

**P.G.Diploma in Yoga Vijnan  
Paper - II**

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**CLASSICAL YOGA**

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## Unit – I

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### **Yoga-Meaning, Definition, Modifications of the mind, suppression of the Modifications of the mind -**

Sage patanjali is the traditional founder of Yoga system. The word 'Yoga' literally means 'Union' of individual soul with the Universal soul is used in this sense by Vedantis. But according to Sage Patanjali Yoga is a spiritual effort to attain perfection through the control of the body, senses and mind through right discrimination between Purusha and Prakriti.

Yoga is intimately **alled** to Sankhya Philosophy. Yoga is spiritual action and Sankhya means knowledge. Sankhya and Yoga may be treated as the theoretical and the practical sides of the same system. Yoga accepts everything that was said in Sankhya Philosophy. The only different between Sankhya and Yoga is yoga believes in God as the highest Self distinct from other selves. Hence, it is called as 'सेश्वरसाङ्ख्य' or 'theistic Sankhya' as distinct from classical Sankhya which is 'Nirisvara Sankhya' or atheistic.

The Yogasutras of Patanjali is divided into four parts traditionally known as 'Padas'. The first chapter is called as 'Samadhipada' deals with the nature and aim of concentration. The second chapter is 'Sadhanapada' deals the means to realization. The third chapter is called as 'Vibhutipada' deals with the supra-normal powers which can be acquired by the practice of Yoga and the last chapter is 'Kaivalya pada' explains the nature of liberation and the reality of the transcendental self.

Yoga is Adhyatmic Science that teaches the method of joining the human spirit with God. Yoga is the Divine Science which disentangles the Jiva from the phenomenal world of sense objects and links him with the absolute, whose inherent attributes are 'Ananta Ananda', 'Paramasauti', infinite knowledge unbroken joy and eternal life.

Sage Patanjali in the second sutra of 'Samadhipada' defined Yoga as of the mind. The word 'Yoga' is derived from the Sanskrit root 'yuj' which means to join' and the idea of joining runs through all the meanings, the two things which are sought to be joined by the practice of yoga is already explained in the above passages. As we already known Yoga is defined as the cessation of the modifications of chitta. This cessation is through meditation or concentration which is also called yoga. (योगः समाधिः). If we come to the word 'chitta' (चित्त) it is also derived from the sanskrit root 'cit' or 'citi' (चित्ति). Here 'chitta' is the combination of three organs of Sankhya i.e., 'Buddhi'- intellect, 'Ahankara' – ego and 'Manas' – mind. Chitta is the same as 'Antakarana'. It is 'Mahat or Buddhi' which includes 'Ahankara' – Ego and 'Manas' – Mind. 'Chitta' is first evolute of 'Prakriti' and has the predominance of 'Sattva'. It is in itself unconscious. But being finest and nearest to 'Purusha', it has the power to reflect the 'Purusha' and therefore appears as if it is conscious. When it 'Vritti'. The light of consciousness which comes from the 'Purusha' and illuminates this 'form' is called 'jnana'. Purusha is essentially pure consciousness and is free from the limitations of 'Prakriti'. But it wrongly identifies itself with its reflection in the 'chitta' and appears to be undergoing change and modification. 'Chitta' therefore, is the physical medium for the

manifestation of the spirit. The modifications of 'Chitta' are five kinds प्रमाणविपर्ययविकल्पनिद्रास्मृतयः - I.6

1. Pramana is right cognition
2. Viparyaya is wrong cognition
3. Vikalpa is verbal cognition or imagination
4. Nidra is sleep or absence of cognition.
5. Smriti is memory.

### 1. Pramana or Right Cognition is again three kinds:-

- a) **Pratyaksha or Perception** – This is when chitta, through the sense organs, comes into contact with the external object and assumes its form or comes into contact with the internal mental state.
- b) **Anumana or Inference** - Inference is knowledge produced by a previous knowledge of the relation between a characteristic mark and the possessor of the mark. If you see a table and infer that the table ought to have been made by a carpenter. You see the external universe and thereby infer that there must be a Creator. If you see smoke, you infer that there must be fire. This is inference.
- c) **Agama or Testimony** – 'Apta vakya' is testimony. A competent person is an Apta (आप्तः). He has omniscience, the highest testimony is the Veda(Agama), which has

**2. Viparyaya or wrong knowledge** - Wrong knowledge is false perception whose real form is not of its own. For example., a post is taken for a man. A rope is mistaken for the snake. The same said – विपर्ययोमिथ्याज्ञानमतद्रूपप्रतिष्ठम् - I.8 Doubt is also included in this.

**3. Vikalpa or Verbal Cognition** – Imagination follows from mere words which have nothing in reality -

(शब्दज्ञानानुपाती वस्तुशून्योविकल्पः - I.9) for eg., 'horns of a hare', 'Son of a barren woman', 'lotus in the sky', etc.,

The difference between Vikalpa and Viparyaya lies in the fact that vikalpa can hardly be removed by a careful observation of the object, as viparyaya is.

**4. Nidra or Sleep** – Nidra is called absence of cognition, yet it is a mental modification because after sleep a person says ‘I slept sound and knew nothing’ and therefore there must be some mental modification to support this absence of knowledge. Patanjali says –  
अभाव प्रत्ययालम्बनावृत्तिर्निद्रा - I.10.

**5. Smriti or Memory** - Memory is not allowing an object, which has been experienced to escape. Memory is defined as the retention of past experiences in the mind. It is said –  
अनुभूतविषयासंप्रमोषः स्मृतिः- I.11

Ignorance, Egoism, attachment, Aversion and Instinctive fear of death are five kinds of sufferings are affliction of the mind. These five afflictions of the mind ties that bind a man to the wheel of birth and death. The bondage of the self is due to its wrong identification with the mental modifications and liberation, therefore, means the end of this wrong identification through proper discrimination between ‘Purusha’ and ‘Prakriti’ and the consequent cessation of the mental modifications. It is the aim of Yoga to bring about this result.

The main aim of Yoga Sadhaka is suppressing the modifications of the mind, so sage Patanjali recommended अभ्यास रावैराग्याभ्यां तन्निरोधः - I.12. The suppression of these modifications is brought about by persistent practice and non-attachment. Abhyasa or practice efforts directed towards the attainment of that transcendent state in which all modifications of mind have been suppressed and light of Reality shines uninterruptedly in its fullest splendor. Constant, steady application is indispensably requisite for perfect control of mind and attainment of Asamprajnata Samadhi which alone can fry all the seeds (Samskars) Therefore, constant and intense practice is needed for a long period of time accompanied by perfect faith and devotion. If there is no faith end regularity, success in the practice is impossible, the practice should be done till one gets perfect control of mind. The same said –

स तु दीर्घकालनैरन्तर्यसत्कारसेवितो दृढभूमिः - I.14

Vairagya or detachment is also another path to suppress the modifications of the mind. 'Apara' and 'Para' are two kinds in 'Vairagya' hanker for objects seen or heard and in which one is conscious of having controlled or mastered those objects. It is said – दुष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् - I.15

Detachment therefore means the absence of any attraction towards objects which give pleasure.

'Paravairagya' is the highest vairagya in which on account of the awareness of the Purusha (super consciousness), there is cessation of the least desire for the Gunas: - Sattva, Rajas and Tamas, Perfect desireless state is 'Paravairagya'. In 'Paravairagya', the 'Vasana' and 'Samskaras' are fried into this 'Paravairagya' which is based upon the destruction of 'Avidya' Ignorance and the realization that everything is contained in the Purusha himself or the 'Purusha' is the source of everything is the highest kind of 'Vairagya' and is called 'Paravairagya'.

Besides practice and detachment, Patanjali Maharshi, recommended another path to suppress the modifications of the mind is 'Isvarapranidhana' – self surrender or resignation to God.

## **Concept of Isvara in Yoga Philosophy**

Sage Patanjali is the traditional founder of the yoga system. Yoga is intimately allied to Sankhya Philosophy. Yoga means spiritual action and Sankhya means knowledge. Sankhya is theory and yoga is practice. Sankhya and yoga may be treated as the theoretical and the practical sides of the same system. Yoga mostly accepts the metaphysics and epistemology of Sankhya. It shows the practical path by following which one may attain Vivekakhya (purush knowledge) which alone leads to liberation. Yoga accepts three pramanas (प्रत्यक्ष, अनुमान, आगमः) and twenty five metaphysical principles of Sankhya. The only difference between Sankhya and yoga is yoga believes in God as the highest self distinct from other-selves. Hence yoga is sometimes called **सेश्वरसाङ्ख्या** or theistic Sankhya as distinct from classical Sankhya which is 'Nirishvara Sankhya' or atheistic.

Yoga is defined as the cessation of the modifications of chitta (योगश्चित्तवृत्तिनिरोधः - I.2) the suppression of modifications can be brought by persistent practice and non-attachment. (अभ्यासवैराग्याभ्यां तन्निरोधः - I.12) This cessation is thorough meditation or concentration which is also called yoga in Samadhipada while explaining about Samadhi sage Patanjali quoted Cessation of mental modifications and the attainment of Samadhi is also possible by following another path i.e., by self-surrender or resignation to God. Here Isvara is the Supreme ruler of a Solar system or 'Brahmanda'. It is in his consciousness that the Solar system lives, moves and has its being. The different planets of the Solar system are his bodies and the powers working the machinery of the Solar system are his powers. In short, he is the reality whom we generally refer to as God. Here Isvara is a particular centre of Divine consciousness who is untouched by the afflictions of life, actions and the result and the impressions produced by these actions. Sage Patanjali says – Infinite knowledge is God. In him is the highest limit of the seed of omniscience. No 'Purusha' can cross that limit as long as he is a part of the solar system and his consciousness is based, as, on the consciousness of the Isvara. This Isvara is Adi-Guru (First Teacher), who is not conditioned by time. But our ancient teachers were conditioned by time. The magazine of knowledge and power is within Isvara. No spiritual progress is possible without the aid of a Guru. Guru is necessary to awaken spiritual power. That Guru who removes the veil of aspirants and obstacles and throws light on their path, who is omniscient, who exists in the past, present and future, who is independent is God or Isvara. The sacred syllable 'AUM' connotes him (Isvara), the physical vibration of 'AUM' in the physical plane corresponds to the original vibration in God when 'Srishti' began. 'AUM' is everything. The syllable 'AUM' is the most appropriate name of the Supreme self. Just as a man is pleased when addressed by a name dear to him, so also God is pleased when this name 'AUM' is used. A mantra has no life without 'AUM' Patanjali said तस्य वाचकः प्रणवः - I.27, Pranava is unchanging, eternal always new. 'AUM' is the highest flower or offering for God. The aspirant gets one-pointed mind by the repetition of 'AUM' through the grace of Isvara, the yogi will not get any disease. The divine



grace will come when one repeats 'AUM' makes the mind inward and removes all physical, mental obstacles. By 'AUM' the cognition of the individual soul arises. As 'AUM' and Isvara are inseparable, fixing the mind on 'AUM' is the remembrance of Isvara.

Conclusion – The God of Yoga is not a creator, preserver or destroyer of this world. He is only a 'special purusha'. He does not reward or punish the souls. Innumerable purusha and Prakriti, all eternal and absolute, are there to limit him. He cannot grant liberation. He can only remove obstacles in the upward progress of the devotees. Directly Isvara has nothing to do with the bondage and liberation of the 'Purushas' ignorance binds and discrimination between Prakriti and Purusha.

### **Obstacles in Yoga ( चित्तविक्षेपाः Distractions of the mind)**

Yoga is the inhibition of the modifications of the mind, when the inhibition of modifications of the mind achieved then the seer is established in his own essential and fundamental nature. When the modifications of mind are not inhibited the seer is not established in his own essential nature he is assimilated with the particular Vritti (modification) which happens to occupy the field of his consciousness for the moment. The modifications of the mind are fivefold and are painful or not painful can be suppressed by persistent practice and non-attachment. Besides practice and detachment another recommended path to suppress mental modifications is Isvarapranidhana. Sage Patanjali said in 23<sup>rd</sup> sutra of first chapter Samadhipada 'ईश्वरप्रणिधानाद्वा - I.23'. The attainment of Samadhi and suppression of mental modifications is possible by following Isvara Pranidhana (Self-surrender or resignation to God) also. Yoga of Patanjali Maharshi is a complement of Sankhya philosophy of Kapila. Kapila denies the existence of an Isvara. He says that Prakriti can do everything. Patanjali Maharshi admits the existence of an Isvara. This philosophy hence derives its significant name **शेधरसङ्ख्या**. Isvara of Patanjali is neither the personal God of the devotees nor impersonal Brahman of the vedantis. His God is a peculiar purusha, completely free from all afflictions, works fruition and vehicles. In him is the highest limit of the seed of omniscience.

Being unconditioned by time he (Isvara) is Teacher even of the ancients. The sacred syllable “AUM” can notes Him (Isvara). By constant repetition and meditation on its (AUM) meaning provides the cognition of the individual soul and also Isvara (AUM) removes the Obstacles of Yoga Sadhaka. Sage Patanjali Says- in 29<sup>th</sup> sutra of 1<sup>st</sup> chapter - ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च - I.29 Yes, obstacles will not allow the practitioner to go forward in his practice. The nine obstacles which causes distraction of mind are Disease, languor, doubt, carelessness, laziness, worldly mindedness, delusion, non-achievement of a stage, instability. Patanjali said –

व्याधि-स्त्यान-संशय प्रमादालस्याविरति भ्रान्तिदर्शनालब्धभूमिकत्वानव स्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः - I.30

Now let us discuss each obstacle step by step.

**व्याधयः-** Diseases:- Physical diseases arise through the disturbance in the three humours viz., Wind, bile and phlegm, mental diseases arise due to imbalance in three Gunas – Satva, Rajas and Tamas. Diseases make the Sadhaka difficult to continue in his Sadhana. So perfect health is very essential in the path of yoga. This hindrance may be due to irregularity in taking food, malnutrition, late vigil overnight, loss of seminal energy, etc., This hindrance can be removed by the practice of Asanas, Pranayams, meditation, kriyas, bandhas, dieteric adjustment, fasting, sun-bath sufficient rest etc.

**स्त्यान** Languor – dullness:- In this stage the Sadhaka is unfit to do any practice on account of some defect in the pranayama kosa, which results in an inadequate supply of vital force to the physical body. This is also an obstacle which brings disposition of mind in the progress of Sadhana. This can be eradicated by the practice of Asanas and Pranayamas.

**संशयः** Doubt is whether it is this or that. Various doubts arise in the Sadhaka’s mind i.e., If there really any reality to be realized or is he merely pursuing a miracle? Are the methods he is using really effective? Has he the capacity to go through all the obstacles and reach the goal etc, Do not allow the Sadhaka to continue his progress

in Sadhana. Yes, such indecisive notion is doubt can be eradicated by or dispelled by right knowledge, viveka, vichara, and study of scriptures and by Satsanga with Mahatmas.

**प्रमादः** Carelessness: - This is another obstacle which does not allow many aspirants for the yogic life. It has the effect of relaxing the mind and thus undermines its concentration. In the field of yoga this carelessness hindrance is not only an obstacle but also great dangerous. This obstacle can be removed by paying attention towards right knowledge, study of sacred scripture, viveka, and spending our valuable time with noble scholars etc.,

**आलस्य** Laziness: This hindrance also distracts the condition of mind. This is bad mental habit showing love towards comfort and tendency to avoid exertion. Langour is purely physical defect while this laziness is generally a purely psychological condition. This laziness can be dispelled by developing good habits; prolonged discipline based on the execution of hard and difficult tasks is the means of coming out of this dangerous situation.

**अविरतिः** - worldly – mindedness – This obstacle is a serious cause of chitta vikshepa – causing distraction of the mind. Avirati is that tendency of the mind which unceasingly longs keenly for one or the other kind of sensual enjoyment. On account of attachment. This is destroyed by Vairagya (detachment), looking into the faults of worldly objects and worldly life, such as, impermanence, diseases, old age, miseries, death, etc., This hindrance also can be avoided by constant Satsanga with dispassionate Mahatmas and study of books on Vairagya – detachment.

**भ्रान्तिदर्शनम्** Delusion: - This is mistaking an undesirable state as most desirable one due to illusion. This hindrance is due to lack of intelligence and discrimination.

**अलब्धभूमिकत्वः** - Missing the point: - This is going astray from the right path, Samadhi, from falling into the clutches of Siddhis. This non-achievement of state consists in the earlier stages when mind is not established firmly in the stages of Darana, Dhyana and Samadhi – when deeper level of consciousness manifests. This obstacle can be

removed by developing more and more detachment, doing constant and intense practice in seclusion, capacity of self surrender etc.,

**अनवस्थितत्वम्** - Instability: - Instability is that fickleness of the mind which does not allow the Yogi to remain in the state Samadhi, even though he has reached it with great difficulty. Yes, Maya is powerful. Inherent fickleness of the mind brings instability.

Pain, despair, nervousness and hard breathing are the symptoms of a distracted condition of mind. Sage Patanjali says-  
**दुःखदौर्मनस्थाङ्गमेजयत्व श्वासप्रश्वासा वि क्षेपसहभुवः** - I.31

Pain provides uneasiness of body and mind. When pain is combined with a consciousness of impotence or incapacity to remove it effectively it leads to despair, despair leads to nervousness. Despair is the unsteadiness of the mind caused by non-fulfillment of some desire. When mind is distracted, the inhalation and exhalation are not in a normal condition because of disharmony in the flow of pranic currents.

For removing these obstacles there should be constant practice of one Truth or principle or object.

Maharshi Patanjali says - **तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः** - I.32  
intense concentration on one principle or object will obviate the above accompaniments of distraction. The object is obviously the reversal of the tendency of the mind to run constantly after a multitude of objects in the outer.

World and to develop the capacity to pursue constantly one objective inside within the real of consciousness. Perfect control of mind and Indriyas (senses) is required to complete by destroy the distractions. Practice of Trataka Kriya – steady gazing at a particular point, is an effective practice to remove Vikshepa – oscillation or tossing of mind.

**Conclusion-** When slight difficulties appear do not stop the practice, find out suitable means to eradicate the obstacle, plod on till you get the highest. Asamprajanta Samadhi, Success is bound to come if you are sincere and steady in Sadhana (practice). Have perfect Trust in

God and be steady in your Sadhana. When seer identifies with his own native state, there cannot arise such obstacle. The obstacles soon pass off by repetition of AOM, (ॐ), self – surrender to God and repeated practice in concentration and Meditation.

### **Methods recommended by sage Patanjali to bring steadiness of the mind**

Although the Mind is one, it passes into many conditions or states, as it is made up of three qualities (Guna) viz., Sattva, rajas and Tamas. All these qualities enter into a variety of combinations. So the modifications or Vrittis of the mind are also various. Peace of mind (Santa Vritti) is Sattvic Vritti. Lust is rajasic Vritti. Laziness is a Tamasic Vritti. Anger is a Ghora Vritti. Internal fight is ever going on between Gunas, between good Vrittis and evil Vrittis; this is the internal war-fare between Suras and Asuras. Only when the mind is absolutely free from attachment of all sorts that true knowledge begins to dawn and Samadhi supervenes the Yoga system of Patanjali knowing the need of bringing the mind calm, peaceful and steady recommended some techniques which brings concentrated mind. Now let us know what are the techniques discussed by Sage Patanjali.

The Mind becomes clarified, peaceful, stable by cultivating attitudes of friendliness, compassion, gladness and indifference respectively towards happiness, misery, virtue and vice, Major sources of disturbed mind is uncontrolled reactions to our human environment, problem of adjustment etc., concentration cannot come in a mind that is filled with hatred, jealousy, anger etc. The best and easy way of keeping the mind in a state of equanimity or evenness, which is conducive to the attainment of Samadhi. Friendliness and mercy will eradicate hatredness. Gladness will remove jealousy. Mercy softens the hard heart and removes the cruel, harsh nature. By this practice, anger, egoism, hatred, envy of various sorts will vanish. Rajas and Tams will be removed. The mind will be filled with Sattva. The fickleness of mind will disappear. The mind becomes pure and concentration will come. It is said-

भैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यविषयाणां भावनातश्चित्तप्रसादनम् - I.33

When the mind is not clarified then the nervous system weakens which again leads to unstable central organ. Various kinds of nervous disturbances are due to disturbed flow of Prana-Vitality in the Pranamayakosa. This disturbance provides physical and mental restlessness which causes Vikshepa (Distraction). Hence sage Patanjali recommended by the expiration and retention of breath the steadiness of the mind can be gained. Unstable condition of the mind can be removed by practicing one of the well known Samadhipada of Sage Patanjali's says the same-

**प्रच्छेदनविधारणाभ्यां वा प्रणस्य** - I.34. All Vrittis will cease by the practice of Pranayama. Rajas and Tamas will be removed. The mind will become one-pointed. The body becomes light. The mind will become calm. Another method recommended by Sage Patanjali to bring stable mind is the practice of concentration on higher sense perceptions brought about by the enjoyment of senses. By concentrating on the tip of the nose, the yogi experiences 'Divya Gandha'; by concentrating on the tip of the tongue, he tastes 'Divya essence'; by concentrating on the palate, the yogi experiences 'Divya colour'; by concentrating at the root of the tongue, he experiences 'Divya Sounds'. By concentrating on these Super-sensual perceptions, he gets steadiness of mind. These experiences give him definite encouragement. He gets faith in Yoga. As a result of such practice the Sadhaka may begin to see an unusual light within him or feel an utter sense of peace and tranquility. These experiences while of no great significance in themselves can hold the mind by their attractive power and gradually bring about the required condition of steadiness. It is said –

**विसोका वा ज्योतिष्मती** - I.36. Another method to bring steadiness of the mind is fixing the mind on those who are free from attachments Sage Patanjali says – **वीतरागविषयं वा चित्तम्** - I.37. Vitaragas are those souls who have conquered human passions and risen above Raga and Dvesha. Meditation on the life and character of such a soul will naturally help the Sadhaka to acquire freedom from Raga-Dvesha himself and thus develop serenity and steadiness of the mind. The object of meditation may be one's Master, or a great Spiritual Teacher or one of the Divine incarnations.

Concentrating on the knowledge of dream and sound sleep also brings steadiness of the mind and Samadhi. The same said – स्वप्ननिद्रानाज्ञानालम्बनं वा - I.38. In sleep state the jivatma leaves the physical body and begins to function in the next subtler vehicle. Very partial contact is maintained with the body to enable it to carry on its normal physiological activities, but the conscious mind is really functioning in the subtler vehicle. By special training it is possible and practice to bring down into the physical brain a memory of experiences undergone in these subtler worlds corresponding to the svapna (dream) and Nidra (sleep) states. Under these conditions the brain is able to transmit the mental images without any distortion and the knowledge obtained under these circumstances is reliable. By concentrating on such experiences will surely bring the steadiness of the mind.

**Conclusion** – Sage Patanjali recommended many methods {above given techniques} for overcoming the condition of Vikshepa (distractions) of mind. The above techniques remove negativity of mind, the mind will become calm, and the mind will become one-pointed. The above practices recommended by the author are merely means to a definite end which should always be kept in mind. Patanjali Maharshi in the end says – “concentrate on any object that appeal to you much”. Sadhaka can select any pleasant object that brings in concentration of the mind easily. Author says the same “यथाभिमतध्यानाद्धा”. By doing so his (of the yogi) mastery extends from the finest atom to the greatest infinity.

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## Unit 2

### Kriya Yoga or Preparatory Yoga

#### Structure:

- Tapas
- Svadhyaya
- Isvarapranidana.
- Klesas or afflictions of mind
  - Avidya
  - Asmita
  - Raga
  - Dvesha
  - Abhinivesa
- Heya-Heyahetu-Drashta-Drusyam-Hanopaya, Vivekakhyati
- Ashtanga yoga
  1. Yama
    - a). Ahimsa – Non-Violence
    - b). Satya – Truthfulness
    - c). Asteya – Non-Stealing
    - d). Brahmacharya – Celibacy
    - e). Aparigraha – Abstinence from greed.
  2. Niyamas:
    - a). Saucha – Cleanliness
    - b). Santosha – Contentment
    - c). Tapas – Austerity
    - d). Svadhyaya – Self study
    - e). Isvarapranidhana – Dedication to God.
  3. Asana
  4. Pranayama
    1. Bahya – External
    2. Aabhyantara – Internal
    3. Stamba – Stationary
    4. Kevala Kumbhaka
  5. Prathyahara



6. Dharana

7. Dhyana

8. Samadhi

➤ Conclusion

Yoga is one of the six orthodox systems of Indian Philosophy. Yoga has been defined as the inhibition of the function of the mind brought about by practice and freedom from attachment.

Aspirants to Yoga may be divided into three classes:

1. Aruruksu (Mandhas) – One aspiring to climb.
2. Yunjana (Madhyamas) – One actually engaged in the Practice
3. Yogarudha (Uttamas) – One who has attained Yoga.

Yogarudha will attain Yoga through Abhayasa and Vairagya (Practice & attachment) where as Yunjanas will attain Yoga through Kriya Yoga (preparatory Yoga).

In the second chapter of Yogadarsana of Patanjali, there is discussion on Kriya Yoga.

It is said तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः - II.1 means 'Tapas' – austerity, 'Svadhya' – self contemplation, self-study of scriptures and finally the self-evaluation and 'Isvara-Pranidhana' – complete dedication to Lord and his devotion.

In the eight limbs of Yoga (Astanga Yoga), the second limb is Niyama. The five practices enumerated under the title of Niyama are 'Sauca' and 'Santosa', besides the three 'Tapas' 'Svadhya' and 'Isvara-Pranidhana', which we are going to discuss below.

By performing this Kriya Yoga there are two uses,

1. To enable the Yogin to proceed towards the attainment of Samadhi.
2. Do away completely or to minimize troubles, technically known as the Klesas. It is said in Yogadarsana:-

‘समाधिभावनार्थं क्लेशतनूकरणार्थश्च’

Let us discuss each step from Kriya Yoga:-

- a). Tapas
- b). Svadhyaya
- c). Isvarapranidana.

**Tapas:**

The Tapas is the entire preparation necessary for the accomplishment of dharma (duty) and vidya (Knowledge). By Tapas, the mind speech and Indriyas are purified. Fasts and all religious observances that are laid down in Dharmasastras and the rules of Yama and Niyama, Asana, Pranayama, etc. come under Tapas. By the performance of Tapas, all Klesas (afflictions) and impurities can be destroyed. According to Gita, the Tapas is three types:-

1. शारीरिकतप 2. वाक्तप 3. मानस्तप

1. शारीरिकतपः (Austerity of the body):- This type of Tapas consist in worship of the Supreme Lord, the Brahmanas, the spiritual master and superiors like the father and mother and in cleanliness, simplicity, celibacy and non violence. It is said:-

देवद्विजगुरुप्राज्ञपूजनं शैचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥

2. वाक्तपः (Austerity of speech):- This Tapas consists in speaking words that are truthful. Pleasing, beneficial and not agitating to others and also in regularly reciting Vedic literature. The same said:-

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं यत् ।

स्वाध्यायाभ्वसनं चैव वाङ्मयं तप उच्यते ॥

3. मानस्तपः (Austerity of Mind):- This kind of Tapas consists in satisfaction. Simplicity gravity self-control and purification of one's existence. The same said:-

मनः प्रसाद सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसं शुद्धिरित्येतत् तपो मानसमुच्यते ॥

Penance (Tapas) is to tolerate the pairs of opposities – 'तपो दुन्द्रसहनम् '. The pairs of opposities are hunger and thirst heat and cold. Standing and sitting etc. Tapas also includes performance of Vratas (Pledges). While, explaining Ashtanga Yoga Sage

Patanjali said all the impurities can be removed by penance. So perfection of the body and the senses can be achieved –

कायेन्द्रियसिद्धि रशुद्धिश्च ज्ञयात्तपसः - I.43

Kena Upanishad describes the three pillars of the entire structure of Brahmavidya or Spiritual Science as Tapas – Austerity, Dama-Self-restraint, Karma-Action. The Trio of Tapas Brahmacharya and Satya has been repeatedly emphasized in Prasnopanishad V3 and other Upanishads.

So, Tapas is one of the necessary elements to attain perfection.

### **Svadyaya:**

Self-contemplation, Self-study of Scriptures and the process of Self-evaluation is Svadyaya.

1. The self-contemplation is also known as Japa. Japa consists in reciting the Sacred syllable ‘AUM’ the name of Lord.

‘स्वाध्यायः मोक्षशास्त्राणामध्ययनं प्रणवजपोवा’

2. Self-study of scriptures:- The Vedas & Upanishad including the other literature associated with scriptures. This repeatedly reading of the sacred passages influences thoughts, takes away the fickle of mind, ennoble the soul and removes malices and evils.
3. The term Svadyaya also means self-evaluation. A Kriya – Yogin is not worried about his past cares about future he is a creature of the present. He doesn't permit others to assess him. He is ever progressive. He knows his weakness and he is also conscious of the thorns that he would be meeting on his path.

By following Svadyaya the Gods, the Rishis and other Siddhapurusas come to the ion of the yogi, helps in further progress and show the suitable path of perfection -

स्वाध्यायादिष्टदेवतासंप्रयोग - II.44

## ISVARA PRANIDHANA

Isvara-Pranidhana is the surrender of the lower self at the citadel of higher self known as the 'Brahma puri, the Metropolis of Lord. 'ईश्वरप्रनिधान तस्मिन्परमगुरौ सर्वकर्मार्षणम्' one has to dedicate all his actions and fruits of actions is called Isvarapranidhana.

Isvara-Pranidhana is one of the alternate means of attaining, Samadhi or the transcendental super consciousness. It is said in Yogadarsana ईश्वरप्रनिधाना - I.23 - Isvara is distinguishable from us – so he is called as purusha visesha (Special purusha) who remains unbound and unclog to pains and sufferings, to actions, to the fruits of actions, and to the tendencies left thereafter. This Lord-Isvara is omniscient; the depth of his knowledge is unfathomable. He is the teacher of the rishis. AUM (pranava) is the symbol of Isvara. Surrounding to God Isvara, is the surest way of obtaining concentration and there by liberation. God of yoga, Isvara is not the creator, preserver or destroyer of this world. He cannot give liberation but removes obstacles in the upward progress of the devotees. So, by Isvarapranidhana Samadhi can be attained – the same is said: - समाधिसिद्धिनिरीश्वरप्रणिधानात् - II.45

## CONCLUSION :

Those who are unable to attain Yoga through Practice and Non-attachment (Abhyasa & Vairagya) can also attain Yoga through the practice of Kriya-Yoga, which we have discussed above.

## KLESAS OR AFFLICTIONS OF MIND

In the second aphorism of Patanjalai Yogadarsana, there is a discussion on Kriya Yoga or Preparatory Yoga. There are two benefits by performing this Kriya Yoga, one is to attain Samadhi and another one is to minimize troubles, technically known as Klesas. The same is said:-

समाधिभावनार्थः क्लेशतनूकरणार्थश्च - II.2

The afflictions (Klesas) are five kinds. They are 'अविद्यास्मितारागद्वेषामिनिवेशाः वलेशाः' Ignorance, egoism, attachment, hatredness, clinging to life are afflictions of the mind.

Avidya (Ignorance) is the field of those that follow (other four klesas), whether they are in a dormant (प्रसुप्त), thinned out (तनु) overpowered (विच्छिन्न) or expanded (उदार) condition.

अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् - II.4

Avidya is the field or source for the four klesas, viz, Asmita, Raga, Dvesha and Abhinivesa. These four afflictions are only modifications or varieties of Avidya only. These Klesas have four stages:-

**1. Dormant (प्रसुप्तावस्था):-** This is the stage in which they (Klesas) are hidden like the tree in the seed. Videhas & Prakritilayas have got this stage.

**2. Thinned out (तनु):-** In this stage they (Klesas) are in an attenuated condition like a thin thread. Yogins who practice have got this stage. They thin out one evil vasana by developing the counter-current good vasanas. Anger can be thin out by developing mercy, love and forgiveness etc.,

**3. Overpowered (विच्छिन्न):-** In this stage Klesas are in an overpowered for the time being like the fight between wife and husband. At first we find out hatred vritti between them and after sometime means as soon as fight is over we fin love vritti.

**4. Expanded (उदार):-** In this stage the klesas are very powerful. Their operation will be in full force.

There is another avastha called Dagdha Avastha where in the Klesas are fried out like burnt seeds. This we can find in Yogis who reached Asamprajanata Samadhi.

## AVIDYA

Ignorance is taking non eternal as eternal, impure as pure, pain as happy, non self as self अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मखअयातिरविद्या - II.5 By undisturbed discriminative knowledge we can remove Avidya.

**Non eternal as eternal:** - Thinking that earth is eternal, the sky with the moon and stars is eternal and the Gods are immortal. Some of the Sadhakas do Sadhana (Practice) for such thing due to Avidya.

**Impure as pure:-** The wise know for certain the body to the impure on account of its source, seed, sustenance, perspiration, destruction and the necessity of keeping it constantly clean with mud, herbs, water etc.,

स्थानाध्वीजादुपषृम्भान्निस्स्यन्दान्निधनादपि ।

कायमाधेयशौचत्वात्पण्डिताह्यशुचि विदुः ॥

But due to Avidya some think that body is pure instead of impure.

**Pain as Happy:** - All is pain for the sagacious Soul (Yogi who is in the grade of great) because of the counter actions in the functions of Energies(Gunas) परिणामतापसंस्कारदुःखेर्गुण वृत्तिविरोधाच्चदुःखमेचसवविवेकिनः ।

But due to Non-Science (Avidya) many people say that this Jagat (universe) is happy though Jagat is with full of pain.

**Non-Self as self:-** Believing the body, mind and non self organs as Atma (self) is due to Avidya.

## ASMITA

दुग्दर्शनशक्त्योरेकात्मतेवास्मिता- II.6 Egoism is the identification of the seer with the power of the seeing.

The Self is the power of seeing, the thinking substance (Intellect) is the power by which one sees. The transformation of these two into an apparent identity is said to be the affliction called Egoism (Asmita).

## RAGA

सुखानुशयी रागः - II.7

Attachment is the attraction to pleasure. For example we love money. We are attached to money, because we can get various objects those can give us pleasure, through money. This is due to previous experience regarding such enjoyments.

## DVESHA

दुःखानुशयी द्वेषः - II.8

Aversion (Hatredness द्वेषः) is that which dwells on pain. Dvesha is the root cause for human sufferings. Wars, splits, quarrels, murders etc., are due to Dvesha. Jealousy is the intimate companion of Dvesha.

## ABHINIVESA

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः - II.9

Abhinivesa is the strong desire for life. The fear of death exists in both learned and ignorant, which cannot be explained by Prathyaksha or Sabda pramanas. The past experience of pain of death is there in our chitta. Therefore we are afraid of death in this life. This is the reason for life.

### *HOW WE CAN DESTROY THESE AFFLICTIONS?*

It is said ध्यानहेयास्तद्वृत्तयः - II.11 Through Meditation we can destroy the Modifications (five Klesas) of the mind. By following Kriya Yoga contents – tapas – Austerity, Svadhyaya – self – study, Isvarapranidana self surrounding to God one can minimize these klesas but by Meditation all the klesas can be destroyed. Good and bad actions are born of lust, avarice, forgetfulness and anger. It is to be experienced in the seen Birth or is to be experienced in the unseen Births.

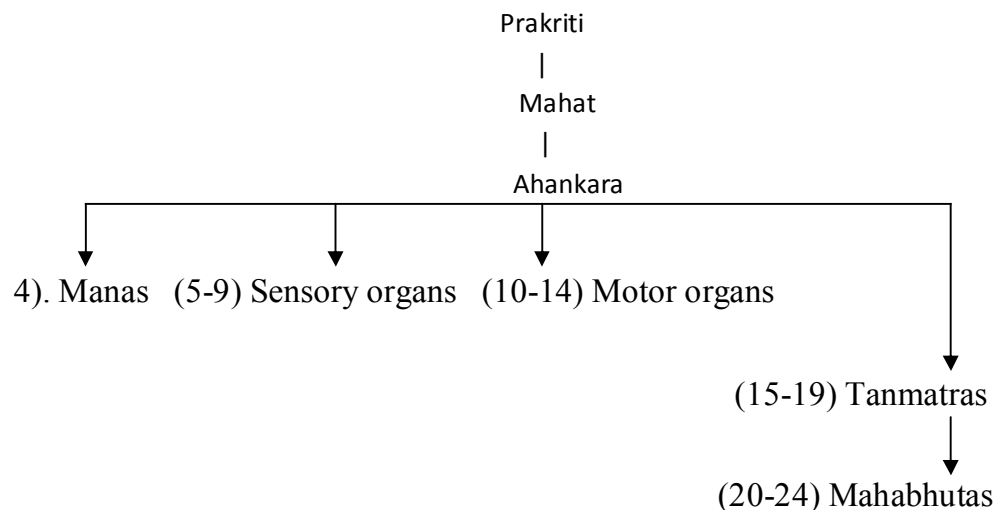
क्लेशमूलाः कर्माशयो दृष्टादृष्टजन्मवेदनीयाः - II.12 The Klesas if not completely uprooted would lead to three consequences – Jati –life state, Ayu-life period, Bhoga – life experience – सतिमूले तद्विपाको जात्यायुर्भोगा - II.13 Ayu is decided for the Jati, for the species and not for the particular person. For man, normal expectancy of life is hundred years or so, for Dog, the expectancy of life would be eight to ten years and a cow may live for 20 years etc., Regarding Jati, it is understood that Ayu fixed. So, Bhoga – Enjoyments also fixed based on Jati. Bhoga depends on the limitations placed on organs of perception and enjoyment. Bhoga or the cardinal satisfaction depends on the type of sense organs have been given to you in a particular species the Organs of perception and cardinal satisfaction in a bat or cat are different from those given to man, cow or a horse.

Sheep does not enjoy the music in the same sense as the man does. Bats are capable hearing and transmitting those wavelengths of sound which normally are beyond the reach of human ear. Cats and owls have very sensitive eyes which enable them to see quite a lot in the range which we call darkness. Dogs have a remarkable sense of smell, which makes them fine police dogs. In that senses, the range of satisfaction is fixed up when one happens to be born in a particular living species. Jati, Ayu, Bhoga are possessed of the fruits of pleasure and pain on account their origination in virtue and vice.

**HEYA-HEYAHETU-DRASHTA-DRUSYAM-HANOPAYA,  
VIVEKAKHYATI**

Kapila is the founder of Sankhya System. Sankhya maintains a clear cut dualism between Purusha and Prakriti and further maintains the Plurality of the purushas and is silent on God. The system is predominantly intellectual and theoretical. Right knowledge is the knowledge of the separation of the purusha from Prakriti yoga, as the counterpart of Sankhya, means action or practice and tells us how the theoretical metaphysical teaching of Sankhya might be realized in actual practice. Being known this it is understood that former (Sankhya) is theoretical and later (yoga) is practical aspect of the same teaching.

According to Sankhya, Evolution is the play of 24 principles.



The 25<sup>th</sup> principle is purusha, untouched by this evolution.



Prakriti and purusha are absolute and independent. First product of the evolution is Mahat (Buddhi). This is distinguished from consciousness. Purusha alone is pure consciousness. Buddhi being the evolutes of Prakriti is material. The senses, the mind and the ego function for buddhi or Intellect which functions directly for the Purusha. Its functions are said to be ascertainment and decision. Here from Buddhi Ahankara is produced. Ahankara produces the notion of the 'T' and 'Mine'. Manas or Mind is the subtle and central sense organ. It can come into contact with the several senses, organs at the same time. Sankhya assigns to manas the important function of synthesizing the sense data into determinate perceptions, passing them on to the ego and carrying out the orders of the ego through the motor organs.

Five Tanmatras of sensory organs are:-

- 1) Sight, 2) Smell, 3) Taste, 4) Touch, 5) Sound

Five Sensory organs are:-

- 1) Eyes, 2) Nose, 3) Tongue, 4) Skin, 5) Ears

Five Motor organs are:-

- 1).Speech, 2) Prehension, 3) Movement, 4) Excretion, 5) Reproduction.

Five Mahabhutas are:-

- 1) Earth, 2) Water, 3) Fire, 4) Air, 5) Ether.

Purusha needs Prakriti for enjoyment as well as for liberation, for Samasara as well as for kaivalya. Liberation means complete cessation of all sufferings and three pains –

- 1) Adhyatmika- It is due to intra-organic psychological causes – includes mental and bodily sufferings.
2. Adhibhautika – It is due to extra organic natural causes like men, beasts, birds, thorns etc.,
3. Adhidaivika – It is due to super natural causes like planets, elemental agencies, ghosts and demons etc.,

Having understood about evolution and Karma Siddanta Viveki (yogi) concludes that “All is pain” and tries to escape pain that is yet to come through “Yoga Marga” दुःखमनागतम् हेयं – II.16 In this connection, Patanjali, while explaining about Karmasiddhanta and its results it is said that due to Samyoga of Drashta and Drusya this Dukha arises.

द्रष्टृदृश्ययोः संयोगो हेयहेतुः - II.17 Here Drashta – Seer is the self conscious and Drusya –is distinguished from consciousness. The correlation of seer and the object of sight is the cause bondage. Here object of sight exists for the sake of the experience and the liberation of the self. Drusyam is composed by प्रकाशा क्रिया स्थितिशीलम् brightness, activity and inertia, भुतेन्द्रियात्मकम् - Gross elements and organs. This object of sight is भोगपवर्गार्थम् दृश्यम्- II.18 - For the enjoyment and for liberation of seer. Drashta – seer is –

द्रष्ट दृशिमात्रः शुद्धः अपि प्रत्ययानुपश्यः II.20 Purusha is the soul, the self, the spirit, the subject, the knower. It is neither senses nor brain nor mind nor ego. It is itself pure consciousness. It is silent witness, the neutral seer, the peaceful, eternal. It is beyond time, space, change and activity. It is uncaused, eternal, all – pervading. So it is called – निस्त्रैगुण्य, उदासीन, अकर्ता, केवल, मध्यस्थ, साक्षी, द्रष्टा, ज्ञाता etc.,

The very purpose of Drusya – object of sight is only of the sake of the self-seer. तदर्थ एव दृश्यस्यात्मा - II.22 if seer get liberated though the object of sight never deteriorates because it is common to others those who have not yet liberated कृतार्थं प्रतिनष्टमप्यनष्टं तदन्यसाधारणत्वात् -II.22

Undifferentiated Consciousness (अविद्या) is the reason for this correlation (संयोग), Unwavering discriminative discernment is the means of attaining escape –विवेकख्यातिरविप्लवा हानोपायः - II.26

Ashtanga yoga is one of the ways to attain discriminative knowledge between Purusha and Prakriti. By following Ashtanga Yoga destruction of mental, physical and intellectual impurities arises and light of wisdom shines which leads to discriminative knowledge between Purusha and Prakriti which is very essential to attain Samadhi. Sage Patanjali said the same: -

योगाङ्गानुष्ठानादशुद्धिक्षयो ज्ञानदीप्तिराविवेकख्यातेः - II.28

## ASHTANGA YOGA

Sage Patanjali in the Yogasutras second chapter Sadanapada explained about Ashtanga Yoga. By practicing Kriya Yoga one can

attain Samadhi and can minimize Klesas and through Dhyana afflictions – (Klesas) can be removed. If Klesas are not completely uprooted would lead to three consequences-

1. Life stage – Jati, 2. Life period – Ayu, 3. Life experience – Bhoga. These Jati, Ayu, Bhoga are posed of the fruits of pleasure and pain on account of their origination in virtue and vice. So, Viveki (yogi) knowing about Karma Siddhanta concludes that “All is Pain” and tries to escape the pain that is yet to come through “Yoga Marga”. Here this pain – Dukha is due to ‘Union of Purusha with Prakriti – ‘द्रष्टृदृश्ययोः संयोगो हेयहेतु’ so, undisturbed discriminative knowledge between Purusha and Prakriti is Hanopaya – way to attain isolation or liberation - विवेकख्यातिरविप्लवा हानोपायः। According to Sankhya Philosophy union of Purusha and Prakriti is Evolution and Separation of Prakriti and Purusha is liberation. This kind of Vivekakhyati discriminative knowledge can be gained by following Ashtanga Yoga. In this reference sage Patanjali explained about Ashtanga Yoga and said that by following Ashtanga Yoga all the impurities those relate to Mind, Body and Intellect can be removed through which the discriminative knowledge between Purusha and Prakriti can be achieved. It is said –

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकखयातेः - II.28

The eight accessories of yoga are:-

1. Yama – Restraint or moral commandments
2. Niyama – Observances
3. Asana – Posture
4. Pranayama – Control of Breath
5. Prathyahara – Withdrawal of the Senses
6. Dharana – concentration
7. Dhyana – Contemplation
8. Samadhi – Super conscious state of Trance.

Patanjali said –

यमनियमासनप्राणायामप्रत्याहारधारणध्यानसमधयोऽष्टवङ्गानि - II.29

here first five steps are called ‘Bahiranga Yoga’ and last three steps are called ‘Antaranga Yoga’. The eight accessories of yoga described above are like the eight steps in the path of Raja Yoga. They all should be

practiced in the order given. One will not be benefitted if we take to the practice of Asanas, Pranayama without Practicing. Yama, Niyama and other steps which are very foundation of yoga. So, by following Ashtanga Yoga destruction of Mental, Physical and Intellectual impurities arises and light of wisdom shines which leads to discriminative knowledge between Purusha and Prakriti, which is very essential to attain liberation. So, in Yogadarsana Ashtanga Yoga plays major role through which seer can be understood by suppressing mental modifications.

Let us discuss each step:-

**1. Yama** – moral commandments. Yama contains five steps:-

- A). Ahimsa – Non-Violence
- B). Satya – Truthfulness
- C). Asteya – Non-Stealing
- D). Brahmacharya – Celibacy
- E). Aparigraha – Abstinence from greed.

**A). Ahimsa – (Non-Violence)** – Ahimsa is not just to kill or to wound. Scriptures say that not to kill or even hurt any living being in any way is speech-mind-action. Ahimsa is main for all other Yamas and Niyamas, it is said: - तत्राहिंसा सर्वदा सर्वभूतानामनभिद्रोहः । One who is firmly (strongly) established in Ahimsa even rivals also become friends. The same said – अहिंसाप्रतिष्ठायांतत्सन्निधौ वैरत्यागः - II.35

**B). Satya – (Truthfulness)**- Vyasa said -

सत्यं यथार्थं वाङ्मनसे यथा दृष्टम यथा श्रुतं तथा वाङ्मनश्चेति – Whatever seen – heard must be followed mentally and vocally. The words one speaks should not harm any creature and has to produce happiness and joy to all. The words should be pleasing, beneficial and not agitating. One who is established in Truthfulness all actions of the Sadhaka will be fruitfull.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् - II.36

**C). Asteya – (Non-Stealing) –**

स्तेयमशास्त्रपूर्वकं द्रव्याणां परतः स्वीकरणम् - तत्प्रतिषेधः पुनरस्पृहारूपम् अस्तेयमिति due to desires the idea of stealing arises. So, one who is firmly established in non-stealing all the gems and wealth comes to him.

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् - II.37

**D). Brahmacharya – (Celibacy)-** ब्रह्मचर्यं गुप्तेन्द्रियाणां संयमः means if a man saves seminal fluid his body becomes brilliant and fragrant and takes Brahmachari near to Brahma-God. One who is firmly established in Brahmacharya vigour can be gained. The same said –

ब्रह्मचर्यं प्रतिष्ठायां वीर्यलाभः ।

**E). Aparigraha -** It is said: -

विषयाणामार्जनरक्षणक्षयसंगहिंसा - दोषदर्शनादिस्वीकरणमपरिग्रहः ।

So is a process expecting and occupying belongings that belong to others. This can be attained (अपरिग्रह) easily by developing etachment on all. By doing so the Sadhaka acquires the knowledge of past-present – future. अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः II.39

Some people say – “I will not kill human being, I will not kill in a holy place, I will not kill on the fourteenth day (chaturdasi, etc.), and I will not kill anybody anywhere exceptions and are must under all circumstances Yamas must to be followed by all kinds of people without limitations of race – place – time and purpose. It is said:-

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमामाहाव्रतम् ।

**2. Niyamas:** - Niyamas – Self purificators – disciplines are also five kinds.

- a). Saucha – Cleanliness
- b). Santosha – Contentment
- c). Tapas – Austerity
- d). Svadhyaya – Self study
- e). Isvarapranidhana – Dedication to God.

**a). Saucha – (Cleanliness):-** This saucha is two types:-

- 1.External
- 2.Internal

External purity will be achieved by mud – water etc; internal purity by purifying mind with .... etc., by doing this external saucha, the sadhaka shows detachment on his own body without capering with others. The same said: - शौचास्वाङ्गजुगुत्सापरैरसंसर्गः । - II.40 by internal purity pure mind, concentration, control of organs and self realization can be attained.

सत्त्वशुद्धिसौमनस्यैकग्र थेन्द्रियजयात्मदर्शनयोग्यत्वानि च - II.41

**b). Santosha – (Contentment):-** सन्तोषः सन्निहितसाधनादधिकस्यानुपादित्सा

Contentment means not earning more than what one is needed. It is a state in which the aspirant satisfies with what he is having by developing detachment nature सन्तोषादनुत्तमसुखलाभः - II.42

**c). Tapas – (Austerity):-**

तपो द्वन्द्वसहनम् द्वन्द्वश्च जिघत्सापिपासे, शीतोष्णे, स्थानासने

means austerity is the power to treat opposite pairs equally either in hunger – thirst, cold – heat, happiness – unhappiness etc., by practicing austerity all the impurities will be removed and perfect body senses can be attained. कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः - II.43

**d). Svadhyaya – (Self Study):-**

स्वाध्यायाः मोक्षशास्त्रणामध्ययन प्रणवजपोवा

Svadhyaya means studying and following sastras – scriptures – upanishads or chanting the sacred syllable “AUM” – “Pranava” which shows us the path of liberation. By perfectly following this Svadhyaya the sadhaka gets beloved God’s realization

स्वाध्यायादिष्टदेवतासम्प्रयोगः - II.44

**e). Isvarapranidhana – (dedication to God):-** It is said: - ईश्वरप्रणिधानं तस्मिन्परमगुरौ सर्वकर्मारपणम् Means one has to dedicate all his actions and fruits of actions to God are called Isvarapranidhana by doing so सम्प्रज्ञातसमाधि can be attained Patanjali said:

समाधिसिद्धिरीश्वरप्रणिधानात् - II.45

**3. Asana** - After acquiring perfection in Yama and Niyama the yoga sadhaka has to enter into the third limb i.e., Asana. It is said steady and comfortable is the Asana स्थिरसुखमासनम् II.46 these are as follows – Padmasana, Svastikasana, Bhadrasana, Siddhasana, etc., Patanjali is not fastidious in respect to these postures. In this opinion any pose that is conducive to control the mind, which is not strenuous to the body limbs and in which a yogin can sit for a sufficient time is the posture prescribed to him. Accepting these conditions, yogin can choose suitable posture for his purpose. When efforts cease the posture is completed, so that there is no agitation of the body. Or the mind-stuff comes into a balanced state with reference to Ananta (vasuki, the lord of serpents) and produces the posture. Ananta – the chief of Serpents, who upholds the globe of the earth upon his thousand very steady hoods, with him, the mind-stuff comes into a balance state and produces the posture. It is said; प्रयत्नशैल्यानन्तसमापत्तिभ्याम्- II.47 as a result of mastering the postures he (yogi) is not over caused by the extremes by cold-heat etc., ततो द्वन्द्वानभिघातः - II.48 Posture is also explained in Vishnupurana [vi.7.39] as “Having assumed a posture so as to possess the excellences of the decent-posture and the other [postures].

**4. Pranayama:** - Prana means breath-respiration. Ayama means expansion. Pranayama helps to extend breath and its control. It is true that one can have control on sensualities on the one hand and on mental perturbations on the other hand by practicing breathing control. Inspiration – Expiration – Restraint are three processes involved in Pranayama. Inspiration is the sipping (taking in) in of the outer wind; expiration is the expulsion of the internal air of the lungs. Restraint of the breath is the cutting off of the flow of these two, the absence of both kinds (Inspiration and Expiration). According to Patanjali – Pranayama means – “Separation of (control over) the movements of inspiration and expiration is Pranayama”. Patanjali enumerated four types of Pranayamas:-

1. Bahya – External
2. Aabhyantara – Internal
3. Stamba – Stationary
4. Kevala Kumbhaka – consists in throwing and holding the out-breath out and throwing and holding in-breath in.

First three – External, Internal and confining operations are regulated by space, time and number so that breath-control becomes long and subtle.

The sutras of Patanjali regarding Pranayama are:-

1. तस्मिन्सति श्वासप्रश्वासयोगतिविच्छेदः प्राणायामः - II.49
2. बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टे दीर्घसूक्ष्मः - II.50
3. बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः - II.51

By practicing Pranayama the action (karma) which covers the intellectual knowledge, is destroyed. The covering is that by which the sattva of the thinking – substance is covered, in other words, hindrances and evil. It is said:- ततः क्षीयते प्रकशावरणम् - II.52 “The Effulgent Essence, being covered by the network of the senses full of extreme ignorance, is engaged by that action alone in vice” of the yogi., this action which is the covering of this luminosity and is the origin of re-birth, becomes feeble by the practice of breath-control and fades away every moment. Breath controls itself is the greatest penance, which destroys impurities so that brilliancy of knowledge is manifested. By the practice of Pranayama the capability of the mind for concentration is secured – धारणासु च योग्यता मनसः - II.53 . Manu also [vi.72] says: - “By restraints of breath one should burn up defects”. Prana and mind are interred linked. Fluctuation of Prana leads to fluctuation of mind. So, whenever prana moves then chitta also moves. When prana doesn't move then chitta stays still. So, by restraining the Vayu-air, the yogi attains steadiness. This is also accepted by Hathayoga and also said:-

चले वाते चल चित्तं, निश्चले निश्चलं भवेत् ।

योगी स्थाणुमवाप्नोति ततो वायुं निरोधयेत् ॥

The breathing process is directly connected to the brain and CNS (Central Nervous System) and it is one of the most vital processes in the body system. It has also some connection with the hypothalamus, the brain centre which controls emotional responses. The hypothalamus is responsible for transforming perception into cognitive experience Erratic breathing sends erratic impulses to this centre and thus creates disturbed response. If the nadis are impure the vital air doesn't pass in the middle channels of nadis. So, the attainment of perfection becomes



difficult. By getting victory over prana the nadis work properly. When the nervous impulses are steady and rhythmic, the brain functions are regulated and the brain waves become rhythmic. So, Prana plays important role on yoga.

**5. Prathyahara** - The word prathyahara literally means. “Taking back” or “reversing”. According to Patanjali, prathyahara referred to the sense organs or Indriyas; they have a natural tendency to rush to their sensualities (Vishayas); eye rushes to the enjoyment of colour and form; ear rushes to enjoy melodies and tones; tongue craves to enjoy tastes and flavors; the nose rushes towards smells and perfumes; and the organ of touch towards soft and sweet embraces. Each organ has a duty to perform, but each is attached to a sensuality characteristic of its own. Prathyahara consists in distracting the sense organs from their sensualities –

स्वविषयासंप्रयोगो चित्तस्य स्वरूपानुकार इवेन्द्रियाणा प्रत्याहारः - II.54

Vishnu purana [vi.7.43] says:- “A man skilled in yoga, having restrained the organs attached to the various things, sound and so forth, should make there imitate the mind-stuff, in that he is intent upon the withdraw of the senses”.

Patanjali in relation to prathyahara said that the sense organs or Indriyas in respect to the control over sensualities become very well aligned with the activity of the chitta or mind in its essential form Swirling of chitta or mind is not Svarupa or essential form; a mind free from perturbations is the mind in its essential form. Whatever is pleasanter is the sensuality (vishaya) it leaves behind a shadow of vasana (the evil longing). Which finally becomes the cause of bondage.

A man who has practiced pranayama would find it easier to accomplish prathyahara. Prathyahara leads to “better” or Sreyas” is “Vidya” or “Science”; and the other that leads to pleasanter or “preyas” is “avidya” or “nescience” – Kathopanishad. II.4

By practicing prathyahara one can acquire a complete control over the sense organs – ततः परमावश्यतेन्द्रियाणाम् - II.55

**6. Dharana:** - Fixing of the chitta or mind at one place is dharana or concentration - देशवन्धिश्चित्तस्यधारणा Concentration is the confinement of the mind in a place. The confinement of the mind by each operation

is such places as the navel sphere, the lotus of the heart, the head, the shining part, the forepart of the nose, the forepart of the tongue etc., or in any external object which leads to Samadhi is the concentration. In Yogasutras first chapter, Patanjali, explained methods for the steadiness of the mind from 32<sup>nd</sup> sutra to 40<sup>th</sup> sutra. By following such methods Dharana can be attained.

**7.Dhyana:-** The continuous flow of mind towards the prathyaya or goal is dhyana or meditation – contemplation, just as five continuously flows into a sea similarly , the entire consciousness of the self starts continuously flowing towards God; the Higher Self. When so happens, it is dhyana. Sankhyasutras (III.30) defined dhyana as:- “removal of attachments is Dhyana”. Probably the same thing meant – dhyana consists in rendering mind free from attachments.

It Dharana disturbances may take but in Dhyana no disturbances. It is said:- तत्र प्रत्यक्षतानता ध्यानम् continuous flow untouched by any other cognition is meditation.

**8. Samadhi:** - There is essential difference between dhyana and Samadhi. In the state of dhyana the mind of contemplator (dhyata), the act of contemplation (dhyana), and the object to which the contemplation is directed (dhyeye) – all these three remain distinct, where as in the state of Samadhi, all the three merge into each other.

Just as a ball of iron placed in a red hot furnace becomes red at the final stage that it becomes indistinguishable from the red hot appearance of the furnace. Similarly, in the state of Samadhi, the yogin forgets himself, he forgets even where he is, he becomes completely absorbed in his Lord. Here in Samadhi the object of Meditation vanishes and subject (truth) alone shines –

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः

That dhyana verily is Samadhi, in which artha (the meaning of the object) alone shines and the intrinsic form or svarupa disappears. In this transcendental state, thinker gets absorbed in the thought, and the activity of mind ceases, as if it has become one with the object of meditation. Then this stage is called Spiritual Absorption.

**Conclusion:-** In the eight limbs of the yoga discussed above first five steps are known as Bahiranga Yoga – external and last three are known as antaranga Yoga -internal.

| Externals (Bahirangas) | Internals (Antarangas and also Samyama) |
|------------------------|---|
| Yama                   | Dharana                                 |
| Niyama                 | Dhyana                                  |
| Asana                  | Samadhi                                 |
| Pranayama              |   |
| Prathyahara            |   |

The internals are to be given preference over the externals, though the external cannot be avoided; Bahiranga or externals constitute the earlier stage, whilst the antaranga or internals constitute the next higher stage, the superior are Dharana, Dhyana and Samadhi three together constitute Samyama or co conciliation. (त्रयमेकत्र संयमः) Having practiced this sort, of Samyama, one very easily acquires prajna or divine intellect – Eternal Truth.

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## UNIT -3

### HATHAYOGA RELATIONSHIP OF HATHAYOGA AND RAJAYOGA

Structure:

- Greatness of hathayoga - hathayogi parampara - importance of hatha and its secrecy
- Hathayogiparampara
- Hathayoga and its secrecy
- Yama and niyama according to hathayogapradipika
- Niyamas are also ten kinds:
- Destructives and constructives of yoga
- Destructives of yoga
- Constructives of yoga
- Place of hathayoga practice or matha lakshanam
- Asanas :
- General notes for the asana practitioner
- Pranayama
- Meaning of pranayama the pranic body
- The five major pranas and upa-pranas
- Upapranas or minor pranas
- Prana and chitta
- Pranayama removes blockages in nadis
- Rub the body with the perspiration
- Duration and time for pranayama and gradation of pranayama
- Gradual control of prana & improper practice of prana
- Greatness of pranayama
- Breath, health, life span and pranayama
- Pranayama and the spirituality:-
- General notes for the pranayama practitioner
- Nadisodhana pranayama
- Manonmany (mind devoid of thought)
- Gajakarani
- The shat karmas (kriyas) and their effects
- Hathayogasiddhilakshanam

It is everybody accepted fact that Rajayoga is the greatest yoga or king of all yogas. So, whichever yoga that is following by us leads to Rajayoga only. Here Hathayoga is the means and Rajayoga is the goal. Hathayoga is the stairway leading to Rajayoga. Once the sadhaka reaches the stage of Rajayoga, Hathayoga ceases to be necessary for him. Yogi Swathmarama, the author of Hathayogapradipika, goes on to explain that Hathayoga is to be utilized as a means of preparing oneself for Rajayoga, the supreme state of yoga. If we observe ' prarthana sloka' Swathmarama prayed :-

श्रीआदिनाथाय नमोस्तु तस्मै येनोपदिष्टा हठयोगविद्या ।

विभ्राजते प्रोन्नतराजयोगमारोढुमच्छोरधिरोहिणीव ॥ इति ॥ 1.1

Here in this prayer sloka salutaions are given to the primal guru, Sri Adinatha, who instructed the knowlege of Hathayoga , which shines forth as a stairway for those who wish to ascend to the highest stage of yoga, Rajayoga. Here Adinatha refered to Lord Siva, the supreme cosmic consciousness according to Tantrasastra. According to Tantrasastra Siva is the eternal consciousness of the cosmos and Sakthi is his creative power. This cosmic consciousness is known by many names. In Samkhya philosophy it is purusha, in Vedanta it is Brahman, the shaivities call it Siva,the Vaishnavities call it Vishnu.It is one and the same, and the original source from which creation and sentient beings evolved. It is that power which resides in all. That force is known as the Gurus because when the realization of its existence dawns, it takes one out of the darkness of ignorance into the light of reality.

The word HATHA is made up two sanskrit roots. HA and THA. HA means SURYA and THA means CHANDRA. In "SiddhiSiddhanthaPaddati" of Gorakshanatha , it is said :-

हकारः कीर्तितः सूर्यः ठकारश्चन्द्र उच्यते ।

सूर्यचन्द्रमसौ योगात् हठयोगो निगश्चते ॥ इति ॥

This is ( SUN and MOON ) symbolic of the twin energy forces which exists in everything. In the body there are specific pathways for the channelization of these two forces. Just as in an electrical circuit we have suitable wires for the conduction of positive/negative electrical energy currents, similarly, there are energy channels within the structure

of the body. These are known as NADIS. Nad means 'flow'. The mental energy travels along ida nadi which governs the leftside of the body. Pranic energy travels through pingala nadi and this governs the right side of the body. The positive and negative effects of these energies have been equated to the parasympathetic nervous system and sympathetic nervous system. However, although there is a definitive relationship between nadis and the nervous system, they are not the same. If these two separate flowing energies, prana and chitta, can be unified, this creates a suitable condition for Kundalini or spiritual energy, to awaken and ascend through the middle passage (sushumnanadi). Hathayoga is the process of establishing perfect physical, mental, emotional and psychic equilibrium by manipulating the energies of body. It is through Hathayoga that one prepares for the higher spiritual experience. Concentration is very important to attain higher spiritual experience. There are basic hathayoga kriyas famously known as shatkriyas (Dhauti, Basti, Neti, Trataka, Nauli, Kaphalabhati) and Pranayama techniques, Mudras and Bandhas purify the energy patterns and bring a balance between them. When these patterns are well under control, then sadhaka can force his mind onto one point. This is what actually one is needed to attain higher yoga, Rajayoga. Concentration is extremely difficult. But through the practice of Hathayoga this concentration can be attained very easily even by common man.

It is very much emphasized that Hathayoga is to be practised for the sole purpose of preparing oneself for the highest state of Rajayoga, i.e., Samadhi. So, Yogi Swathmarama said:- 'केवलं राजयोगाय हठविद्योपदिश्यते' Now a days Hathayoga is generally practised to improve health, to reduce stress, to prevent body from ageing, to build up body and beauty etc.,. The very aim of Hathayoga is forgotten. That is why Yogi Swathmarama emphasized that the main aim of Hathayoga is to prepare sadhaka to reach Rajayoga. Hathayoga is not being taught for therapeutic purposes, or for gaining worldly or psychic powers and this is something the Hathayogasadhaka should always keep in mind. The psychic potential manifests in the form of clairvoyance, clairaudience, telepathy, psychic healing, ashtasiddhis, etc., which may be called as siddhis or powers. These siddhis should not treated as grand

achievements because these siddhis are obstacles to spritual progress. Even sage Patanjali in his Yogasutras said :-

ते समाधावुपसर्गाः व्युत्थाने सिद्धयः । इति

The highest state of Rajayoga is unknown due to misconceptions created by varying ideas and concepts which may confuse the sadhaka. Hathayoga is very easiest path even an average person also can be practised to reach Rajayoga. Yogi Swathmarama offers Hathayoga so that people may be guided along an assured path. Yogi Swathmarama Says:-

भ्रान्त्या बहुमतध्वान्ते राजयोगमजानताम् ।  
हठप्रदीपिकां धत्ते स्वात्मारामः कृपाकरः ॥ इति ॥ 1.3

Hathayoga is the easiest way to reach the highest state of yoga, Rajayoga, which is the ultimate goal of humanbeing.

We already known the relationship of Hathayoga and Rajayoga. Hathayoga is the basis of Rajayoga. The same matter Yogi Swathmarama mentioned at the last sloka in first chapter of Hathayogapradipika –

पीठानिकुम्भकाश्चित्राः दिव्यानि करणानि च ।  
सर्वाण्यपि हठाभ्यासे राजयोगफलावधिः ॥ इति ॥ 1.67

Asanas, various types of kumbhakas and various means of illumination should all be practised in the Hathayoga system until success in Rajayoga is attained. Even at the end of second chapter in Hathayogapradipika Swathmarama again said -

हठं विना राजयोगो राजयोगं विना हठः ।  
न सिध्यति ततो युग्ममनिष्पत्तेः समभ्यसेत् ॥ 11.76

There can not be perfection if Hathayoga without Rajayoga or Rajayoga without Hathayoga. Therefore, through practice of both perfection is attained. Consciousness and matter are eternally interacting with each other and as a result there is creation in the body, the mind and the universe. By Yogasadhaka separate these two forces within on every level and samadhi comes. The secret of this separation is 'Union'. Rajayoga is a system which teaches us to unite mind on the point of concentration. Then the separation will take place. After this separation

one reaches the highest state which is called Kaivalya. So, Hathayoga and Rajayoga are relating at each and every level to reach the goal of Sadhaka.

## GREATNESS OF HATHAYOGA - HATHAYOGI PARAMPARA - IMPORTANCE OF HATHA AND ITS SECRECY

Hathayoga is the greatest yoga because even common man also can practice without any doubt and can reach Humanmeans (Purusharthas ) easily. According to Philosophy one who ceases three pains (Dukhatrayas) is fit to reach liberation. In Sankhyakarika it is said: \_

दुःखत्रयाभिघातात् जिज्ञासा तदपघातके हेतौ ।  
दृष्टेसापार्था चेत् नैकान्तात्यान्ततो अभावात् ॥ इति ॥

The triad of pain constitute:-1. Adhyatmika - intra - organic, this again two fold - bodily and mental. Bodily pain is caused by the disorders of three humours - wind - bild - phlegm and mental misery is caused by lust, anger, greed, infatuation, fear, envy, grief ,etc.,

2. Adhibhautika - caused by external influences - men, beasts, birds, reptiles and plants, etc.,

3. Adhidaivika - this pain is caused by supernatural influences- such as influences of yakshas (demigods),Rakshasas(evilspirit),vinayaka and planets, etc.,.

Sadhaka who is capable of removing the three fold pain can attain discriminative knowledge easily. For those who continually tempered by the heat of tapa (the three fold of pain) the Hathayoga is like hermitage giving protection from the heat. Hathayoga removes these three fold pain and provides discriminative knowledge. Yogi Swathmarama says –

अशेषतापतप्तानां समाश्रयमठोहठः ।  
अशेषयोगयुक्तानामाधारकमठो हठः ॥ इति ॥ 1.10

Here Yogi Swathmarama is also saying that those who are always united in Yoga for them Hathayoga is the basis acting like a tortoise. Here to control body and mind we need great strength and control. In this way the body and mind becomes like a tortoise which



can extend its limbs when necessary or retreat into the protection of its hard covering shell when threatened. The limbs are symbolic of the external senses. To get control over senses and mind, Swathmarama advices to practise Hathayoga, because Hathayoga provides such strength to control body and mind. The symbology of tortoise is very significant. According to Hindu Mythology the earth rests on tortoise so tortoise is an emblem of patient endurance. According to Tantraraja there are four types of Koorma - Tortoise known as - 1.Parakoorma - supports the earth 2.Deshagatakoorma - Supports countries 3.Gramagatakoorma - supports villages 4.Grihagatakoorma - supports individual households. So, knowing koormastithi (position of koorma) the sadhaka has to perform Japa to attain perfection. Otherwise destruction takes place. So, Hathayoga is not only simple yoga but also the greatest yoga which moulds sadhaka from all sides to reach will. Through the practise of Hathayoga, one's entire being is made fit and strong, as a shelter from the effects of the pains which come in life.

#### HATHAYOGIPARAMPARA

Yogi Swathmarama in Hathayogapradipika text mentioned that he knew the knowledge of Hathayoga from Gorakshanath, who known the same Hatha knowledge from Matsyendranath. One sloka in Hathayogapradipika says :-

हठविद्यां हि मत्स्येन्द्रगोरक्षाद्या विजानते ।  
स्वात्मारामोऽथवा योगी जानीते तत्प्रसादतः ॥ इति ॥ II.4

it means Yogi Matsyendranath knew the knowlege of Hathayoga .He imported it to Gorakshanath and others and by their grace Swathmarama known the Hathajnana. Here Gurus of Swathmarama belongs to Nathsect. Nath means masters. Members of Nathsect also known as 'Kanphata yogis'. Kanphata means split - earned and refers to the yogis' unique practice of having the cartilage of the ears pierced for the insertion of huge earrings. Nathsect came into existence in the middle of the seventh century when the influence of tantra sastra was prevalent all over India to save society from the heinous(bad) practices that were being carried out in the name of spirituality.

Yogi Swathmarama mentioned the names of mahasiddhas who attained Siddhis by the practice of Hathayoga and they are still roaming

about the universe having conquered the Time (Death). Those are :- Sri Adinath, Matsyendranath, Sabara, Anandabhairava, Chaurangi, Mina, Goraksha, Virupaksha, Bileshaya, Manthana, Bhairava, Siddhi, Buddha, Kanthadi, Korntaka, Surananda, Siddhipada, Charapati, Kaneri, Pujyapada, Nityanath, Niranjana, Kapali, Bindunath, Kakachandishwara, Allama, Prabhudeva, Ghodacholi, Tintini, Bhanuki, Naradeva, Khanda, Kapalika. These mahasiddhas, having accomplished the goal of yoga, have released their own personalities from the cycle of birth and death in the physical world. Being jivanmuktas, liberated while still in the confines of prakriti, their will is sufficiently strong to enable them to do anything, anywhere and at any time. Mahasiddhas are great beings who attained powers through the perfection of sadhana. There are so many siddhis. As far as siddhis go, there are eight major ones which a sadhaka has to master before he is called a Siddha those are :-

1. Anima - the ability to become as small as an atom.
2. Laghima - the ability to become weightless.
3. Mahima - the ability to become as large as the universe.
4. Garima - the ability to become heavy.
5. Prapti - the ability to reach any place.
6. Prakamya - the ability to stay under water and to maintain the body and youth.
7. Vastiva - control over all objects, organic and inorganic.
8. Isatva - the capacity to create and destroy at will.

A mahasiddha becomes omnipresent and omnipotent because he has purified and perfected the functioning of his physical and pranic bodies through mastery of Hathayoga, and has transcended the normal limitations of mind by traversing the path of Rajayoga. Our present day scientists acknowledge the fact that man is only utilizing one - tenth of his total brain power. If we consider all that man has accomplished in the fields of science and technology etc., utilizing only one small compartment of the brain, we may gain some idea of how much might be possible with development of the nine silent centers of the brain. This is possible through the practice of Hathayoga.

**HATHAYOGA AND ITS SECRECY:-** In "Siva Samhita" it says that the practitioner should keep his practice secret just as a virtuous wife keeps her intimate relationships between herself and her husband quiet. This develops the love between husband and wife. Similarly, if we have any respect for our own beloved, the pure atma, whatever experienced and power we are bestowed with is our own affair and has to be cultivated privately. Keeping sadhana and siddhis under cover has a powerful psychological effect. If we talk about and display our achievements, the sense of ' I ' or ego becomes very acute. Sadhana is like a seed and siddhis are like flowers. If we want a seed to germinate we have to leave it in the soil. If we dig it up to show our friends how it is progressing, it will not grow any further, it will die. So also the siddhi is just the germinating point of our sadhana. It should be kept under secret. If we maintain secrecy then the siddhi will be fruitful led otherwise it(siddhi) becomes powerless.

Yogi Swathmarama says :-

हठविद्या परं गोप्या योगिना सिद्धिमिच्छता ।  
भवेद्वीर्यवती गुप्ता निर्वीर्या तु प्रकाशिता ॥ इति ॥ 1.11

So, the science of Hathayoga should be kept to oneself. Whatever a sadhaka achieves during the period of sadhana should be private affair only.

#### **YAMA AND NIYAMA ACCORDING TO HATHAYOGAPRADIPIKA -**

Yogi Swathmarama, the author of Hathayogapradipika is merely mentioned ten yamas and ten niyamas. All the yamas and niyamas stated below constitute twenty mental disciplines and self restraints which were originally designed to help a sadhaka conserve and build up his pranic and psychic energy. These yamas and niyamas also can be found in many religions. Those who wished to attain higher spiritual stage then these disciplines helps the aspirant to reach spiritual path very easily. These yamas and niyamas are not merely religious practices but are also a part of the yogic science. According to yogasutras ,Hatharatnavali and other sastras ,these yamas and niyamas differs numerically as well as orderwise.According to Rajayoga, yama and niyamas are compulsory practices. But Hathayoga says,intitially, it is not that much essential to practice all these and it should not be thought

that you can not succeed in sadhana without them. The yamas and niyamas have been given as guidelines to keep a sadhaka on the path. Hathayoga commences with purification of the body, the asanas, then shatkarma, then pranayama, etc.,. In this day and age it may be difficult to try and force oneself to keep to these rules, therefore, Yogi Swathmarama does not stress their importance as said by Sage Patanjali. However, keep the yama and niyamas in mind and let them develop naturally.

Let us discuss each and every step from yama and Niyama:-

**YAMAS:-** Moral commandments or Self restraints.

The ten Yamas said by Yogi Swathmarama are :-

1. Non-violence
2. Truthfulness
3. Non-stealing
4. Continence
5. Forgiveness
6. Endurance
7. Compassion
8. Humility
9. Moderated diet
10. Cleanliness.

In Hathayogapradipika it is said:-

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं क्षमा धृतिः ।  
दया आर्जवं मिताहारः शौचं चैव यमा दशा ॥ इति ॥

1. Non-violence:- Ahimsa is not just to kill or wound. Scriptures say that not to kill or even hurt any living being in any way by speed-mind-action. Ahimsa is main for all yamas and niyamas. Sadhaka, who is established in this non-violence even rivals also becomes friends under his presence.

2. Truthfulness: - What ever seen and heard must be followed the same mentally and vocally. The word one speaks should not harm any creature and has to produce happiness and joy to all. The words should be pleasing, beneficial and not agitating. One who is established in Truthfulness all actions of the sadhaka will be fruitful led.

3. Non-stealing :-Due to desires only the idea of stealing arises. One who develops the nature of detachment they can get success in non-stealing.

4. Continence(celebracy):- ब्रह्मचर्यं गुप्तेन्द्रियाणां संयमः - means if a man saves seminal fluid his body becomes brilliant and fragrant and takes Brahmachari near to Bhrahman - God.

5. Forgiveness:- Though enemies or any others create problems or do mistake then sadhaka forgive them and one should maintain steadiness even at that painful situations is called forgiveness. Kshama is also in othersense bringing out the mind from six enemies. One who develops this nature their mind and life becomes pleasant and free from hindrances. Otherwise, angerness brings physical-mental problems. Sadhaka who understood the evilness of violence surely adopts forgiveness.

6. Endurance:- Bearing nature is called Endurance. Bearing with patience whatever that happens, whether it is rail, hail or shine, the sadhaka has to continue practice till he reaches his goal. The attitude should always be optimistic. ' I ' is atman not other - such spiritual knowledge comes only when one understands bondage of this samsara.

7. Compassion: - Treating all living creatures not only human being, is compassion. Sadhaka with his spiritual knowledge understands that all are of one atma. So, he treats all living being equally. He sees all living being in Him and sees Himself in all living being. Such compassion brings quick progress in our search for the Atma.

8. Humility :- (Modesty) Spiritual awareness brings modesty. Surrender of the ego makes us to treat all evenly. Simplicity in lifestyle is also one of the ways to attain humility. Showing much interest luxuries makes the sadhaka to pull away from his true identity.

9. Moderatediet: - Food plays major role on physique as well as on mind. So, always sattwic food is recommended to lead healthy and happy life. Excess eating or Nil eating is not supposed to yoga sadhaka. So, moderate diet is always recommended. Mitahara means filling the half of the stomach with food, one quarter with water and one quarter should be remain free for the free movement of the air. In

Hathayogapradipika Mitahara (moderate diet) is defined as agreeable and sweet food, leaving one fourth of the stomach free and eaten as an offering to please Siva. It is said:-

सुस्निग्धमधुराहारश्चतुर्थाशविवर्जितः ।

भुज्यते शिवसंप्रीत्यैमिताहारः स उच्यते ॥ इति ॥

Here Siva is the inner consciousness, the atma. Food is not to be taken for sense gratification but to sustain the vehicle of the indweller, the atma. Therefore, eating should be considered as part of the one's sadhana. Life itself is a sadhana.

10. Cleanliness: - This cleanliness is two types:-

A. External

B. Internal

External purity will be achieved by Mud, water, asanas, kriyas etc., and internal purity by purifying mind with Truth, Knowledge etc; by doing this cleanliness sadhaka achieves some benefits. Those are by doing external cleanliness the practitioner shows detachment on his own body without comparing with others. By practising internal cleanliness purity of mind, concentration, control of organs and self realisation can be attained.

**NIYAMAS ARE ALSO TEN KINDS:** Those ten niyamas are:-

- |                          |                                       |
|--------------------------|---------------------------------------|
| 1. Penance               | 2. Contentment                        |
| 3. Belief in the Supreme | 4. Charity                            |
| 5. Worship of God        | 6. Listening to the Sacred Scriptures |
| 7. Modesty               | 8. Intellect                          |
| 9. Mantra Japa           | 10. Sacrifice.                        |

In Hathayogapradipika it seems :-

तपः सन्तोष आस्तिक्यं दानमीश्वरपूजनम् ।

सिद्धान्तवाक्यश्रवणं हीमती च तपो हुतम् ॥

नियमा दश संप्रोक्ता योगशास्त्रविशारदैः ॥ इति ॥

1. Penance: - Penance means the power to treat opposite pairs equally either in hunger-thirst, cold-heat, happiness - unhappiness etc. By practicing penance all the impurities will be removed and perfect body-senses can be attained.
2. Contentment: - Contentment means not earning more than what one is needed. It is a state in which the aspirant satisfies with what he is having by developing detachment nature.
3. Belief in the Supreme:- Belief is very very important. Believing the preaches, preacher, srutis, smritis all are comes under this category. There is higher force exists and controlling this lower existence. Knowing such real fact one who wishes to know the fact with faith is Belief in the Supreme. Philosophy to philosophy this belief varies. But the Ultimate goal of all philosophies is the same knowing the Ultimate Reality the Supreme God.
4. Charity: - Donating the wealth to the needy people. Supporting who needs physical - mental- Emotional support, imparting knowledge and principles to the needy people all are comes under this category.
5. Worship of God:- It should not be misunderstood as pertaining to Religion. Patanjali calls it Isvarapranidhana. It is the interplay of energy and consciousness. One who dedicates all his actions and fruits of actions to God is also called Isvarapranidhana.
6. Listening to the Sacred Scriptures:- Siddhanta is the culmination of spiritual knowledge collected in a concise form. Listening to spiritual knowledge and to what ancient sages found in the quest and experience helps to develop our higher faculty of knowledge. Listening to the recitations of sacred scriptures helps us to understand the spiritual path.
7. Modesty:-Showing much interest towards the wordly actions, things, etc., that are not said in Vedas and Vedic literature comes under this category.
8. Intellect: - This is very essential for discriminating between truth and untruth, real and unreal. Thirst to know about Brahman or Reality is also can be called Intellect.

9. Mantrajapa: - मननात् त्रायते इति मन्त्रः - Tantra sastra says that if we chant mantra it (mantra) protects us. Mantra can be repeated mentally, whispered, sung or written. Mantras are specifically formulated sound vibrations which affect the deeper layers of the mind and consciousness. Through the initiation from spritual guru, if we chant mantra then the mantra gets power and acts on subtle body, pranic vibrations and other parts of the body. The universal mantra which can be used by everybody is the mantra 'PRANAVA' the 'AUM'.

10. Performing ritual or sacrifices: - It does not mean only performing fire ceremonies. It also means giving up worldly desires and surrendering the ego. Sacrificing sensual experience for spiritual experience. Sacrifice is giving up the idea that life is for worldly pleasure.

### **DESTRUCTIVES AND CONSTRUCTIVES OF YOGA**

Hathayoga is very important science for humanity today. In olden days this Hathayoga was practiced for many years as a preparation for higher states of consciousness. Hathayoga is also known as science of purification. By purifying body the impurities and blockages of nadis are also released. In order to purify mind, it is necessary to purify body first. Hathayoga brings harmony between the positive and negative forces. Awakening Kundalini is the important fact, but it is more important than that is awakening of sushumna nadi. Through the practice of Hathayoga, ida and pingala nadis are equalized, sushumna is activated and Ajnachakra is awakened. Hathayoga is a great science which everyone can practice everyday to his own capacity. It is necessary to practise these preparatory limbs first to get success in Hathayoga. When the sadhaka is in the process of uniting the two opposite forces of ida and pingala nadis, he must avoid all activities which waste energy and distract the mind. Below said six rules and regulations bring unwavering mind and body and another six rules and regulations bring wavering mind and body. Yogi Swathmarama mentioned six destructive and six constructive factors which bring failure and success in this Hathayoga field. Those are:-



## DESTRUCTIVES OF YOGA

1. Overeating
2. Exertion
3. Talkativeness
4. Adhering to rules
5. Being in the company of common people
6. Unsteadiness.

In Hathayogapradipika it seems like this:-

अत्याहारः प्रयासश्च प्रजल्पो नियमग्रहः ।

जनसङ्गश्च लौल्यं च षड्भिर्योगोविनश्यति ॥ इति ॥ 1.15

1. Overeating:- Overeating bring dullness to body and mind also becomes dull - inactive. Overeating results toxins in the body. One who is suffering from diseases is unable to get success in sadhana. So, Mitahara - stomach should be filled half with food, one quarter with water and one quarter left free for free movement of air is recommended by all Yogins.

2. Exertion: - Overstraining the body and mind is also one of the obstacles in Hathayoga. Excess exertion physically and mentally brings imbalance between two energies and does not allow yoga sadhaka in his sadhana. So, Hathayoga has to conserve and build up his store of energy for spiritual purpose and should not waste energy in performing unwanted physical and mental labours.

3. Talkativeness: - Sadhaka's aim is to awaken the inner awareness. So, unwanted conversation with common people wastes vital energy and also time. Irrelevant discussion and friendship with low moralities will not bring success to Hathayogasadhaka.

4. Adhering to rules:-Adhering to rules makes one narrow minded. Yoga is meant to expand the consciousness, not to limit it. A yogi should have free and open mind. Although, Swathmarama advises that a sadhaka should not adhere to strict rule and regulations, the guru's instructions must be followed.

5. Company of common people:-Friendship with scholars, those who have yoga knowledge and spiritual knowledge is recommended because they will help us to get success in our field. Otherwise, friendship with common people, who have no yoga and spiritual knowledge, is waste. Company with scholars is very useful. Company of common people will

not provide any benefit. Unwanted discussions with common people will distract mind away from sadhana.

6. Unsteadiness: - Wavering mind does not allow sadhaka to sit for long time in his sadhana. unsteady person fails to sit in one position for long time. Imbalance body and mind are also obstacles to yoga. By strictly following good lifestyle brings steadiness in all aspects. Apart from these obstacles it is also very important to be away from lust, anger, greed, infatuation, pride, arrogance etc., to succeed in any field not only in yoga.

### **CONSTRUCTIVES OF YOGA**

To succeed in yoga Yogi Swathmarama mentioned six components in Hathayogapradipika. Those are:-

1. Enthusiasm
2. Perserverance
3. Discrimination
4. Unshakable faith
5. Courage
6. Avoiding the company of common people.

It is said:-

उत्साहात्साहसाधैर्यात्तत्त्वज्ञानाश्चनिश्चयात् ।

जनसङ्गपरित्यागात्षड्भिर्योगः प्रसिध्यति ॥ इति ॥ 1.16

1. Enthusiasm: - To succeed in any field enthusiasm is very essential. Every day is valuable day. If we try victory can be gained. Even in this yoga field also this enthusiasm brings success. Sadhaka must show the same interest till the end in this field as shown in the first day. The same enthusiasm should exist between a sadhaka and his sadhana as between a newly wedded couple. The sadhaka must show good interest in this yoga field to learn new everyday.

2. Perseverance (Indefatigability):- If the sadhaka is fit in enthusiasm then automatically perseverance comes to sadhaka. Whether it is rain, hail or shine, the sadhaka has to continue his practice till he reaches his final goal. The attitude should always optimistic. 'I' is 'Atman' not other - such knowledge comes only when one understands bondage of this Universe (samsara).To get success so many years may be needed. Till that time the sadhaka has to wait with patience to reach final goal is perseverance.

3. Courage: - Courage is also recommended for fulfilling yoga. Courage is needed to face the inner visions and realisations as they dawn. By getting success in Enthusiasm and perseverance this courage is automatically achievable.

4. Discrimination: - ' I ' is 'Atman' such knowledge is fruit of our hardwork in spiritual field. This knowledge is very essential for discriminating between Truth and Untruth. Atman is eternal and this body is impermanent, etc., and ' I ' is not this body, ' I ' is 'Atman ' all such knowledge is discrimination.

5. Unshakable faith: - This kind of faith on Atman and Guru is very important. Discriminative knowledge brings this unshakable faith on Guru and Reality. If we doubt on Guru Success will not come to us. The Guru is the only person can open the door of self because Gurus are self realised persons. To get success in yoga not only in yoga but also in any field unshakable faith on Guru and ones own existence brings success to Sadhaka.

6. Avoiding the company of common people:- Friendship with scholars, those who have yoga knowledge and spiritual knowledge is recommended because they will help us to get success in our field. Otherwise, friendship with common people, who have no yoga and spiritual knowledge is waste. Company with scholars is very useful because they will give suggestions. Company of common people will not provide any benefit. Unwanted discussions with common people will distract mind away from sadhana.

### **PLACE OF HATHAYOGA PRACTICE or MATHA LAKSHANAM**

Place plays major role in Hathayoga practice. Environment plays major role in influencing the results of sadhana. If sadhana (practice) is performed in a disturbing atmosphere and amidst negative vibrations, too much energy is dissipated in simply trying to overcome the negative influences. The body and mind should always be kept under control free from negative vibrations. Therefore, it is very essential for a sadhaka to choose quiet and pure surroundings away from the materialistic and polluted cities. Here in Hathayogapradipika Yogi Swathmarama has

outlined the ideal situation for Hathayoga sadhana and the location of the hermitage the sadhaka should establish. It is said:-

सुराज्ये धार्मिके देशे सुभिक्षे निरुपद्रवे।

धनुः प्रमाणपर्यन्तं शिलाग्निजलवर्जिते।।

एकान्ते मठिकामध्ये स्थातव्यं हठयोगिना।। इति।। 1.12

it means the Hathayogi should live along in a hermitage and practice in a place which is in a well administered and virtuous kingdom where good alms can be easily attained and the place in the length of a bow where there is no hazard from rocks, fire and water. Relating Swathmarama's specifications to modern times, the most important factor is environment. He recommends that a sadhaka should live alone and away from others. Those who wish to undergo intensive practice should dwell in a place which is free from the noise and pollution of industries and the hustle and bustle of a crowded city, etc. The atmosphere should be calm, peaceful, clean, and pleasant free from hazards of rocks, fire and water, landslides, volcanoes, earthquakes, bushfires, floods, swamps, etc. The geological and climatic conditions should be conducive to health and sadhana and the soil should be suitable for growing crops. Such place is designed systematically to suit to sadhaka and sadhana. Every day the sadhaka has to practice in such a place in order to build up the spiritual vibrations. If it is not possible now a days to find out such place then the aspirant need not to worry and practioner can try to adopt such place which is available now a days to suit to his practice. Finding such place the sadhaka has to build up one hermitage. The hermitage (room) of sadhana should have a small door, without windows, holes, cracks. The hermitage should not be too high or too low. The sadhana room should be spotlessly clean, wiped with cow manure and free from animals and insects. Outside of the hermitage there should be an open platform with a thatched roof, a well and a surrounding wall. The appearance of the hermitage should be pleasant. This is the description of the yoga hermitage (matha) prescribed by the Siddhas (yogis) for the Hathayoga practitioners. One need not to bother about this description. Swathmarama's discription helps us as a guide line. The sadhaka can adopt certain qualities to suit to present circumstances. Here in description of the hermitage Swathmarama mentioned the room should have small door, without windows because such atmosphere would be dark and more

conducive to internalizing the awareness and introverting mind. Without windows, cracks, holes recommended probably to keep insects, rats and other pests from entering the sadhana room. The room should not be too high or too low because if it is too high it would be difficult to clean or to climb if it is too low it would be impractical for sadhana and for proper air circulation. Another recommended thing is the room should be kept clean wiped with cow manure. This is because if the environment is polluted then concentration on practice becomes dull. Clean, calm and pleasant atmosphere brings activeness. In olden days the floors made of hard-packed earth. If that floor is not cleansed properly then the dust comes out brings disturbances. So, wiping with cow manure helps to stop dust and this cow manure also acts as an excellent disinfectant. The hermitage should be free from insects and animals because flies, mosquitoes, other insects disturb the aspirant while practicing and animals are also a great disturbances if we should not kept them faraway from hermitage. The open platform with a thatched roof is recommended because when it is too hot to practice indoors then sadhaka can practice or sit or sleep outside. In India most of the people prefer to sleep outdoors as it is cooler and closer to nature also. Pure water is necessary for daily purificatory processes and others that is why Swathmarama recommended the necessity of a well. Surrounding wall helps to get protection from wild animals and hermitage with a wall helps to maintain spiritual vibrations and magnetic power. The Hathayoga sadhaka should try to live as simply and self-sufficiently as possible. The surroundings should always remain clean and peaceful so that mental fluctuations and worries can be reduced and all his energy can be directed towards spiritual unfoldment.

Yogi Swathmarama Said :-

एवंविधे मठे स्थित्वा सर्वचिन्ताविवर्जितः ।

गुरुपदिष्टमार्गेण योगमेव सदाभ्यसेत् ॥ इति ॥ I.14

it means dwelling in the hermitage that is already discussed above, being devoid of all thought yoga should be practiced in the way instructed by the Guru. Under normal conditions the mind can never be thoughtless. If the sadhaka who tries to reside in the above mentioned

hermitage can minimize unnecessary thoughts and can continue his sadhana without any disturbances. So, Matha (place of practice) is very important in Hatha field.

### **ASANAS :**

Asana means a state of being in which one can remain physically and mentally steady, calm, quiet and comfortable. According to Hathayoga asana is spoken of as the first limb or part of Hathayoga. Swami Swathmarama says - Having done asana one attains steadiness of body and mind, freedom from diseases and lightness of the limbs - the same said -

हठस्य प्रथमांगत्वादासनं पूर्वमुच्यते ।

कुर्यादासनं स्थैर्यमारोग्यं चांगलाघवम् ॥ इति ॥ - I.17

But in Yogasutras of Sage Patanjali there is a concise definition of yogasanas - स्थिरसुखमासनम्, meaning that position which is comfortable and steady. Here in this context Yogasanas are practised to develop the practitioner ability to sit comfortably in one position for an extended length of time as is necessary during meditation. In Rajayoga, asana refers to the sitting position, but in Hathayoga it means something more. Asanas are specific body positions which open the energy channels and psychic centres. They are tools to higher awareness and provide the stable foundation for our exploration of the body, breath, mind and beyond. The Hathayogis also found that by developing control of the body through asana, the mind is also controlled. Therefore, practice of asana is the fore most in Hathayoga.

In spiritual term yoga is described as the union of the individual consciousness with the universal consciousness. But on practical level yoga is a means of balancing and harmonising the body, mind and emotions. This practical level can be achieved through the practice of asana, pranayama, mudra, bandha, shatkarma and meditation.

The science of yoga begins to work on the outermost aspect of the personality, the physical body, which for the most people is a practical and familiar starting point. When imbalance is experienced at this level, the organs, muscles and nerves no longer function in harmony, rather they act in opposition to each other. For instance, the endocrine system

might become irregular and the efficiency of the nervous system decrease to such an extent that a disease will manifest. Yoga aims to bringing the different bodily functions into perfect coordination so that they work for the good of the whole body.

Hathayoga is a process through which purification and control of the body take place by restructuring the pranic flow. Through the practice of asana, steadiness develops, prana moves freely and there is less chance of disease. When prana flows without any disturbance then the body also becomes supple. Stiffness of the body is due to blockages and an accumulation of toxins. When prana begins to flow the toxins are removed from the system and sadhaka will be able to bend and stretch in a relaxed manner without having to do vigorous warming up exercises. When the store of prana is increased to a greater degree then the body will move by itself without any strain.

The ultimate purpose of Hathayoga is not only bringing healthy body to Sadhaka but also awakening of Kundalini Sakthi, the evolutionary energy in man. Practising asanas stimulates the chakras, distributing the generated energy of Kundalini all over the body.

Hathayoga not only strengthens the body and improves health but also activates and awakens the higher centres responsible for the evolution of human consciousness.

Yogasanas work positively on the body - mind connection. The body and mind are not separate entities although there is a tendency to think and act as though they are. The gross form of the mind is the body and the subtle form of the body is the mind. The practice of asana integrates and harmonises the two. Both the body and the mind harbour tensions or knots. Every mental knot has corresponding physical, muscular knot and vice-versa. The aim of asana is to release these knots.

Yogasanas and exercises are not same. Yogasanas have often been thought of as a form of exercise. They are not exercises. When yogasanas are performed respiration and metabolic rates slow down, the consumption of oxygen and the body temperature drop. During exercise, however, the breath and metabolism speed up, oxygen consumption rises, and the body gets hot. Yoga postures tend to arrest catabolism

whereas exercise promotes it. In addition asanas are designed to have specific effects on the glands and internal organs, and to alter electrochemical activity in the nervous system. So, yogasanas and exercises are not same.

Dynamic practices are not intended to develop muscles or make the body fitter but to increase flexibility, speed up circulation, loosen the muscles and joints, release energy blocks and remove stagnant blood from different parts of the body. These dynamic asanas tone the skin and muscles, strength the lungs, improves movement in the digestive and excretory system. Static practices have more useful and powerful effect on the pranic and mental bodies. They are performed with little or no movement, the body often remaining in one position for a few minutes. These are specifically concerned with bringing tranquility to the mind and preparing the practitioner for the `higher practices of yoga, such as meditation. These static asanas are very useful who are in the practice of prathyahara – sense withdraws.

In Hathayogapradipika Swathmarama said that he going to explain some of the asanas accepted by Munis Vasishtha and Yogis such as Matsyendranath. He said -

वशिष्टाद्यैश्च मुनिभिर्मत्स्येन्द्राद्यैश्च योगिभिः ।

अङ्गीकृतान्यासनानि कथ्यन्ते कानिचिन्मया ॥ इति ॥ - I.18

Here Swathmarama explained these asanas along with definitions and benefits.,those are -

Swasthikasana, Gomukhasana, Veerasana, Koormasana, Kukkutasana, Uttanakoormasana, Dhanurasana, Mayurasana, Savasana.

In another context Swathamarama said -

चतुरशीत्यासनानि शिवेन कथितानि च ।

तेभ्यश्चतुष्कमादाय सारभूतं ब्रवीम्यहम् ॥ इति ॥ - I.33

Here it is mentioned that 84 asanas were taught by Lord Siva. Out of those he is going to describe the four important asanas. But some texts says that 84 lakh asanas have been told by Siva taking examples from each of 84 lakh kinds of creatures. Here in this context Swathmarama explained four asanas along with definitions and benefits.



i.e., Siddhasana, Padmasana, Simhasana, and Bhadrasana. Though Swathamara explained four, the recommended asana by Swathmarama is Siddhasana and said that Siddhasana is the best asana of all four asanas. It is said -

सिद्धं पद्मं तथा सिंहं भद्रं वेति चतुष्टयम्।

श्रेष्ठं तत्रापि च सुखेत्सिष्टेत्सिद्धासने सदा ॥ इति ॥ - I.34

A correct meditative pose is very important to yogi , therefore, Swathmarama advices that any follower of Matsyendranath must practice these four asanas.

After practising asanas the sadhaka should feel an energy boost than an energy loss. If any tiredness and uneasy occurs it means that the practice is done incorrectly. Pranayama should practice only after asanas. In the systematic science of Hathayoga, asanas prepare the physical body to remove gross impurities and activates prana. Like this there is sequence of Hathayoga. It is said -

आसनं कुम्भकं चित्रं मुद्राख्यं करणं तथा ।

अथ नादानुसंधानमभ्यासानुक्रमो हठे ॥ - I.56

Asana, varieties of kumbhaka, practices called Mudras and concentration on the inner sound that is nada comprise the sequence of Hathayoga. Asana is the first limb or part in Hathayoga practice.

## **GENERAL NOTES FOR THE ASANA PRACTITIONER**

Some of the below given instructions are beneficial to get success in asana. Those are :-

**BREATHING:-** Always breathe through the nose unless specific instructions are given by Guru. Try to coordinate the breath with the asana practice.

**RELAXATION:-** Savasana may be performed at any point during asana practice, especially when feeling physically or mentally tired. Savasana should be practised on completion of the asana programme.

**COUNTERPOSE:-**Counterpose is necessary during middle and advanced group of asanas. Backward bends are followed by forward

bends and vice versa. What ever asana is practised on one side of the body is repeated on the otherside also. This counter pose is necessary to bring the body back to a balanced state. However, when asanas are practising for therapeutic reasons, a counterpose may not be needed.

**TIME OF PRACTICE :-** Asana may be practised with an empty stomach early in the morning or may be practised at any time of day except after meals. Atleast three to four hours gap must be there between asanas and meals.

**PLACE OF PRACTICE :-** Hatha texts already mentioned place of practice. We already discussed in above section. Practice in such place or practice in a well ventilated room free from insects, mosquitoes where it is calm and quiet.

**BLANKET:-** Use a blanket of a natural material for the practices as this will act as an insulator between the body and the earth.

**CLOTHES:-**During practice of asanas it is better to wear loose , light and comfortable dress which is cottonmaterial. While practising asanas never wear spectacles, watches and other jewellery.

**EMPTYING THE BOWELS:-** Before commencing the asana programme,the bladder and intestines should preferably be empty.

**DIET :-** Hatha texts already mentioned Pathya and Apathya(Eatables and Uneatables). Follow such dietary pattern. It is better to get Mitahara which is already mentioned.

**NO STRAINING:-** Never produce any strain on body and mind while doing asanas. Beginners may find muscle stiffness but after several weeks of regular practice such stiffness may not find body becomes more flexible.

**AGE LIMITATIONS:-** Asana may be practised by people of all age groups, male and female.

**CONTRA INDICATIONS:-** People with fractured bone or who are suffering from chronic ailments and diseases such are stomach ulcer, TB, hernia etc., should consult yoga teacher before commencing asanas.

TERMINATION OF ASANAS:- If there is excessive pain in any part of the body the asana should be terminated immediately and if necessary get Guru's advice. Do not stay in an asana if discomfort is felt.

INVERTED ASANA:- If there is any gastric problem, blood pressure, heart problem, menstrual time or later stage of pregnancy never practice such inverted asanas.

## PRANAYAMA

Asana is the first step in Hathayoga. The next stage of Hathayoga is pranayama. Pranayama is not simply exhalation, retention and inhalation. Pranayama is more than simple breathing exercise and pranayama must be practised systematically under experienced Guru . Pranayama should start only when the body is regulated by asana and moderate diet. It is said –

अथासने दृढे योगी वशी हितमिताशनः ।

गुरूपदिष्टमार्गेण प्राणायामान्समभ्यसेत् ॥ इति ॥ - II.1

Diet is very important in pranayama. Eating is a direct means of pranic absorption which affects the body, mind and pranic vibrations. In the beginning stage of practice, food consisting of milk and ghee is recommended. When establishment comes then restrictions are not necessary. It is said -

अभ्यासकाले प्रथमं शस्तं क्षीराज्यभोजनम् ।

ततोभ्यासे दृढीभूते न तादृङ्-नियमग्रहः ॥ इति ॥ - II.14

While doing pranayama the body metabolism undergoes a change. The above mentioned food maintains balance in such change.

MEANING OF PRANAYAMA:- The word pranayama is composed to two sanskrit roots prana and ayama. Prana means vital energy or life force and ayama means extension or expansion. The word pranayama means extension of the dimension of prana. Prana is vital energy exists in all things. Although closely related to the air we breathe, it is more subtle than the air or oxygen. Therefore, pranayama should not be considered as mere breathing exercises aimed at introducing extra oxygen into the lungs. pranayama utilizes breathing to influence the

flow of prana in the nadi or energy channels of the pranamaya kosha or energy body.

**THE PRANIC BODY:-**The yogic physiology says that human framework is comprised of five bodies or sheaths, which account for the different aspects or dimensions of human existence. These five sheaths are known as:-

1. Annamayakosa - the food or material body
2. Pranamayakosa - the vital energy body
3. Manomayakosa - the mental body
4. Vijnanamayakosa- the psychic or higher mental body
5. Anandamayakosa-the transcendental or bliss body.

These five sheaths function together to form an integral whole, the practices of pranayama work mainly with pranamayakosa.

**THE FIVE MAJOR PRANAS AND UPA-PRANAS:-**

The pranamayakosa is made up of five major pranas which are famously known as panchapranas , those are :-

1. Prana - Governing the area between the larynx and the top of the diaphragm. It is associated with the organs of respiration and speech, and the gullet, together with the muscles and nerves that activates them. It is the force by which the breath is drawn inside.
2. Apana - This is located below the navel region and provides energy for the large intestines, kidneys, anus and genitals. It excretes waste from the body.
3. Samana - This is located between the heart and navel. It activates and controls digestive system. Samana also activates the heart and circulatory system and responsible for the assimilation and distribution of nutrients.
4. Udana - This prana controls the area of the body above the neck. Udana activates all the sensory receptors. Thought and consciousness of the outside world would be impossible without it.

5. Vyana - This prana pervades all over the body, regulating and controlling all movement, and coordinating the other pranas. It acts as the reserve force for the other pranas.

UPAPRANAS OR MINOR PRANAS:- These minor pranas also five kinds :-

1. Naga - This upaprana is responsible for belching and hiccups
2. Koorma- This upaprana opens the eyes and stimulates blinking
3. Krikara-This upaprana generates hunger, thirst, sneezing and coughing.
4. Devadatta- This upaprana induces sleep and yawning
5. Dhananjaya - This upaprana lingers immediately after death and is responsible for decomposition of the body.

PRANA AND CHITTA :- Prana and Chitta (Mind) are interlinked. Fluctuations of one means fluctuations of the other. If one is balanced automatically other is also balanced. So, whenever prana moves then the chitta also moves. When prana does not move then chitta stays still. so, by restraining the vayu the yogi attains steadiness. It is said -

चले वाते चलं चित्तं निश्चले निश्चलं भवेत् ।

योगी स्थाणुमवाप्नोति ततो वायुं निरोधयेत् ।। - II.2

The breathing process is directly connected to the brain and CNS and it is one of the most vital processes in the body system. It has also some connections with the hypothalamus, the brain centre which controls emotional responses. The hypothalamus is responsible for transforming perception into cognitive experience. Erratic breathing sends erratic impulses to this centre and thus creates disturbed response. So, prana and chitta are related.

PRANAYAMA REMOVES BLOCKAGES IN NADIS :- If the nadis are full of impurities, the vital force does not pass in the middle channel. When the prana does not move into the middle channel then the attainment of perfection become difficult. So, pranayama remove the

impurities in the nadis, the impurities are waste and residue of sensuous living and desires. It is said :-

**मलाकुलासु नाडीषु मारुतो नैव मध्यगः ।**

**कथंस्यादुन्मनीभावः कार्यसिद्धिः कथं भवेत् ॥ - II.4**

Nadi is a flow of energy. These are wire like structures. There are 72 thousand nadis in our body.

**MINDS POSITION WHILE PRACTISING PRANAYAMA:-** During pranayama practice the mind should be steady and aware not moving from thought to thought. When the mind is sattwic, the inner awareness grows quickly and prana acculates. Therefore, pranayama should be done daily with sattwic state of mind so that the impurities are driven out of sushumnanadi and purification occurs. It is said:-

**प्राणायामं ततः कुर्यान्नित्यं सात्त्विकया धिया ।**

**यथा सुषुम्नानाडीस्था मलाःशुद्धिं प्रयान्ति च ॥ इति ॥ - II.6**

**RUB THE BODY WITH THE PERSPIRATION:-** While practising pranayama, the sadhaka gets perspiration. The body becomes hot due to pranayama, excess water may be lost. When the body is impure and unclean then the impurities are excreted through the pore of the skin in the form of perspiration. But when the body has been purified only water, salt and hormones are excreted through the skin. The difference between these two perspirations can be known easily by pranayamasadhaka. If there is perspiration due to pranayama, chemical hormones are released unnecessarily. Therefore, the perspiration should be rubbed back into the skin. They are reabsorbed through the pores. This also helps to rebalance the system and tone the nerves and muscles. It is said:-

**जलेन श्रमजातेन गात्रमर्दनमाचरेत् ।**

**दृढता लघुता चैव तेन गात्रस्य जायते ॥ इति ॥ - II.13**

Rub the body with the perspiration from the labour of pranayama. The body derives firmness and steadiness. The Sivasamhita states -" When the body perspires, rub it well, otherwise the yogi loses his seven dhatus ( blood, fat, flesh, bone, marrow, skin, semen/ova)

## **DURATION AND TIME FOR PRANAYAMA AND GRADATION OF PRANAYAMA:-**

Those who are completely dedicated to a life Hathasadhana should practice pranayama at the four specified times. The specified times for practice are important in correlation to body rhythms and solar/lunar activities. At these times there is a changeover of body and external energy rhythms, and sushumna nadi is more likely to become active. The recommended timings are 1. Early in the morning 2. Midday 3. Evening 4. Midnight. While practising pranayama the retention should be gradually held up to eighty counts in one sitting. It is said:-

प्रातर्मध्यदिने सायमर्धरात्रे च कुम्भकान्।

शनैरशीतिपर्यन्तं चतुर्वारं समभ्यसेत् ॥ इति ॥ - II.11

According to the Gherandasamhita there are three stages of pranayama. In the first stage inhalation is for 12 matras or counts, retention 48 counts and exhalation is 24 counts. In the second stage inhalation should be 16 counts, retention is 64 counts and exhalation is 32 counts. The highest stage is inhalation 20 counts, retention is 80 counts and exhalation is 40 counts. So retention should reach up to 80 counts in each sitting. When body and the mind are purified and the quantum of prana is increased then various physical symptoms manifest during pranayama. The body becomes hot due to increased activities of the sympathetic nervous system. If it perspires irrespective of cool weather, pranic awakening has definitely taken place. It is possible for hot flushes to occur or you may not even notice any excess heat. In Hathayogapradipika three grades (stages) were noticed those are:- At first stage is perspiration, in the middle stage trembling, in the highest stage complete steadiness. It is said:-

कनीयसि भवेत्स्वेदः कम्पो भवति मध्यमे।

उत्तमे स्थानमाप्नोति ततो वायुं निबन्धयेत् ॥ इति ॥ - II.12

**GRADUAL CONTROL OF PRANA & IMPROPER PRACTICE OF PRANA :-** It is very tedious and delicate process to control prana which requires alertness ,awareness, patience and constancy. Just as wild animals like lion, elephant and tigers are gradually controlled so the prana is also controlled through gradual practice. Otherwise, the

practitioner faces problems and sometimes the prana may destroy the practitioner. It is said:-

यथा सिंहो गजो व्याघ्रो भवेद्वश्यः शनैः शनैः ।  
तथैव सेवितो वायुरन्यथा हन्ति साधकम् ॥ इति ॥ - II.15

If pranayama is performed properly and systematically then pranic capacity increases otherwise physical disturbances will develop. So, by proper practice of pranayama all the diseases are eradicated, by improper practice of pranayama all diseases can arise.

The same is said :-

प्राणायामेन युक्तेन सर्वरोगक्षयो भवेत् ।  
अयुक्ताभ्यासयोगेन सर्वरोगसमुद्भवः ॥ इति ॥ - II.16

Due to disturbances of vital air some diseases such as Hiccups, asthma, cough, headache, earache and eyeache, etc., The same is said :-

हिक्का श्वासश्च कासश्च शिरःकर्णाक्षिवेदनाः ।  
भवन्ति विविधाः रोगाः पवनस्य प्रकोपतः ॥ इति ॥ - II.17

### **GREATNESS OF PRANAYAMA:-**

Through the practice of pranayama fear of death can be overcome. To emphasize the value and importance of pranayama Swathmarama says -

ब्रह्मादयोपि त्रिदशाः पवनाभ्यासतत्पराः ।  
अभूवन्नन्तकभयात्तस्मात्पवनमभ्यसेत् ॥ इति ॥ - II.39

This sloka says that even Brahma and other Gods in heaven also devote themselves to practising pranayama because it (Pranayama) ends the fear of death. Thus pranayama must be practised daily.

### **BREATH, HEALTH, LIFE SPAN AND PRANAYAMA:-**

The breath is the most vital process of the body. It influences the activities of each and every cell and most importantly is intimately linked with the performance of the brain. Human beings breathe about 15 times per minute and 21,600 times per day. Most people breathe incorrectly, using only a small part of their lung capacity. Practice of



pranayama techniques bring awareness how to develop respiratory process (though breathing is mainly an unconscious process, conscious control of it may be taken at any time) and improve integrity of the body and mind. Rhythmic, deep and slow respiration stimulates and is stimulated by calm, content states of mind. Irregular breathing disturbs the rhythms of the brain and leads to physical, emotional and mental blocks. Pranayama provides not only quality of life but also length or quantity of life is achieved by the rhythm of the respiration.

Those who breathe in short, quick gasps are likely to have a shorter life span than those who breathe slowly and deeply. On the physical level, this is because the respiration is directly related to the heart. A slow breathing rate keeps the heart stronger and better nourished and contributes to a longer life. Deep breathing also increases the absorption of energy by the pranamayakosa, enhancing dynamism, vitality and general wellbeing. Our ancient yogis and rishis studied nature in great detail and find out this truth.

#### **PRANAYAMA AND THE SPIRITUALITY:-**

Pranayama not only provides healthy body but also shows spiritual marga (path). General life and spiritual life are two sides of a coin. Every human being must find this truth and lead life in both way. Pranayama removes blockages in the pranamayakosa and peaceful mind. The spiritual seeker requires tranquility of mind as an essential prelude to spiritual practice. Once the mind has been stilled and prana flows freely in the nadis and chakras, the doorway to the evolution of consciousness opens, leading the aspirant into higher dimensions of spiritual experience.

#### **GENERAL NOTES FOR THE PRANAYAMA PRACTITIONER:-**

It is very important that an experienced Guru's instructions are essential to practice pranayama. The below given instructions also very useful along with guru's instructions. Those are:-

**BREATHING:-** Always breathe through the nose (nostrils) and not the mouth unless specifically instructed otherwise. The nose should be cleaned regularly by jalandhara prior to the practice of pranayama.

**TIME OF PRACTICE :-** The best time to practice pranayama is during early morning or another good time is just after sunset. However, those who are completely dedicated to a life hathayogasadhana should practice pranayama at the four specified times - Early morning, midday, evening and midnight.

**PLACE OF PRACTICE :-** Hathayoga texts already mentioned place to practice hathayoga. In such place pranayama should be practised. If that is not possible now a days practice in a quiet, clean and pleasant room which is well ventilated free from insects and mosquitoes is also recommended.

**SITTING POSITION:-** Any suitable meditative posture is recommended in which sadhaka can sit for a long time steadily and comfortably. The best asana recommended by Great Yogins is Siddha/Siddhayoni asana.

**SEQUENCE:-** Pranayama should be practised only after practising asanas. Hatha texts accepted this sequence. After practising pranayama one may perform savasana if it is necessary for a few minutes.

**BATHING :-** It is better to get a bath before practice or take a bath for at least half an hour after the practice to allow the body temperature to normalise.

**CLOTHES :-** Loose, comfortable cotton clothing should be worn during pranayama practice.

**EMPTY STOMACH:-** Practice pranayama with an empty stomach in the morning or at least three to four hours after meals can start pranayama. Food in the stomach provides pressure on the diaphragm and lungs, making full and deep respiration difficult.

**DIET :-** A balanced diet of protein, carbohydrates, fats, vitamins and minerals is suitable for most pranayama practices. Hatha texts says that Eating is a direct means of pranic absorption which affects the body, mind and pranic vibrations. In the beginning stage of practice, food consisting of milk and ghee is recommended. When establishment comes then restrictions are not necessary.

**AVOID STRAIN:-** During pranayama practice the mind should be steady and aware not moving from thought to thought. When the mind

is sattvic, the inner awareness grows quickly and prana acculates. Therefore, pranayama should be done daily with sattvic state of mind so that the impurities are driven out of sushumna nadi and purification occurs.

**EFFECTS:** - While practising pranayama various symptoms may manifest even in healthy people. Sensations of itching, tingling, heat or cold and feelings of lightness or heaviness may occur. These are only temporary but not stay long time.

**SYMPTOMS :-** When the body and mind are purified and the quantum of prana is increased, then various symptoms manifest during pranayama. Those are - At first there is perspiration, in the middle stage trembling in the highest stage complete steadiness.

**CONTRA-INDICATIONS:** - Pranayama should not be practised during illness but according Guru's advice one may proceed in pranayama.

### **NADISODHANA PRANAYAMA**

The first pranayama practice is Nadisodhanapranayama. This is also known as alternate nostril breathing, which activates and harmonizes ida and pingala nadis. This Nadisodhanapranayama purifies nadis. Yogi Swathmarama states that nodisodhanapranayama will purify the nadis within three months if practised according to said manner. Now let us know what is nadisodhana pranayama according to Hathayogapradipika :-

It is must to practice pranayama techniques only sitting in any meditative pose. Sitting in Padmasana or any other meditative asana Inhale the air through the left nostril and hold the breath to capacity(Retention) and then exhale through the left nostril. Then again inhale through the right nostril, perform kumbhaka and exhale completely through the left nostril. Inhale with the same nostril through which exhalation was done and retent the breath to utmost capacity and exhale through the other nostril slowly and not forcibly. Repeat the same process again and again this is called nadisodhanapranayama. Those who practice Nadisodhanapranayama, according to said times and said ratio, within three months totally all nadis will be purified. In Hathayogapradipika it is said:-

प्राणं पिबेदिडया पिबेन्नियमितं भूयोन्यया रेचयेत्  
पीत्वा पिङ्गलया समीरणमथो बद्ध्वा त्यजेद्वामया ।  
सूर्याचन्द्रमसोरनेन विधिनाभ्यासं सदा तन्वतां  
शुद्धा नाडिगणा भवन्ति यमिनां मासत्रयादूर्ध्वतः ॥ इति ॥ - II.10

When the nadis are purified there are external symptoms. Success is defined when the body becomes thin and glows. When the sadhaka is able to hold breath according to his wish then the digestive fire increases. If the nadis are purified then the inner sound or nada awakens and one is free from diseases. Purification of the nadis means the shakti can flow throughout the body without any disturbances and aim can be achieved. It is said in Hathyogapradipika:-

यदा तु नाडीशुद्धिः स्यात्तथा चिह्नानि बाह्यतः ।  
कायस्य कृशता कान्तिस्तदा जायेत निश्चितम् ॥ - II.19  
यथेष्टधारणं वायोरनलस्य प्रदीपनम् ।  
नादाभिव्यक्तिरारोग्यं जायते नाडिशोधनात् ॥ इति ॥ - II.20

#### MANONMANY (MIND DEVOID OF THOUGHT)

If the mind and prana are absorbed in the centre (sushumna) which is responsible for the experience of universal consciousness or atma then one need not to fear of death. by practising breath retention and sambhavi mudra and focusing mind on a single point (one object) then the state of complete absorption arise. If a superconscious state occurs and then the sadhaka return to mundane awareness, the thought of death has less significance. Whether the body is dead or alive is not relevant to one who has realised the atma. It is said:-

यावद्धृदोमरुद्देहे यावच्चित्तं निराकुलम् ।  
यावद् दृष्टिर्भ्रुवोर्मध्ये तावत्कालभयं कुतः ॥ इति ॥ - II.40

By systematically restraining the prana the nadis and chakras are purified and thus the prana bursts open the door way to Sushumna and easily enters it. Constant, continual and correct practice of pranayama activates sushumna. Normally the energy in the nadis fluctuates from ida to pingala, but when the energy is equally balanced in both they

cease to function and the energy rises through sushumna. When a steady flow of energy or prana moves through sushumna the mind becomes still - this is the stage in which there is no awareness of the external and internal world. This avastha (stage) is called "Manonmaniavastha" means absence of individual mind. In Hathayogapradipika it is said:-

मारुते मध्यसंचारे मनःस्थैर्यं प्रजायते ।

यो मनःसुस्थिरीभावः सैवावस्था मनोन्मनी ॥ इति ॥- II.42

### GAJAKARANI

Gajakarani is vomiting or stomach cleansing process. Three to four hours after eating, drink water and put the first two fingers down the throat and gently tickle the throat to stimulate the regurgitating reflex and vomit the remaining food from the stomach is called Gajakarani. In the text Hathayogapradipika it is said that vomiting the things in the stomach by moving the apana into the throat is called Gajakarani by those who have attained knowledge of Hathayoga. Thus, being accustomed to this technique, control of the nadis and chakras is brought about.

उदरगतपदार्थमुद्धमन्ति पवनमपानमुदीर्य कंठनाले ।

क्रमपरिचयवश्यनाडिचक्रा गजकरणीति निगद्यते हठज्ञैः ॥ इति ॥ - II.38

Gajakarani strengthens the solar plexus, the nerve centre which is connected with manipura chakra. It is said that all the nadis emanate from the navel region. This upward movement activates all the chakras within the vertebral column and the surrounding nadis. Nerve impulses rush up from the base of the spine to the medulla oblongata and ajnachakra. When we touch sensitive areas we feel the urge to vomit. In the same process of vomiting here also apana vayu automatically moves upward. If we perform this kriya three to four hours after meals then undigested food can be removed so that further energy which is helping to digest will be prevented an overflow of energy in the lower centres. The important factor is after this gajakarani kriya one should not take food at least half an hour and after that one should eat a liquid food prepared with boiled rice and milk with sugar, ghee added. This is like a

medicine which restores the natural balance of enzymes in the stomach, as our whole digestive system can be disturbed by the practice.

### **THE SHAT KARMAS (KRIYAS) AND THEIR EFFECTS**

In Hathayogapradipika the first thing we see is that Yogi Swathmarama does not worry at all about self control and self discipline in the form of yama and niyama. The order here is very different. He begins by saying that one should first purify the whole body, the stomach, intestines, nervous system and other systems. Therefore in Hathayoga first of all we take care of the body and purify it by six methods called as shat kriyas. Shat means six, kriyas means purificatory methods. Just as machines produce wastes like that our body continuously produces wastes. These wastes are three kinds (tridoshas) :-

1. Mucus
2. Gas
3. Acidity (Phlegm, wind and bile).

If we cleanse the body internally from time to time, the excess of these three metabolic products are removed and their formation is regulated and balanced. Then perfect health can be maintained. Before commencing pranayama, any imbalance in the three doshas (humours) - vata, pitta and kapha should be removed - excess body fat, mucous blockages, gas in the stomach and intestines, etc., should be eliminated. In Hathayogapradipika six purificatory processes were designed specifically for this purpose. Those are Shatkriyas means six actions. These six kriyas specifically increase vital capacity of the sadhaka. These kriyas designed not for therapy purpose only, but to create harmony in the body and mind and to prepare sadhaka for further practices. These kriyas bring healthy body through which one can attain disturbed free mind. For those already doshas are in balanced they need not to practice these six kriyas. However it is better to learn these kriyas under experienced Guru to practice whenever necessity arises. In Hathayogapradipika it is said:-

मेदश्लेष्माधिकः पूर्वं षट्कर्माणि समाचरेत्।

अन्यस्तु नाचरेत्तानि दोषाणां समभावतः ॥ इति ॥ - II.21

The six purificatory processes are:-

1. DHAUTI
2. BASTI
3. NETI
4. TRATAKA
5. NAULI
6. KAPALABHATI.

The same said:-

धौतिर्वस्तिस्तथा नेतिस्त्राटकं नौलिकं तथा ।  
कपालभातिश्चौतानि षट् कर्माणि प्रचक्षते ॥ II.22

### 1. DHAUTI:-

A strip of wet cloth measuring about four angulas width or width of the tongue and 15 handspans length is slowly swallowed and then taken out, as instructed by the guru is called VASTRA DHAUTI. Here the cloth should be finely woven cotton which is unused and clean. The cloth must also be trimmed neatly so that no loose threads fray on the sides. It should be no wider than the tongue. The cloth should be washed well and then boil it in water. The cloth should be in a container of warm water while practising.

Sitting in squatting position with the heels flat on the ground and the buttocks off the ground or resting on a brick or something about the same height, spread one end of the cloth over the tongue and start swallowing the cloth slowly. When two thirds of the cloth have been swallowed, leave the remaining few inches hanging out of the mouth and stand up to practice nauli. After completing nauli the cloth should be taken out slowly sitting in a squatting position. This is the procedure of Vastra Dhauti.

BENEFITS/EFFECTS:

Destroys or removes cough, asthma, diseases of spleen, leprosy, excess mucus, etc.,.

### 2. BASTI:-

Sitting in Utkatasana, navel deep water, insert a tube(pipe) which is opened at both ends, into the anus and contract the anus so that water goes inner side and hold the water as long as possible and then expel so

that the water which is inner side comes out. (This is to be performed with the support of Uddiyana Bandha). This cleansing with water is called BASTI karma.

**BENEFITS/EFFECTS: -**

Enlargement of glands and spleen, diseases arising from excess wind, bile and mucus are eliminated from the body through the practice of basti. Appetite increases, the body glows, senses and mind are purified.

**3.NETI:-**

Insert a soft thread measuring about 4mm width and 30 cm length through the nose, so that it comes out of the mouth (means the thread should be taken out through mouth) is called SUTRANETI by the Siddhas. Here the thread should not be forced through the nose but gently pushed so that it slowly passes down into the throat. When the thread reaches the back of the throat, we have to put the first two fingers into the mouth and pull the thread out through the mouth leaving a few inches of thread hanging out of the nose. Then slowly and gently pull the thread backwards and forwards for some time, then bring the thread out from the mouth. It is said in HATHAYOGA PRADIPIKA like this:-

“ सूत्रं वितस्ति सुस्निग्धं नासानाले प्रवेशयेत् ।  
मुखाभिर्गमयेच्चैषा नेतिः सिद्धैर्निगद्यते ॥ ” II.29

**BENEFITS/EFFECTS:-**

Neti is the cleaner of the brain and gives divine sight. It soon destroys all the diseases which manifest above the throat.

**4.TRATAKA:-**

Being calm, one should gaze steadily (means unwavering gaze) at a small point until tears are shed or eyes are filled with tears is called TRATAKA by the Acharyas (teachers). In HATHAYOGA PRADIPIKA it is said:-

निरीक्षेत्रिश्चलदृशा सूक्ष्मलक्ष्यं समाहितः ।  
अश्रुसंपातपर्यन्तमाचार्यैस्त्राटकं स्मृतम् ॥ II.31



## BENEFITS/EFFECTS:-

Trataka eradicates all eye diseases, fatigue and sloth, etc. It closes the doorway which is creating problems. It should be carefully kept secret like a golden casket (jewellery box).It improves concentration.

## 5. NAULI:-

Lean forward, protrude the abdomen, and rotate (the muscles) from right to left with speed .This is called NAULI by the siddhas.

When the rectus abdomini muscles are rotated from left to right (anticlockwise), it is called DAKSHINA NAULI. When they are rotated from right to left (clockwise) that is VAMA NAULI. When the muscles are pulled together and middle group of the muscles protrude, it is MADHYAMA NAULI.

BENEFITS/EFFECTS:- Nauli kriya increases appetite and digestion.It removes all the disorders of the doshas and brings out happiness.

## 6.KAPALABHATI:-

Performing exhalation and inhalation rapidly like the bellows of a blacksmith is called KAPALABHATI. Here the emphasis (force) should be on exhalation not in inhalation. It seems in HATHAYOGAPRADIPKA like this:-

भस्त्रावल्लोहकारस्य रेचपूरौ ससंभ्रमौ ।  
कपालभातिर्विख्याता कफदोषविशोषिणी ॥ II.35

BENEFITS/EFFECTS:- It destroys all mucus disorders and makes the cranium(skull) to glow.

## HATHAYOGASIDDHILAKSHANAM

Yogi who succeeded in Hathayoga attains leanness of the body, tranquil counterance, manifestation of the inner sound, (clear voice also), clear eyes, diseaselessness, control of bindu, active digestive fire and purification of the nadis. Those who are practising Hathayoga , if they find such symptoms, it seems that they are succeeded in their practice. When Kundalini sakti passes through sushumna, all the nadis and chakras and the entire body emanate that sakti. When kundalini ascends

through sushumna, the whole body becomes luminous, not only the consciousness but changes manifest in every aspect. If kundalini moves through mooladhara chakra to swadishtana chakra then the sense of smell becomes very acute and sense of taste becomes very sharp and different tastes can be created at will. If Kundalini enters into manipurachakra then the body becomes completely diseaseless and is imperishable by fire. Excretion, hunger, and thirst decrease and the body can survive for days on prana alone. Excess fat is lost and skin becomes radiant. If kundalini enters to anahatachakra then inner sound arises. If sakti enters into Visuddhichakra then the voice becomes melodious and resonant, and one's words become totally captivating. The body can destroy poisonous substances and is unaffected by any extreme conditions of heat/cold, pain/pleasure, night/day etc., When kundalini reaches ajnachakra pure knowledge and wisdom unfold and all past karmas are destroyed and eight major siddhis (ashtasiddhis) are acquired. When kundalini enters into sahasrara total perfection is attained. So, through hathayogasadhana total perfection can be attained. In Hathayogapradipika hathayogasiddhilakshna said like this:-

वपुः कृशत्वं, वदने प्रसन्नता, नादस्फुटत्वं, नयने सुनिर्मले ।

अरोगता बिन्दुजयोग्निदीपनं नाडीविशुद्धिर्हठसिद्धिलक्षणम् ॥ इति ॥ II.78

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## UNIT IV

Structure:

- Rules in food taking, hathayoga achievements
- Apathya - prohibited food for the yoga sadhaka
- Pathya (recommended food for the yogasadhaka)
- Eight Kumbhakas or Ashtakumbhakas
- Pranayama is of three types -
  - EXHALATION(RECHAKA)
  - INHALATION (PURAKA)
  - RETENTION(KUMBHAKA).
- Again Kumbhaka is of two types
  - SAHITA KUMBHAKA
  - KEVALA KUMBHAKA

### **MITAHARA, APATHYA(PROHIBITED FOOD), PATHYA (RECOMMENDED FOOD),**

#### **RULES IN FOOD TAKING, HATHAYOGA ACHIEVEMENTS**

Ahara - Food is very essential to maintain body as well as mind. There are several kinds of works done by food. The food which contains rich nutrients is essential. Nutrition acts as body building material. Food provides energy. The body also uses food to regulate its activities, eg., regulation of heart beat, regulation of body temperature, removal of waste products from the body, muscle contraction, control of water balance, clotting of blood etc.,.

Each and every work is due by food. Bhagavad Geeta says the same-  
अन्नान्नवन्ति भूतानि इति.

So, the food which we are taking should protect our body from oxins, othewise the Yogasadhana is unfulfilled. Food appears in many forms

such as cereals, pulses, fruits, vegetables, milk and milk products and flesh foods. All these foods are made up of a large number of components called Nutrients and can be grouped into six main classes 1. Water 2. Proteins 3. Carbohydrates 4. Fats 5. Minerals 6. Vitamins. The food that Sadhaka takes should contain all these nutrients. One who takes such food can attain perfection in his Sadhana. While taking food the sadhaka should follow rules and regulations.

Mitahara is recommended to Yogasadhaka. In Hathayogapradipika Yogi Swathmarama said-

ब्रह्मचारी मिताहारी त्यागी योगपरायणः ।  
अब्दादूर्ध्वं भवेत्सिद्धो नात्र कार्या विचारणा ॥ इति ॥ 1.57

One who is Brahmachari, takes moderate food and pure food, is regular and intent on yoga and renounces attachment becomes perfect after a year in yogasadhana- yoga practice. In this context Swathmarama explained Mitahara as -

सुस्निग्धमधुराहारश्चतुर्थांशविवर्जितः ।  
भुज्यते शिवसंप्रीत्यै मिताहारः स उच्यते ॥ 1.58

Mitahara is defined as agreeable soft and sweet food leaving one fourth of the stomach free eaten as an offering to please Siva. Sweet food means not that food which contains much sugar or sweet but fresh and pleasant tasting food. Disagreeable food is bad tasting food, poisonous food damages the body system. So, mitahara is the stomach should be half filled with recommended food, one quarter with water and one quarter should be left for air free movement. In Abhiyuktagrantha it is said:-

द्वौभागौ पूरयेदन्नेः तोयेनैकंपूरयेत् ।  
वायोःसंचारणार्थाय चतुर्थांशवशेषेत् ॥

it means fill two parts of stomach with food, one part with water and leave the fourth part of stomach for free movement of air.

In mitahara definition it is mentioned eating to please Siva. Here Siva means according to Tantra Sastra inner consciousness, the Atma.

So, while taking food the Sadhaka should not feel that he is taking food for himself but should be considered as prasada or an offering to Atma. Sadhaka should cultivate the attitude that he is nourishing the body for its maintenance so his consciousness can continue its process of unfoldment and spiritual evolution. The food which sadhaka is taking purifies body and mind for the maintenance of life and progress in sadhana. So, all the time the sadhaka should eat cautiously with awareness and with a higher purpose than sensual enjoyment. Mitahara means Sattvic food, light food which is very easy to digest. In Bhagavadgeeta also we find the same about sattvic food --

**आयुस्सत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।**

**रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्विकप्रियाः ॥ 17.8**

Food dear to those in the mode of goodness increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction. Such food is juicy, fatty, wholesome and pleasing to the heart. Through overeating one become Rogi and through Sattvic food one become Yogi. So, it is always better to Sadhaka to get Mitahara to attain success in his path.

## **APATHYA - PROHIBITED FOOD FOR THE YOGA SADHAKA**

In Hathayogapradipika Swami Swathamarama said -

**कट्वम्ललीक्षणलवणहरीतशाकसौवीरतैलतिलसर्षपमद्यमत्स्यान् ।**

**अजादिमांसदधितक्रकुलुत्थकोलपिण्याकहिङ्गुलशुनाद्यमपत्थमाहुः ॥ 1.59**

The food which are prohibited for yogi are - Those which are bitter, sour, pungent, salty, heating, green vegetables (other than recommended five vegetable such are - Balasaka, Kalasaka, Patolapatraka, Vastuka, and himalochika), sourgruel, oil, sesame, mustard, alcohol, fish, flesh foods, curd, buttermilk, horsegram, fruit of jujube, asafoetida and garlic.

Ayurveda sastra says by taking limited bitter, sour, pungent and salt no problem to body. Due to excess in these some problems take place in our body such are itching, swelling, thirst, fever, leprosy, loss of strength, baldhead, skin wrinkling, white hair, skin problems, blood problems, bone and marrow problems, shivering, backaches, etc.,

concentrated and spicy food disturbs the body systems and creates diseases. Meat food brings all the toxins to the body mainly to the digestive system. Excess asafoetida and garlic are considered aphrodisiacs as they stimulate the production of sex hormones. Alcohol destroys liver and brain cells which are very essential to reach the aim of sadhaka. Curd has the quality of heat and it hardens the stools. So, excess curd is not recommended and curd during night is not good.

Excess curd brings fever, leprosy, bile disorders, etc. Though buttermilk has the quality of developing digestive fire and such good qualities but sour buttermilk is not recommended.

It is better to avoid such prohibited food which is mentioned above during sadhana period. Unhealthy food, reheated food after cold, dry food, excessively salty and acidic food and too many mixed vegetables are also prohibited.-

**भोजनमहितं विद्यात्पुनरस्योष्णीकृतं रूक्षम् ।**

**अतिलवणमाम्लयुक्तं कदशनशाकोत्कटं वर्ज्यम् ॥ 1.60**

Once food is cooked if we again reheat it then again the bacteria set in and also damages body cell and improves cancer cells. Dry food means which has not natural oils or water is also not recommended. Excess salty and acidic food imbalance the system, in fact salt directly affects the heart rate and makes heart beat faster and heats the body. Many different kinds of vegetables should not be cooked together because chemical reaction can disturb the digestive system and disturb the body functions.

In Bhavadgeeta Lord Krishna explained Rajasika food and Tamasika food which are not useful to Sadhaka. Foods that are too bitter, too sour, too salty, hot, pungent, dry and burning are dear to those in the mode of passion. Such foods cause distress, misery and diseases. It is said -

**कद्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।**

**आहाराराजसस्येष्टादुःखशोकामयप्रदाः ॥ इति ॥**

Food prepared more than three hours before eaten, food that is tasteless, decomposed and putrid and food consisting of remnants and untouchable things is dear to those in the mode darkness. So, Rajasika

food and Tamasika food should be avoided and only sattvik food is better to sadhaka. Besides these -

वर्जयेत् दुर्जनप्रान्तं वह्निस्त्रीपथिसेवनम् ।  
प्रातःस्नानोपवासादि कायक्लेशविधितथा ॥ 1.61

Bad company, fire works, mixing with women, pilgrimages, bathing in early in the morning, fasting and risky tasks which produce pain in the body should be avoided.

Bad company means friendship with common people who leads an antispiritual life and who think negatively and who does not know the importance of spiritual evolution. This bad company does not bring any progress in Sadhana. So, avoid this. Company with Sadhus (spiritual scholars) brings progress in practice. Working or standing near fire exhausts the prana and produces heat in body. Fire also should be avoided. Intercourse for pleasure alone is not recommended because this is the one of the task which wastes energy highly and effects nervous system. Sexual desire can never be fulfilled and when you feed that desire it is like throwing kerosene on a fire. One who wishes to attain Hathayoga it is better to be away from intercourse. Long journeys and pilgrimages exhausts physical and pranic reserves that's why it is also not recommended to yoga sadhaka. Bathing early in the morning before sun rise in winter should be avoided because cold water bathing strains the nervous system and lowers the body temperature. Hot water bathing weakens the body's resistance to the outside temperature and can make one feel very lethargic and sluggish. Though fasting is good to common people to stimulate digestive system and to eliminate toxins but Hathayoga sadhaka should not strain the body in such a way. Risky tasks which produce pain in the body should be avoided because this does not bring any success.

Hathayoga sadhaka, who follows such rules and regulations can be achieved the goal easily very soon and reaches the highest state soon.

PATHYA (RECOMMENDED FOOD FOR THE YOGASADHAKA)

गोधूमशालियवषाष्टिकशोभनान्नं क्षीराज्यखंडनवनीतसितमधूनि ।  
शुंठीपटोलकफलादिकपंचशाकंमुद्गादिदिव्यमुदकं च यमीन्द्रपथ्यम् ॥

Good grains wheat, rice, barley, milk, ghee, sugarcandy, butter, honey, dryginger, patolafruit, five vegetables (Balasaka, Kalasaka, Patolapatraka, Vastuka, Himalochika), mung pulse and pure water are recommended food for yogasadhaka. The recommended grains supply needy carbohydrates which are very essential to maintain healthy body. Milk is very essential to maintain healthy bones and body. Milk has the quality of sweet and develops intelligence. Milk avoids imbalances of Vata and Pitta. Cow's milk is good because it strengthens Dhatus and develops Buddhi, destroys respiratory problems, diarrhoea, excess thirst and unauspicious diseases can be brought under control through cow milk. Ghee balances doshas of vata (air) and pitta (bile). Reduces fever. Of all oily products ghee is Uttama (best). Ghee has cool quality. Ghee prevents brain diseases, ear and eye aches, etc. Old ghee is recommendable because it is useful to prevent so many diseases. This ghee searches wounds in our body and cures. Sugar is necessary for body functioning as well as brain functioning. Honey acts positively on digestive system. Dried ginger also improves digestive power if it is taken limited. The recommended vegetables provided essential to maintain healthy body and pulses such as mung and red lentils etc., are recommended because they provide rich proteins and acts on digestive system smoothly. But horsegram etc., works hard on digestive system. Pure water is very essential to purify body externally as well as internally. Water is essential to live. Water provides strength to senses and pleasure to mind (hridaya). One feels happy by taking pure water though it has no colour, taste, smell etc. Water flourishes Buddhi. Besides these Swathmarama also says -

पुष्टं सुमधुरं स्निग्धं गन्धं धातुप्रपोषणम्।

मनोभिलषितं योग्यं योगी भोजनमाचरेत् ॥ इति ॥ 1.63

The yogi should take nourishing and sweet food mixed with ghee and milk; it should nourish the basic body constituents and be pleasing and suitable. The body is constituted by seven dhatus, i.e., skin, flesh, blood, bone, marrow, fat, semen/ova. The food which damages seven dhatus should not be taken. Limited milk and ghee are recommended but not excess because excess milk and ghee creates problems in the body. Pleasing and suitable food is always better. The sadhaka need not to take all the recommended food. Sadhaka may approach pleasing and



suitable food in the recommended list. Some food factors may produce allergy and some of recommended food does not produce happiness to sadhaka. So, it is better to follow pleasing and suitable food in the above recommended food list.

**IMPORTANT NOTICE:-** Yoga can be practised by all kinds of human beings without any restrictions of sex, age, religion, nationality, etc.,. Yogi Swathmarama in Hathayogapradipika says -whether you are old,very old,sick or feeble,one can attain perfection in all the yogas by practising -

युवा वृद्धो अतिवृद्धो वा व्याधिदुर्बलोपि वा ।  
अभ्यासात्सिद्धिमाप्नोति सर्वयोगेष्वतन्द्रितः ॥ इति ॥ 1.64

Yogasiddhi comes only through practice but not by gaining book knowledge. Theoretical knowledge without practical knowledge is waste. Though you are young, old, sick perfection can be attained only through practice but not by just studying sastras. The same is said -

क्रियायुक्तस्यसिद्धिः स्यादक्रियस्यकथं भवेत् ।  
नशास्त्रपाठमात्रेण योगसिद्धिः प्रजायते ॥ इति ॥ 1.65

Everyone is eligible to practice Hathayoga to attain highest yoga. Just by changing external appearance such as wearing Sanyasi dress or by wearing the garb of a Siddha and talking about yoga without self practice will be treated as a fraud. One may delude others like a yogi but the atma can not be deluded. So, through practical application one become a Siddha or Yogi. It is said -

न वेषधारणं सिद्धेः कारणं न च तत्कथा ।  
क्रियैव कारणं सिद्धेः सत्यमेतन्नसंशयः ॥ इति ॥ 1.66

We already knew that Hathayoga is for Rajayoga. Hathayoga is the basis of Rajayoga. The same matter Yogi Swathmarama mentioned at the last sloka in first chapter of Hathayogapradipika -

पीठानिकुम्भकाश्चित्राः दिव्यानि करणानि च ।  
सर्वाण्यपि हठाभ्यासे राजयोगफलावधिः ॥ इति ॥ 1.67

Asanas, various types of kumbhakas and various means of illumination should all be practised in the hathayoga system until success in

Rajayoga is attained. Even at the end of second chapter in Hathayogapradipika Swathamarama again said -

हठं विना राजयोगो राजयोगं विना हठः ।

न सिध्यति ततो युग्ममनिष्पत्तेः समभ्यसेत् ॥ II.76

There can not be perfection if Hathayoga without Rajayoga or Rajayoga without Hathayoga. Therefore, through practice of both perfection is attained. Consciousness and matter are eternally interacting with each other and as a result there is creation in the body, the mind, and the universe. By yoga sadhaka separate these two forces within on every level and samadhi comes. The secret of this separation is 'Union'. Rajayoga is a system which teaches us to unite mind on the point of concentration. Then the separation will take place. After this separation one reaches the highest state which is called Kaivalya.

## **EIGHT KUMBHAKAS or ASHTAKUMBHAKAS**

Pranayama is of three types -

1. EXHALATION (RECHAKA)
2. INHALATION (PURAKA)
3. RETENTION (KUMBHAKA).

Again Kumbhaka is of two types

1. SAHITA KUMBHAKA
2. KEVALA KUMBHAKA

In Hathayogapradipika it is said:-

‘ प्राणायामस्त्रिधा प्रोक्तो रेचपूरककुम्भकैः ।

सहितः केवलश्चेति कुम्भको द्विविधो मतः ॥ II.71

यावत्केवलसिद्धिः स्यात्सहितं तावदभ्यसेत् ।

रेचकंपूरकं मुक्त्वा सुखं यद्वायुधारणम् ॥ इति ॥’ II.72

Until Kevala Kumbhaka is perfected, Sahita Kumbhaka has to be practiced.

Sahita Kumbhakas are of eight kinds, known as famously ashtakumbhakas. Those are:-

- |                 |             |             |             |
|-----------------|-------------|-------------|-------------|
| 1. SURYABHEDANA | 2. UJJAYI   | 3. SEETKARI | 4. SEETALI  |
| 5. BHASTRIKA    | 6. BHRAMARI | 7. MOORCHA  | 8. PLAVINI. |

The same said:-

‘सूर्यभेदनमुज्जायी सीत्कारी शीतली तथा ।

भस्त्रिका भ्रामरी मूर्छा प्लाविनीत्यष्टकुम्भकाः ॥ इति ॥’ II.44

### 1.SURYABHEDANA:-

Taking any comfortable sitting posture, the yogi should breathe in the air slowly through the right nostril. Then it should be confined (retention) within, so that it fills from the nails to the roots of the hair, and then let out (exhale) through the left nostril slowly. This is called SURYABHEDA. It should be done again and again in the same process.

#### BENEFITS:-

Cleans the forehead (cranium), destroys imbalances of the wind dosha and eliminates worms. कपालशोधनं वातदोषघ्नं कृमिदोषहत् ।

### 2.UJJAYI:-

Sitting in a comfortable meditative pose, closing the mouth, inhale with control and concentration through both nostrils (ida and pingala), while doing inhalation there is partial contraction of the glottis which produces a light snoring sound (Soham may be adopted, while inhaling mentally repeat 'so' and while exhaling repeat the sound 'ham') The sound must come from the throat and not forced to come through the nose. It should be restrained as said in Suryabhedana and exhale through ida (left.). This is called UJJAYI. This pranayama can be done while moving, standing, sitting ‘गच्छता तिष्ठता कार्यमुज्जाय्याख्यं तु कुम्भकम्’

#### BENEFITS:-

Removes phlegm from the throat and stimulates the digestive fire. It destroys the defects of the nadis and dhatus. ‘नाडीजलोदरधातुगतदोषविनाशनम् ।’

### 3. SEETKARI:-

Seetkari is performed by drawing in the air through the mouth, by making a hissing sound, without gaping the mouth and exhale through the nose. Here we have to press the lower and upper teeth together and

separate the lips as much as is comfortable and breathe in should be through the gaps in the teeth. By performing this, one becomes a second Kamadeva (God of love).It is said in HATHAYOGA PRADIPIKA:-

‘सीत्कां कुर्यात्तथा वक्त्रे घ्राणेनैव विजृम्भिकाम्।  
एवमभ्यासयोगेन कामदेवो द्वितीयकः॥ इति॥’ II.54

BENEFITS:-

Those who are practising Seetkari is adored by the circle of Yoginis and becomes the controller of creation and dissolution, being without hunger, thirst, sleep and laziness. It is said:-

योगीनी चक्रसंमान्यः सृष्टिसंहारकारकः।  
न क्षुधा न तृषा निद्रा नैवालस्यं प्रजायते॥ इति॥ II.55

Seetkari particularly works on the heat/cold aspect of the body. Control of any two opposite forces in the body/mind leads to control of the other aspects of the physical, mental, emotional and psychic makeup. Swathmarama specifically mentioned that Seetkari eliminates indolence and the need and desire to eat, drink and sleep.

#### 4.SEETALI:-

Inhale the air through the tongue (Roll the sides up so that it forms a tube)and practise kumbhaka and the exhale the air through the nostrils. This is called SEETALI. It is said in HATHAYOGA PRADIPIKA :-

‘जिह्वाया वायुमाकृष्य पूर्ववत्कुम्भसाधनम्।  
शनकैर्घ्राणरन्ध्राभ्यां रेचयेत्पवनं सुधीः’॥ इति॥ II.57

BENEFITS:-

Seetali cures an enlarged stomach or spleen and other related diseases, fever, excess bile, hunger, thirst etc.This Seetali pranayama counteracts poisons.‘विषाणि शीतली नाम कुम्भकेयं निहन्ति हि।’

#### 5.BHASTRIKA:-

Sitting in any meditative pose, the practitioner should inhale and exhale repeatedly like the bellows(of a blacksmith).When the body is tired then inhale through the right nostril and perform retention

systematically, exhale through the left nostril and perform the same technique with the opposite nostril also. This is called Bhastrika pranayama.

**BENEFITS:-**

By performing this Bhastrika pranayama, imbalances of wind, bile and mucus are annihilated and the digestive fire increased. 'वातपित्त श्लेष्महरं शरीराग्निविवर्धनम्' ।

This pranayama quickly arouses Kundalini sakti. It removes obstructions due to excess mucus accumulated at the entrance to brahmanadi. This kumbhaka enables the three granthis (Brhma, Vishnu, Rudra) to be broken.

## **6.BHRAMARI:-**

Taking any meditative pose, the practitioner should breathe in quickly, making sound like the male black bee, and exhale slowly while softly making the sound of the female black bee. In-between one has to perform kumbhaka. This is called BHRAMARI. It is said:-

'वेगाद्धोषं पूरकं भृंगनादं भृंगीनादं रेचकं मन्दमन्दम् ।

योगीन्द्राणामेवमभ्यासयोगाञ्चित्ते जाता काचिदानन्दलीला ।। इति ।।' II.68

**BENEFITS:-**

By this yogic practice one becomes lord of the yogis and the mind is absorbed in bliss.

## **7. MOORCHA:-**

Sitting in Padmasana or Siddhasana the practitioner should inhale gradually and perform jalandhara bandha, then exhale slowly. In Hathayogapradipika it is said:-

'पूरकान्ते गाढतरं बद्धा जालन्धरं शनैः ।

रेचयेन्मूर्छानाख्येयं मनोमूर्छा सुखप्रदा ।। इति ।।' II.69

In this kumbhaka we should hold the breath for even longer than is comfortable. Here continuous retention lowers the oxygen concentration in the blood reaching the brain, i.e., hypoxia, and then the sensation of fainting occurs. By compressing the great vessels in the neck,

Jalandhanabandha influences the pressure receptors in their walls and the heart rate and blood pressure are adjusted by the reflex response. Here the word moorcha implies insensibility of mind i.e., conscious mind. This is called MOORCHA. This is called the fainting or swooning pranayama as it makes the mind inactive. This pranayama clears the mind of unnecessary thoughts and reduces awareness of the senses and external world.

#### **8. PLAVINI:-**

When the belly is filled with air and the inside of the body is filled to its utmost with air, the body floats on the deepest water like the leaf of a lotus. This is called PLAVINI.

In Hathayogapradipika it is said:-

अन्तः प्रवर्तितोदारमारुतापूरितोदरः ।

पयस्यगाऽधेपि सुखात्प्लवते पद्मपत्रवत् ॥ इति ॥ II.70

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## Unit V

Structure:

- Gherandasamhita – introduction and the contents of gheranda samhita
- Sodhana – (Purification) Kriyas
- Gherandasamhita – shat kriyas
- Bandhas and Mudras according to Gherandasamhita
- Bandhas
  - Uddiyana badhas
  - Jalandhara bandha
  - Mulabandha
- Mudras
  - Mahamudra
  - Mahabandha
  - Mahavedha
  - Nabho mudra
  - Khechari mudra
- Vipareetakarani mudra (reversing attitude)
  - Yoni mudra
  - Vajroli mudra
  - Sakti chalani mudra
  - Tadagi mudra
  - Manduki mudra
  - Sambhavi mudra
- Panchadharanamudra
  - Parthividharanamudra
  - Ambasadharana mudra
  - Agneyidharana mudra
  - Vayavidharanamudra
  - Akasidharanamudra
  - Aswini mudra
  - Pasini mudra
  - Kaki mudra
  - Matangini mudra
  - Bhujangini mudra

## **GHERANDASAMHITA – INTROUDCTION AND THE CONTENTS OF GHERANDA SAMHITA**

Gheranda samhita is in the form of a dialogue between Gheranda, the preceptor (Guru) and Chandakapali – the disciple (Sishya)

It widely differs from Hatayoga pradipika and other texts on Hatha Yoga.

Gheranda samhita is called “Ghatasthayoga”. Here ‘Ghata’ indicates not only body but also that makes a person as a unit. Gheranda samhita again also known as “Saptangayoga” because this text contains seven chapters in which seven aids for conditioning the body are explained.

Once Chandakapali went to the hermitage (cottage) of Gheranda, saluted him with devotion and asked him; - “Lord! Master of Yoga! I now wish to learn the Ghatasthayoga (The physical discipline), which leads to the knowledge of Truth or Reality. “Then Guru Gheranda very much satisfied by asking him about yoga and agreed to deliver the knowledge of Ghatasthayoga. While Chandakapali listening to Gheranda attentively, Gheranda said that there is no noose like Maya (illusion), no greater power than yoga, there is no greater friend than knowledge and no greater enemy than egoism. As everybody are beginning with alphabets to learn the Sastras so also one attains the knowledge of Reality by mastering yoga Gheranda said that the living creatures possess their body as the result of good or bad actions. This water-wheel, a machine for raising water from well) or like that of a person wheel. As Ghatiyatra moved by the bullocks goes up and down similarly the cycle of life and death of each individual is moved by his karmas. The body always wears away like unbaked earthen pot immersed into water. Therefore that body should be conditioned by baking it with the fire of yoga. There are seven aids for conditioning the body. One who followed these seven aids perfectly they surely attain Truth and can stop the cycle of death and birth.

The method of Ghatasuddhi includes seven processes, such as sodhana, Drudhata, Sthairyam, dhairyam, Laghava, pratyaksha and nirlipta. The same said;



शोधनं श्वृढता चैव स्थैर्यं च लाघवम् ।  
प्रत्यक्षं च निलिप्तं च घटस्य सप्तस्थानम् ॥

These processes are undergone through the practice of shatkarma, asana, mudra, pratyahara, pranayama, dhyana and Samadhi which are described in Gheranda Samhita.

The 7 aids for conditioning the body are.

1. Sodhana- (Purification) can be achieved by Practicing kriyas and 21 kinds of kriyas explained in GherandaSamhita.
2. Drudhata – (Strength) can be achieved by practicing Asana and 32 types of asanas were explained in GherandaSamhita.
3. Sthairya – (Steadiness) can be achieved by practicing mudras and 25 kinds of mudras explained in GherandaSamhita.
4. Dhairya – (Dareness) can be achieved by practicing Pratyahara and 05 kinds of pratyaharas were explained in GherandaSamhita
5. Laghava – (Lightness) can be achieved by practicing Pranayama and 10 kinds of pranayamas explained in GherandaSamhita.
6. Pratyksha – (Perception) can be achieved by practicing Dhyana and 03 kinds of Dhyanas explained in GherandaSamhita.
7. Nirlipta – (Isolation) can be achieved by practicing Samadhi 06 kinds of Samadhi explained in GherandaSamhita.

Totally 102 techniques were explained in GherandaSamhita. So it is the narration of Saptanga yoga.

### **Sodhana – (Purification) Kriyas 21:**

The body is first to be purified and freed from diseases. According to GherandaSamhita there are 21 types of kriyas. They are

- |                 |              |                  |
|-----------------|--------------|------------------|
| A) Dhouties -13 | B) BAstis-2  | C) Neti          |
| D) Trataka-04   | E) Nauli -01 | F) Kapalabathi-0 |

GherandaSamhita is the only text that gives elaborate practices of Dhauthi.

### **Drudhata – (Strength) Asanas 32:**

Asanas give strength. 84 lakhs of asanas are mentioned by Lord Siva. Out of them 84 are important and among these 84 again 32 are enough in this world of mortal beings: (Human beings) So 32 Asana techniques explained by Gheranda.

### **Sthairya – (Steadiness) Mudras – 25:**

Mudras give steadiness. The qualities of mudras leading to destroying of diseases and estowing of siddhis. 25 kinds of mudras are explained in GherandaSamhita, but lathyogaPradhipika enumerates only 10mudras. 25 mudras give success to the yogis.

### **Dhairya – (Dareness) Pratyahara 05:**

Withdrawal of sense organs from sense objects is called pratyahara. So according to GherandaSamhita there are 5kinds of pratyaharas. Ratyahara by knowing which enemies like desire are destroyed.

### **Laghavam – (Lightness) Pranayama – 10:**

Pranayama gives lightness. It is rather strange that pranayama comes after pratyahara in this text. GherandaSamhita enumerates 10 parnayamas. By the practice of pranayama a man becomes god like.

### **Pratyksa – (Perception) – Dhyana -03:**

Dhyana is said to be of three kinds as

A) Sthula (Gross). B).Jyoti (of light,), and C). Sukshma (Subtle).

Atma is revealed through the process of dhyana. The aim of dhyana. The aim of dhyana yoga is direct perception of the self.

### **Nirlipata – (Isolation) –Samadhi-06:**

Samadhi the supreme yoga is attained by great rit. It is achieved by the grace of the Guru by devotion to him.

According to GherandaSamhita the Samadhi is of six kinds:

A). Dhyana Samadhi B). Nada Samadhi C). Rasananda Samadhi  
D). Laya Samadhi E). Bhakthi Yoga Samadhi F). Rajayoga Samadhi

Through Samadhi, the quality of nirliptatva or detachment and there after mukti can be attained.

## **GHERANDASAMHITA – SHAT KRIYAS**

GherandaSamhita explains seven aids for conditioning the body. One who follows these seven aids perfectly he can surely attain Truth or Realization and can stop the cycle of death and birth. The seven exercises explained in GherandaSamhita to train this body are:-

1. Purification:- The purification is acquired by the regular perform rice of six practices (shat karma)
  2. Strength: - Asana or posture gives strength.
  3. Steadiness: - Mudra gives steadiness.
  4. Dareness: - Prathyahara gives dareness.
  5. Lightness: - Pranayama gives lightness.
  6. Perception: - Dhyana gives perception.
  7. Isolation: - Samadhi gives isolation which is verily the freedom.
- The same is said in GherandaSamhita also:-

शोधनं श्वृढता चैव स्थैर्यं च लाघवम् ।  
प्रत्यक्षं च निलिप्तं च घटस्य सप्तस्थनम् ॥

Among seven body conditioning aids the first aid is Purification. This purification can be achieved by practicing Six Kriyas.

The six purificatory processes:-

धौतिर्बस्तिस्तथा नेति लौलिकी त्राटकं तथा ।  
कपालभातिस्चैतानि षट्कर्माणि समाचरेत् ॥

- |          |           |                |
|----------|-----------|----------------|
| 1.Dhauti | 2. Basti  | 3. Neti        |
| 4. Nouli | 5.Trataka | 6.Kapalabhati. |

### **1. DHAUTI :-**

Dhauti is again classified into four types which purifies the impurities of the body

- I. Antar dhauti (internal washing)
- II. Danta dhauti (cleaning the teeth)

III. Hridhanti (cleaning the heart)

IV. Mulashodanam (cleaning the rectum)

I. **Antar dhauti** is again sub-divided into four parts:-

A. Vatasara (Purification by wind)

B. Varisara (purification by water)

C. Vahnisara (purification by fire)

D. Bahishkrita and Prakshalana (lower passage cleaning process).

**A. Vatasara Dhauti:-**

Make the mouth like the beak of a crow and inhale air slowly and filling the stomach slowly with air, move it there in, and then slowly bring the air out through the lower passage (rectum). The vatasara is a verity a secret process, it causes the purification of the body, it destroys all diseases and increases the gastric – fire.

**B. Varisara dhauti:-**

The aspirant should drink the water slowly by the mouth so as to fill the stomach up to the throat and then push it by moving the abdomen and evacuate it through the lower passage.

This process should be kept very secret. It purifies the body and by practicing it with care one gets a shining body.

**C. Agnisara Dhauti:-**

Push and pull the navel knot towards the spine for one hundred times. This is agnisara or fire process. By doing like this one feels the heat or Agni in the body this gives success in the practice of yoga, it destroys all the diseases of the body and stomach and increases the internal fire-gastric fire.

**D. Bahishkrita and Prakshalana:-**

Fill the stomach with air having formed Kaki mudra and, hold it (air) there for one hour and a half and then force it down towards lower passage. This dhauti must be kept a great secret and must not be revealed to anybody.

Then standing in navel deep water, draw out the saktinadi (Rectum) wash the nadi with hand and so long

as it is not all washed away, wash it with care and then draw it again into the abdomen.

It is not easily to be attained even by the gods. Simply by this dhauti one gets deva-deha (god like body).

## **II. Danta dhauti or teeth purification**

This is again five kinds:-

- A. Purification of teeth
- B. Purification of tongue
- C. Purification of holes (canals) of the two ears
- D. Purification of frontal sinus.

### ***A. Purification of teeth:-***

Rub the root of the teeth with the extract of Khadira or with pure earth (clay) so long as dental impurities are not removed.

### ***B. Purification of tongue:-***

Join together the three fingers known as the index, the middle and the ring finger, put them into the throat and rub well and clean the root of the tongue and by washing it again throw out the phlegm. The aspirant should hold the tip of his tongue with an Iron pincers and draw it out slowly as well as rub it with butter and press it again and again like one does for milking. The aspirant should practice this regularly and diligently in the morning and at evening. By doing this regularly, the tongue becomes elongated. An elongated tongue destroys old age, death, diseases, etc.,

### ***C. Purification of holes (canals) of the two ears:-***

The aspirant should rub the canals of the ears by inserting the tip of the index finger in them. By this constant practice an internal auditory sensation is experienced.

### ***D. Purification of frontal sinus:-***

Every day after waking up from sleep, after the meals, and at the end of the days, the aspirant should rub the Bhalarandra (the roof of the mouth) by the thumb of the right hand. Thus by constant

practice, he should do away diseases arising from phlegm. The Nadi becomes purified and vision cleared.

### **III. Hrid-dhauti**

Hrid-dhauti or purification of heart (or rather throat) is of three kinds:-

- A. DandaDhauti (stalk).
- B. VamanaDhauti (vomiting).
- C. Vastradhauti (cloth).

#### **A. Danda dhauti:**

Take either a stalk of turmeric (haridra) or a stalk of plantain and send it slowly into the esophagus (gullet), move it there up and down and then draw it out slowly,

By this process all the phlegm, bile and other impurities are expelled out of the mouth; by this danda dhauti every kind of heart disease is surely cured.

#### **B. Vamana dhauti:**

After meals, let the practitioner drink water full up to the throat then looking for a short while upwards, vomit it out again. By daily practicing this yoga disorders of phlegm and bile are cured. This is called vamana dhauti.

#### **C. Vastra dhauti:**

Swallow slowly a thin wet cloth, four fingers width or width of the tongue and 15 handspan lengths move it there and draw it out again slowly as instructed by Guru. This is called vastra dhauti, cures abdominal diseases fever, enlarged spleen, leprosy and other skin diseases and disorders of phlegm, bile, etc.,

### **IV. Mulasodhana or purification of the rectum:**

The apanavayu (action responsible for excretion) does not flow freely so long as the rectum not purified. Therefore with

the greatest care the practitioner should purify the large intestines.

By the stalk of the root of haridra (turmeric) or the middle finger, the rectum should be carefully cleansed with water over and over again.

This destroys constipation, indigestion and dyspepsia and increases the beauty and vigour of the body.

## **2. BASTI :-**

This is two kinds

- I. Jala basti
- II. Sthala (sushka) basti

### ***I. Jalabasti:***

Sitting in utkatasana, up to the navel deep water with a tube inserted in the rectum the sadaka should perform Jalabasti by relaxing and contracting the rectum. Practice this again and again. This is called jala basti. This cures urinary disorders, disorders of digestion, disorders of wind, disorders of the bowels, etc.,

### ***II. Sthala basti:***

Assuming the posture of vipareetakarani mudra, or raising the lower part of the back in the supine position and moving the pelvic region of the abdomen, the aspirant should dilate and contract the rectum by Asvinimudra. By the practice of this, there will not be constipation. This practice stimulates gastric heat and cures indigestion.

## **3. NETI :-**

Take a fine smooth thin thread, measuring about 4 mm width and 30cm length and insert it into the nostrils and passing it through, pull it

out through the mouth. This is called Neti-Kriya. It destroys all the disorders of phlegm and gives clear sight.

#### **4. NAULIKI :-**

The aspirant should move the abdomen rapidly from side to side, this process is known as Nauliki and it destroys all diseases and increases the heat of the body.

#### **5. TRATAKA :-**

Gaze steadily without disturbance at any small object until tears begin to flow from the eyes is called Trataka. It destroys all the diseases of the eyes and provides sharp vision. Constantly practice of this Trataka, the Sambhavimudra is verily facilitated.

#### **6. KAPALABHATI :-**

Kapalabhati is three kinds

- I. Vamakrama
- II. Vyutkrama
- III. Seetkrama

##### ***I. Vamakrama:-***

Draw the wind through the left nostril (Ida) and expel it through the right and draw it again through the right (pingala) and expel it through the left is called vamakrama kapalabhati. The aspirant should inhale and exhale rapidly but should not hold the breath. Thus practicing in this manner the disorders of phlegm can be removed.

##### ***II. Vyutkrama:-***

Draw the water through the two nostrils and expel it through the mouth slowly. This is called vyutkrama which destroys disorders of phlegm.



### **III. Seetkrama:-**

Sucking water through the mouth and expel it through the nostrils is called seetkrama, which destroys disorders of phlegm and makes body healthy.

So, in GherandaSamhita totally six purificatory processes were explained in which again 13 dhauties, 2 bastis, 1 neti, 1 trataka, 1 nauli, 3 kaphalabhati kriyas together 21 kriyas explained by sage Gheranda to Chandakapali to maintain disease less body and to attain divine body.

## **BANDHAS AND MUDRAS ACCORDING TO GHERANDASAMHITA**

The Sanskrit word 'Mudra' is translated as 'Gesture or Attitude'. Mudras can be described as psychic, emotional, devotional, and aesthetic gestures or attitudes. Yogis have experienced Mudras as attitudes of energy flow, intended to link individual pranic force with universal or cosmic force. Mudras are a combination of subtle physical movements which alter mood, attitude and perception, and which deepen awareness and concentration. A Mudra may involve the whole body in a combination of asana, Pranayama, bandha or it may be a simple hand position. Hathayoga texts considered Mudra as Yoganga. Mudras are higher practices which lead to awakening of the Pranas, chakras and Kundalini, and which can bestow major siddhis (psychic powers) on the advanced practitioner. Mudras practices establish a direct link between annamayakosa, (the physical body), manomaya kosa (the mental body), and pranamayakosa (the pranic body). Initially, this enables the practitioner to develop awareness of the flow of prana in the body. Ultimately, it establishes pranic balance within the kosas and enables the redirection of subtle energy to the upper chakras inducing higher states of consciousness. Tantric literature states that once the dissipation of prana is arrested through the practice of mudra, the mind becomes introverted, inducing states of pratyahara or sense withdrawal and dharana, concentration. Because of their ability to redirect prana, mudras are important techniques for awakening Kundalini. The Goodness sleeping at the entrance of Brahma's door should be constantly aroused with all effort by performing Mudras and Bandhas thoroughly.

The Sanskrit word “Bandha” means ‘to hold’, ‘tighten’, ‘to lock’. These bandhas may be practiced individually with Mudras and pranayama practices. Bandhas are useful to awaken Kundalini Sakti – higher yogic practices. These Bandhas lock all the holes of body and helps to retent Prana in the body:

In GherandaSamhita totally 25 mudras were explained in which bandhas also includes. The 25 mudras are:-

- |                  |              |              |                           |
|------------------|--------------|--------------|---------------------------|
| 1. Mahamudra     | 2.Nabhomudra | 3.Uddiyana   | 4. Jalandhara             |
| 5. Mulabandha    | 6.Mahabandha | 7.Mahabandha | 8. Khechari               |
| 9.Viparitakarani | 10.Yonimudra | 11.Vajroli   | 12.Saktichalani           |
| 13.Tadagi        | 14.Manduki   | 15.Sambhavi  | 16-20.Panchadharanas      |
| 21.Aswni         | 22.Pasini    | 23.Kaki      | 24.Matangi 25.Bhujangini. |

## **BANDHAS**

### **UDDIYANA BANDHAS**

Uddiyana Bandha involves the sucking in and pulling up of the abdomen and stomach. It can be done while sitting, standing or lying flat on the back. Inhale deeply through the nose and exhale quickly through the pursed lips and nose, perform Jalandhara Bandha and pull the abdomen and stomach in ward towards the spine and up. This is called Uddiyana Bandha.

#### ***BENEFITS:-***

Even old person can become young when it is done regularly. No doubt that after six months of practice, death is conquered. Uddiyana is the best of all Bandhas. Mukti or liberation occurs spontaneously, once it is mastered. Abdominal disorders also can be corrected.

### **JALANDHARA BANDHA**

Contracting the throat by bringing the chin to the chest is called Jalandharabandha Inhale slowly and deeply and retains the breath, Lower the chin so that it touches the chest, or more specifically the

collarbone. Hold for as long as is comfortable. This is Jalandharabandha.

***BENEFITS:-***

It destroys old age and death and also all throat ailments. The aspirant who practices this for six-month will certainly be an adept in yoga.

**MULABANDHA**

Pressing the perineum vagina with the heel and contracting the rectum so that the apana vayu moves upward, it is Mulabandha. By contracting the perineum the downward moving apana vayu is forced to go upward. Yogis call this “moola bandha”. The aspirant should press the perineal region with heel of the left foot and contract the anus. The yogi should press the navel against the spine with great effort; place the right ankle scrupulously on the generative organ. This is Mulabandha.

***BENEFITS:-***

With constant practice of mulabandha, prana and apana vayus unite, total perfection attained urine and stools are decreased and even old age person becomes young. It helps to awaken Kundalini Sakti Diseases related to urogenital and anal can be removed.

## **MUDRAS**

***MAHAMUDRA:-***

Press the anus with left ankle and straighten the right leg, and take hold of the great toe with the hands. Perform these bandhas and fix the gaze between eye-brows (Sambhavi Mudra). This is called Mahamudra. After practicing on the left side, practice on the right side also.

***BENEFITS:-***

By the practice of Mahamudra, the aspirant can destroy consumption, cough, obstruction of the bowels, enlargement of the spleen, indigestion, fever, graying of the hairs, folds on the body, old age and the death.

**MAHABANDHA:-**

Press the anus with the left foot ankle and press the left ankle with the right foot slightly shaking the heel, contracting the perineum, breathe in and perform jalandharabandha and mulabandha and concentrate in between the eyebrow centre (sambhavi mudra). Retain the breath as long as comfortable and then exhale slowly by releasing the bandhas. This is called Mahabandha. Perform the same other side also.

***BENEFITS:-***

Mahabandha frees one from the bonds of death, makes the three nadis unite in ajna chakra.

**MAHAVEDHA:-**

The beauty and charm of woman is nothing (in vain) without a husband. So also Mahamudra and Mahabandha are unfruitful without Mahavedha Mudra. Sit in Mahabandha position, the yogi should inhale and perform Jalandharabandha, Uddiyana bandha, mulabandha and place the palms of the hands on the ground, should slowly beat the buttocks gently on the ground so the prana enter into the middle channel (Sushumna) this is called Mahaveda.

**BENEFITS:-** By performing this Mahavedha, wrinkles, grey hair and trembling of old age can be eradicated. Destroys old age and death, increases the digestion.

**NABHO MUDRA:-**

By keeping the tongue turned upwards (towards the soft palate) and restraining the breath to the comfort or as long as possible is called 'NABHO MUDRA'. This Mudra can be performed either in sitting or standing or walking or whatever business a yogi may be engaged.

**BENEFITS:-**

Nabho mudra destroys all the diseases of the yogi.

**KHECHARI MUDRA:-**

Khechari mudra is turning the tongue backwards into the cavity of the cranium and turning the eyes inwards towards the eyebrow centre. Indeed Khechari is perfected when the tongue touches the

eyebrow centre. For this with a clean thin blade, gently cut away the membrane under the tongue. Cut it by a fine hair's breadth each time and rub that place with turmeric, fresh butter etc., and after some days, again cut a hair's breadth. After six months Sadhaka reaches his goal.

#### **BENEFITS:-**

One who performs this Khechari will be freed from toxins, diseases, death, old age, sleep, hunger, thirst, etc., the body cannot be burnt by fire, nor dried up by the wind, nor wetted by water nor is he bitten by a serpent. Limbs of the body become beautiful and soon Samadhi supervenes. The skull that touches the opening into the skull tastes, various juices. Day by day the aspirant experiences the happy sensations arising from these various juices. Among the secreted juices, the tongue has the taste of salt, then bitter, then astringent, then the taste of butter, ghee, milk, curd, honey, grape juice and lastly nectar.

#### **VIPAREETAKARANI MUDRA (REVERSING ATTITUDE):-**

The Sun (the solar nadi) dwells at the root of the navel, and the moon at the root of the palate, the moon carried downward is called VIPAREETAKARANI means the Sun is above and the moon is below. Place the head on the ground with hands spread; raise the legs up and thus remain steady is called Vipareetakarani. By performing this Mudra nectar is averted for falling into the opening of the Sun.

#### **BENEFITS:-**

One who practices this conquers death; Digestive system is strengthened by continual and regular practice of this Mudra. So, the Sadhaka should take sufficient (Food otherwise heat will be produced and digestive system will be destroyed).

#### **YONI MUDRA:-**

Sitting in Siddhasana, close the two ears with the two thumbs, the eyes with the index fingers, the nostrils with the middle fingers, and the lips with the ring and little fingers. Draw in the prana vayu through Kaki mudra (folding the tongue), mix that vayu with apana vayu and perform Kumbhaka. While doing this process concentrate on six chakras and awakens Kundalini by repeating the mantras "Hum" and "Hamsah". By

performing this mudra the sleeping serpent “Kundalini) awakens easily. This is Yoni Mudra.

#### **BENEFITS:-**

By the practice of this Mudra, one is never polluted by the sins. Aspirant should realize the union of Siva and Sakti and with his mind full of bliss; he should realize that he is Brahman. Once, this Yonimudra is accomplished, the yogi has verily entered into Samadhi.

#### **VAJROLI MUDRA:-**

If the aspirant fixes his palms of the two hands on the ground and raises the legs and the head up in the air, it will be called Vajroli mudra.

#### **BENEFITS:-**

By practicing this Vajrolimudra Kundalinisakti can be awakened and long life can be achieved.

#### **SAKTI CHALANI MUDRA:-**

The great goddess Kundalini – the absolute energy is sleeping in the Muladhara. She has the form of a serpent in tree and a half coils. As long as she is sleeping in the body, the Jiya is only an animal. Therefore, the aspirant should practice all the various Yogas so as to attain supreme, knowledge by awakening Kundalini awakening the Kundalini by Hathayoga, the aspirant should open the Sushumna or Brahmadwars. Select one secret room. Take one cubit long and four finger breath wide (3 inches) soft white cloth. Tie this cloth at the naval place. Sitting in siddhasana, breath in forcibly through both nostrils, perform Kumbhaka and join prana and apana. Then slowly contract anus till the vayu is pushed into the Sushumna. So that Serpent (Kurdalini Sakthi) should be seized and rises upwards to the Brahmarandhra and rotate constantly the same process again and again.

Without Saktichalana mudra the Yonimudra is not possible. Therefore the aspirant should practice the Saktichalana first and then the Yonimudra can be practiced.

**BENEFITS:-**

This mudra should be kept carefully concealed. It destroys death. All the diseases can be cured by performing this mudra. Kundalini Sakti awakens.

**TADAGI MUDRA:-**

Sitting in Paschimottana posture or any such posture pull the stomach like a pond means stomach should touch or reach the spina. This is called Tadagimudra.

**BENEFITS:-**

This mudra destroyer of decay and death.

**MANDUKI MUDRA:-**

Closing the mouth, move the tip of the tongue towards the palate, and taste slowly the nector (flowing from the thousand petalled lotus). This is Manduki Mudra.

**BENEFITS:-**

The body never sickens or becomes old and hair does not turn to white.

**SAMBHAVI MUDRA:-**

Fixing the gaze between the two eye brows (inside) and meditate on the Atman is called Sambhavi mudra.

**BENEFITS:-**

The Vedas, the scriptures and the puranas are like public woman, but this Sambhavi mudra should be guarded as if it were a lady of a respectable family.

He, who knows this Sambhavi, is like the Adinatha, he is a Narayana, he is Brahma, the creator.

**PANCHADHARANAMUDRA****PARTHIVIDHARANAMUDRA:-**

The prithivi tattva has the colour of yellow, the letter “LA” is its Bija, its form is four sided and Brahma is its presiding deity. The aspirant should place this tattva in the heart and fix by Kumbhaka, the

prana vayus and citta there for the period of five ghatikas i.e., 2 ½ hours practicing Kumbhaka. This is called Abhodharana. By doing this the aspirant conquers the earth and no earthy elements can injure him and it causes steadiness.

#### **AMBASIDHARANA MUDRA:-**

The Jala Tattva is white like the Kunda flower or a conch or the moon, its form is circular like that of the moon, the letter “VA” is the seed of this element and Vishnu is its presiding deity. The aspirant by the practice of yoga should produce water Tattva in his heart and fix three the prana with the chitta for five ghatikas i.e.2 ½ hours practicing Kumbhaka. This is called Ambhasidharana, the destroyer of all sorrows. Water can never injure him who practices this.

#### **AGNEYIDHARANA MUDRA:-**

The Agni tattva has its colour red like the Indragopa, insect, its form is triangular, its seed is “RA”, and its presiding deity is Rudra. It is refulgent like Sun and given of success. The aspirant has to fix his prana along with chitta in this tattva for five ghatikas. This is called Vaisvanri dharana – the destroyer of fear of dreadful death and fire can not injure him.

#### **VAYAVIDHARANAMUDRA:-**

THE Vayutattva is black as collyrium for the eyed, the letter “YA” is its and Isvara is its presiding deity. This tattva is full of Satva quality. The aspirant should prana and the chitta for five ghatikas in this tattva. This is vayavidharana mudra. By this aspirant walks in the air.

#### **AKASIDHARANAMUDRA:-**

The Vyoma tattva has the colour of crystal clear sea water. “HA” is it presiding deity is Sadhasiva. The aspirant should fix the prant along with chitta for as in this tattva. This is Akasidharanamudra, opens the door of liberation.

#### **ASWINI MUDRA:-**

Contract and extract (dilate) the anus again and again, this is called Aswini Mudra.



**BENEFITS:-**

It awakens the Sakti (Kundalini). It destroys the diseases of the rectum, it gives strength and vigor and prevents premature death.

**PASINI MUDRA:-**

Hold the two legs on the neck towards the back strongly together like a Pasa (a noose). This is called Pasini mudra.

**BENEFITS:-**

This mudra awakens Kundalini and gives strength and nourishment.

**KAKI MUDRA:-**

Contract the lips. Like the beak of a crow and draw in the air slowly and slowly. This is Kaki mudra.

**BENEFITS:-**

This is the destroyer of all the diseases.

**MATANGINI MUDRA:-**

Stand in neck-deep water, draw in the water through the nostrils, and throw it out by the mouth. Then draw in the water through the mouth and expel it through the nostrils. Repeat this again and again. This is called Matangini Mudra.

**BENEFITS:-**

This is the destroyer of decay and death.

**BHUJANGINI MUDRA:-**

The aspirant should protrude his mouth a little and should take in air through the throat. This is called Bhujangini mudra.

**BENEFITS:-**

This mudra quickly destroys all stomach diseases, especially indigestion, dyspepsia. This is the destroyer of decay and death.



## समाधिपादः

1. अथ योगानुशासनम् ।
2. योगश्चित्तवृत्तिनिरोधः ।
3. तदा द्रष्टुः स्वरूपेऽवस्थानम् ।
4. वृत्तिसारूप्यमितरत्र ।
5. वृत्तयः प्रञ्चतय्यः क्लिष्टाक्लिष्टाः ।
6. प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ।
7. प्रत्यक्षानुमानागमाः प्रमाणानि ।
8. विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ।
9. शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ।
10. अभावप्रत्ययालम्बना वृत्तिर्निद्रा ।
11. अनुभूतविषयासंप्रमोषः स्मृतिः ।
12. अभ्यासवैराग्याभ्यां तन्निरोधः ।
13. तत्रस्थितौ यत्नोऽभ्यासः ।
14. स तु दीर्घकालनैरन्तर्यसत्कारसेवितो दृढभूमिः ।
15. दृष्टानुश्रविकविषयवितृष्णास्य वशीकारसंज्ञा वैराग्यम् ।
16. तत्परं पुरुषख्यातेर्गुणवैतृष्यम् ।
17. वितर्कविचारानन्दास्मितारूपानुगमात्संप्रज्ञातः ।
18. विरामस्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ।
19. भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥
20. न तत्सालम्बनं तस्याविषयीभूतत्वात् ।
21. तीव्रसंवेगानामासन्नः ।
22. मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ।
23. ईश्वरप्रणिधानाद्वा ।
24. क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ।
25. तत्र निरतिशयं सार्वज्ञ्यबीजम् ।
26. स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ।
27. तस्य वाचकः प्रणवः ।
28. तद्गुणस्तदर्थभावनम् ।
29. ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ।
30. व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानलस्थितत्वानि  
चित्तविक्षेपास्तेऽन्तरायाः ।

31. दुःखदोर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ।
32. तत्प्रतिषेधार्धमेकतत्त्वाभ्यासः ।
33. मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ।
34. प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ।
35. विषयवती वा प्रवृत्तिरुत्पन्ना स्थितिनिबन्धिनी ।
36. विशोका वा ज्योतिष्मती ।
37. वीतरागविषयं वा चित्तम् ।
38. स्वप्ननिद्रानालम्बनं वा ।
39. यथाभिमतध्यानाद्वा ।
40. यथाभिमतध्यानाद्वा ।
41. क्षीणवृत्तेरभिजातस्येव मणोग्रहीतृग्रहणाग्राह्येषु तत्स्थितदञ्जनता समापत्तिः ।
42. तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सविरतर्का समापत्तिः ।
43. स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ।
44. एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ।
45. सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ।
46. ता एव सबीजः समाधिः ।
47. निर्विचारवैशारद्येऽध्यात्मप्रसादः ।
48. ऋतंभरा तत्र प्रज्ञा ।
49. श्रुतानुमानप्रज्ञाभ्यां सामान्यविषया विशेषार्थत्वात् ।
50. तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ।
51. तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ।

### साधनापादः

1. तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ।
2. समाधिभावनार्थः क्लेशतनूकरणार्थश्च ।
3. अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ।
4. अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ।
5. अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ।
6. दृग्दर्शनशक्त्योरेकात्मतै ( ते ) वास्मिता ।
7. सुखानुशयी रागः ।
8. दुःखानुशयी रागः ।
9. स्वरसवाही विदुषोऽपि तन्वनुबन्धोऽभिनिवेशः ।

10. ते प्रतिप्रसवहेयाः सूक्ष्माः ।
11. ध्यानहेयास्तद्वृत्तयः ।
12. क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ।
13. सति मूले तद्विपाको जात्यायुर्भोगाः ।
14. ते ह्लादपरितापफला- पुण्यापुण्यहेतुत्वात् ।
15. परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ।
16. हेयं दुःखमनागतम् ।
17. द्रष्टृदृश्ययोः संयोगो हेयहेतुः ।
18. प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ।
19. विशेषविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि ।
20. द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ।
21. तदर्थ एव दृश्यस्याऽऽत्मा ।
22. कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ।
23. स्वस्वामिशक्तयोः स्वरूपोपलब्धिहेतुः संयोगः ।
24. तस्य हेतुरविद्या ।
25. तदभावे संयोगाभावो हानं तद्दृशेःकैवल्यम् ।
26. विवेकख्यातिरविप्लवा हानोपायः ।
27. तस्य सप्तधा प्रान्तभूमौ प्रज्ञा ।
28. योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिरा विवेकख्यातिः ।
29. यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ।
30. अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ।
31. एते जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ।
32. शौचसंतोषतपःस्वाद्याश्वरप्रणिधानानि नियमाः ।
33. वितर्कबाधने प्रतिपक्षभावनम् ।
34. वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ।
35. अहिंसाप्रतिष्ठायां तत्संनिधौ वारत्यागः ।
36. सत्यप्रतिष्ठायां क्रियाफलश्रयत्वम् ।
37. अस्तेयप्रतिष्ठायां स्रवरत्नोपस्थानम् ।
38. ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ।
39. अपरिग्रहस्थैर्ये जन्मकथंतासंबोधः ।।
40. शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः ।
41. सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ।
42. संतोषादनुत्तमः सुखलाभः ।

43. कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ।
44. स्वाध्यायादिष्टदेवतासंप्रयोगः ।
45. समाधिसिद्धिरीश्वरप्रणिधानात् ।
46. स्थिरसुखमासनम् ।
47. प्रयत्नशैथिल्यानन्त्यसमापत्तिभ्याम् ।
48. ततो द्वंद्वानभिघातः ।
49. तस्मिन्सति श्वासप्रश्वासयोगतिविच्छेदः प्राणायामः ।
50. स तु बाह्याभ्यन्तरस्तम्भवृत्तिदेशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ।
51. बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ।
52. ततः क्षीयते प्रकाशावरणम् ।
53. धारणासु च योग्यता मनसः ।
54. स्वविषयासंप्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ।
55. ततः परमा वश्यतेन्द्रियाणाम् ।

समाप्तोऽयं श्रीमत्पतञ्जलिप्रणीतो योगसूत्रपाठः ॥

## हठयोगप्रदीपिका

श्रीआदिनाथाय नमोऽस्तु तस्मै येनोपदिष्टा हठयोगविद्या ।  
विभ्राजते प्रोन्नतराजयोगमारोढुमिच्छोरधिरोहिणीव ॥ १॥

प्रणम्य श्रीगुरुं नाथं स्वात्मारामेण योगिना ।  
केवलं राजयोगाय हठविद्योपदिश्यते ॥ २॥

भ्रान्त्या बहुमतध्वान्ते राजयोगमजानताम् ।  
हठप्रदीपिकां दत्ते स्वात्मारामः कृपाकरः ॥ ३॥

हठविद्यां हि मत्स्येन्द्रगोरक्षाद्या विजानते ।  
स्वात्मारामोऽथवा योगी जानीते तत्प्रसादतः ॥ ४॥

श्रीआदिनाथमत्स्येन्द्रशाबरानन्दभैरवाः ।  
चौरङ्गीमीनगोरक्षविरूपाक्षबिलेशयाः ॥ ५॥

मन्थानो भैरवो योगी सिद्धिर्बुद्धश्च कन्थडिः ।  
कोरणटकः सुरानन्दः सिद्धपादश्च चर्पटिः ॥ ६॥

कानेरी पूज्यपादश्च नित्यनाथो निरञ्जनः ।  
कपाली विन्दुनाथश्च काकचण्डीश्वराह्वयः ॥ ७॥

अल्लामः प्रभुदेवश्च घोडाचोली च टिण्टिणिः ।  
भानुकी नारदेवश्च खण्डः कापालिकस्तथा ॥ ८॥

इत्यादयो महासिद्धा हठयोगप्रभावतः ।  
खण्डयित्वा कालदण्डं ब्रह्माण्डे विचरन्ति ते ॥ ९॥

अशेषतापतप्तानां समाश्रयमठो हठः ।  
अशेषयोगयुक्तानामाधारकमठो हठः ॥ १०॥

हठविद्या परं गोप्या योगिना सिद्धिमिच्छता ।  
भवेद् वीर्यवती गुप्ता निर्वीर्या तु प्रकाशिता ॥ ११॥

सुराज्ये धार्मिके देशे सुभिक्षे निरुपद्रवे ।  
धनुःप्रमाणपर्यन्तं शिलाग्रिजलवर्जिते ।  
एकान्ते मठिकामध्ये स्थातव्यं हठयोगिना ॥ १२ ॥

अल्पद्वारमरन्ध्रगर्तविवरं नात्युच्चनीचायतं  
सम्यग्गोमयसान्द्रलिप्तममलं निःशेषजन्तूज्झितम् ।  
बाह्ये मण्डपवेदिकूपरुचिरं प्राकारसंवेष्टितं  
प्रोक्तं योगमठस्य लक्षणमिदं सिद्धैर्हठाभ्यासिभिः ॥ १३ ॥

एवंविधे मठे स्थित्वा सर्वचिन्ताविवर्जितः ।  
गुरुपदिष्टमार्गेण योगमेव सदाभ्यसेत् ॥ १४ ॥

अत्याहारः प्रयासश्च प्रजल्पो नियमग्रहः ।  
जनसङ्गश्च लौल्यं च षड्भिर्योगो विनश्यति ॥ १५ ॥

उत्साहात् साहसाद् धैर्यात् तत्त्वज्ञानाच्च निश्चयात् ।  
जनसङ्गपरित्यागात् षड्भिर्योगः प्रसिद्ध्यति ॥ १६ ॥

हठस्य प्रथमाङ्गत्वादासनं पूर्वमुच्यते ।  
कुर्यात् तदासनं स्थैर्यमारोग्यं चाङ्गलाघवम् ॥ १७ ॥

वसिष्ठाद्यैश्च मुनिभिर्मत्स्येन्द्राद्यैश्च योगिभिः ।  
अङ्गीकृतान्यासनानि कथ्यन्ते कानिचिन्मया ॥ १८ ॥

जानूर्वोरन्तरे सम्यक् कृत्वा पादतले उभे ।  
ऋजुकायः समासीनः स्वस्तिकं तत् प्रचक्षते ॥ १९ ॥

सव्ये दक्षिणगुल्फं तु पृष्ठपार्श्वे नियोजयेत् ।  
दक्षिणेऽपि तथा सव्यं गोमुखं गोमुखाकृति ॥ २० ॥

एकं पादं तथैकस्मिन् विन्यसेदूरुणि स्थिरम् ।  
इतरस्मिंस्तथा चोरुं वीरासनमितीरितम् ॥ २१ ॥

गुदं निरुध्य गुल्फाभ्यां व्युत्क्रमेण समाहितः ।  
कूर्मासनं भवेदेतदिति योगविदो विदुः ॥ २२ ॥

पद्मासनं तु संस्थाप्य जानूर्वोरन्तरे करौ ।  
 निवेश्य भूमौ संस्थाप्य व्योमस्थं कुक्कुटासनम् ॥ २३ ॥  
 कुक्कुटासनबन्धस्थो दोर्भ्यां संबध्य कन्धराम् ।  
 भवेत् कूर्मवदुत्तान एतदुत्तानकूर्मकम् ॥ २४ ॥  
 पादाङ्गुष्ठौ तु पाणिभ्यां गृहीत्वा श्रवणावधि ।  
 धनुराकर्षणं कुर्याद् धनुरासनमुच्यते ॥ २५ ॥  
 वामोरुमूलार्पितदक्षपादं जानोर्बहिर्वेष्टितवामपादम् ।  
 प्रगृह्य तिष्ठेत् परिवर्तिताङ्गः श्रीमत्स्यनाथोदितमासनं स्यात् ॥ २६ ॥  
 मत्स्येन्द्रपीठं जठरप्रदीप्तिं प्रचण्डरुग्मण्डलखण्डनास्त्रम् ।  
 अभ्यासतः कुण्डलिनीप्रबोधं चन्द्रस्थिरत्व च ददाति पुंसाम् ॥ २७ ॥  
 प्रसार्य पादौ भुवि दण्डरूपौ दोर्भ्यां पदाग्रद्वितयं गृहीत्वा ।  
 जानूपरि न्यस्तललाटदेशो वसेदिदं पश्चिमतानमाहुः ॥ २८ ॥  
 इति पश्चिमतानमासनाग्र्यं पवनं पश्चिमवाहिनं करोति ।  
 उदयं जठरानलस्य कुर्यादुदरे काश्यमरोगतां च पुंसाम् ॥ २९ ॥  
 धरामवष्टभ्य करद्वयेन तत्कूर्परस्थापितनाभिपार्श्वः ।  
 उच्चासनो दण्डवदुत्थितः खे मायूरमेतत् प्रवदन्ति पीठम् ॥ ३० ॥  
 हरति सकलरोगानाशु गुल्मोदरादीनभिभवति च दोषानासनं श्रीमयूरम् ।  
 बहु कदशनभुक्तं भस्म कुर्यादशेषं जनयति जठराग्निं जारयेत् कालकूटम् ॥ ३१ ॥  
 उत्तानं शववद् भूमौ शयनं तच्छवासनम् ।  
 शवासनं श्रान्तिहरं चित्तविश्रान्तिकारकम् ॥ ३२ ॥  
 चतुरशीत्यासनानि शिवेन कथितानि च ।  
 तेभ्यश्चतुष्कमादाय सारभूतं ब्रवीम्यहम् ॥ ३३ ॥  
 सिद्धं पद्मं तथा सिंहं भद्रं चेति चतुष्टयम् ।  
 श्रेष्ठं तत्रापि च सुखे तिष्ठेत् सिद्धासने सदा ॥ ३४ ॥



योनिस्थानकमङ्घ्रिमूलघटितं कृत्वा दृढं विन्यसे-  
न्मेण्ड्रे पादमथैकमेव हृदये कृत्वा हनुं सुस्थिरम् ।  
स्थाणुः संयमितेन्द्रियोऽचलदृशा पश्येद् भ्रुवोरन्तरं  
ह्येतन्मोक्षकपाटभेदजनकं सिद्धासनं प्रोच्यते ॥ ३५ ॥

मेण्ड्रादुपरि विन्यस्य सव्यं गुल्फं तथोपरि ।  
गुल्फान्तरं च निक्षिप्य सिद्धासनमिदं भवेत् ॥ ३६ ॥

एतत् सिद्धासनं प्राहुरन्ये वज्रासनं विदुः ।  
मुक्तासनं वदन्त्येके प्राहुर्गुप्तासनं परे ॥ ३७ ॥

यमेष्विव मिताहारमहिंसां नियमेष्विव ।  
मुख्यं सर्वासनेष्वेकं सिद्धाः सिद्धासनं विदुः ॥ ३८ ॥

चतुरशीतिपीठेषु सिद्धमेव सदाभ्यसेत् ।  
द्वासप्ततिसहस्राणां नाडीनां मलशोधनम् ॥ ३९ ॥

आत्मध्यायी मिताहारी यावद्द्वादशवत्सरम् ।  
सदा सिद्धासनाभ्यासाद् योगी निष्पत्तिमाप्नुयात् ॥ ४० ॥

किमन्यैर्बहुभिः पीठैः सिद्धे सिद्धासने सति ।  
प्राणानिले सावधाने बद्धे केवलकुम्भके ।  
उत्पद्यते निरायासात् स्वयमेवोन्मनी कला ॥ ४१ ॥

तथैकस्मिन्नेव दृढे बद्धे सिद्धासने सति ।  
बन्धत्रयमनायासात् स्वयमेवोपजायते ॥ ४२ ॥

नासनं सिद्धसदृशं न कुम्भः केवलोपमः ।  
न खेचरीसमा मुद्रा न नादसदृशो लयः ॥ ४३ ॥

वामोरूपरि दक्षिणं च चरणं संस्थाप्य वामं तथा  
दक्षोरूपरि पश्चिमेन विधिना धृत्वा कराभ्यां दृढम् ।  
अङ्गुष्ठौ हृदये निधाय चिबुकं नासाग्रमालोकये-  
देतद् व्याधिविनाशकारि यमिनां पद्मासनं प्रोच्यते ॥ ४४ ॥

उत्तानो चरणौ कृत्वा ऊरुसंस्थौ प्रयत्नतः ।  
ऊरुमध्ये तथोत्तानौ पाणी कृत्वा ततो दृशौ ॥ ४५ ॥

नासाग्रे विन्यसेद् राजदन्तमूले तु जिह्वया ।  
उत्तम्भ्य चिबुकं वक्षस्युत्थाप्य पवनं शनैः ॥ ४६ ॥

इदं पद्मासनं प्रोक्तं सर्वव्याधिविनाशनम् ।  
दुर्लभं येन केनापि धीमता लभ्यते भुवि ॥ ४७ ॥

कृत्वा संपुटितौ करौ दृढतरं बद्धा तु पद्मासनं  
गाढं वक्षसि संनिधाय चिबुकं ध्यायंश्च तच्चेतसि ।  
वारं वारमपानमूर्ध्वमनिलं प्रोत्सारयन् पूरितं  
न्यञ्चन् प्राणमुपैति बोधमतुलं शक्तिप्रभावान्नरः ॥ ४८ ॥

पद्मासने स्थितो योगी नाडीद्वारेण पूरितम् ।  
मारुतं धारयेद् यस्तु स मुक्तो नात्र संशयः ॥ ४९ ॥

#### अथ सिंहासनम् -

गुल्फौ च वृषणस्याधः सीवन्याः पार्श्वयोः क्षिपेत् ।  
दक्षिणे सव्यगुल्फं तु दक्षगुल्फं तु सव्यके ॥ ५० ॥

हस्तौ तु जान्वोः संस्थाप्य स्वाङ्गुलीः संप्रसार्य च ।  
व्यात्तवक्त्रो निरीक्षेत् नासाग्रं सुसमाहितः ॥ ५१ ॥

सिंहासनं भवेदेतत् पूजितं योगिपुंगवैः ।  
बन्धत्रितयसंधानं कुरुते चासनोत्तमम् ॥ ५२ ॥

#### अथ भद्रासनम् -

गुल्फौ च वृषणस्याधः सीवन्याः पार्श्वयोः क्षिपेत् ।  
सव्यगुल्फं तथा सव्ये दक्षगुल्फं तु दक्षिणे ॥ ५३ ॥

पार्श्वपादौ च पाणिभ्यां दृढं बद्धा सुनिश्चलम् ।  
भद्रासनं भवेदेतत् सर्वव्याधिविनाशनम् ।  
गोरक्षासनमित्याहुरिदं वै सिद्धयोगिनः ॥ ५४ ॥

एवमासनबन्धेषु योगीन्द्रो विगतश्रमः ।  
अभ्यसेत्राडिकाशुद्धिं मुद्रादिपवनक्रियाम् ॥ ५५ ॥

आसनं कुम्भकं चित्रं मुद्राख्यं करणं तथा ।  
अथ नादानुसंधानमभ्यासानुक्रमो हठे ॥ ५६ ॥

ब्रह्मचारी मिताहारी त्यागी योगपरायणः ।  
अब्दादूर्ध्वं भवेत् सिद्धो नात्र कार्या विचारणा ॥ ५७ ॥

सुस्निग्धमधुराहारश्चतुर्थाशविवर्जितः ।  
भुज्यते शिवसंप्रीत्यै मिताहारः स उच्यते ॥ ५८ ॥

कट्वम्लतीक्ष्णलवणोष्णहरीतशाक-  
सौवीरतैलतिलसर्षपमद्यमत्स्यान् ।  
आजादिमांसदधितक्रकुलत्थकोल-  
पिण्याकहिङ्गुलशुनाद्यमपथ्यमाहुः ॥ ५९ ॥

भोजनमहितं विद्यात् पुनरस्योष्णीकृतं रूक्षम् ।  
अतिलवणमम्लयुक्तं कदशनशाकोत्कटं वर्ज्यम् ॥ ६० ॥

वर्जयेद् दुर्जनप्रान्तं वह्निस्त्रीपथिसेवनम् ।  
प्रातः स्नानोपवासादि कायक्लेशविधिं तथा ॥ ६१ ॥

गोधूमशालियवषाष्टिकसोभनात्रं  
क्षीराज्यखण्डनवनीतसितामधूनि ।  
शुण्ठीपटोलकफलादिकपञ्चशाकं  
मुद्गादिदिव्यमुदकं च यमीन्द्रपथ्यम् ॥ ६२ ॥

पुष्टं सुमधुरं स्निग्धं गव्यं धातुप्रपोषणम् ।  
मनोभिलषितं योग्यं योगी भोजनमाचरेत् ॥ ६३ ॥

युवा वृद्धोऽतिवृद्धो वा व्याधितो दुर्बलोऽपि वा ।  
अभ्यासात् सिद्धिमान्प्रोति सर्वयोगेष्वतन्द्रितः ॥ ६४ ॥

क्रियायुक्तस्य सिद्धिः स्यादक्रियस्य कथं भवेत् ।  
न शास्त्रपाठमात्रेण योगसिद्धिः प्रजायते ॥ ६५ ॥  
न वेषधारणं सिद्धेः कारणं न च तत्कथा ।  
क्रियैव कारणं सिद्धेः सत्यमेतन्न संशयः ॥ ६६ ॥  
पीठानि कुम्भकाश्चित्राः दिव्यानि करणानि च ।  
सर्वाण्यपि हठाभ्यासे राजयोगफलावधिः ॥ ६७ ॥

### द्वितीयोपदेशः

अथासने दृढे योगी वशी हितमिताशनः ।  
गुरुपदिष्टमार्गेण प्राणायामान् समभ्यसेत् ॥ १ ॥  
चले वाते चलं चित्तं निश्चले निश्चलं भवेत् ।  
योगी स्थाणुत्वमाप्नोति ततो वायुं निरोधयेत् ॥ २ ॥  
यावद् वायुः स्थितो देहे तावज्जीवनमुच्यते ।  
मरणं तस्य निष्क्रान्तिस्ततो वायुं निरोधयेत् ॥ ३ ॥  
मलाकुलासु नाडीषु मारुतो नैव मध्यगः ।  
कथं स्यादुन्मनीभावः कार्यसिद्धिः कथं भवेत् ॥ ४ ॥  
शुद्धिमेति यदा सर्वं नाडीचक्रं मलाकुलम् ।  
तदैव जायते योगी प्राणसंग्रहणे क्षमः ॥ ५ ॥  
प्राणायामं ततः कुर्यान्नित्यं सात्त्विकया धिया ।  
यथा सुषुम्नानाडीस्था मलाः शुद्धिं प्रयान्ति च ॥ ६ ॥  
बद्धपद्मासनो योगी प्राणं चन्द्रेण पूरयेत् ।  
धारयित्वा यथाशक्ति भूयः सूर्येण रेचयेत् ॥ ७ ॥  
प्राणं सूर्येण चाकृष्य पूरयेदुदरं शनैः ।  
विधिवत् कुम्भकं कृत्वा पुनश्चन्द्रेण रेचयेत् ॥ ८ ॥

येन त्यजेत् तेन पीत्वा धारयेदतिरोधतः ।

रेचयेच्च ततोऽन्येन शनैरेव न वेगतः ॥ ९॥

प्राणं चेदिडया पिबेन्नियमितं भूयोऽन्यया रेचयेत्

पीत्वा पिङ्गलया समीरणमथो बद्ध्वा त्यजेद् वामया ।

सूर्याचन्द्रमसोरनेन विधिनाभ्यासं सदा तन्वतां

शुद्धा नाडिगणा भवन्ति यमिनां मासत्रयादूर्ध्वतः ॥ १०॥

प्रातर्मध्यंदिने सायमर्धरात्रे च कुम्भकान् ।

शनैरशीतिपर्यन्तं चतुर्वारं समभ्यसेत् ॥ ११॥

कनीयसि भवेत् स्वेदः कम्पो भवति मध्यमे ।

उत्तमे स्थानमाप्नोति ततो वायुं निबन्धयेत् ॥ १२॥

जलेन श्रमजातेन गात्रमर्दनमाचरेत् ।

दृढता लघुता चैव तेन गात्रस्य जायते ॥ १३॥

अभ्यासकाले प्रथमे शस्तं क्षीराज्यभोजनम् ।

ततोऽभ्यासे दृढीभूते न तादृङ्निनयमग्रहः ॥ १४॥

यथा सिंहो गजो व्याघ्रो भवेद् वश्यः शनैः शनैः ।

तथैव सेवितो वायुरन्यथा हन्ति साधकम् ॥ १५॥

प्राणायामेन युक्तेन सर्वरोगक्षयो भवेत् ।

अयुक्ताभ्यासयोगेन सर्वरोगसमुद्भवः ॥ १६॥

हिक्का श्वासश्च कासश्च शिरःकर्णाक्षिवेदनाः ।

भवन्ति विविधा रोगाः पवनस्य प्रकोपतः ॥ १७॥

युक्तं युक्तं त्यजेद् वायुं युक्तं युक्तं च पूरयेत् ।

युक्तं युक्तं च बन्धीयादेवं सिद्धिमवाप्नुयात् ॥ १८॥

यदा तु नाडीशुद्धिः स्यात् तथा चिह्नानि बाह्यतः ।

कायस्य कृशता कान्तिस्तदा जायेत निश्चितम् ॥ १९॥

यथेष्टं धारणं वायोरनलस्य प्रदीपनम् ।  
नादाभिव्यक्तिरारोग्यं जायते नाडिशोधनात् ॥ २० ॥

मेदश्लेष्माधिकः पूर्वं षट् कर्माणि समाचरेत् ।  
अन्यस्तु नाचरेत् तानि दोषाणां समभावतः ॥ २१ ॥

धौतिर्वस्तिस्तथा नेतिस्नाटकं नौलिकं तथा ।  
कपालभातिश्चैतानि षट् कर्माणि प्रचक्षते ॥ २२ ॥

कर्मषट्कमिदं गोप्यं घटशोधनकारकम् ।  
विचित्रगुणसंधायि पूज्यते योगिपुंगवैः ॥ २३ ॥

चतुरङ्गुलविस्तारं हस्तपञ्चदशायतम् ।  
गुरुपदिष्टमार्गेण सिक्तं वस्त्रं शनैर्गसेत् ।  
पुनः प्रत्याहरेच्चैतदुदितं धौतिकर्म तत् ॥ २४ ॥

कासश्वासप्लीहकुष्ठं कफरोगाश्च विंशतिः ।  
धौतिकर्मप्रभावेण प्रयान्त्येव न संशयः ॥ २५ ॥

**अथ वस्तिः-**

नाभिदघ्नजले पायौ न्यस्तनालोत्कटासनः ।  
आधाराकुञ्चनं कुर्यात् क्षालनं वस्तिकर्म तत् ॥ २६ ॥

गुल्मप्लीहोदरं चापि वातपित्तकफोद्भवाः ।  
वस्तिकर्मप्रभावेण क्षीयन्ते सकलामयाः ॥ २७ ॥

धात्विन्द्रियान्तः करणप्रसादं दद्याच्च कान्तिं दहनप्रदीप्तिम् ।  
अशेषदोषोपचयं निहन्यादभ्यस्यमानं जलवस्तिकर्म ॥ २८ ॥

**अथ नेतिः -**

सूत्रं वितस्ति सुस्निग्धं नासानाले प्रवेशयेत् ।  
मुखान्निर्गमयेच्चैषा नेतिः सिद्धैर्निगद्यते ॥ २९ ॥

कपालशोधिनी चैव दिव्यदृष्टिप्रदायिनी ।  
जत्रूर्ध्वजातरोगौघं नेतिराशु निहन्ति च ॥ ३० ॥

**अथ त्राटकम् -**

निरीक्षेत्रिश्चलट्टशा सूक्ष्मलक्ष्यं समाहितः ।  
अश्रुसंपातपर्यन्तमाचार्यैस्त्राटकं स्मृतम् ॥ ३१ ॥  
मोचनं नेत्ररोगाणां तन्द्रादीनां कपाटकम् ।  
यत्नतस्त्राटकं गोप्यं यथा हाटकपेटकम् ॥ ३२ ॥

**अथ नौलिः -**

अमन्दावर्तवेगेन तुन्दं सव्यापसव्यतः ।  
नतांसो भ्रामयेदेषा नौलिः सिद्धैः प्रशस्यते ॥ ३३ ॥  
मन्दाग्निसंदीपनपाचनादिसंधापिकानन्दकरी सदैव ।  
अशेषदोषामयशोषणी च हठक्रियामौलिरियं च नौलिः ॥ ३४ ॥

**अथ कपालभातिः -**

भस्त्रावल्लोहकारस्य रेचपूरौ ससंभ्रमौ ।  
कपालभातिर्विख्याता कफदोषविशोषणी ॥ ३५ ॥  
षट्कर्मनिर्गतस्थौल्यकफदोषमलादिकः ।  
प्राणायामं ततः कुर्यादनायासेन सिद्ध्यति ॥ ३६ ॥  
प्रणायामैरेव सर्वे प्रशुष्यन्ति मला इति ।  
आचार्याणां तु केषांचिदन्यत् कर्म न संमतम् ॥ ३७ ॥  
उदरगतपदार्थमुद्धमन्ति पवनमपानमुदीर्य कण्ठनाले ।  
क्रमपरिचयवश्यनाडिचक्रा गजकरणीति निगद्यते हठज्ञैः ॥ ३८ ॥  
ब्रह्मादयोऽपि त्रिदशाः पवनाभ्यासतत्पराः ।  
अभूवन्नन्तकभयात् तस्मात् पवनमभ्यसेत् ॥ ३९ ॥  
यावद् बद्धो मरुद् देहे यावच्चित्तं निराकुलम् ।  
यावद् दृष्टिर्भ्रुवोर्मध्ये तावत् कालभयं कुतः ॥ ४० ॥  
विधिवत् प्राणसंयामैर्नाडीचक्रे विशोधिते ।  
सुषुम्नावदनं भित्त्वा सुखाद् विशति मारुतः ॥ ४१ ॥

मारुते मध्यसंचारे मनः स्थैर्यं प्रजायते ।  
यो मनःसुस्थिरीभावः सैवावस्था मनोन्मनी ॥ ४२॥  
तत्सिद्धये विधानज्ञाश्चित्रान् कुर्वन्ति कुम्भकान् ।  
विचित्रकुम्भकाभ्यासाद् विचित्रां सिद्धिमाप्नुयात् ॥ ४३॥

**अथ कुम्भकभेदाः -**

सूर्यभेदनमुज्जायी सीत्कारी शीतली तथा ।  
भस्त्रिका भ्रामरी मूर्च्छा प्लाविनीत्यष्ट कुम्भकाः ॥ ४४॥  
पूरकान्ते तु कर्तव्यो बन्धो जालंधराभिधः ।  
कुम्भकान्ते रेचकादौ कर्तव्यस्तूडियानकः ॥ ४५॥  
अधस्तात् कुञ्चनेनाशु कण्ठसंकोचने कृते ।  
मध्ये पश्चिमतानेन स्यात् प्राणो ब्रह्मनाडिगः ॥ ४६॥  
अपानमूर्ध्वमुत्थाप्य प्राणं कण्ठादधो नयेत् ।  
योगी जराविमुक्तः सन् षोडशाब्दवया भवेत् ॥ ४७॥

**अथ सूर्यभेदनम् -**

आसने सुखदे योगी बद्ध्वा चैवासनं ततः ।  
दक्षनाड्या समाकृष्य बहिःस्थं पवनं शनैः ॥ ४८॥  
आ केशादा नखाग्राञ्च निरोधावधि कुम्भयेत् ।  
ततः शनैः सव्यनाड्या रेचयेत् पवनं शनैः ॥ ४९॥  
कपालशोधनं वातदोषघ्नं कृमिदोषहत् ।  
पुनः पुनरिदं कार्यं सूर्यभेदनमुत्तमम् ॥ ५०॥

**अथोज्जायी -**

मुखं संयम्य नाडीभ्यामाकृष्य पवनं शनैः ।  
यथा लगति कण्ठात्तु हृदयावधि सस्वनम् ॥ ५१॥  
पूर्ववत् कुम्भयेत् प्राणं रेचयेदिडया तथा ।  
श्लेष्मदोषहरं कण्ठे देहानलविवर्धनम् ॥ ५२॥



नाडीजलोदराधातुगतदोषविनाशनम् ।  
गच्छता तिष्ठता कार्यमुज्जाय्याख्यं तु कुम्भकम् ॥ ५३॥

#### अथ सीत्कारी -

सीत्कां कुर्यात् तथा वक्त्रे घ्राणेनैव विजृम्भिकाम् ।  
एवमभ्यासयोगेन कामदेवो द्वितीयकः ॥ ५४॥  
योगिनीचक्रसंमान्यः सृष्टिसंहारकारकः ।  
न क्षुधा न तृषा निद्रा नैवालस्यं प्रजायते ॥ ५५॥  
भवेत् सत्त्वं च देहस्य सर्वोपद्रववर्जितः ।  
अनेन विधिना सत्यं योगीन्द्रो भूमिमण्डले ॥ ५६॥

#### अथ शीतली -

जिह्वया वायुमाकृष्य पूर्ववत् कुम्भसाधनम् ।  
शनकैर्घ्राणरन्ध्राभ्यां रेचयेत् पवनं सुधीः ॥ ५७॥  
गुल्मप्लीहादिकान् रोगान् ज्वरं पित्तं क्षुधां तृषाम् ।  
विषाणि शीतली नाम कुम्भिकेयं निहन्ति हि ॥ ५८॥

#### अथ भस्त्रिका -

ऊर्वोरुपरि संस्थाप्य शुभे पादतले उभे ।  
पद्मासनं भवेदेतत् सर्वपापप्रणाशनम् ॥ ५९॥  
सम्यक् पद्मासनं बद्ध्वा समग्रीवोदरः सुधीः ।  
मुखं संयम्य यत्नेन प्राणं घ्राणेन रेचयेत् ॥ ६०॥  
यथा लगति हृत्कण्ठे कपालावधि सस्वनम् ।  
वेगेन पूरयेच्चापि हृत्पद्मावधि मारुतम् ॥ ६१॥  
पुनर्विरेचयेत् तद्वत् पूरयेच्च पुनः पुनः ।  
यथैव लोहकारेण भस्त्रा वेगेन चाल्यते ॥ ६२॥  
तथैव स्वशरीरस्थं चालयेत् पवनं धिया ।  
यदा श्रमो भवेद् देहे तदा सूर्येण पूरयेत् ॥ ६३॥

यथोदरं भवेत् पूर्णमनिलेन तथा लघु ।  
धारयेन्नासिकां मध्यातर्जनीभ्यां विना दृढम् ॥ ६४ ॥

विधिवत् कुम्भकं कृत्वा रेचयेदिडयानिलम् ।  
वातपित्तश्लेष्महरं शरीराग्निविवर्धनम् ॥ ६५ ॥

कुण्डलीबोधकं क्षिप्रं पवनं सुखदं हितम् ।  
ब्रह्मनाडीमुखे संस्थकफाद्यर्गलनाशनम् ॥ ६६ ॥

सम्यग्गात्रसमुद्भूतग्रन्थित्रयविभेदकम् ।  
विशेषेणैव कर्तव्यं भस्त्राख्यं कुम्भकं त्विदम् ॥ ६७ ॥

**अथ भ्रामरी -**

वेगाद् धोषं पूरकं भृङ्गनादं भृङ्गीनादं रेचकं मन्दमन्दम् ।  
योगीन्द्राणामेवमभ्यासयोगाच्चित्ते जाता काचिदानन्दलीला ॥ ६८ ॥

**अथ मूर्च्छा -**

पूरकान्ते गाढतरं बद्ध्वा जालंधरं शनैः ।  
रेचयेन्मूर्च्छनाख्येयं मनोमूर्च्छा सुखप्रदा ॥ ६९ ॥

**अथ प्लाविनी -**

अन्तःप्रवर्तितोदारमारुतापूरितोदरः ।  
पयस्यगाधेऽपि सुखात् प्लवते पद्मपत्रवत् ॥ ७० ॥  
प्राणायामस्त्रिधा प्रोक्तो रेचपूरककुम्भकैः ।  
सहितः केवलश्चेति कुम्भको द्विविधो मतः ॥ ७१ ॥  
यावत् केवलसिद्धिः स्यात् सहितं तावदभ्यसेत् ।  
रेचकं पूरकं मुक्त्वा सुखं यद् वायुधारणम् ॥ ७२ ॥  
प्राणायामोऽयमित्युक्तः स वै केवलकुम्भकः ।  
कुम्भके केवले सिद्धे रेचपूरकवर्जिते ॥ ७३ ॥  
न तस्य दुर्लभं किञ्चित् त्रिषु लोकेषु विद्यते ।  
शक्तः केवलकुम्भेन यथेष्टं वायुधारणात् ॥ ७४ ॥

राजयोगपदं चापि लभते नात्र संशयः ।  
कुम्भकात् कुण्डलीबोधः कुण्डलीबोधतो भवेत् ।  
अनर्गला सुषुम्ना च हठसिद्धिश्च जायते ॥ ७५ ॥

हठं विना राजयोगो राजयोगं विना हठः ।  
न सिध्यति ततो युग्ममानिषत्तेः समभ्यसेत् ॥ ७६ ॥

कुम्भकप्राणरोधान्ते कुर्याच्चित्तं निराश्रयम् ।  
एवमभ्यासयोगेन राजयोगपदं व्रजेत् ॥ ७७ ॥

वपुःकृशत्वं वदने प्रसन्नता नादस्फुटत्वं नयने सुनिर्मले ।  
अरोगता बिन्दुजयोऽग्निदीपनं नाडीविशुद्धिर्हठसिद्धिलक्षणम् ॥ ७८ ॥

