IN	11	EKADAŚA	Chakrāsana to Catvāri (exhale)
IN	12	DVĀDA\$A	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			Samasthitih
DRISTI:		NASAGRAI	



URDHVA DHANURĀSANA - 15 (Elevated bow)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daņdāsana
IN	5	PAÑCA	Urdhva Mukha Svānāsana
EX	6	\$AŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EX	8	AŞŢAU	Take position
IN	9	NAVA	ÜRDHVA DHANURĀSANA - 5 Br
EX	10	DAŚA	Lie down
IN	11	EKADAŚA	Chakrāsana to Catvāri (exhale)
IN	12	DVĀDAŚA	Urdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - Head up
EX	15	PAÑCADAŚA	Uttānāsana
			Samasthitih

DRISTI: NASAGRAI

Guruji advises that if you are suffering from any of the diseases mentioned, you must take at least 25 breaths each side in the relevant asana.

"YOGASANAS"

AŞTĀNGA YOGA NILAYAM, MYSORE (ESTABLISHED IN 1948). OF YOGĀSANA VISHARADA, VEDANTA VIDWAN,

SRI K.PATTABHI JOIS

Chart giving the list of Intermediate Asanas that are practised in the above Yogashala

Note:

- (1) There are as many 'Asanas' as there are species in the World (The No. is roughly put at 84 Crores).
- (2) The Asanas should always be done in the scientific way only (called as 'VINYASA') as enumerated in the Scriptures and as taught by the 'GURU'. The Vinyasas for each of these Asanas are given within brakets against each one of them.

'A'

۵۱)

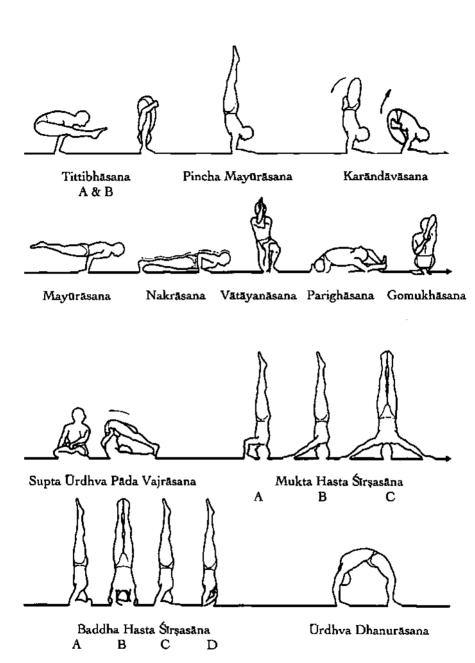
ALWAYS START WITH:

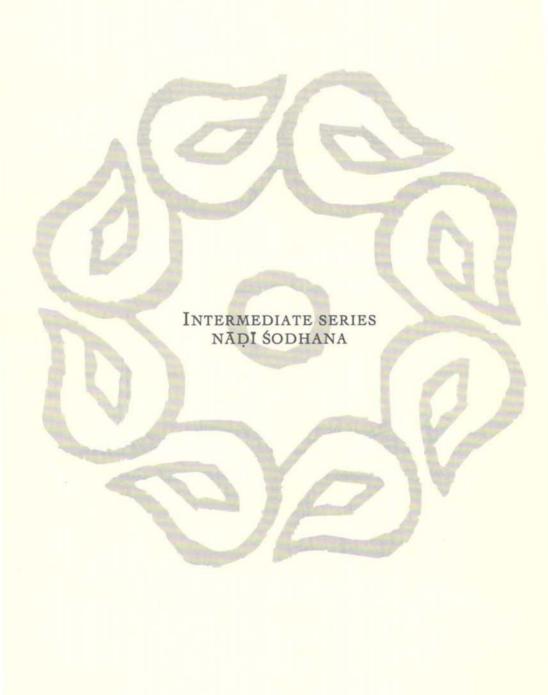
1	Süryanamaskara	A	(9)
2	do	' B'	(17)
In	itermediate Āsanas:		
1	Pāśāsana		(14)
2	Krounchāṣana		(22)
3	Śalabhāsana	A&B	(9)
4	Bhekāsana		(9)
5	Dhanurāsana		(9)
6	Pārśva Dhanurāsana		(13)
7	Uşţrāsana		(15)
8	Laghuvajrāsana		(15)
9	Kapotāsana		(15)
10	Supta Vajrāsana		(16)
11	Bakāsana	A&B	(13)

12	Bharadvājāsana		(20)
13	Ardha Matsyendrāsana		(20)
14	Eka Pāda Śīrṣāsana		(22)
15	Dwi Pāda Śīrṣāsana		(14)
16	Yoganidrāsana		(13)
17	Tittibhāsana	A&B	(16)
18	Pincha Mayūrāsana		(13)
19	Karāndāvāsana		(15)
20	Mayūrāsana		(9)
21	Nakrāsana		(9)
22	Vātāyanāsana		(20)
23	Parighāsana		(22)
24	Gomukhāsana		(22)
25	Supta Urdhva Pāda Vajrāsana		(22)
26	Mukta Hasta Śīrṣasāna	A,B,C	(13)
27	Baddha Hasta Śīrṣasāna	A,B,C,D	(13)
28	Ūrdhva Dhanurāsana		(15)
AL	WAYS END WITH:		
1	Sālamba Sarvāngāsana		(13)
2	Halāsana		(13)
3	Karnapīdāsana		(13)
4	Urdhva Padmāsana		(13)
5	Pindāsana		(14)
6	Mathsyāsana		(14)
7	Uttāna Pādāsana		(13)
8	Śīrṣasāna		(13)
9	Baddha Padmāsana		(16)
10	Yogamudra		(15)
11	Padmāsana		(14)
12	Utpluthih		(14)

INTERMEDIATE SERIES

Pāśāsana Krounchāsana	Śala A	abhāsana & B	Bhekāsana
	90	(FED)	
	Uşţrāsana	Laghuvajrāsan	a Kapotāsana
Dhanurāsana			
Brian S	<u></u>		
	āsana & B	Bharadvājāsana	Ardha Matsyendrāsana
•	a B		Triatsyeridi asana
R. A.	<u> </u>		
Eka Pāda Šīrsāsana		Dwi Pāda Šīrṣāsana	Yoganidrāsana







PAŚASANA - 14 (Noose pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daņḍāsana
IN	5	PAÑCA	Ordhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump to PAŚASANA right side - 5 Br.
EXI	IALE	t	Hands to the floor
ľN	8	AŞTAU	PAŚASANA left side - 5 Breaths
EXI	IALE	t	Hands to the floor
IN	9	NAVA	Up
EX	10	DAŚĄ	Jump - Chaturanga Dandāsana
IN	11	ekāda\$a	Urdhva Mukha Svānāsana
EX	12	DVĀDAŠA	Adho Mukha Svānāsana
IN	13	TRAYODAŚA	Jump - head up
EX	14	CATURDAŚA	Uttānāsana
			Samasthitih

DRISTI: PĀRŚVA



KROUNCHĀSANA (Heron pose)

KROUNCHĀSANA - 22

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Urdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump & take left foot - head up
EX	8	aștau	KROUNCHĀSANA - 5 Breaths
IN	9	NAVA	Head up
EXE	IALE		Hands to the floor
IN	10	DAŚA	$U_{\mathbf{p}}$
EX	11	EKĀDAŚA	Jump - Chaturanga Dandāsana
IN	12	DVĀDAŚA	Urdhva Mukha Svānāsana
EX	13	TRAYODA\$A	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump & take right foot - Head up
EX	15	PAÑCADAŚA	KROUNCHĀSANA - 5 Breaths
IN	16	ŞODAŚA	Head up
EXH	IALE		Hands to the floor
IN	1 <i>7</i>	SAPTADAŚA	Up
EX	18	AŚŢADAŚA	Jump - Chaturanga Dandāsana
IN	19	EKOONAVIMŚATIH	Ordhva Mukha Svānāsana
EX	20	VIM\$ATIH	Adho Mukha Svānāsana
IN	21	EKĀVIMŚATIH	Jump - head up
EX	22	DVĀVIM\$ATIH	Uttānāsana
			Samasthitih

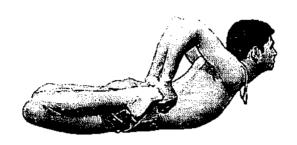
DRISTI: PADHAYORAGRAI





ŚALABHĀSANA A - B - 9 (Locust pose)

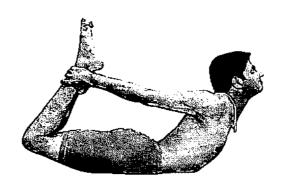
IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PĄÑCA	ŚALABHĀSANA - 5 Breaths
EXF	IALE	•	
IΝ	6	\$AŢ.	Ordhva Mukha Svānāsana
EX	7	SAPTA	Adho Mukha Svānāsana
IN	8	AŞŢAU	Jump - head up
EX	9	NAVA	Uttānāsana
			Samasthitih



BHEKĀSANA - 9

(Frog pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump back & take feet
IN	5	PAÑCA	BHEKASANA - 5 Breaths
EXI	HALE	;	Hands to the floor
IN	6	ŞAT	Ürdhva Mukha Svānāsana
EΧ	7	SAPTA	Adho Mukha Svānāsana
IN	8	AŞŢAU	Jump - head up
EX	9	NAVA	Uttānāsana
			Samasthitih



DHANURĀSANA - 9

(Bow pose)

IN	I	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump back - Grasp ankles
IN	5	PAÑCA	DHANURASANA - 5 Breaths
EXF	IALE	,	Hands to the floor
IN	6	ŞAŢ	Ordhva Mukha Svānāsana
EX	7	SAPTA	Adho Mukha Svānāsana
IN	8	AŞŢAU	Jump - head up
EX	9	NAVA	Uttānāsana
			Samasthitih



PĀRŚVA DHANURĀSANA - 13

(Side bow pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Dhanurāsana
EX	6	ŞAŢ	PĀRŚVA DHANURĀSANA r. s 5 Br.
IN	7	SAPTA	Dhanurāsana
ĒΧ	8	AŞŢAU	PĀRŠVA DHANURĀSANA l. s 5 Br.
IN	9	NAVA	DHANURĀSANA - 5 Breaths
EXF	IALE	,	Hands to the floor
IN	10	DAŚA	Ūrdhva Mukha Svānāsana
EX	11	EKĀDAŚA	Adho Mukha Svānāsana
IN	12	DVĀDA\$A	Jump - head up
EX	13	TRAYODAŚA	Uttānāsana
			Samasthitih
DRI	STI:	NASAGRAI	



UŞTRĀSANA - 15 (Camel pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ordhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump - Hands on waist
EX	8	AŞŢ AU	UŞŢRĀSANA - 5 Breaths
IN	9	NAVA	Come up, hands on waist
EXI	IALE	,	Hands to the floor
EXI IN	HALE 10	, DAŚA	Hands to the floor Up
	10	_	
IN	10	DAŚA	Up
IN EX	10 11 12	DAŚA EKĀDAŚA	Up Jump - Chaturanga Daṇḍāsana
IN EX IN	10 11 12	DAŚA EKĀDAŚA DVĀDAŚA	Up Jump - Chaturanga Daṇḍāsana Urdhva Mukha Svānāsana
IN EX IN EX	10 11 12 13	DAŚA EKĀDAŚA DVĀDAŚA TRAYODAŚA	Up Jump - Chaturanga Daṇḍāsana Urdhva Mukha Svānāsana Adho Mukha Svānāsana
IN EX IN EX IN	10 11 12 13 14	DAŚA EKĀDAŚA DVĀDAŚA TRAYODAŚA CATURDAŚA	Up Jump - Chaturanga Daṇḍāsana Urdhva Mukha Svānāsana Adho Mukha Svānāsana Jump - head up



LAGHUVAJRĀSANA - 15 (Light thunderbolt pose)

IN	ì	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRÎŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Urdhva Mukha Svänäsana
EX	6	\$AŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump - Hands on waist
EX	8	aștau	LAGHUVAJRĀSANA - 5 Breaths
IN	9	NAVA	Come up, hands on waist
EXF	IALE	;	Hands to the floor
IN	10	DAŚA	Up
EX	11	EKADAŚA	Jump - Chaturanga Daṇḍāsana
IN	12	DVĀDAŠA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			Samasthitih

DRISTI: BROOMADHYA



KAPOTĀSANA - 15

(Dove pose)

IN	l	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATV Ā RI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	\$AT	Adho Mukha Svānāsana
IN	7	SAPTA	Jump - Hands on waist
EX	8	AŞŢAU	KAPOTĀSANA - 5 Breaths
IN	9	NAVA	Come up, hands on waist
EXI	IALE		Hands on the floor
EXI IN	IALE 10	DAŚA	Hands on the floor Up
	10		
IN	10	DAŚA	Up
IN EX	10 11 12	daśa ekādaśa	Up Jump - Chaturanga Dandāsana
IN EX IN	10 11 12	DAŚA EKĀDAŚA DVĀDAŚA	Up Jump - Chaturanga Dandāsana Ūrdhva Mukha Svānāsana
IN EX IN EX	10 11 12 13	DAŚA EKĀDAŚA DVĀDAŚA TRAYODAŚA	Up Jump - Chaturanga Dandäsana Ürdhva Mukha Svänäsana Adho Mukha Svänäsana
IN EX IN EX IN	10 11 12 13 14	DAŚA EKĀDAŚA DVĀDAŚA TRAYODAŚA CATURDAŚA	Up Jump - Chaturanga Dandāsana Ūrdhva Mukha Svānāsana Adho Mukha Svānāsana Jump - head up



SUPTA VAJRĀSANA - 15

(Sleeping thunderbolt pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ordhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EX	8	AŞŢA U	Padmāsana
INH	ALE		Baddha Padmäsana
EX	9	NAVA	SUPTA VAJRĀSANA - 5 Breaths
IN	10	DAŚA	Up
EX	11	ekādaša	Jump - Chaturanga Daņdāsana
IN	12	ĐVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			Samasthitih
DRI	STI:	NASAGRAI	



BAKĀSANA A - B - 13 (Crow pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Urdhva Mukha Svānāsana
EX	6	\$AŢ	Adho Mukha Svānāsana
IN	7	SAPTA	BAKĀSANA - 5 Breaths
EXI	IALE	,	
\mathbf{IN}	8	AŞŢA U	$\mathbf{U}_{\mathbf{P}}$
IN EX	-	AŞŢAU NAVA	Up Jump - Chaturanga Daṇḍāsana
	-	• •	•
EX	9 10	NAVA	Jump - Chaturanga Daṇḍāsana
EX IN	9 10	NAVA DAŠA	Jump - Chaturanga Daṇḍāsana Urdhva Mukha Svānāsana
EX IN EX	9 10 11	NAVA DAŠA EKĀDAŠA	Jump - Chaturanga Daṇḍāsana Urdhva Mukha Svānāsana Adho Mukha Svānāsana
EX IN EX IN	9 10 11 12	NAVA DAŠA EKĀDAŠA DVĀDAŠA	Jump - Chaturanga Daṇḍāsana Ūrdhva Mukha Svānāsana Adho Mukha Svānāsana Jump - head up



BHARADVĀJĀSANA - 20

(Bharadvāja's pose - a sage)

		,	-y1
IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRÍŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Urdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EX	8	AŞŢAU	BHARADVĀJĀSANA - 5 Breaths
IN	9	NAVA	Up
EX	10	DAŚA	Jump - Chaturanga Dandāsana
IN	11	EKADAŚA	Urdhva Mukha Svänäsana
EX	12	DVĀDAŚA	Adho Mukha Svānāsana
IN	13	TRAYODAŚA	Jump through
EX	14	CATURDAŚA	BHARADVĀJĀSANA - 5 Breaths
IN	15	PAÑCADAŚA	Up
EX	16	ŞODAŚA	Jump - Chaturanga Daṇḍāsana
ΙN	1 <i>7</i>	SAPTADAŚA	Ūrdhva Mukha Svānāsana
EX	18	AŞŢADAŚA	Adho Mukha Svānāsana
IN	19	EKOONAVIMŚATIH	Jump - head up
EX	20	VIMŚATIH	Uttānāsana
			Samasthitih
DRI	STI:	PĀRŚVA	



ARDHA MATSYENDRĀSANA (Half Matsyendra's pose - a sage)

ARDHA MATSYENDRĀSANA - 20

IN	1	EKAM	Handaun
'	•		Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through - Take position
EX	8	AŞŢAU	ARDHA MATSYENDRĀSANA - 5 Br.
IN	9	NAVA	Up
EX	10	DAŚA	Jump - Chaturanga Daṇḍāsana
IN	11	ekādaša	Ūrdhva Mukha Svānāsana
EX	12	DVĀDAŚA	Adho Mukha Svānāsana
IN	13	TRAYODAŚA	Jump through - Take position
EX	14	CATURDAŚA	ARDHA MATSYENDRĀSANA - 5 Br.
IN	15	PAÑCADAŚA	Up
EX	16	ŞODA Ś A	Jump - Chaturanga Dandāsana
IN	17	SAPTADAŚA	Ordhva Mukha Svänäsana
EX	18	AŞŢADAŚA	Adho Mukha Svānāsana
IN	19	EKOONAVIMŚATIH	Jump - head up
EX	20	VIMŚATIH	Uttānāsana
			Samasthitih

DRISTI: PĀRŚVA





EKA PĀDA ŚĪRṢĀSANA (One foot behind the head pose)

EKA PĀDA ŚĪRŞĀSANA - 22

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
ΙN	7	SAPTA	Jump through right leg up
EX	8	AŞŢA U	EKA PĀDA ŚĪRŞĀSANA - 5 Breaths
IN	9	NAVA	Come up
EXI	IALE		Hands on the floor
IN	10	DA\$A	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Dandāsana
\mathbf{IN} .	12	DVÄDAŚA	Urdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDA\$A	Jump through left leg up
EX	15	PAÑCADAŚA	EKA PĀDA ŚĪRSĀSANA - 5 Breaths
IN	16	ŞODAŚA	Come up
EXH	IALE		Hands on the floor
IN	1 7	SAPTADAŚA	Up
EX	18	AŞTADAŚA	Jump - Chaturanga Dandāsana
IN	19	EKOONAVIMŚATIH	Ordhva Mukha Svānāsana
EX	20	VIMŚATIH	Adho Mukha Svānāsana
IN	21	ekāvim\$atih	Jump - head up
EX	22	DVĀVIMŠATIH	Uttānāsana
			Samasthitih
DRISTI: NASAGRAI		NASAGRAI	





DWI PĀDA ŚĪRŞĀSANA - 14

(Two feet behind the head pose)

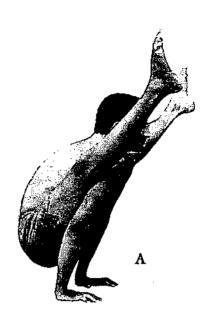
IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TR İ ŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Urdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump
EX	8	AŞŢAU	DWI PADA ŚIRŞASANA - 5 Breaths
IN	9	NAVA	Up
EX	10	DAŚA	Jump - Chaturanga Daṇḍāsana
IN	11	EKĀDAŚA	Ūrdhva Mukha Svānāsana
EX	12	DVĀDAŚA	Adho Mukha Svānāsana
IN	13	TRAYODAŚA	Jump - head up
EX	14	CATURDAŚA '	Uttānāsana
			Samasthitih
DRISTI:		NASAGRAI	



YOGANIDRĀSANA - 13

(Yoga sleep pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EXHALE			Lie down
IN	8	AŞŢAU	YOGANIDRĀSANA - 5 Breaths
EXHALE			Release
IN	9	NAVA	Chakrāsana to catvāri (exhale)
IN	10	DAŚA	Ordhva Mukha Svānāsana
EX	11	EKĀDAŚA	Adho Mukha Svānāsana
IN	12	dvāda\$a	Jump - head up
EX	13	TRAYODAŚA	Uttānāsana
			Samasthitih
DRISTI: BROOMADHYA			/ NASAGRAI



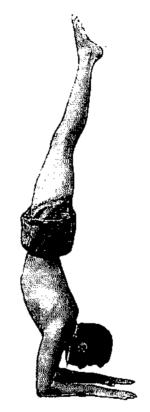




TITTIBHĀSANA (Firefly pose)

TITTIBHĀSANA A-B-C-16

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ordhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	TITTIBHĀSANA 'A' - 5 Breaths
EX	8	AŞTAU	Down 'B' - 5 Br. (walk 5 forward 5 backard)
IN	9	NAVA	Walk - TITTIBHĀSANA 'C' - 5 Breaths
EXHALE			Hands to the floor
IN	10	DA\$A	Up to Tittibhāsana 'A'
EX	11	ekāda\$a	Bakāsana
INH	ALE		Up
EX	12	DVADAŚA 🕟	Jump - Chaturanga Dandāsana
IN	13	TRAYODAŚA	Ürdhva Mukha Svānāsana
EX	14	CATURDAŚA	Adho Mukha Svānāsana
IN	15	PAÑCADAŚA	Jump - head up
EX	16	ŞODAŚA	Üttänäsana
			Samasthitih



PINCHA MAYÜRĀSANA (Peacock tail pose)

PINCHA MAYÜRĀSANA - 13

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TR İ ŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Urdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Kneel down
EXHALE			Take position
IN	8	AŞŢAU	PINCHA MAYURASANA - 5 Breaths
EX	9	NAVA	Down - Chaturanga Daṇḍāsana
IN	10	DAŚA	Ūrdhva Mukha Svānāsana
EX	11	ekādaša	Adho Mukha Svānāsana
IN	12	DVĀDAŚA	Jump - head up
EX	13	TRAYODAŚA	Uttānāsana
			Samasthitih
DRISTI: N		NASAGRAI	





KARĀNDĀVĀSANA (Himalayah Goose pose)

KARĀNDĀVĀSANA - 15

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Urdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Kneel down
EXHALE			Take position
IN	8	AŞŢAU	Pincha Mayūrāsana
EX	9	NAVA	Padmāsana - KARĀNDĀVĀSANA - 5 Br.
IN	10	DAŚA	Up again
EX	11	ekādaśa	Down - Chaturanga Dandāsana
IN	12	DVĀDAŚA	Ordhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			Samasthitih
DRISTI: 1		NASAGRAI	



MAYURASANA - 9

(Peacock pose)

IN.	1	EKAM	Open feet, hands down, head up
EX	2	DVE	Head between arms
IN	3	TRÎŅI	Head up
EX	4	CATVĀRI	Jump back
IN	5	PAÑCA	MAYURASANA - 5 Breaths
EX	IALE	Ľ	
IN	6	ŞAŢ	Come forward
EX	7	SAPTA	Go backward
IN	8	AŞŢAU	Jump - head up
EX	9	NAVA	Head between arms
			Samasthitih
DRISTI:		NASAGRAI	



NAKRĀSANA - 9

(Crocodile pose)

IN	1	EKAM	Hands up	
EX	2	DVE	Uttānāsana	
IN	3	TRĪŅI	Head up	
EX	4	CATVĀRI	Jump NAKRĀSANA, feet together	
IN	5	PAÑCA	5 Forward & 5 Backward	
EXHALE				
IN	6	\$AŢ	Ordhva Mukha Svānāsana	
EX	7	SAPTA	Adho Mukha Svānāsana	
IN	8	AŞŢAU	Jump - head up	
EX	9	NAVA	Uttānāsana	
			Samasthitih	



VĀTĀYANĀSANA (Horse face pose)

VĀTĀYANĀSANA - 20

IN	1	EKAM	Right leg bound
EX	2	DVE	Head to knee
IN	3	TRÎŅI	Head up
EX	4	CATVĀRI	Jump back
IN	5	PAÑCA	Go forward
EX	6	ŞAŢ	Go backward
IN	7	SAPTA	VĀTĀYANĀSANA - 5 Breaths
EXH	IALE		Hands on the floor
IN	8	AŞŢA U	$U_{\mathbf{p}}$
EX	9	NAVA	Jump back
IN	10	DAŚA	Go forward
EX	11	EKĀDAŚA	Go backward - Change leg
IN	12	DVĀDA \$ A	VĀTĀYANĀSANA - 5 Breaths
IN	13	TRAYODA\$A	Up
EX	14	CATURDA\$A	Jump back
IN	15	PAÑCADAŚA	Go forward
EX	16	ŞODAŚA	Go backward
IN	17	SAPTADAŚA	Jump - head up
EX	18	AŞŢADAŚA	Head to knee
IN	19 -	EKOONAVIMŚATIH	Head up
EXHALE			
IN	20	VIMŚATIH	Come up
			SAMASTHITIH
DRISTI:		ŪRDHVA	

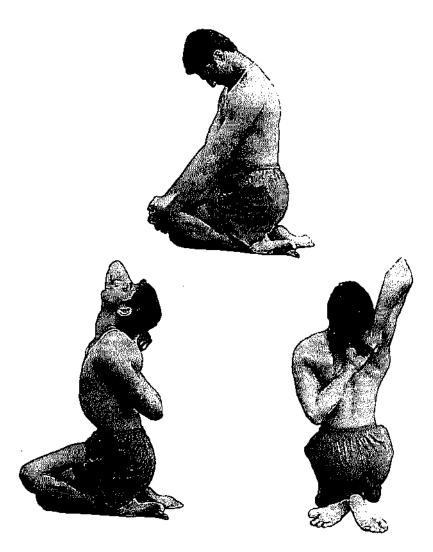


PARIGHĀSANA (Iron bar pose)

PARIGHĀSANA - 22

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRINI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump - Hands on waist
ĒΧ	8	AŞŢAU	PARIGHASANA left side- 5 Breaths
IN	9	NAVA	Come up - Hands on waist
EXF	IALE		Hands on the floor
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	12	DVĀDAŠA	Urdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - Hands on waist
EX	15	PAÑCADAŚA	PARIGHĀSANA right side- 5 Breaths
IN	16	ŞODAŚA	Come up - Hands on waist
EXF	IALE		Hands on the floor
IN	17	SAPTADA\$A	Up
EX	18	AŞŢADAŚ A	Jump - Chaturanga Dandāsana
IN	19	EKOONAVIMŠATIH	Ūrdhva Mukha Svānāsana
EX	20	VIMŚATIH	Adho Mukha Svānāsana
IN	21	EKĀVIMŚATIH	Jump - head up
EX	22	DVĀVIMŚATIH	Uttānāsana
			Samasthitih
		_	

DRISTI: URDHVA

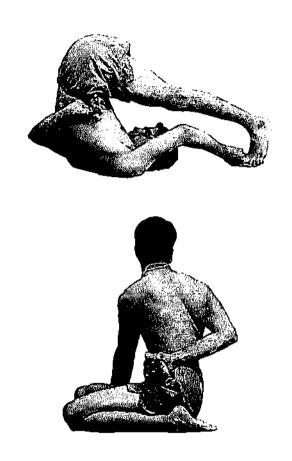


GOMUKHĀSANA (Cow face pose)

GOMUKHĀSANA - 22

IN	1	EKAM	Hands up	
EX	2	DVE	Uttānāsana	
IN	3	TRĪŅI	Head up	
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana	
IN	5	PAÑCA	Urdhva Mukha Svānāsana	
EX	6	ŞAŢ	Adho Mukha Svānāsana	
IN	7	SAPTA	Jump into, hands to knee - 5 Breaths	
EXF	IALE			
IN	8	AŞŢAU	GOMUKHĀSANA - 5 Breaths	
EX	9	NAVA	Hands down	
IN	10	DAŚA	Up	
EX	11	EKĀDAŚA	Jump - Chaturanga Dandāsana	
IN	12	DVĀDAŚA	Urdhva Mukha Svānāsana	
EX	13	TRAYODAŚA	Adho Mukha Svānāsana	
IN	14	CATURDAŚA	Jump into, hands to knee - 5 Breaths	
EXHALE				
IN	15	PAÑCADAŚA	GOMUKHĀSANA - 5 Breaths	
EX	16	ŞODAŚA	Hands down	
IN	17	SAPTADAŚA	Up	
EX	18	AŞŢADAŚA	Jump - Chaturanga Daņdāsana	
IN	19	EKOONAVIMŚATIH	Urdhva Mukha Svānāsana	
EX	20	vimšatih	Adho Mukha Svānāsana	
IN	21	EKĀVIMŚATIH	Jump - head up	
EX	22	DVĀVIMŠATIH	Uttānāsana	
			Samasthitih	

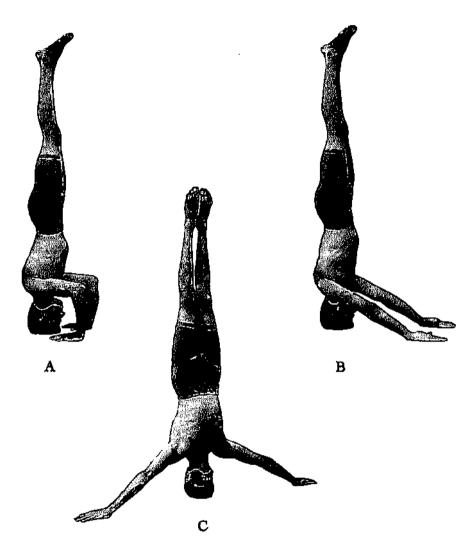
DRISTIS: NASAGRAI & ŪRDHVA



SUPTA ŪRDHVA PĀDA VAJRĀSANA (Sleeping elevated vajra's pose)

SUPTA URDHVA PĀDA VAJRĀSANA - 22

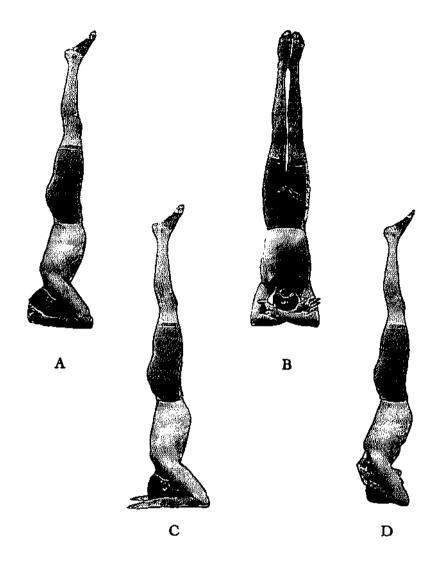
IN	1	EKAM	Hands up
EX		DVE	Uttānāsana
IN	_	TRÎŅI	Head up
EX	_	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN		PAÑCA	Ordhva Mukha Svānāsana
	_		+
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN		SAPTA	Jump through
			Lie down
IN	_	AŞŢAU	S. ORDHVA PADA V right leg bound
EXHALE			
IN	9	NAVA	Roll to Vajrāsana - <u>5 Breaths</u>
EXHALE			Hands on the floor
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Dandāsana
IN	12	DV Ā DA Ś A	Urdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump through
EXHALE			Lie down
IN	15	PAÑCADAŚA	S. ORDHVA PĀDA V left leg bound
EXHALE			
IN	16	ŞODAŚA	Roll to Vajrāsana - 5 Breaths
EXHALE			Hands on the floor
IN	1 <i>7</i>	SAPTADAŚA	Up
EX	18	AŞŢADAŚA	Jump - Chaturanga Daṇḍāsana
IN	19	EKOONAVIMŚATIH	Ürdhva Mukha Svānāsana
EX	20	VIMŚATIH	Adho Mukha Svānāsana
IN	21	EKĀVIMŚATIH	Jump - head up
EX	22	dvāvimšatih	Uttānāsana
			Samasthitih
DRISTI:		NASAGRAI / PĀRŚVA	



MUKTA HASTA ŚĪRŞĀSANA
(Open hand head stand)

MUKTA HASTA ŚĪRŞĀSANA A - B - C - 13

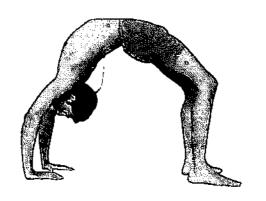
IN 1	EKAM	Hands up
EX 2	DVE	Uttānāsana
IN 3	TRĪŅI	Head up
EX 4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN 5	PAÑCA	Ūrdhva Mukha Svānāsana
EX 6	ŞAŢ	Adho Mukha Svānāsana
IN 7	SAPTA	Kneel down
EXHAI	LE	Take position
IN 8	A \$ŢAU	mukta hasta Śīrṣāsana - 5 Br.
EX 9	NAVA	Down - Chaturanga Dandāsana
IN 10	DAŚA	Ūrdhva Mukha Svānāsana
EX 11	EKĀDAŚA	Adho Mukha Svānāsana
IN 12	DVĀDAŚA	Jump - head up
EX 13	TRAYODAŚA	Uttānāsana
		Samasthitih
DDIOT	I NIACACDAI	



BADDHA HASTA ŚĪRŞĀSANA (Bound hand head stand)

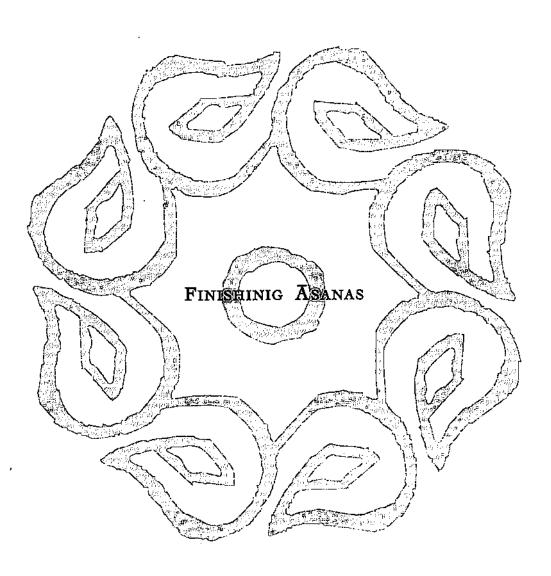
BADDHA HASTA ŚĪRŞĀSANA A-B-C-D-13

IN	l	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Kneel down
EXHALE		•	Take position
IN	8	AŞŢAU	BADDHA HASTA ŚĪRŞĀSANA - 5 Br.
EX	9	NAVA	Down - Chaturanga Dandāsana
IN	10	DAŚA	Ordhva Mukha Svānāsana
EX	11	ekāda\$a	Adho Mukha Svänäsana
IN	12	DVĀDAŚA	Jump - head up
EX	13	TRAYODAŚA	Uttānāsana
			Samasthitih
DRI	STI:	NASAGRAI	



ŪRDHVA DHANURĀSANA - 15 (Elevated bow)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Urdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EX	8	AŞTAU	Take position
IN	9	NAVA	URDHVA DHANURĀSANA - 5 Br
EX	10	DAŚA	Lie down
IN	11	EKĀDAŚA	Chakrāsana to Catvāri (exhale)
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			Samasthitih
DRI	STI:	NASAGRAI	

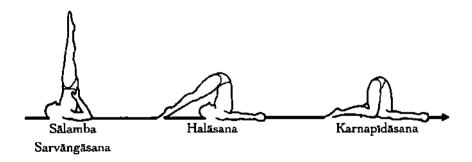


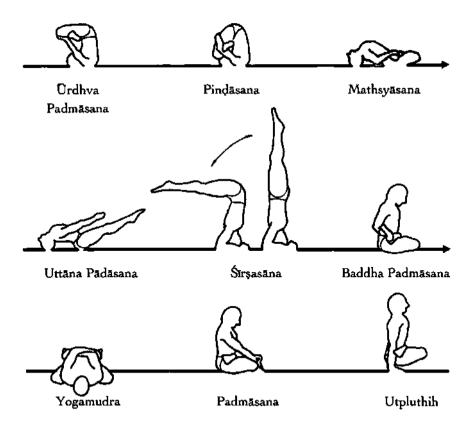
THE FINISHING SEQUENCE

There are seven finishing asanas which must be performed in sequential order. No one asana should be practiced alone or out of sequence.

They are as follows:

- (1) Sālamba Sarvāngāsana;
- (2) Halāsana;
- (3) Karnapīdāsana;
- (4) Ordhva Padmäsana;
- (5) Pindāsana;
- (6) Mathsyāsana;
- (7) Uttāna Pādāsana.





BENEFITS

These asanas make the outer fat of the body firm and strong. They work to purify the entire body. According to the 'Shastras' the regular and continued practice of these asanas purifies the blood. It is written that after taking food, the blood absorbs the nutrients and after 32 days 1 drop of new blood is made. It takes 32 drops of this new blood to make one single drop of Viria (Vital life force) or Amrtabindu. This Amrtabindu is stored in the Sahasrara Chakra (Crown). When we live badly, eat badly, think negative thoughts, perform negative deeds (Tamasic life) the store of Amrtabindu is depleted. It begins to travel downwards and is consumed by the upward flow of Agni (Digestive Fire). When Amrtabindu is lost, life itself is lost.

The practice of inverted āsana (Particularly Sarvāngāsana and Śīrṣasāna) are the method for storing Amrtabindu. When we are inverted the Amrtabindu remains safely in Sahasrāra Chakra, its downward flow is prevented. The Agni (Digestive Fire) always travels in an upward direction, in the inverted āsanas it travels towards the anus cleansing and purifying the organs of digestion and the rectum/anus. If the anus control (Mūlabandha) is strong then the digestive fire (Agni) travels to the anus and (Mūlādhāra Chakra) where it stimulates the Granthis Traya and begins the gradual process of awakening the Kundalinī energy. This sequence of āsanas cleanses the throat, stimulates the thyroid gland and balance its hormone secretion. Insomnia is relieved, the mind is improved and in cases where there is some degree of mental retardation or abnormality, long periods of up to 3 hours daily (1 Yama) in Sarvāngāsana are said to gradually, over time, improve such conditions.

If Yoga Chikitsa is practiced to a level of competence, then the finishing asanas must be performed in full at the end of each practice, even if the practice stops after Sūryanamaskara or part way through. Without the practice of the finishing asanas disease may develop.

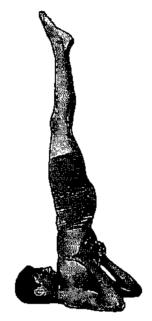
These seven asanas bring the whole body into balance, the various systems of the body, circulation, heat production, heart rate, breathing all return to a steady level. The body and the mind become calm.

The first five asanas refresh the whole body. The last two asanas, Mathsyasana and Uttana Padasana are counterposes.

Sīrṣasāna has the same benefits as Sarvāngāsana. After the practice of Sīrṣasāna rest must be taken in child's pose for at least 2 minutes so that the whole body comes to a steady level once again. After rest, Padmāsana is taken.

Utpluthih is for strengthening the anal and abdominal control and making the body light.

NB: These asanas can be taken for much longer periods than the breath counts stated, especially if taken for therapeutic purposes.



SÄLAMBA SARVÄNGÄSANA (All limbs pose)



SĀLAMBA SARVĀNGĀSANA - 13

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EXHALE		;	Lie down
IN	8	AŞTAU	SĀLAMBA SARVĀNGĀSANA - 25 Br.
IN	9	NAVA	Chakrāsana to Catvāri (exhale)
IN	10	DAŚA	Ordhva Mukha Svānāsana
EX	11	ekādaśa	Adho Mukha Svānāsana
IN	12	DVĀDAŚA	Jump - head up
EX	13	TRAYODAŚA	Uttānāsana
			Samasthitih
	STI:	NASAGRAI	

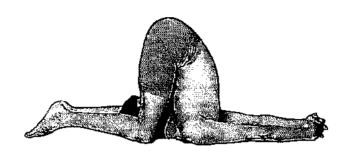


HALĀSANA - 13

(Plow pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Urdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EXHALE			Lie down
IN	8	AŞŢAU	HALASANA - 25 Breaths
IN	9	NAVA	Chakrāsana to Catvāri (exhale)
IN	10	DAŚA	Ūrdhva Mukha Svānāsana
EX	11	EKĀDAŚA	Adho Mukha Svānāsana
IN	12	DVÄDAŚA	Jump - head up
EX	13	TRAYODAŚA	Uttänäsana
			Samasthitih

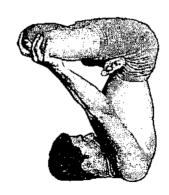
DRISTI: NASAGRAI



KARŅAPĪDĀSANA - 13

(Ear pressure pose)

IN ·	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ordhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EXF	HALE	;	Lie down
IN	8	AŞŢAU	KARNAPIDĀSANA - 10 Breaths
IN	9	NAVA	Chakrāsana to Catvāri (exhale)
IN	10	DAŚA	Ūrdhva Mukha Svānāsana
EX	11	EKĀDAŚA	Adho Mukha Svānāsana
IN	12	DVĀDAŚA	Jump - head up
EX	13	TRAYODAŚA	Uttānāsana
EX	13	TRAYODAŚA	Uttänäsana Samasthitih



ÜRDHVA PADMĀSANA - 13

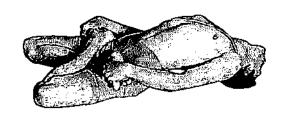
(Elevated lotus pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TR İ ŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ordhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EXF	HALE	E	Lie down
IN	8	AŞ ŢAU	ORDHVA PADMĀSANA - 10 Breaths
IN	9	NAVA	Chakrāsana to Catvāri (exhale)
IN	10	DAŚA	Ordhva Mukha Svānāsana
EX	11	EKĀDAŚA	Adho Mukha Svānāsana
IN	12	DVĀDA\$A	Jump - head up
EX	13	TRAYODAŚA	Uttānāsana
			Samasthitih
DRI	STI:	NASAGRAI	



PINDĀSANA - 14 (Embryo pose)

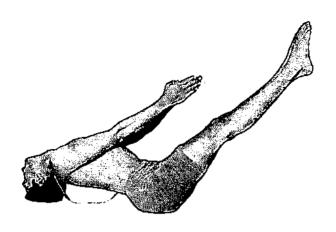
IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EXF	IALE	•	Lie down
IN	8	AŞŢAU	PINDASANA - 10 Breaths
IN	9	NAVA	Release hands
EXF	IALE	,	
IN	10	DAŚA	Chakrāsana to Catvāri (exhale)
IN	11	EKĀDA\$A	Ūrdhva Mukha Svānāsana
EX	12	DVĀDAŚA	Adho Mukha Svānāsana
IN	13	TRAYODAŚA	Jump - head up
EX	14	CATURDAŚA	Uttānāsana
			Samasthitih
DRI	STI:	NASAGRAI	



MATHSYASANA - 14

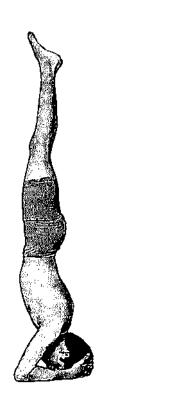
(Fish pose)

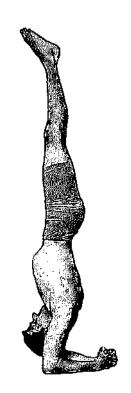
IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daņdāsana
IN	5	PAÑCA	Urdhva Mukha Svānāsana
EX	6	\$AT	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EX	8	AŞTAU	Padmāsana - MATHSYĀSANA - 10 Br.
IN	9	NAVA	Release hands and feet
EXF	IALE	C	
IN	10	DAŚA .	Chakrāsana to Catvāri (exhale)
IN	11	EKĀDAŚA	Urdhva Mukha Svänāsana
EX	12	DVĀDAŚA	Adho Mukha Svānāsana
IN	13	TRAYODAŚA	Jump - head up
EX	14	CATURDAŚA	Uttānāsana
			Samasthitih
DRI	STI:	NASAGRAI/BR	OOMADHYA



UTTĀNA PĀDĀSANA - 13 (Extended foot pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EXF	łale	;	Lie down
IN	8	ASTAU	UTTĀNA PĀDĀSANA - 10 Breaths
IN	9	NAVA	Chakrāsana to Catvāri (exhale)
IN	10	DAŚA	Urdhva Mukha Svānāsana
EX	11	EKĀDAŚA	Adho Mukha Svānāsana
IN	12	DV Ā DAŚA	Jump - head up
EX	13	TRAYODAŚA	Uttānāsana
			Samasthitih
DRI	STI:	NASAGRAI	





\$IR\$ASANA (Head standing pose)

ŚIRŞĀSANA - 13

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump - Kneel down
EXHALE			Take position
IN	8	AŞTAU	ŚĪRṢĀSANA - 25 Breaths
EX	9	NAVA	Catvāri
IN	10	DAŚA	Ūrdhva Mukha Svānāsana
EX	11	EKĀDAŚA	Adho Mukha Svānāsana
IN	12	DVĀĐAŚA	Jump - head up
EX	13	TRAYODAŚA	Uttānāsana
			Samasthitih
DRI	STI:	NASAGRAI	



BADDHA PADMĀSANA - 16 (Bound lotus pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATV Ā RI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump - through
EX	8	AŞŢAU	Pādmāsana
IN	9	NAVA	BADDHA PADMĀSANA - 10 Breaths
EX	10	DAŚA	Release
IN	11	EKĀDAŚA	$U_{\mathbf{P}}$
EX	12	DVĀDAŠA	Catvāri
IN	13	TRAYODAŚA	Ūrdhva Mukha Svānāsana
EX	14	CATURDAŚA	Adho Mukha Svānāsana
IN	15	PAÑCADAŚA	Jump - head up
EX	16	ŞODAŚA	Uttānāsana
			Samasthitih
DRI	STI:	NASAGRAI	





YOGA MUDRA - 15

(Yoga gesture)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TR İ ŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Dandāsana
IN	5	PAÑCA	Ordhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump - through Baddha Padmāsana
EX	8	AŞŢAU	YOGA MUDRA - 10 Breaths
IN	9	NAVA	Come up
EXI	HALE	E	Hands on the floor
IN	10	DAŚA	$U_{f P}$
EX	11	EKĀDAŚA	Catvāri
IN	12	DVĀDAŚA	Ordhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDA\$A	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana

Samasthitih

DRISTI: BROOMADHYA



PADMĀSANA - 14 (Lotus pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRÎNI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	\$AŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump - through
EX	8	AŞŢAU	PADMASANA - 25 Breaths
IN	9	NAVA	Up
EX	10	DAŚA	Catvāri
IN	11	EKĀDAŚA	Ūrdhva Mukha Svānāsana
EX	12	DVĀDA\$A	Adho Mukha Svānāsana
IN	13	TRAYODAŚA	Jump - head up
EX	14	CATURDAŚA	Uttānāsana
			Samasthitih

DRISTI: NASAGRAI



UTPLUTHIH - 14 (Sprung up)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪŅI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Urdhva Mukha Svānāsana
EX	6	ŞAŢ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump - through
EX	8	AŞŢAU	Padmāsana
IN	9	NAVA	UTPLUTHIH - 25 Breaths
EX	10	DAŚA	Catvāri
IN	11	EKĀDAŚA	Urdhva Mukha Svānāsana
EX	12	DV ĀDA ŚA	Adho Mukha Svānāsana
IN	13	TRAYODAŚA	Jump - head up
EX	14	CATURDAŚA	Uttānāsana
			Samasthitih
DRI	STI:	NASAGRAI	



मङ्गल मंत्र

स्वस्ति प्रजाभ्य: परिपालयन्तां न्यायेन मार्गेण महीं महीशा:। गो - ब्राह्मणेभ्य: शुभभस्तु नित्यं लोका: समस्ता: सुखिनो भवन्तु।।



MANGALA MANTRA

OM

SWASTHI - PRAJĀ BHYAH PARI PALA YANTAM

NYĀ - YĒNA MĀRGĒNA MAHI - MAHISHĀHA

GŌ - BRĀHMANĒBHYAHA - SHUBHAMASTU - NITYAM

LOKĀA - SAMASTHĀ SUKHINŌ - BHAVANTHU

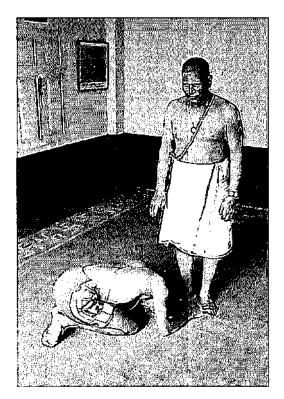
OM

SHĀNTIḤ SHĀNTIḤ OM

Let Prosperity be Glorified Let Rulers, (Administrators) rule the world with law and Justice
Let Divinity and Erudition be protected
Let people of the whole world Be happy and prosperous

OM
PEACE PEACE PEACE
OM

•					



Sharath and Guruji

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DRISTIS

The nine looking places are called Nava Dristis, they are:

(1)

NASAGRAI

Nose tip, center of ida and pingala nadīs-used most often.

(2)

BROOMADHYA

Ajñā chakra.

(Third Eye)

(3)

NABI CHAKRA

Navel as in Adho Mukha Svānāsana.

(4)

HASTAGRAI

Hand as in Trikoņāsana.

(5)

PADHAYORAGRAI

Toes.

(6&7)

PĀRŚVA DRISTI

Far left or right as in Ardha Matsyendrāsana.

(8)

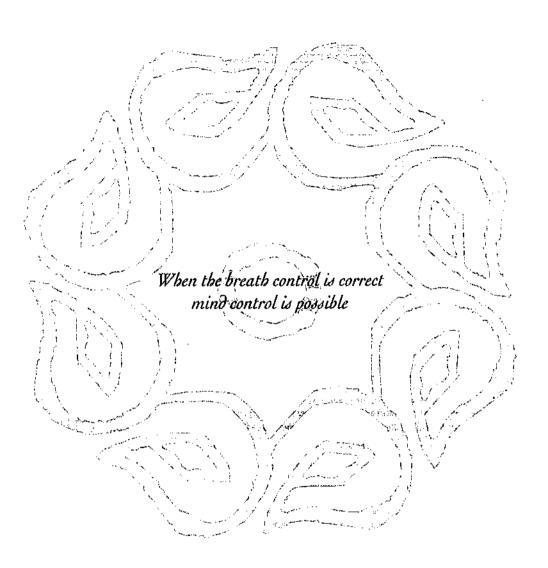
ANGUSTA MA DYAI

Thumbs as in starting of Suryanamaskara.

(9)

URDHVA DRISTI or ANTARA DRISTI Up to sky as in Utkaṭāsana.





VĀYUS

Vāyu means 'air' but it does not refer only to the gross element of air and its chemical properties. It also refers to 'Pranic air'. Prāṇa Vāyu moves through the body in a wave like motion and can be likened to the electromagnetic field, where the energy is in constant motion.

The Vāyu in the body is divided into five elementary parts (Pancha Mahā). They are 'Prāṇa Vāyu', 'Udāna Vāyu', 'Samāna Vāyu', 'Apāna Vāyu' and 'Vyāna Vāyu'.

Prāṇa Vāyu pervades the region from the larynx (throat) to the diaphram. It is the force by which the breath is drawn into the body (inhalation). The function of this vāyu is Pranic absorption, it directs all the other vāyus in the body.

Udăna Vāyu pervades the region from the throat upwards to the head. It controls organs above the throat, eyes, nose, ears, and brain. All sensory receptors are activated by this vāyu. Through it we are concious of the outer world.

Samāna Vāyu pervades the region between the heart and the navel. It controls the digestive system, and all digestive functions. "Rasa" the essence of food is assimilated and carried to the entire body. It also activates the heart and circulatory system.

Apana Vayu pervades the region below the navel. It governs all downward moving impulses of elimination; menstruation and child birth, urination, excretion of wastes and semen from the male. It also governs exhalation.

Vyāna Vāyu pervades the entire body. It governs the circulatory system and through it, the muscles and joints. It is responsible for erect posture, movement and co-ordination.



Udāna Vāyu



Prāņa Vāyu



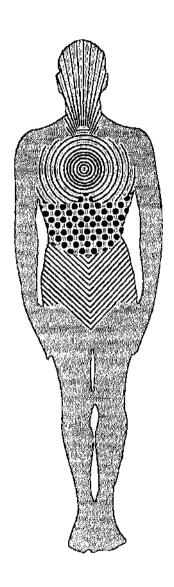
Samāna Vāyu



Apāna Vāyu



Vyāna Vāyu



PRĂŅĀYĀMA

According to Indian traditions, there are five elements, namely: earth, water, fire, air and ether. In the manifest, empirical world, however, these elements are so mixed that none exists in its pure, original nature. Like everything else, even the air we breathe is a composite of all the five elements.

Normally, it is the function of the Vishuddha Chakra to purify the air that we breathe. But when we perform Praṇāyāmā, the Vishuddha Chakra becomes activated and fully purifies the external air in such a way that it enters the system in its original, pure form. This pure air is called Praṇa. The word Praṇāyāmā is a combination of two words:

Prana, or pure air, and Ayama or development or progress. Taken together, the practice means developing the Prana or vital powers.

Human beings have a life-span of about 100 years. In the same way, man's pitrs (souls of his ancestors) live for 100 years. The gods live 100 years and Brahmā lives 100 years. But time, as we know it, is different among human beings, pitrs, gods and Brahmā. One year of a human being is equivalent to one day of a pitr, and one year of a pitr is equivalent to one second of a god, and one year of a god is equivalent to one second of Brahmā. If the four yugas of human beings are repeated 1000 times, this is just half a day in the life of Brahmā. This idea is expressed in the Bhagavad-Gītā.

The span of 100 years for human beings depends on the strength of their sense organs and the number of breaths each person takes in a day. On an average, man breathes 21,600 times in a day. If we allow our senses or our mind to go without restraint, or if we indulge in excess eating or sex, our life-span will be reduced. On the other hand, with moderate living and elongated rechaka-puraka-kumbhaka, we can reduce the number of our daily breaths and elongate our lives. Suppose a man is destined to live for 80 years; he breathes 21,600 x 365 x 80 in his lifetime. The duration of the breathing of ordinary persons is short and so this man's 80 years is also comparatively short.

If he does Pranāyāmā regularly and controls his breathing process and if this becomes a matter of habit, the duration of his breathing will be

elongated, and his life span will be 21,600 (elongated periods) x 365 x 80. That is to say from the point of view of the ordinary man, he can live for 160 years or 242 years or even more depending upon the duration he brings to his breathing process using Pranāyāmā.

The First Praņāyāmā

Praṇāyāmā controls the mental processes. The mind is naturally unstable. If Praṇā is controlled (praṇā bandhas), the mind also comes under control. One must sit in Padmāsana, making the spinal cord erect (vina danda), expanding the chest and sit facing the East. Then with both the nostrils one must inhale and exhale slowly and fully (inhalation or Puraka, exhalation or Recaka). Then one must remember his teacher and personal God and then do full Puraka and full Recaka. Afterwards, one must do Mūlabandha and Uḍḍīyānabandha and maintaining the bandhas, again do a slow and full (dirgha) Puraka and Recaka.

Then one must do Kumbhaka (retaining the breath) for as long as confortable. Then slowly do Puraka and then slowly Recaka and again Kumbaka. After doing this three times, one must do Puraka and Kumbaka (jalandhara-bandha); then one must slowly do Recaka and again Puraka and Kumbhaka. Do this three times. Then do Recaka-Puraka five times. The whole of this is one Praṇāyāmā and is called the Recaka-Kumbhaka Praṇāyāmā. Another name is the Puraka-Kumbhaka Praṇāyāmā. In this Praṇāyāmā, if the Recaka-Kumbhaka is done for 20 seconds, then Puraka-Kumbhaka should be done for 30 seconds. Recaka-Kumbhaka and Puraka-Kumbhaka are done in a 2: 3 ratio. Some people call this Antah-Kumbhaka (internal) and Bahih-Kumbhaka (external). By practice one can increase the time duration of both of these. This Praṇāyāmā cleans and purifies the mental and physical aspects of the body.

The second pranayama.

As in the case of the first Praṇāyāmā follow all the preparatory instructions and maintain all three bandhas, the Puraka and then the Kumbhaka.

Hold the Kumbhaka for as many seconds as comfortable. Then do Recaka slowly and gradually. Then do Kumbhaka; then Puraka and Kumbhaka and Recaka-Kumbaka. After doing Kumbhaka in this way for three rounds, do Puraka-Kumbhaka and Recaka-Kumbhaka and Puraka-Recaka. This Praṇāyāmā is called Puraka-Recaka Praṇāyāmā. In this, if Puraka-Kumbhaka is done for 30 seconds, then Recaka-Kumbhaka is done for 25 seconds. The difference in this Praṇāyāmā between Puraka-Kumbhaka and Recaka-Kumbhaka is only of five seconds.

The third Pranayama

This Pranayama is called Samavrtti and Visamavrtti Pranayama. Some people call it Anuloma and Viloma Pranayama. First inhale through both nostrils. Do sankha -mudra, and let all the air out through the left nostril. Then close the left nostril and inhale through the right nostril. Do Kumbhaka for as many seconds as is comfortable. (The left nostril is called the Candra-Nādī and the right nostril is called the Surya-Nādī). Now exhale through the left nostril and then do Kumbhaka. The Kumbhaka period should be the same here as it was in the Recaka-Kumbhaka. After exhaling through the left nostril and retaining, inhale through the same (the left) nostril and do Kumbhaka for the same period of time. Then exhale through the right nostril and do Kumbhaka and do Puraka through the right nostril. Do Kumbhaka. Then do Recaka through the left nostril and do Kumbhaka. Then do Puraka through the left nostril and do Kumbhaka. Then through the right nostril do Recaka and Kumbhaka. Then inhale through the right nostril and do Kumbhaka. Exhale through the left nostril and do Kumbhaka. Inhale through the right nostril and do Kumbhaka. Exhale through the right nostril and do Puraka through the right nostril and Kumbhaka and Recaka through the same nostril. Do Kumbhaka. Then do Puraka through the same (right nostril). Do Kumbhaka and exhale through the same (right nostril). Do Kumbhaka and then do Puraka through the right nostril. Do Kumbhaka and Recaka through the left nostril. Do Kumbhaka.

Then do Puraka through the left nostril and Kumbhaka. Do Recaka through the same left nostril and do Kumbhaka. Then through the same nostril (left) do Puraka and Kumbhaka. Through the same nostril do Recaka and Kumbhaka and then through the same nostril Puraka and Kumbhaka, Recaka and Kumbhaka and Puraka and Kumbhaka. Do Recaka through the right nostril and then Kumbhaka. Do Puraka through the right nostril and Recaka through the left nostril. In this the Recaka-Kumbhaka and Puraka-Kumbhaka together will be 26.

There will be the same number of Puraka-Kumbhaka and Recaka-Kumbhaka.

The three bandhas should be as they are prescribed in the earlier two Pranāyāmās. In this Pranāyāmā one can go on increasing the number of seconds by practice. By practicing this Pranāyāmā all Nādīs will be purified and any defects in the excretory system will be corrected. Also, the heart will be strengthened. This Pranāyāmā has been tried with heart and tuberculosis patients with good results.

Bhastrika Praņāyāmā

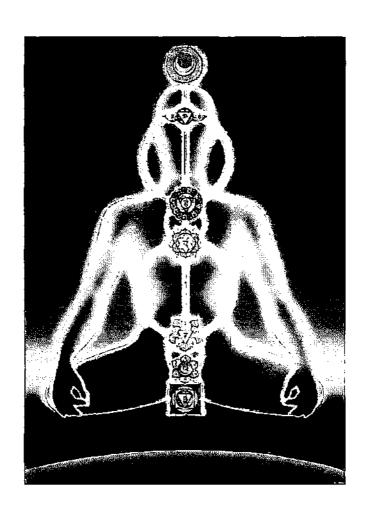
Bhastrika means bellow. Just as the smith uses the bellow to heat and melt the metal, so also the Bastrika Praṇāyāmā will heat up the Jalharagni and purify all body defects. The method of doing this Praṇāyāmā is: sit in Padmāsana in the erect position.

Do full Recaka and tighten the Mulabandha and pull up the diaphram, (i.e. do Uddīyānabandha). Do a long Recaka-Puraka slowly for four or five times. Then do a full Puraka and hold both the feet (which are in the padmāsana posture) in such a way that the heels or both feet

press both sides of the navel. Exhale rapidly and inhale rapidly, just as though you were a bellows pressed by a smith.

When you feel tired or exhausted do Recaka completely and inhale. Do Kumbaka as long as comfortable. Exhale slowly and inhale deeply. Repeat the Bhastrika type of Recaka-Puraka. When you are again tired do Recaka completely and inhale. After doing this three times, do Recaka-Puraka deeply and stop. Diseases like asthma, hiccups, dry coughs (which are caused by phlegm) and eye diseases are also cured. This Praṇāyāmā helps awaken the Kundalini which lies at the base of Suṣumṇā Nāḍī.

That is why this Pranāvāmā is very important, and it is very important that we should observe correctly the three bandhas. If the three bandhas are not correctly controlled this Pranayama not only becomes ineffective but gives cause to many diseases. It is important to remember that when you do Kumbhaka, the air should only be held in the upper portion of the lungs and not allowed to enter the lower or abdominal portion of the lungs. To keep the air in the correct place make Uddīvānabandha. This is most important. If we do Kumbhaka without Uddīyānabandha, the air will cause pressure on both the intestines, ultimately weakening these two organs. It might also cause a hernia or appendicitis. It is most important that these Pranavamas be performed under the guidance of a teacher who has himself learned them by experience. Shankarāchārya says that by doing Praņāyāmā correctly, with correct control of the bandhas, we can not only purify the nerves and the five sense organs, but we can even have victory over death. The idea of Shankarāchārya is that by practicing Praṇāyāmā we will extend our life span and eliminate diseases.



CHAKRAS

The Sanskrit word Chakra denotes a circle or wheel that is in constant motion. Chakras are centres of subtle energy or vital force termed 'Suṣumṇā Praṇa' (Subtle Praṇa). There are seven major Chakras situated along the Suṣumṇā Nāḍī, a vertical Nāḍī which runs from the base 'Mūlādhāra Chakra' passing through the spinal column 'Vīṇa-Daṇḍa' and travels upward where it pierces the 'Talu' or palate at the base of the skull and joins with the plexus of one thousand nāḍīs named Sahasrāra or the thousand petaled lotus. Kuṇḍalinī, taken from the Sanskrit word 'Kundal' meaning coil, is likened to a sleeping serpent coiled at the base of the spinal column at the Mūlādhāra Chakra. In the process of awakening this vital force, we increase the quantity of Praṇa which accumulates in the Chakras and simultaneously cleanse and purify the nāḍīs. The nāḍīs are channels or vessels through which gross substances and subtle energy flow.

The first Chakra is named Mūlādhāra meaning foundation, it influences the excretory and reproductive organs of the body. It is the seat of Kuṇdalinī energy. It is ruled by the element of earth.

The second Chakra is named Svādhisthāna meaning the dwelling place of the self. This Chakra is dominated by the element of water and is the centre of procreation which is directly related to the moon. It is located in the sacral plexus and a strong correlation to the reproductive organs of the female.

The third Chakra is called 'Manipura' meaning City of Gems, it is dominated by the element of fire. The digestive fire (Agni) aids the absorbtion of food in order to provide the whole body with energy. It is located at the solar plexus.

The fourth Chakra is 'Anahata' meaning unstriken and is located at the cardiac plexus or heart region and it is dominated by the element of air. The fifth Chakra is 'Vishuddha' meaning pure and is located at the carotoid plexus or throat region. It is strongly associated with purification not only of the Prana or Air inhaled and exhaled but of substances entering the body. It has four divisions:

Khadya, relating to solid food; Pedya, relating to drinking; Choshya, relating to smooth food; Lehya, relating to taste.

It is here that all food and liquids are brought to a temperature suitable for the body via a cooling mechanism. It is dominated by the element Akasha. Where the elements of the previous 4 Chakras are refined to their purest essence and they become Akasha.

The sixth Chakra is named 'Ājñā' meaning authority or unlimited power. It is located at the pineal plexus at a point between the eyebrows. When Kundalinī passes through Ājñā Chakra, the ego and duality cease to exist.

The seventh Chakra 'Sahasrāra' meaning thousand petaled lotus is located at the top of the cranium at the cerebral plexus. It symbolizes self liberation, when Kundalinī reaches Sahasrāra Chakra the illusion of the individual self dissolves.

Through the practice of Astanga Vinyasa Yoga, the Kundalini is stimulated to move upward, and blockages within the Chakras are gradually removed.



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