

## **Bhagni In Shatkarma (Neti & Netri Different Dimensions)**

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### **Abstract**

The word "yoga" owes its origin to the Sanskrit root "yujir". Coordinating every activity of human body according to the inhalation and exhalation constitutes yoga as a whole. Different *granths* have defined yoga in their own respective ways. *Sri Madbhagwad Gita, Yogavashishth, Maha Ramayan, Dherand Sanhita, Patanjali Yoga Sutras, Anand Ramayan, Adbhut Ramayan, Shiv Mahapuran, Hathdeepika* etc. have described yoga copiously.

*Shatkarma* plays a vital role in coordinating all the above aspects of yoga as it is only the *Shatkarma* which prepares the soil i.e. human body for meditation. First aspect *Shodhan Kriya* (purgation is fundamental to yoga. Without the purgation of different parts of the body, ten senses, mind or consciousness etc. the very concept of yoga which aims at elevating the yogi to the higher plane of consciousness through meditation where he experiences the bliss of stillness, is forfeited. Ergo, the practice of the first five parts of yoga viz. *yam, niyam, aasan, pranayaam, pratyahaar* complemented by *shatkarm* is what is called *shodhan kriya*.

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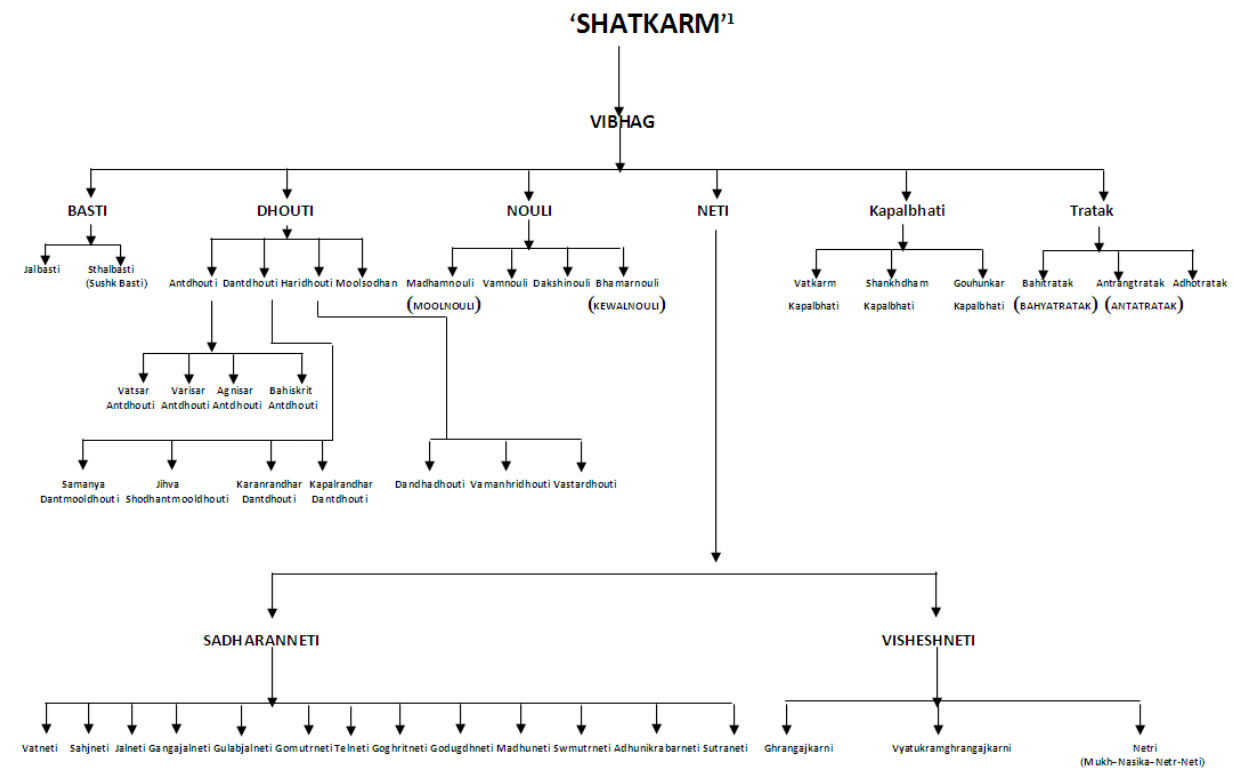
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**Yoga an Introduction :** The word "yoga" owes its origin to the Sanskrit root "yujir". Coordinating every activity of human body according to the inhalation and exhalation constitutes yoga as a whole.<sup>2</sup> Different *granths* have defined yoga in their own respective ways. *Sri Madbhagwad Gita, Yogavashishth, Maha Ramayan, Dherand Sanhita, Patanjali Yoga Sutras, Anand Ramayan, Adbhut Ramayan, Shiv Mahapuram, Hathdeepika* etc. have described yoga copiously.<sup>3</sup>

**The Role of Shatkarma:** *Shatkarma* plays a vital role in coordinating all the above aspects of yoga as it is only the *Shatkarma* which prepares the soil i.e. human body for meditation.<sup>4</sup> First aspect *Shodhan Kriya* (purgation is fundamental to yoga. Without the purgation of different parts of the body, ten senses, mind or consciousness etc. the very concept of yoga which aims at elevating the yogi to the higher plane of consciousness through meditation where he experiences the bliss of stillness, is forfeited.<sup>5</sup> Ergo, the practice of the first five parts of yoga viz. *yam, niyam, aasan, pranayaam, pratyahaar* complemented by *shatkarm* is what is called *shodhan kriya*.

**Simple Neti Kriya<sup>6</sup>:** To facilitate the functioning of the nostrils passage.<sup>7</sup>

**Introduction:** Insert an about 9" long unctuous pipe through the nostrils and then take it out from the mouth. This is what the yogis call *neti*.<sup>8</sup> Similarly, take a ghee-soaked string of about half a foot and inserting it slowly into the nostrils, take it out from the mouth. This is called *neti karm*. *Neti* can be performed as under<sup>9</sup>:

*Vaat neti<sup>10</sup>, sahaj neti, jal neti, Ganga jal neti, go-mootra neti, gaughrit neti, gau-dugd neti, madhu neti, swa-mootra neti, rubber neti (modern, sootra neti etc.*<sup>11</sup>

**1. Vaat Neti<sup>12</sup>:** *Vaat* simply means air. First of all, press the right nostril with the right hand thumb. Then open your mouth a little and close it. Make the air exit fast through the left nostril so

as to<sup>13</sup> thrust outside the dirt element and the left nostril is opens well. Try to repeat it ten to fifteen times. Then repeat this very exercise with the right nostril also so as both the passages start functioning properly.

**2. Sahaj Neti<sup>14</sup>:** Vaat neti should be followed by *sahaj neti*. In *sahaj neti* you have to synchronize the mind to the rhythm of respiration without touching it with hand and exhale from the left nostril.<sup>15</sup> You will feel air entering both the passages unhindered. Keep the thought traffic of mind at the left so that both inhaling and exhaling are equally timed. Try to repeat it ten to fifteen times. Do it on both sides- left and right.

You have to synchronize the mind to the rhythm of respiration without touching it with hand. Inhale it from the left nostril and exhale from the right one. Then reverse the activity by inhaling from the right and exhaling from the left. There should be perfect equality of timing between inhalation and exhalation. Do it 10-15 times at least. *Sahaj neti* is necessary to understand distinction between *shvaas* (breathing and *praan* (consciousness<sup>16</sup>. Since respiration or breathing is just an activity and consciousness is the stage beyond i.e. knowledge of the Self.

**3. Jal Neti<sup>17</sup>:** Take a jug of water with its temperature equal to that of the body and add a pinch of salt to it just for taste so that it gets slightly saline. Mind it that the salt dissolves fully with the water. Take the tap of the jug to one of the nostril holes. Be sure that the muzzle of the tap fits well with the nostril hole so that the water does not spill out. Then tilt your head on one side and let the water flow inside the nostril with its own pressure. Keep your mouth ajar. Water enters one nostril and flows out from the other one. Breathing continues from mouth all this while. Nasal breathing must not be done during the *neti* practice.<sup>18</sup>

**4. Ganga Jal Neti<sup>19</sup>:** *Ganga jal* is also used for *neti* exercise the way we use water, ghee and milk for this very purpose. The Ganga jal is very useful from the perspective of Nature. The Ganga (Bhageerthi having its origin as Gangotri in Himalayas merges with Alkananda in Haridwar (Devaprayag. While en route to this place it brings along a number of salts well dissolved with it. It serves as a great preservative and protects water from stinking. The water of every river has its own composition, its own properties which let some bacteria thrive while others perish. The water of Ganga is rich with the microbes which do not let the water rot. That is why this water does not decay for long and it is used for naturopathic purposes also. Ganga water has a particular bacterium which keeps devouring the undesirable germs produced through chemical process. It helps maintain the purity of Ganga water.<sup>20</sup> Ganga water is very rich in Sulphur content. This is what keeps it pure. Ganga water is treated as sacred also with the result that it is taken as best for *jal neti* purpose.

**5. Gulab Jal<sup>21</sup>:** When we develop some redness, burning sensation or dryness in our eyes then we put *gulab jal* (rose water in them. And, it benefits. But if we do *neti* it will benefit more.<sup>22</sup> Being replete with medicinal value *gulab jal* is very efficacious. The therapeutic effect of rose water provides coolness to the eyes.

**6. Gau Mootra Neti (neti with cow's urine<sup>23</sup>:** For the treatment of cataract and glaucoma, the cow urine *neti* is the most advisable. It can be done with the urine of the native cow. It is a sure treatment for dreaded diseases like cancer.<sup>24</sup> Those who have cancer anywhere above the throat or who are facing vision impairment at a tender age can also do *neti*.

**7. Tail (Oil Neti<sup>25</sup>:** Neti can also be done with oil. In the event of there being muscular dryness on any part of throat oil neti is resorted to. The oil of peanuts or olive can be used for this purpose.<sup>26</sup> Mustard oil gives the burning sensation but still some people use it. The sesame oil is

also used.<sup>27</sup> Normally, the practitioner uses any oil that suits the body according to the prevailing weather.

**8. Gau Ghrit Neti<sup>28</sup> (the cow ghee neti:** *Neti* can be done with the ghee made from the milk of cow. Like water and milk the ghee of native cow is also used in *neti*. It should be exercised with half a bowl of ghee.<sup>29</sup> First the nostrils are cleaned with water *neti* which in turn is followed by cow ghee *neti*. Put ghee in one of the nostrils and release it through the other nostril. Then collect the thus released ghee. Then pass it through the other nostril. Try to use the ghee made from the milk of native grazing cow.<sup>30</sup>

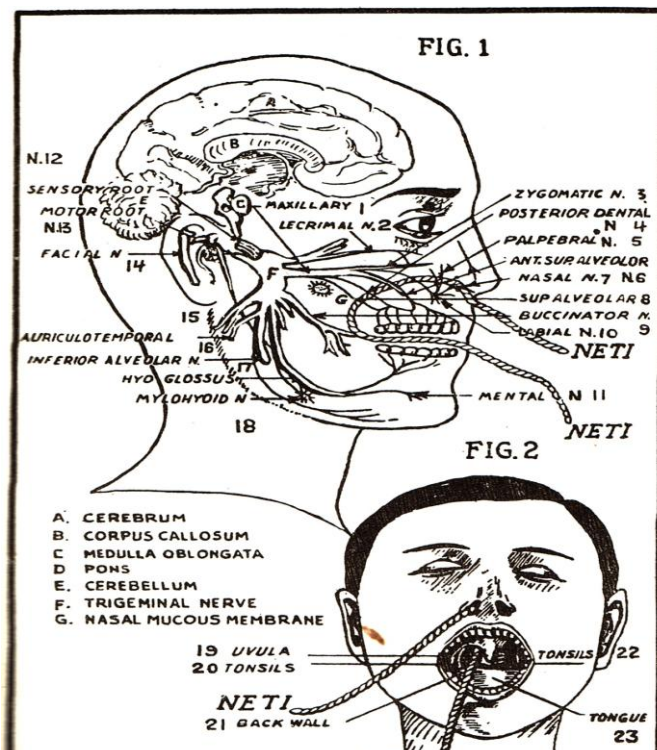
**9. Doodh Neti (Milk Neti<sup>31</sup>:** Light milk of native cow is used for doing *doodh neti*. Boil the milk with the leaves of *tulsi*(basil and *saunf* (aniseed and then filter it before using it. Like *jal neti* try to do *doodh neti* on both sides. A regular practice of three months helps increase the vision and removes the dryness. It is claimed to relieve the man of any age from the most chronic usage of spectacles.

**10. Madhu Neti(Honey neti<sup>32</sup>:** According to Ayurveda, honey is put in the eyes to provide them relief from so many ailments but it can be used for the purpose of practicing *neti*. It can be done by mixing it in lukewarm water. The honey must be from got from the small bee<sup>33</sup>.

**11. Swa Mootra Neti [Auto-urine neti]<sup>34</sup>:** The central portion of the urine i.e. initial and last flow is collected in a pot.<sup>35</sup> One or two drops of it are mixed in the pure water. Auto urine is a potent disinfectant. Some people do *neti* with only the urine but it should be followed with a pure water *neti* because urine has in it so many acids of which Uric acid is the most pungent. It burns the toxins and destroys the pollutants. It comforts the internal organs of the body. Therefore if you use only urine for *neti* purpose you must also do *neti* with fresh clean water five ten minutes later. The use of auto urine is meant in *neti* only for therapeutic purposes.<sup>36</sup>

**12. Modern Technique of Rubber Neti<sup>37</sup>:** Rubber *neti* is useful for the novice practitioner for the purpose of learning only. Rubber *neti* should be followed by *sootra* (thread *neti*).<sup>38</sup>

**13. Sootra Neti<sup>39</sup>:** The practitioner should sit on his feet with a straightened body with the thread (sootraa in his hand. Then soaking it in water, hold it in a way that the left hand touches the upper part of it while the right hand should remain beneath. Hold the *neti* straight with right hand thumb and two of its adjacent fingers and thumb and index finger of the left hand and put it slowly upwards into one hole of the nostrils. The practitioner will itch inside the nostrils at that time and it can make him sneeze also. But it should not dishearten him and the *neti* activity should continue. As the *neti* enters the nostrils it will not only cause itching but bring water to the eyes as well. Then the thread reaches the throat. The *neti* pressure on the cough veins makes the throat push out the phlegm and enables the veins of entire head region to receive nectar. The more afflicted is a part of the body the more dirty fluid will it throw out.<sup>40</sup>



नेति कर प्रभाव निम्नलिखित नाड़ियों पर भी होता है-

- नं० 3 Zygomatic Nerve - हनु नाड़ी  
जिसका संबंध ठोड़ी से होता है (कान और ठोड़ी के मध्य भाग को 'हनु' कहते हैं)।
- नं० 4 Posterior Dental Nerve - पाश्चात्य दन्त नाड़ी  
दांतों की पिछली नाड़ी जिसका संबंध, दांतों के पिछले भाग से है।
- नं० 4 Palpebral Nerve - वर्तम-नाड़ी,  
जिसका संबंध नेत्रों की पलकों से है।
- नं० 5 Anti-Sup. Alveolar - अर्ध-हनु-नाड़ी  
जिसका संबंध हनु के ऊपर के भाग से है।
- नं० 6 Buccinator Nerve - कपोल-नाड़ी,  
जिसका संबंध कण्ठ से है।
- नं० 7 Labial Nerve - ओष्ठ-नाड़ी  
जिसका संबंध ओठों से है।
- नं० 9 Dental Nerve - त्रिबुक्-नाड़ी  
जिसका संबंध ठोड़ी से है।
- ❖ इसी प्रकार पिछले भाग की नाड़ियों ये हैं -
- नं० 11 Facial Nerve - मुख की नाड़ी,  
जिसका संबंध सारे मुख से है।
- नं० 12 Auriculo-temporal Nerve - शक्ल-कर्ण-नाड़ी  
युनने से संबंध रखने वाली नाड़ी।
- नं० 13 Inferior Alveolar Nerve - अर्ध-हनु-नाड़ी  
हनु से निचले भाग से संबंध रखने वाली है।
- नं० 14 Hyo-Glossus Nerve - हनु-जिह्वा-नाड़ी,  
हनु व जिह्वा से संबंधित है।
- नं० 15 Mylohyoid Nerve - हनु कण्ठ नाड़ी  
हनु व कण्ठ से संबंधित है।

**TWO PICTURES TO DEMONSTRATE PASSING AND TAKING OUT NETI THREAD INTO THE NOSTRIL HOLE**<sup>41</sup>

**Ghraan Kriya :** *Ghraan kriya* is a post-*neti* activity.<sup>42</sup>

**Method:** Sit in the *sukhasan* posture. Keep the waist straight, breathe with nose and release it also from the nose. Breathe rhythmically. Inhaling and exhaling should be timed with equal spacing. Breathe a bit fast and leave it also fast. Take and release 30-40 breaths at least in one go.<sup>43</sup>

**Duration:** It can be practiced 2 to 5 times for 2 to 5 minutes.<sup>44</sup>

**Precaution:** Don't practice at an unclean place.<sup>45</sup>

**Benefit:** It purges all respiratory muscles. *Ghraan kriya* exerts a little pressure on the throat which activates the thyroid gland. It cures all guttural and oral diseases.<sup>46</sup>

## Special Neti Kriya<sup>47</sup> 'Netri (Mouth- nostrils- eyes- neti Kriya<sup>48</sup>

The exercise carried out under the joint aegis of *neti* and *kapaal bhaati* is called '*netri*'.<sup>49</sup>

**Netri (Netra- Neti- An Introduction :** *Neti* is an exercise done with the process of breathing while *netri* is done with *praan*<sup>50</sup>. *Praan* means the permeation of life with air pressure in the subtlest of muscles and the air released by eyes is called *netri*. It is known as *vayu-netri*<sup>51</sup>. As the yogis awaken *kundlini* with *praan* by activating *mooladhaar* the practitioner attains to a stage of *nirvikalpa samadhi*.<sup>52</sup>

**Method:** For doing *netri*, the practitioner should sit and breathe normally through nose. Then stop breathing and press the nose with the first finger and thumb so that air does not travel through nose. Then start the process with throat. Raise the air through the *vishuddhi kendra* and try to take it to the *agyachakra* and *sahasraar*. Practice it slowly. Practicing daily the practitioner starts having a feel of the above process in 90 days. This is called *vayu netri*. After being perfect in *vayu netri*, *jal neti* can be practiced through eyes. The water should be pure. The use of water should not go long as the sharp jet of water can harm the cornea of the eye.



**PICTURE 2: THE WRITER DOING GHRIT NETRA NETI WITH EYES**

The practice with ghee is good. The ghee being unctuous, it spreads on all sides and removes all blockages in the optical nerves. The practice should be made with pure ghee prepared from the milk of the native cow.<sup>53</sup>

**Precaution:** No practitioner should practice carelessly and avoid over exertion.<sup>54</sup> No yogi should take it easy and practice it in sitting posture only. Doing it standing involves the risk of dizziness. Also take very good care of your ear drums also as an over exertion can damage them. So practice it slowly.<sup>55</sup>

**Time for Practice:** After *praanayaam* in the morning *netri* can be practiced 2 to 5 times.<sup>56</sup>

**Purpose:** The yogic practice purifies the region of mind and cures the guttural disease. If the ghee enters the stomach it greases the intestines and helps to protect them from dirt. It cures the stomach of intestinal ailments. The body remains light. The face wears a glow on it and the tongue gets honeyed. Also, it brings brightness in the eyes and purges the intestines.<sup>57</sup> The vision of eyes increases and strengthens the muscles.<sup>58</sup>

**Conclusion:** The research-paper in hand is based absolutely on experiment. It is based on facts obtained through the distilled experience of tradition. The research-paper proves that even away from the traditional yogic exercises there are ways to keep healthy depending on the structure of man's body.

**Special Cooperation:** I am grateful to Dr. Promilla Chaudhary, M.Sc., Faculty Swami Vivekananda Yoga Anusandhaan Sansthaan, Bangaluru, Karnataka.

**Message of Writer:** *Writer message to all the readers "Search & Move forward"*

**- Netri's Father**





48. षट्कर्म में भगिनी ;नेति व नेत्रि विमर्ष, योगिक दृष्टि, पृ0 सं0-97।
49. षट्कर्म में भगिनी ;नेति व नेत्रि विमर्ष, योगिक दृष्टि, पृ0 सं0-97।
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